

All Blessing!



*The Gift and Challenge of Staff Formation
in Australian Faith-based Schools Today*

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Piazza Martin Lutero!





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“If you want to build a ship,
don't drum up people to collect wood
and don't assign them a list of tasks and work,
but rather teach them to long for
the endless immensity of the sea.”

(...veille au sein le desir de la mer grande et large)



(Antoine de Saint-Exupery)

Knowing where we are...

...Cultural shifts in meaning-making...

The 'Whatever!' times ...
.... No big story!



That little man....

- **The 'Now' times** - individualism, consumerism, pragmatism and restlessness



A culture of performativity and entitlement

The “What else!” times!

Finances

Personal
Time

Hobbies

Reading

Leisure

Eating Out

Movies

Spouse/
partner

Extended
Family

Church

Children

Exercise

Friends

Holidays

The post-modern fragmented times

- ◆ *Global fragmentation* - the separation of economic life from the environment
- ◆ *Social fragmentation* – a disconnection from each other
- ◆ *Internal fragmentation* – a disconnection from our bodies and our hearts (Senge, Scharmer, Jaworski, & Flowers 2005)
- ◆ *Meaning fragmentation* - a lack of a shared sense of meaning or mythology – no belief in a meta-narrative (Campbell, 1986)

Shifts in the ecclesial context...

An ecclesial world in fracture

BETRAYAL



ABUSE

SCANDAL



'EMPTY PEWS'

DISTRUST

INJUSTICE



- 'Post –church' generations
- Self definition in meaning making
- Suspicion of authority
- Personal liminal experiences
- Fading corporate memory

- **A world of story choice**
- A modern world ... that has become a postmodern world
- An ecclesial world that appears to have less and less traction in a post-modern landscape
- A generation of seekers





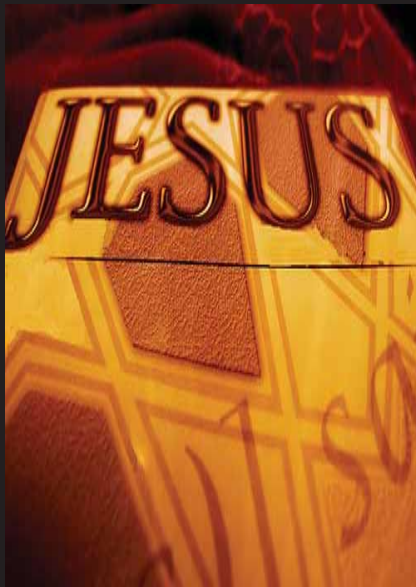
Challenges in current Australian dialogue

- Questions of Student Formation
- Questions of identity
- Parish school relationships
- Government and organisational support
- Parent engagement and expectations
- Growing staff and leadership capacity (The leading issue for all stakeholders was 'teacher spirituality and formation')

The Mission Risk

If (Catholic) schools are to continue to be distinguished by their strong faith communities and not become private schools characterized as schools of academic excellence and a religious memory, attention must be given to faith leadership and how it is being developed in school leadership (Wallace, 1998).

The Strengthening of Identity



The Reframing of Staff Formation



Knowing where we need to be..

Formation for Mission

*What does all this mean
in how we shape spiritual
formation for today's
educators?*



What's the **gold** in our context for those involved in Formation?

It's got to be real! Personally meaningful

It's got to be anchored! Ecclesially faithful

It's got to have reach! Strategically effective



Working out how to get to
where we need to go...

Spirituality and Adult Formation

- a) Spirituality in Contemporary Australia
- b) Adult Formation: Theory and Praxis
- c) Religious culture and the Adult Spiritual Journey
- d) Interface with Theology

Workplace Learning and Adult Education

- a) Professional Learning Communities and Workplace Context
- b) Adult Learning: Holistic Approaches and Reflective Praxis
- c) Transformative Learning: Change Education and Critical Mass Theory

