"Ah, how I would like a church that is poor and is for the poor."

The rise and demise of Australian Catholic Education?  

Phil Standen Denis McLaughlin
Australian Catholic schools: a preferential option for the wealthy?

How Catholic schools are failing the poor


http://www.abc.net.au/radionational/programs/religionreport/australian-catholic-schools-a-preferential-option/32890;
Figure 11.3. Catholic schools and students and total Catholic population: 1891-2011

Sources: Australasian Catholic Directory; Official Year Book of the Catholic Church in Australia; The Official Directory of the Catholic Church in Australia; ABS, Australian Census (various years). Note: Population figure for 2011 is estimate only.
...full as a Catholic school...
Catholic education has come a long way.
Large classes the norm in Catholic schools well into the 1960s

77 students in one class in Yr 4
Patrician Brothers, Liverpool
1964
Graph 4: Change in Catholic Primary enrolments, by States and Territories, 2011-2012

Graph 5: Change in Catholic Secondary enrolments, by States and Territories, 2011-2012

NOW

22%
So why are we putting so much effort into Catholic schools?

What is the purpose of Catholic schools?
UPWARD SOCIAL MOBILITY
many Catholics gained entry into the Anglo-Protestant establishment
wanting more to join it and enjoy its fruits,

than to change and challenge it.
Goulburn's fight for State aid

Catholic Schools' Strike
Closed for six weeks
Sir Gerard Brennan

Sir William Dean

Paul Keating

Catholic Trifecta 1996
## Religious Trends

<table>
<thead>
<tr>
<th>Census Data</th>
<th>2001</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Christians</td>
<td>68%</td>
<td>61%</td>
</tr>
<tr>
<td>Catholics</td>
<td>27</td>
<td>25</td>
</tr>
<tr>
<td>No religion</td>
<td>15.5</td>
<td>23</td>
</tr>
<tr>
<td>Anglican</td>
<td>21</td>
<td>17</td>
</tr>
<tr>
<td>Uniting</td>
<td>7</td>
<td>5</td>
</tr>
</tbody>
</table>
A Worrying Trend

Mass attendance rate

Wilkinson Report

There are more “ex-Catholics” than mass goers.

Wilkinson, 2012

Source: ABS, 2006 Census; National Count of Attendance, 2006; Cahill, 2011,2
“In order to not dilute the Catholicity of schools the enrolment of non-Catholic enrolees be limited to 10%.”

(Australian Catholic Bishops’ Conference, 1998, par.60).
NO
ONE
OBEYED
THEM !!!
THEM !!!
THEM !!!
THEM !!!
<table>
<thead>
<tr>
<th></th>
<th>Primary %</th>
<th>Secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>41</td>
<td>37</td>
</tr>
<tr>
<td>Private</td>
<td>6</td>
<td>10 increasing</td>
</tr>
<tr>
<td>Catholic</td>
<td>53</td>
<td>53</td>
</tr>
</tbody>
</table>
Who are in Catholic schools?

Graph 29: Change in Catholic and non-Catholic enrolments, 2006-2012, Australia

- Change in Non-Catholic Students in Catholic schools
- Change in Catholic Students in Catholic schools

More students in 2012 than in 2011
Fewer students in 2012 than in 2011
Who are in Catholic schools?

