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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OUR NEWS

Encyclical Laudato Si' media release
Encyclical - Questions and Answers

CATH-NEWS FEED

Australian media: Pope issues urgent plea to halt climate change
Planet is at breaking point, says Pope Francis
“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.”

(...reveille 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
- Church
- Children
- Exercise
- Extended Family
- 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

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**Individual Experience**  
**Spiritual Formation of Staff**  
**Community Influence**

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**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**

<table>
<thead>
<tr>
<th>Stage</th>
<th>Typical Age</th>
<th>Defining Qualities</th>
<th>Influences</th>
<th>Major Antecedents to Transition</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Synthetic-Conventional</td>
<td>15–21, plus some adults</td>
<td>Formation of personal identity and shaping of personal definition of faith</td>
<td>External sources such as school, work, friends, media and personal reflection</td>
<td>Internal conflict between personal beliefs and social expectations</td>
</tr>
<tr>
<td>5. Individuative-Reflective</td>
<td>Young adult</td>
<td>Unique, individualistic worldview</td>
<td>Independent critical thinking; beginning to balance self, others and higher power</td>
<td>Desire to integrate worldviews of self and others</td>
</tr>
<tr>
<td>6. Conjunctive</td>
<td>Mid-life and beyond</td>
<td>Value direct experience while affirming others' beliefs</td>
<td>Increasing appreciation of symbols and myths; meaningful learning experiences</td>
<td>Desire to reconcile the untransformed world and the personally-developed transformed vision and loyalties</td>
</tr>
<tr>
<td>7. Universalising Faith</td>
<td>Few ever reach</td>
<td>Disciplined activist seeking to impact and transform the social order</td>
<td>Consciousness of complex universal issues; loss of egocentric focus</td>
<td></td>
</tr>
</tbody>
</table>
Balancing Spiritual Dwelling and Seeking
(Shults & Sandage, 2006, p. 33) Integrating Theology and Spirituality
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
- Passing, fleeting, temporary, come and go in varying intensities
- States are the grease needed to move to a stage - to progress

Stages
Enduring Development
- 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

Lines
Dynamic Growth
- Sequential development with increasing complexity or depth
- Developmental capacities
- Also called streams that develop in relative independent fashion, at their own rate, with their own dynamic, in their own way

Types
Evolution
- 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

Deep Connection

Transcendence

Intuitive-Projective Faith
Mythic-Literal
Synthetic-Conventional
Individuative-Reflective
Conjunctive
Universalizing Faith

Creativity

Meaning & Purpose

Silence
<table>
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<tr>
<th>Pathway</th>
<th>Description</th>
<th>Found in Other Theories</th>
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</thead>
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<tr>
<td>Yearning for deep connection</td>
<td>Describes a quality of relationship that is profoundly caring, resonant with meaning and involves feelings of belonging</td>
<td>Fowler (1981) Erikson (1950) – Need for belonging (to something larger than oneself); Gardner (2000) Inter-personal intelligence (connection/others)</td>
</tr>
<tr>
<td>Longing for silence and solitude</td>
<td>As a respite from the tyranny of busyness and noise, silence may be a realm of reflection, of calm and rest, prayer or contemplation.</td>
<td>Gardner (2000) – Intrapersonal intelligence</td>
</tr>
<tr>
<td>Search for meaning and purpose</td>
<td>Exploration of big questions, such as &quot;Why am I here?&quot; &quot;Does my life have a purpose?&quot; &quot;What is life for?&quot; &quot;What is my destiny?&quot; and &quot;Is there a God?&quot;</td>
<td>Gardner (2000) – Existential intelligence Fowler (1981) Unique, individualistic worldview</td>
</tr>
<tr>
<td>Hunger for joy and delight</td>
<td>Can be satisfied through experiences of great simplicity, such as play, celebration or gratitude</td>
<td>Csikszentmihalyi (1998) – Flow in consciousness</td>
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<td>Creative drive</td>
<td>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</td>
<td>Sternberg (1988) – Creative intelligence</td>
</tr>
<tr>
<td>Urge of transcendence</td>
<td>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</td>
<td>Maslow (1983) – Transcendence Fowler (1981) - loss of egocentric focus</td>
</tr>
<tr>
<td>Need for initiation</td>
<td>Deals with rites of passage</td>
<td>Campbell (1972); Schlegel and Barry (1980) – Initiation</td>
</tr>
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Narrative Models
Korthagen’s Onion model

The onion model

- Environment
  - What do I encounter?
  - (What am I dealing with?)
- Behavior
  - What do I do?
- Competencies
  - What am I competent at?
- Beliefs
  - What do I believe?
- Identity
  - Who am I (in my work)?
  - What inspires me?
  - (What greater entity do I feel connected with?)
- Mission
  - (What greater entity do I feel connected with?)
Formation Models in 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)