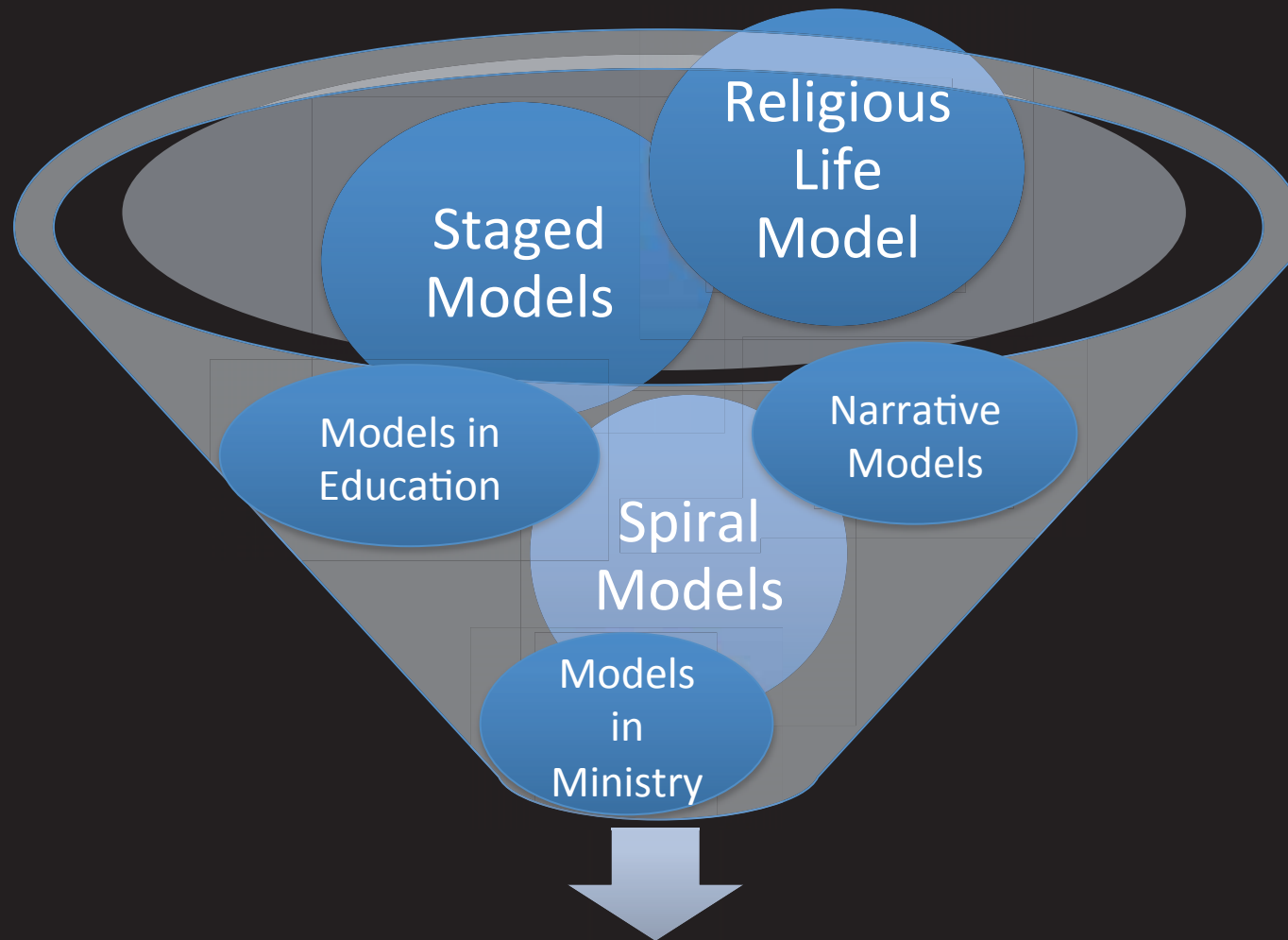
Individual Experience

Spiritual Formation of Staff

Community Influence

Mission and Vocation

- a) _Mission, Evangelisation and the Faith School
- b) Catholic School Ethos and Culture
- c) Ministry, Vocation and Formation
- d) Spiritual Leadership



Towards a new model of spiritual
formation for Faith educators and
leaders

Religious Life Model

Conversion – the transformative process of One-ing

Affirmative Way *Original Oneing*

Our minds were created to reflect the wisdom of Christ in God.

Purgative Way *Oneing Through the Cross*

Letting go of the limits of our intellectual certitude

Illuminative Way *Becoming One in Love*

Our search for knowledge opens us to new and deeper insights

There is a maturing ability to act from a place of inner freedom

Unitive Way *Being in Love*

(adapted from Lonergan by Kerrie Hide)

“People of the Way” ...