Table 35: Catholic and non-Catholic enrolments, Australia, 2006 to 2012

<table>
<thead>
<tr>
<th>Year</th>
<th>Catholic Students</th>
<th>Non-Catholic Students</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>% of students</td>
</tr>
<tr>
<td>2006</td>
<td>520,924</td>
<td>76%</td>
</tr>
<tr>
<td>2007</td>
<td>522,243</td>
<td>75%</td>
</tr>
<tr>
<td>2008</td>
<td>520,074</td>
<td>75%</td>
</tr>
<tr>
<td>2009</td>
<td>518,368</td>
<td>74%</td>
</tr>
<tr>
<td>2010</td>
<td>513,317</td>
<td>73%</td>
</tr>
<tr>
<td>2011</td>
<td>520,951</td>
<td>72%</td>
</tr>
<tr>
<td>2012</td>
<td>522,190</td>
<td>71%</td>
</tr>
<tr>
<td></td>
<td>Catholic Students</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>-------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>% of students</td>
</tr>
<tr>
<td><strong>Australian Capital Territory</strong></td>
<td>12,360</td>
<td>71%</td>
</tr>
<tr>
<td><strong>New South Wales</strong></td>
<td>188,587</td>
<td>76%</td>
</tr>
<tr>
<td><strong>Northern Territory</strong></td>
<td>2,189</td>
<td>49%</td>
</tr>
<tr>
<td><strong>Queensland</strong></td>
<td>87,910</td>
<td>64%</td>
</tr>
<tr>
<td><strong>South Australia</strong></td>
<td>27,754</td>
<td>56%</td>
</tr>
<tr>
<td><strong>Tasmania</strong></td>
<td>6,807</td>
<td>46%</td>
</tr>
<tr>
<td><strong>Victoria</strong></td>
<td>146,673</td>
<td>74%</td>
</tr>
<tr>
<td><strong>Western Australia</strong></td>
<td>49,910</td>
<td>76%</td>
</tr>
<tr>
<td><strong>Australia</strong></td>
<td>522,190</td>
<td>71%</td>
</tr>
</tbody>
</table>
### Table 83: Number and Proportion of Catholic and Non-Catholic students, all Dioceses, 2012

<table>
<thead>
<tr>
<th>State</th>
<th>Diocese</th>
<th>Catholic Students</th>
<th>Non-Catholic Students</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>ACT and NSW</td>
<td>Armidale</td>
<td>3,529</td>
<td>62%</td>
</tr>
<tr>
<td></td>
<td>Bathurst</td>
<td>7,274</td>
<td>75%</td>
</tr>
<tr>
<td></td>
<td>Broken Bay</td>
<td>20,267</td>
<td>83%</td>
</tr>
<tr>
<td></td>
<td>Canberra-Goulburn</td>
<td>16,888</td>
<td>69%</td>
</tr>
<tr>
<td></td>
<td>Lismore</td>
<td>11,569</td>
<td>63%</td>
</tr>
<tr>
<td></td>
<td>Maitland-Newcastle</td>
<td>13,041</td>
<td>73%</td>
</tr>
<tr>
<td></td>
<td>Parramatta</td>
<td>36,224</td>
<td>76%</td>
</tr>
<tr>
<td></td>
<td>Sydney</td>
<td>67,030</td>
<td>80%</td>
</tr>
<tr>
<td></td>
<td>Wagga Wagga</td>
<td>6,320</td>
<td>75%</td>
</tr>
<tr>
<td></td>
<td>Wilcannia-Forbes</td>
<td>2,102</td>
<td>76%</td>
</tr>
<tr>
<td></td>
<td>Wollongong</td>
<td>16,703</td>
<td>77%</td>
</tr>
<tr>
<td>NT</td>
<td>Darwin</td>
<td>2,189</td>
<td>49%</td>
</tr>
<tr>
<td>Queensland</td>
<td>Brisbane</td>
<td>60,837</td>
<td>69%</td>
</tr>
<tr>
<td></td>
<td>Cairns</td>
<td>5,589</td>
<td>55%</td>
</tr>
<tr>
<td></td>
<td>Rockhampton</td>
<td>8,486</td>
<td>51%</td>
</tr>
<tr>
<td></td>
<td>Toowoomba</td>
<td>6,085</td>
<td>58%</td>
</tr>
<tr>
<td></td>
<td>Townsville</td>
<td>6,913</td>
<td>54%</td>
</tr>
<tr>
<td>South Australia</td>
<td>Adelaide</td>
<td>25,543</td>
<td>57%</td>
</tr>
<tr>
<td></td>
<td>Port Pirie</td>
<td>2,211</td>
<td>50%</td>
</tr>
<tr>
<td>Tasmania</td>
<td>Hobart</td>
<td>6,807</td>
<td>46%</td>
</tr>
<tr>
<td>Victoria</td>
<td>Ballarat</td>
<td>11,008</td>
<td>63%</td>
</tr>
<tr>
<td></td>
<td>Melbourne</td>
<td>113,967</td>
<td>78%</td>
</tr>
<tr>
<td></td>
<td>Sale</td>
<td>10,981</td>
<td>67%</td>
</tr>
<tr>
<td></td>
<td>Sandhurst</td>
<td>10,717</td>
<td>62%</td>
</tr>
<tr>
<td>Western Australia</td>
<td>Broome</td>
<td>1,001</td>
<td>64%</td>
</tr>
<tr>
<td></td>
<td>Bunbury</td>
<td>5,821</td>
<td>68%</td>
</tr>
<tr>
<td></td>
<td>Geraldton</td>
<td>2,459</td>
<td>69%</td>
</tr>
<tr>
<td></td>
<td>Perth</td>
<td>40,629</td>
<td>78%</td>
</tr>
<tr>
<td>National Total</td>
<td></td>
<td>522,190</td>
<td>71%</td>
</tr>
</tbody>
</table>

**NON CATHOLICS**

There are 28 Dioceses

<table>
<thead>
<tr>
<th>%</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>50% +</td>
<td>3</td>
</tr>
<tr>
<td>49% - 40%</td>
<td>5 *</td>
</tr>
<tr>
<td>39% - 30%</td>
<td>10</td>
</tr>
<tr>
<td>29% - 20%</td>
<td>9</td>
</tr>
<tr>
<td>19% - 10%</td>
<td>1</td>
</tr>
</tbody>
</table>

* 4 out of 5 Queensland
the issue is not about Non Catholics, it concerns the poor.
Only *one in three low income Catholics* attend a Catholic School

More than *half of high income Catholics* attend a Catholic School
Figure 11.3. Distribution of students by socio-educational advantage quarter, by sector, 20:

The POOR

% of students in the sector

36% Gov
21% Catholic
13% Ind

Source: Gonski Review, Figure 1, ACARA data set, 2011.
UNFAIR CONCLUSIONS?

1. Catholic Education is increasing in numbers
2. Most poorer Catholics attend Government schools
3. More richer Catholics attend Independent schools
4. Their places are being taken by middle class non-Catholics
There is no evidence that as a system, Australian Catholic Education is focussing especially on the poor and marginalised.
Are Catholic schools are failing the poor?

(Data)... suggest that some Catholic schools have moved away from the “option for the poor” and tended towards exclusivism and elitism. (Wilkinson)

Ross Fitzgerald, 2002

‘The poor are no longer over-represented in our schools, although recent migrants and refugees often are’ (p 6).

‘Poorer Catholic children are increasingly attending State schools . . . increasing accessibility for all students remains a significant challenge in some places’ 2007 p. 8).
“CATHOLIC schools are overly expensive and the church has become too middle-class, losing touch ...”

Bishop Kevin Manning 2007
To the extent that families from needier students feel excluded, then Catholic educators could see their schools as failing in their mission.

To the extent that the poorest families are sending their children elsewhere, Catholic school education becomes impovised and risks providing a less “comprehensive” education within a given community. (Anne Benjamin)

That Jesus’ ministry of inclusion and preferential concern for those at the margins of his society demands that Christian theology begin with reflection on the plight of the poor and those at the margins of society and the promise of liberation offered in the Gospel.
HOW SUCCESSFUL ARE WE REALLY ?
The church should offer its educational services *first to the poor or those deprived of family help or affection, or those far from the faith*. 

Declaration on Christian Education 1965
This situation is disturbing because the Church states officially that ‘first and foremost the Church offers its educational services to the poor’.

45. Cong Cath. Ed
Spurred on by the aim of offering to all, and especially to the poor and marginalized, the opportunity of an education, of training for a job, of human and Christian formation, the Catholic School can and must find in the context of the old and new forms of poverty that original synthesis of ardour and fervent dedication which is a manifestation of Christ's love for the poor, the humble, the masses seeking for truth.
The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour."

...they took him to the brow of the hill...intending to throw him over the cliff.

Luke 4, 14-30
UNFAIR !!!

There are plenty of examples of Catholic schools engaging with the poor and marginalised
Edmund Rice Education Australia
Flexible Learning Centre Network
Redfern Jarjum College - the first Jesuit school to be established in Australia in over 60 years - was the brainchild of Ailsa Gillett, founder of Life for Koori Kids. Supported by Riverview & St Aloysius.
Eddie’s street van for the homeless
Service Learning
East Timor
Gregory Terrace East Timor Immersion
St Rita’s Cambodia Immersion
North Queensland Catholic colleges immersion South Africa
CEO'S MESSAGE

Dear supporters,

I think the month of May will go down in history as an important milestone for the growth of our Foundation. Last week, thanks to the 50th Anniversary Gala of the St Benedict’s College Wallawwa, the Edmund Rice Picnic Fund raised over $837,000, which will be used to support our initiatives in East Africa, Asia, Timor and our Australian-based projects. This is a testament to our commitment and demonstrates clearly that the development projects being supported by the Foundation have captured the imagination and hearts of the Australian Public.