‘One-ing’ is the way of The mystic
(Julian of Norwich)



***The Christian of the future will be
a mystic or (he/she) will not exist
at all. (Karl Rahner)***

Stage Models

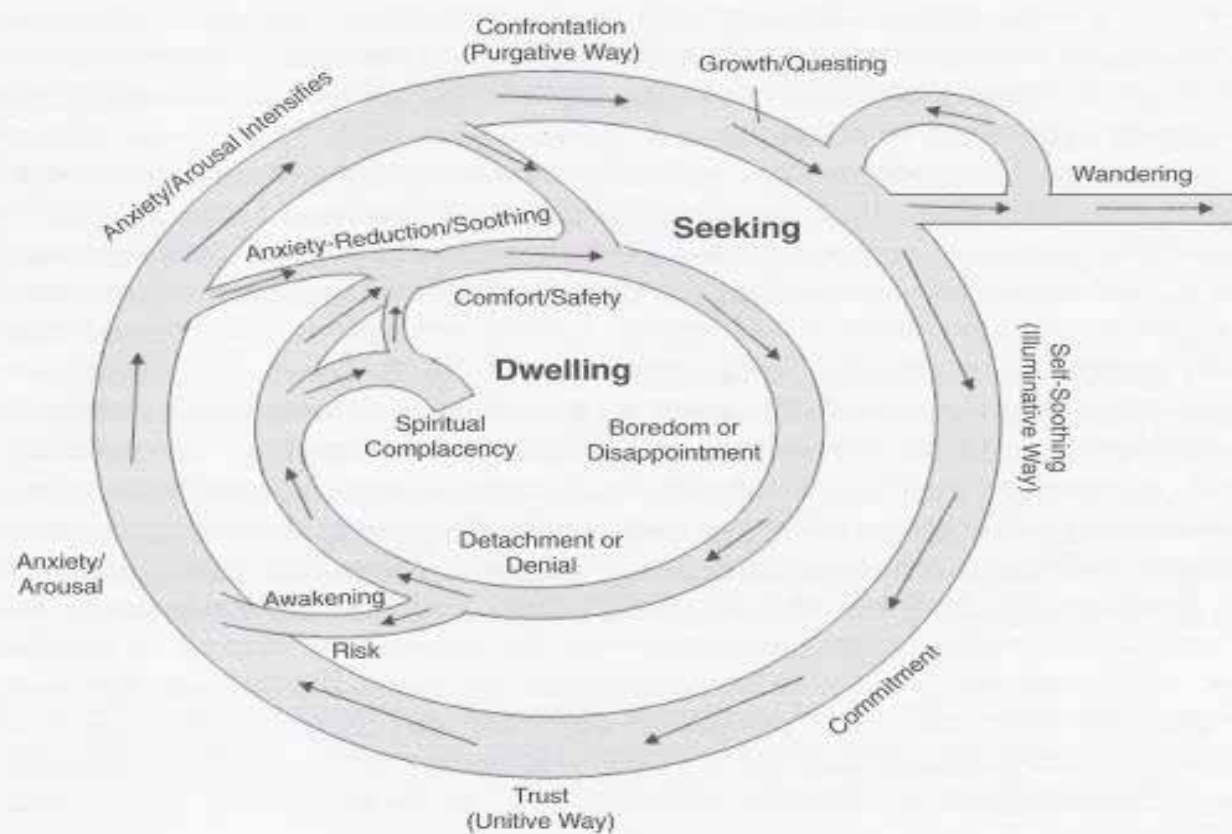
Fowler's Stage Model

Stage	Typical Age	Defining Qualities	Influences	Major Antecedents to Transition
4. Synthetic–Conventional	15–21, plus some adults	Formation of personal identity and shaping of personal definition of faith	External sources such as school, work, friends, media and personal reflection	Internal conflict between personal beliefs and social expectations
5. Individuative–Reflective	Young adult	Unique, individualistic worldview	Independent critical thinking; beginning to balance self, others and higher power	Desire to integrate worldviews of self and others
6. Conjunctive	Mid-life and beyond	Value direct experience while affirming others' beliefs	Increasing appreciation of symbols and myths; meaningful learning experiences	Desire to reconcile the untransformed world and the personally-developed transformed vision and loyalties
7. Universalising Faith	Few ever reach	Disciplined activist seeking to impact and transform the social order	Consciousness of complex universal issues; loss of egocentric focus	