I would like to draw your attention to the inaugural Annual General Meeting of the Edmund Rice Foundation. The look, plan and seek to host an Edmund Rice Picnic Fundraising event in every state in Australia. If you are interested in viewing our Annual Report please go directly to our website and click on the ‘Annual Reports’ tab. I truly believe that our Annual Report explains the Foundation’s new initiatives that we are helping to achieve.

Living Life is such a great and unique challenge and it is at the core of every sustainable development project that we support. The very essence of our Foundation is empowering young people, and enhancing the quality of life for children and young people in the communities we support. We wish to continue our programs and initiatives and bring hope to the poorest people in our world today.

Yours sincerely,
Anthony Ryan
Chief Executive Officer

PROJECT UPDATES: OCEANIA

Edmund Rice Services
Myázhe City, Phuket

In the first quarter of 2013, ERS School Services (Thailand) assisted 420 orphaned, abandoned, and disabled children and youth. ERS has partnered with the Alternative Learning Program, which provides an alternative to returning to mainstream school and a qualification towards entry into further study or vocational training. The children are enrolled in a community education program and has resulted in significant reduction in drop-out rates of these assisted. The need for parents to be able to generate an income is critical to family poverty. Education is an obvious priority. 180 students participated in the livelihood training program in Integrated Pest Management. A further 100 have been involved in the making of ropes from coconut fibre. These family-based income generating activities provide opportunities to learn livelihood transfer skills.

OVERALL, in 2013, ERS Community Based Rehabilitation Service has screened 1,750 children for eye and ear issues. 434 eye and ear problems were identified for follow up. 157 children were identified as requiring treatment. 140 children commenced medication. 52 children received glasses. A 52 DLPuff were fitted in ear. Eye screening by the Society of Ophthalmology and monitored by them. CRH is now in turn training 70 Province school nurses and preachers training for 56 city school nurses. ERS DLPuff Service is increasingly becoming the hub for facilitating training and collection to expand the.

Fun & Games – Edmund Rice Picnic
BUT
Let’s look in our own backyard first
DID GONSKI GET IT RIGHT?
The *Gonski Review* found that Australia has one of the biggest gaps amongst developed nations between high and low performing students, a gap that is growing.

It also found that educational performance is strongly and unacceptably linked to students’ backgrounds – the more disadvantaged, the worse the child’s outcomes.
All public funds, state and federal, should be allocated to schools according to 'need' — i.e. in proportion to the size and difficulty of the educational tasks they face — irrespective of the sector to which they belong.
Any school, independent, Catholic systemic or government, with high proportions of children from poor, Indigenous, or rural/remote families, should get more money on a common scale from a common pool.
CASH INJECTION
Gonks review: Main recommendations

- A $5 billion increase in school funding
- Most of the $5 billion should flow to government schools
- A new Schooling Resource Standard (SRS) to determine funding for all school sectors
- A new independent national school resourcing body to oversee the SRS
- School planning authorities to coordinate new school building and expansions

Gonski Review of Funding for Schooling
Source: AAP

Source: Herald Sun
A deal between Catholic education leaders and Labor will leave only around 10 per cent of schools in Australia – all 900 of them independent – funded according to the socioeconomic status of their communities and parental capacity to pay.

http://www.afr.com/p/national/catholic_schools_get_special_deal_znCHYEiPtZ4xfipaI3pR4J
Most Catholic schools will be exempt from the student-funding formula at the centre of the federal government’s “Gonski” education funding plan.
The funding will be based on state-based averages of the socioeconomic status of students attending systemic Catholic schools (not elite Catholic schools) rather than a strict application of a new funding formula, which is designed to give more money to schools with students from poorer backgrounds.

http://www.afr.com/p/national/catholic_schools_get_specialdeal_znCHYEiPtZ4xfjpal3pR4J
EQUITY FOR ALL?
The Catholic school system is diverse. In fact there are two distinct systems – low-fee parochial schools catering to a low-socioeconomic status (SES) and culturally diverse student cohort and those schools that serve students in the same socio-economic group as high-end private schools.

http://theconversation.com/do-all-independent-schools-need-a-funding-increase-8845
These schools are funded equally and not on the basis of need. The high-SES Catholic schools are substantially over-funded in comparison with both state and non-Catholic independent schools.