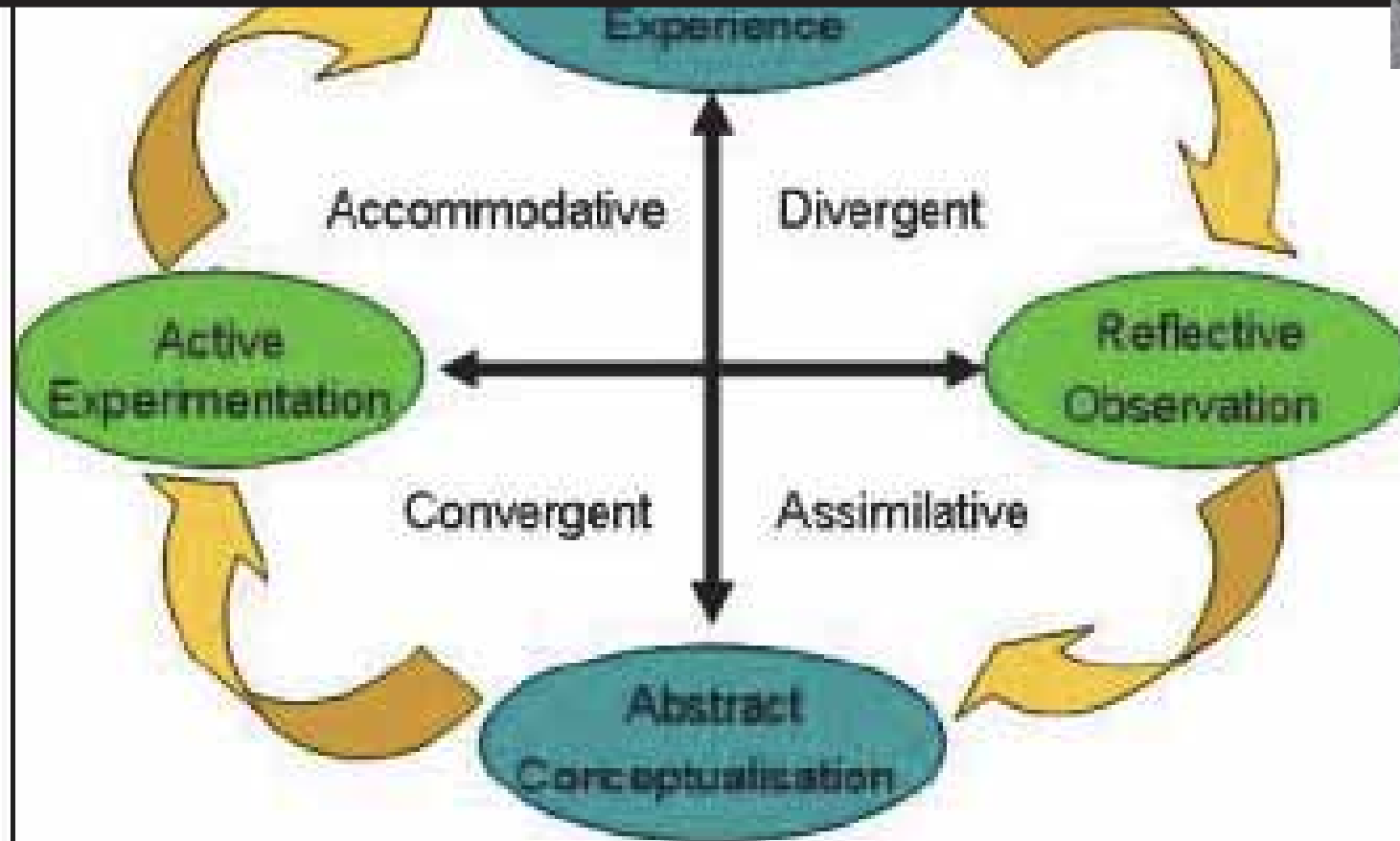
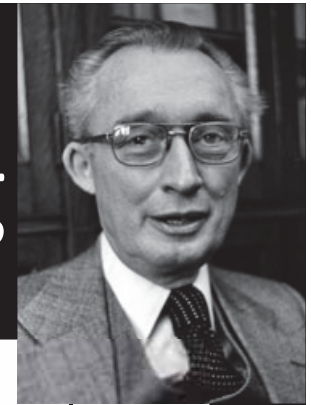


Balancing Spiritual Dwelling and Seeking

(Shults & Sandage, 2006, p. 33) *Integrating Theology and Spirituality*



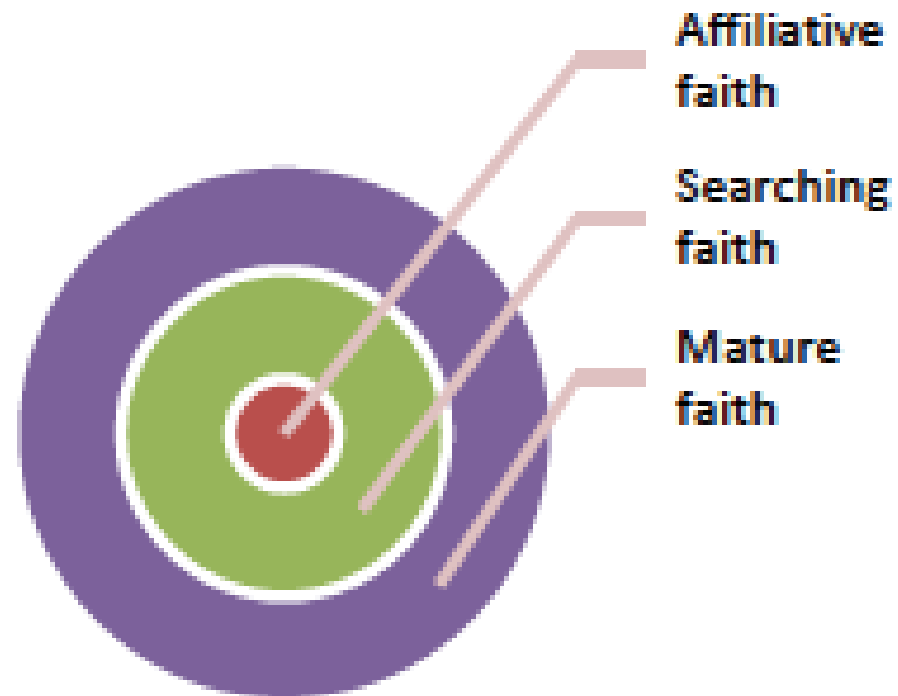
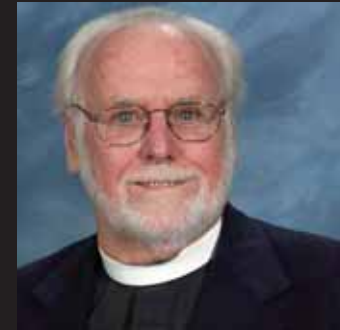
Kolb – Experiential Learning



Kolb, Experiential Learning

Spiral Models