In essence, under the current system taxpayers are unable to see where their money goes and why it is given to one Catholic school over another.
Chart 1: Funding Rates for High SES Funding Maintained Non-Systemic Catholic Schools, NSW 2010 ($ per student)
Critics say it is a big departure from the plan promoted by federal Labor of a more transparent, equitable system based on individual need.
In other words, did the Catholic system

“CATHOLIC schools are overly expensive and the church has become too middle-class, losing touch…”

Bishop Kevin Manning 2007
Goulburn's fight for State aid

Catholic Schools' Strike
Closed for six weeks
TORPEDO the new funding formula, designed to give more money to schools with students from poorer backgrounds for its own advantage as a system?
Success is more than getting more money for the SYSTEM.
Perth's retiring Archbishop Barry Hickey said he regrets not having been more outspoken on social issues because of fears grants to the Church could have been cut if it was too critical of government policies, reports the West Australian. "In accepting government grants, the Church's role as an advocate of the poor can be blunted," "While I am proud of the broad range of social work in which the Church is involved, I think I should have been more vocal about social issues such as the plight of the homeless, Aboriginals, the disadvantaged and refugees

We need to come out of ourselves and head for the periphery.

We need to avoid the spiritual sickness of a Church that is wrapped up in its own world: when a Church becomes like this, it grows sick. It is true that going out onto the street implies the risk of accidents happening, as they would to any ordinary man or woman. But if the Church stays wrapped up in itself, it will age. And if I had to choose between a wounded Church that goes out onto the streets and a sick withdrawn Church, I would definitely choose the first one...

Jorge Bergoglio

http://www.catholicherald.co.uk/news/2013/03/14/pope-francis-in-his-own-words/
The followers of **THE WAY** are called to serve “the poorest, the weakest, the least important,”

Card. Raymond Burke, Rome
How does Catholic education as a system address this?

The unjust distribution of goods persists, creating a situation of social sin that cries out to Heaven and limits the possibilities of a fuller life for so many of our brothers.

Pope Francis
...this expanded concept of community demands not only a redistribution of material resources, but also for measures to reconnect the excluded, the poor... to provide them with opportunities for social interactions; to give priority to the most vulnerable; to bring them out of dependence and isolation into interdependence and alongside-ness and with other groups in the community.....

This is the stuff of Jesus....

And these concepts should be an actuality in the structure of Catholic Education and its mission.
Catholic education should start reform in its own backyard !!!
Australian Catholic schools: a preferential option for the wealthy?

Stephen Crittenden: Michael you mentioned the more upmarket, independent, grammar-type schools run by certain religious orders who specialise in educating the children of the wealthy; hasn't there always been a two-tiered church here in Australia just like there is in Latin America, a church of the rich and a church of the poor?

Michael Furtado: *The principal, ...told me that* A..... was for the aristocracy, T.... was for the meritocracy, and F... was for the wogs.

He thought that was an adequate provision for a whole range of the Catholic community because they were socially and culturally differentiated.
"When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist."

Dom Helder Camara
We must share
Not because of Charity
but because of Justice
"Dives" and Lazarus story

What did “Dives” do wrong?

What did Lazarus do right?

What is the purpose?