Westerhoff – Rings of Faith Model



Wilber's Spiral Dynamics



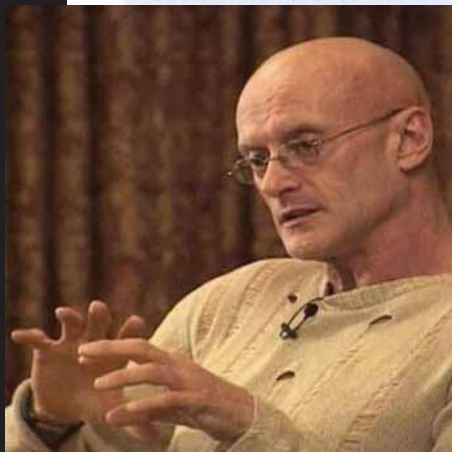
Levels

(fluid, overlapping, intermeshing waves)

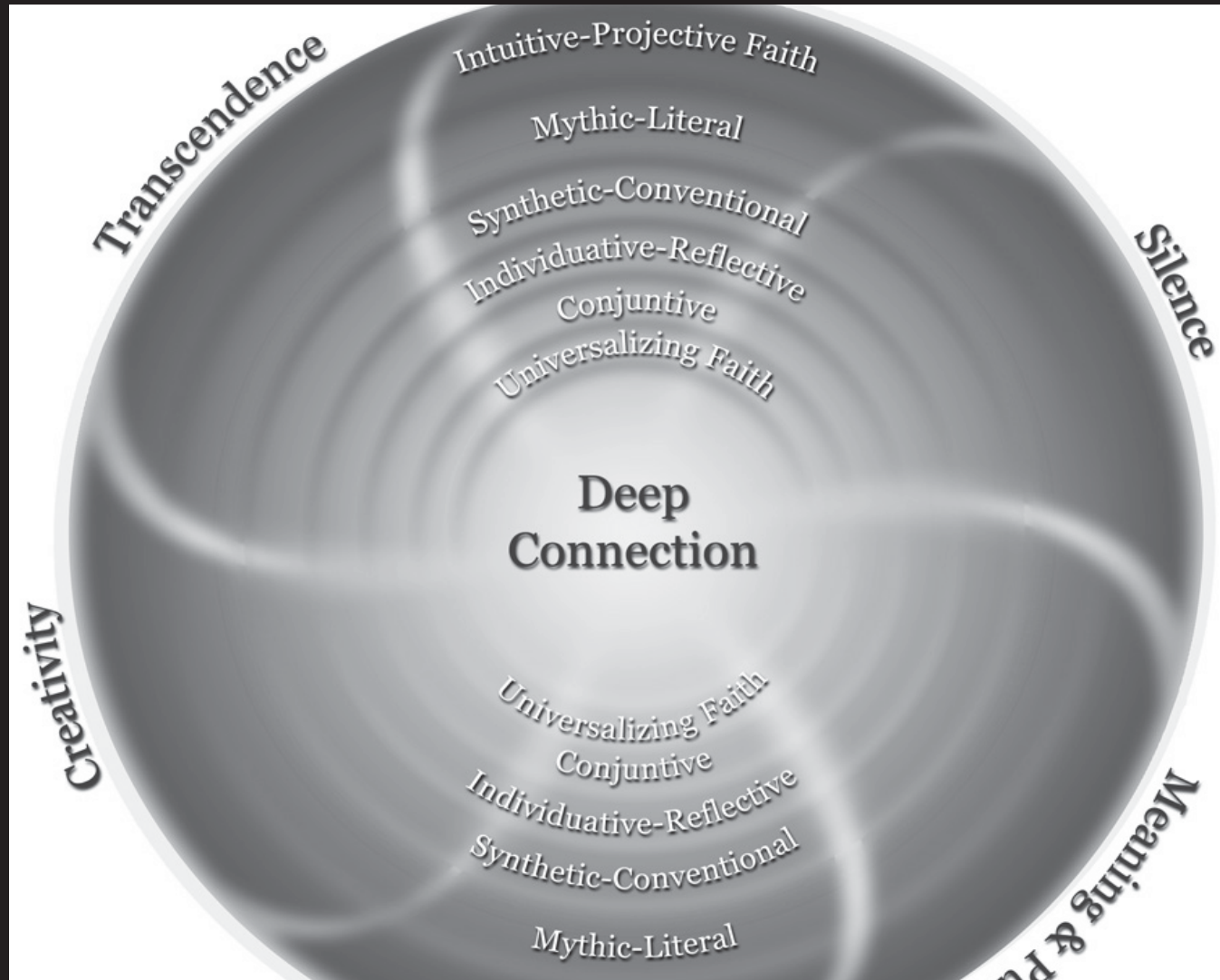
A general measure of recurrent patterns (higher or lower altitudes).