RICH

• PRESENCE
• COMPASSION
• LIBERATION
<table>
<thead>
<tr>
<th>Incident</th>
<th>Cat</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sinful Woman at Simon’s</td>
<td>B</td>
<td></td>
<td>7:36-50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Too busy to eat; family comes</td>
<td>A</td>
<td>14:15-21</td>
<td>6:35-44</td>
<td>9:12-17</td>
<td>6:4-13</td>
</tr>
<tr>
<td>Feeding the 5,000</td>
<td>A</td>
<td>15:1-20</td>
<td>7:1-23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eating with unwashed hands</td>
<td>C</td>
<td>15:32-38</td>
<td>8:1-9a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feeding the 4,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mary &amp; Martha</td>
<td>B</td>
<td></td>
<td></td>
<td>10:38-40</td>
<td></td>
</tr>
<tr>
<td>Eating with unwashed hands (2)</td>
<td>C</td>
<td>11:37-52</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prominent Pharisee/ dropsy</td>
<td>B, C</td>
<td>14:1-14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He eats with sinners</td>
<td>A, B</td>
<td>15:1-2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zacchaeus</td>
<td>A</td>
<td>19:1-10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anointing at Bethany</td>
<td>D</td>
<td>26:6-13</td>
<td>14:3-9</td>
<td>12:1-11</td>
<td></td>
</tr>
<tr>
<td>Jesus washes the disciple’s feet</td>
<td>B</td>
<td>26:26-29</td>
<td>14:22-25</td>
<td>22:17-20</td>
<td>13:1-17</td>
</tr>
<tr>
<td>Two on route to Emmaus</td>
<td>D</td>
<td>16:14</td>
<td>24:36-43</td>
<td></td>
<td>21:11-14</td>
</tr>
<tr>
<td>Appearance to the Ten</td>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Breakfast by the Lake</td>
<td>A</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
“Jesus’ open table fellowship was a strategy used to challenge social and religious exclusivism wherever it was accepted as normal or officially sanctioned”

Jesus’ Open Table Fellowship was a strategy used to challenge social and religious exclusivism.
Our schools exist to challenge popular beliefs and dominant cultural values, to ask the difficult question, to look at life from the standpoint of the minority, the victim, the outcast, and the stranger.

In doing so we will be giving hope to those who presently have little hope.

Let the outcast enrich our schools: share
De La Salle Philippines and its network of Lasallian schools nationwide aims to raise one billion pesos for the One La Salle Scholarship Fund by our Hundredth anniversary in 2011.

The fund will be used to allow full scholarship equivalents (FSEs) to 20% of the student population in each of the 18 schools in the Philippines, including La Salle Green Hills, by the centennial in 2011.
This percentage of scholars will make it possible for a broader social mix of students in our campuses.

This takes us one step closer to achieving the Lasallian Mission of educating the youth, especially the poor.
Catholic Schools and Poor and Disadvantaged Students: How the Sydney Catholic school system is responding to the challenge
In the past 20 years the number of Catholic Aboriginal and Torres Strait Islanders has more than doubled.
Disappointing to see the number of Catholic schools which report their indigenous enrolment as 0% or .1 to .9%. To attract Indigenous kids, it’s not good enough for them to “fit in”.

Catholic schools need to create a spirit of hospitality

Critical number of indigenous students to form community our mob
Since 1993, more than 430 Indigenous students have graduated from Nudgee College, which enjoys a 92% retention and completion rate for Indigenous students.

There are currently 70 Aboriginal and Torres Strait Islander students at the College who enjoy the quality education provided and who are gifting our College with a greater awareness and understanding of Aboriginal and Torres Strait Islander culture.
Riverview and St Joseph's College
Indigenous programs
"My mother left Mount Isa and she moved us to Yeppoon to get me a good education at St Brendan's College," Mr Creamer said.

"The difference between me and a lot of the guys that I grew up with was the fact that I was able to go to a good school. You don't even consider something like becoming a lawyer when you're not exposed to the idea."
It is My Father's desire that you receive My Kingdom in its fullness.

I have come that you may have life to the full. John 10:10
Then the school teacher asked the Lord:

When was the goal of “education excellence” integrated with justice for all?
When was I loved because I am, and not because of who I am?
When was sport enjoyed and losing experienced as part of life, and not the extinction of western civilisation?
When were scholarships offered to students on the basis of their parents’ poverty and marginalisation?
When were the Indigenous welcomed in large numbers and educated and their culture allowed to enrich the school?
When was elitism repudiated and inclusivity celebrated?

And the Lord looked at the teacher, smiled and said:

My teacher, I learnt all these and much, much more when I was a student in an Australian Catholic School.
MORE OF THE SAME?

...Catholic schools have moved away from the “option for the poor” and tended towards exclusivism and elitism. (Wilkinson)

May God grant us all the grace of perseverance in his holy service: and may our endeavours to diffuse the establishment of the Kingdom of Jesus Christ in the hearts of his little ones be attended with success ... Amen

Edmund Rice 1828