States, stages, lines and types flow through the levels

States Progression	Stages Enduring Development	Lines Dynamic Growth	Types Evolution
<ul style="list-style-type: none"> • Passing, fleeting, temporary, come and go in varying intensities • States are the grease needed to move to a stage - to progress 	<ul style="list-style-type: none"> • when a state becomes permanent, it is called stage • lasts until/if movement to next stage • Levels unfold through stages, with each stage building on each other, in predictable sequence 	<ul style="list-style-type: none"> • sequential development with increasing complexity or depth • developmental capacities • also called <i>streams</i> that develop in relative independent fashion, at their own rate, with their own dynamic, in their own way 	<ul style="list-style-type: none"> • logics, voice, styles, agency, aspects, orientations • permanent traits; stable and resilient patterns • represent innate individual differences in mental processing and perceptions



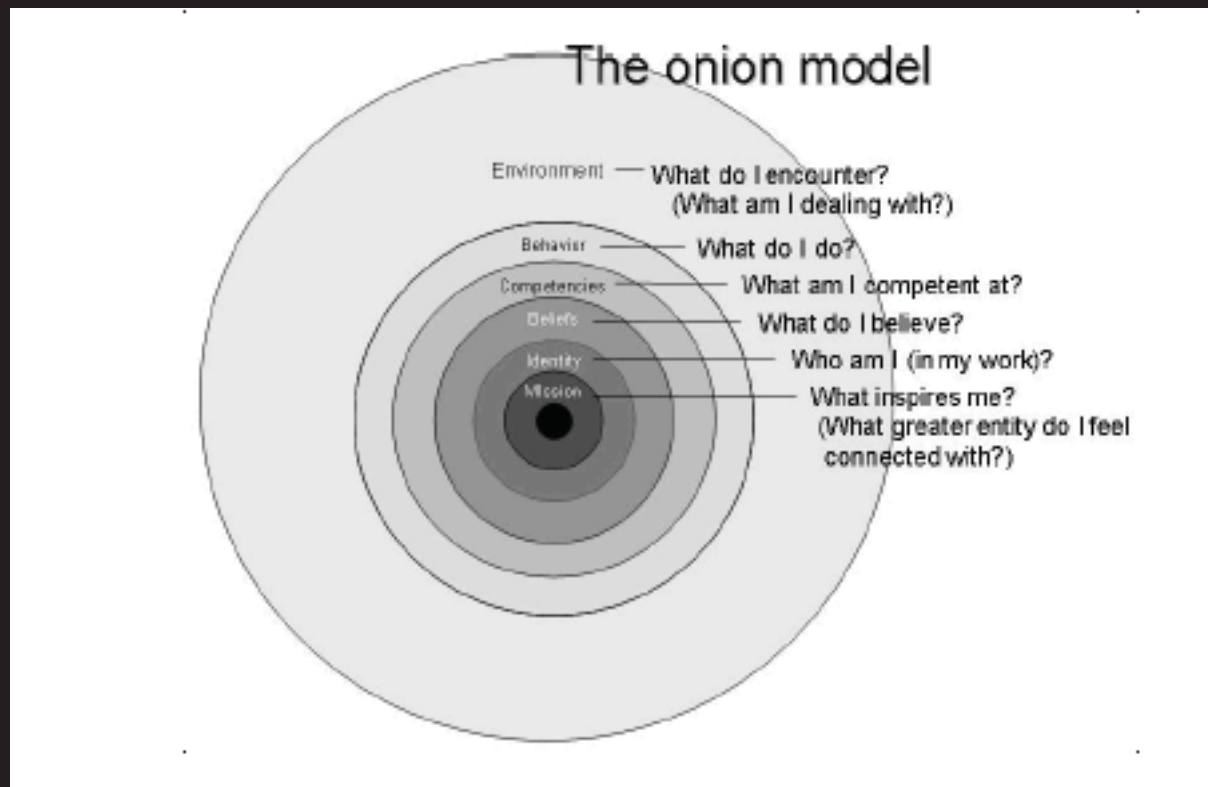
Kessler's Pathways Model



Pathway	Description	Found in Other Theories
Yearning for deep connection	Describes a quality of relationship that is profoundly caring, resonant with meaning and involves feelings of belonging	Fowler (1981) Erikson (1950) – Need for belonging (to something larger than oneself); Gardner (2000) Inter-personal intelligence (connection/others)
Longing for silence and solitude	As a respite from the tyranny of busyness and noise, silence may be a realm of reflection, of calm and rest, prayer or contemplation.	Gardner (2000) – Intrapersonal intelligence
Search for meaning and purpose	Exploration of big questions, such as "Why am I here?" "Does my life have a purpose?" "What is life for?" "What is my destiny?" and "Is there a God?"	Gardner (2000) – Existential intelligence Fowler (1981) Unique, individualistic worldview
Hunger for joy and delight	Can be satisfied through experiences of great simplicity, such as play, celebration or gratitude	Csikszentmihalyi (1998) – Flow in consciousness
Creative drive	Is part of all the gateways; the awe and mystery of creating, whether developing a new idea, a work of art, a new discovery or a new lens on life	Sternberg (1988) – Creative intelligence
Urge of transcendence	The desire to go beyond perceived personal limits; not only the mystical realm, but experiences of the extraordinary in the arts, athletics, academics or human relations	Maslow (1983) – Transcendence Fowler (1981) - loss of egocentric focus
Need for initiation	Deals with rites of passage	Campbell (1972); Schlegel and Barry (1980) – Initiation

Narrative Models

Korthagen's Onion model



Formation Models in Ministry

- USCCB (United States Conference of Catholic Bishops, (2005). *'Co-workers in the vineyard of the Lord: A resource for guiding the development of lay ecclesial ministry'*.
- Thiessen (2005) re-shapes the elements named in the USCCB framework as *connection* (to self, community and creation), *compassion* (growing from knowledge and experience) and *contribution* (service)
- Zanzig (2004) offers a four-step model described as a formation of discipleship: inspiration (through the witness of others); imitation (conscious daily practice); integration (into personal identity); and identification (in a way that sees the transformation of self).
- Rosov (2001) offers a pedagogy of spiritual formation. Four key components are identified for facilitating spiritual formation: reflective deliberation; teaching text for meaning; discipling; and creating community.



Models within Education

- The formation for evangelisation model developed by James Mulligan (2004)
- The spirituality/virtues seminars model developed by Patricia Earl (2003)
- The reflective retreat model (Courage to Lead/Teach) developed by Parker Palmer (1997)



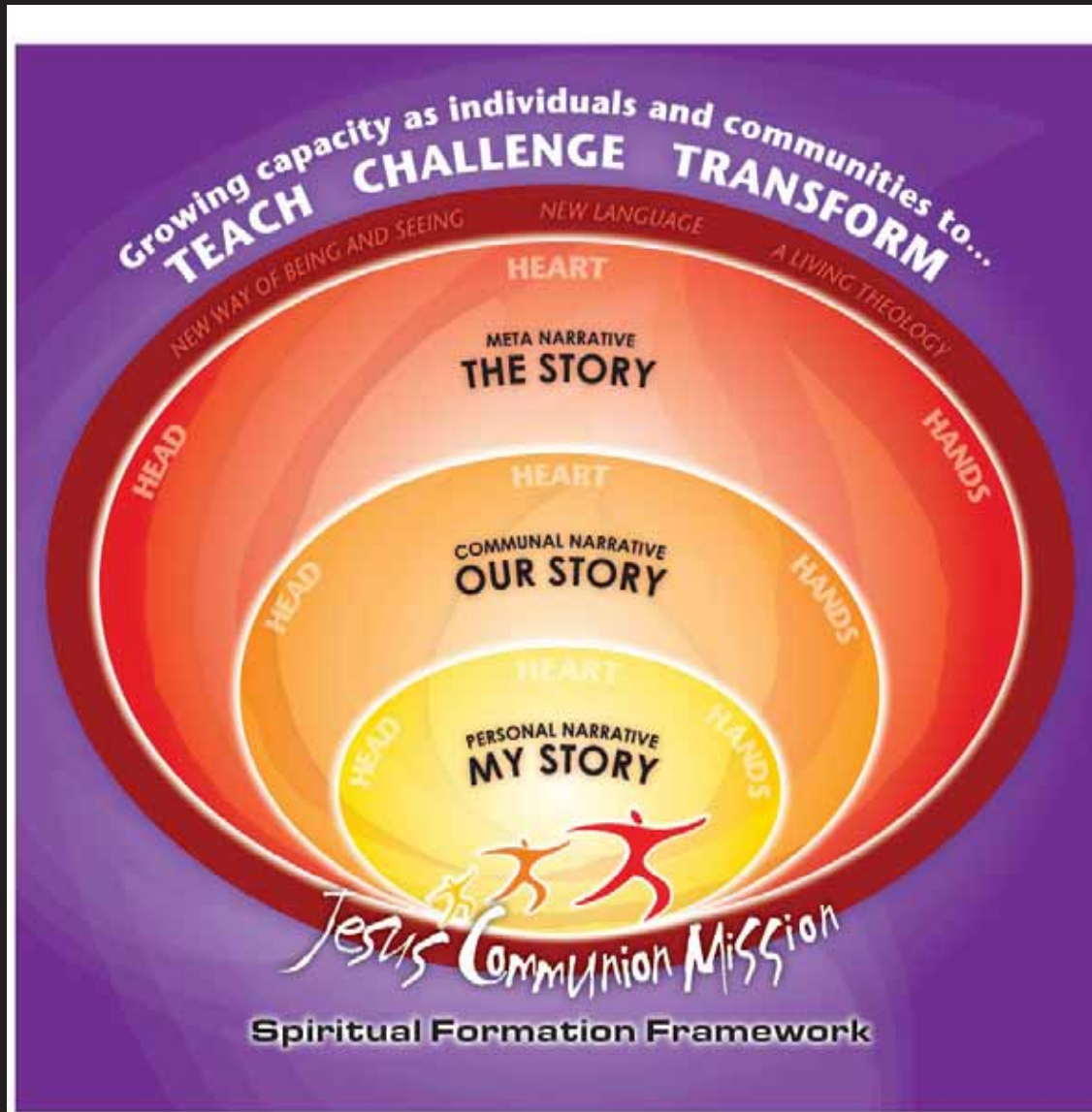
Elements from the models that can be identified in a contemporary approach

- From the Religious Life model? (Hide/Lonergan/Rahner)
- From the Staged models (Fowler, Shultz & Sandage, Kolb, Westerhoff)
- From the Spiral models (Kessler, Wilber)
- From the Narrative models (Korthagen)
- From the Ministry models (Zanzig, USCCB, Thiessen, Rosov)
- From the Education models (Palmer, Earl, Mulligan)

Elements of best practice in adult learning that can be identified

- Professional Learning Communities and Workplace Context;
- Adult Learning, Holistic Approaches and Reflective Praxis;
- Transformative Learning: Change Education and Critical Mass Theory

A Head Heart and Hands Formation



- Wholistic approach (Kolb, Tacey, Zohar & Marshall; Hendriks & Hall)
- Within community (Miller, daloz & parks,
- Process of One-ing (Hide, Lonergan, Rahner, Leffel,)
- Deepening identity (Korthagen,
- Respecting different pathways (Kessler, Wilber,
- Respectful of stages (Fowler, Westerhoff, Shultz and Sandage)
- Self meaning making (Neibuhr,

Some Implications for staff spiritual formation

1. Sustainable traction in developing 'spiritual capital' requires a radical shift in starting point, approach and measurement
2. Developing a culture of expectation around formation requires a re-framing that sees spiritual formation as an essential part of professional learning for all staff, in all roles, from induction to leadership extension, and part of the strategic thinking and planning at all levels
3. Theologically, this is asking us to develop a missional approach to leadership that is about community, humanity and a transformative invitation to fullness of life.
4. We need to develop and recover the language of 'wholespeak' around the meta narrative – one that reaches into our rich symbolic and metaphorical tradition



“The one great word of love and life
that fills all the spheres of my soul...”

(Karl Rahner)