STONES CRY OUT

A Gospel Imagination for Catholic School Identity

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A Gospel Imagination for Catholic School Identity

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Statement of Authorship and Services

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

No other person's work has been used without due acknowledgment in the text of the thesis.

All research data reported in the thesis received the approval of the relevant authority.

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Abstract

Catholic schooling within Australia is challenged to be responsive to internal and external change of significant and wide-ranging proportions. Through engaging this 'new world', the Church and the Catholic school will embrace their immediate and wider community and draw from a Tradition those constants which have offered meaning and development in earlier times. The process is one of dialogue and analysis in a context of openness to the Spirit of Christ as the Kingdom of God is pursued.

The thesis examines the nature of Catholic school identity: the "constants that define Christianity in its missionary nature" (Bevans and Schroeder, 2004: 33)[1], or similarly, 'the worldview'; "what people, individually or collectively, know and believe, feel and value" (D'Orsa and D'Orsa, 2010: 72). The research is motivated by the significance of, and the challenges to, this identity and responds to the invitation from the Church to a new form of evangelization (EN: 14; AGD: 18; CSTTM: 2). The Scriptural metaphor of Christ as cornerstone (TCS: 33) is identified as foundational to identity which finds expression through the 'living stones' (1 Peter 2: 4-6; 1 Corinthians 3:16) who metaphorically 'cry out' (Luke 19: 39–40) in support of a Gospel imagination for the contemporary Catholic school.

The literature framework of the thesis establishes the significance of identity within the changing social and educational context of the Catholic school (Chapter 1); identifies the foundations in faith that shape this identity (Chapter 2); and discusses its expression within the history, mission and philosophy of Catholic schools in Australia (Chapter 3). Thereafter, the epistemological basis of the research is introduced (Chapter 4) and followed by three integrated experimental studies: an examination of focus group perceptions (Chapter 5), an analysis of Magisterial literature (Chapter 6) and a review of combined themes, inclusive of an internal validation of overall findings (Chapter 7). The general discussion of results in terms of a practical theological perspective is given in Chapter 8 with further elaboration of complementary pathways and horizons for

[1] The selection of the Harvard system of referencing is based on University guidelines and in light of the applied and inter-disciplinary nature of the research focus and context.

spirituality in Chapter 9. Chapter 10 concludes with a reflection upon the school within a Church context, proposes a summary image for the Catholic school, critiques the process of the research and discusses the implications of findings.

The first empirical study examines the responses of subjects (n = 73), via a focus group process, as to the core components of Catholic school identity. Leximancer analysis of their aggregated verbal data extracted four identity concepts: School, Students, Community and People. Thereafter, Interpretative Phenomenological Analysis (IPA) enabled the extraction of themes within the discourse for each identity concept and summarized these with the assignment of an integrating principle. The identity concept of School was evident in expressions of tradition, integration and participation; the concept of Students through themes of individualization, religious dimension, holistic outcomes and pastoral care; Community through formation of a faith and model community; and People through the dignity of the person and the pervasiveness of values. The principles from the IPA that integrated themes within each identity concept were: School – shared sacred mission; Students – personal evangelization for life; Community – being and building a Christian community; and People – authentic witness. Findings revealed the uniqueness of Catholic school identity and an interaction among concepts, themes and principles. Clustering of the overall data led to an initial nomination of five identity pillars: Faith, Learning, Leadership, Formation and Community.

The first empirical study was argued to be limited because of the absence of theoretical perspectives from which to validate and develop the conclusions. As a consequence, a second study examined the propositions within four post-conciliar Magisterial statements on the Catholic school. As with earlier data, a Leximancer analysis extracted identity concepts within each Magisterial document, which, in turn, were subjected to IPA to generate thematic expressions and principles of integration. The collective pool of data from the Magisterial literature confirmed the validity of the nominated pillars from the first study and offered additional insight as to their overall nature and relationship.

The integration of findings from the applied study (Chapter 5) and theoretical study (Chapter 6) are reported in Chapter 7. In addition, an internal validation of the pillars and core themes which emerged from qualitative processes in Chapters 5 and 6 is reported. Findings reinforced Catholic school identity as being represented comprehensively by the pillars of Faith, Learning, Community, Leadership and Formation, while selective sub-

themes within each of the pillars accounted for 93% of the original narrative data. Thematic components for each identity pillar were listed and a summary definition provided on the identity of the Catholic school arising from the research. The examination of results precipitated a discussion of the dynamism of the pillars, their comparability across sources and the nature of their interdependence. An ecological model, illustrative of their relationships and integration was presented.

The theological nature of Catholic school identity is developed in Chapter 8. The pillar of Faith is explored through a discussion of a shared meaning system centred on Christ, the school as integral to the mission of Church, and evangelization as being personally, socially and culturally transforming. The pillar of Learning is elucidated by the centrality of learning and teaching, the context of relationships and the religious dimension of the school. The pillar of Community is developed in terms of the Church as communion, authentic relationship principles, and systems of management and governance. The fourth pillar of Leadership expands upon authenticity as Christian praxis, service and communion as core principles, and dimensions of focus. Finally, the discussion of Formation emphasized the model of Christ, the importance and clarity as to purpose and process, and the concept of faith journey. The discussion of the interdependence of the pillars was developed through the cornerstone of the 'Living Word'. The integrated expression of the living stones with the Cornerstone was pursued through three principles: alignment – through a kingdom vision; empowerment – through life in the Spirit; and engagement – through the practise of presence supported by mysticism and detachment.

Chapter 9 expands on the pillars of identity in terms of their implications for spirituality. Spirituality is identified as a call to holiness across the wholeness of life with spiritual practices of sacramental consciousness and sacramental celebration offering the means for continuing engagement in the life of the Spirit. Moreover, particular spiritual pathways and horizons were developed from the directions of the research and identified as complementary to the strategic pillars of identity. The nomination of spiritual pathways included: being called to a liberating mission (Faith); ministering a holistic and meaningful curriculum (Learning); celebrating a Religious Tradition (Community); releasing the Spirit in organizational life (Leadership) and engaging in continuous renewal (Formation). 'Sacred Witness' was identified as the overall integrating principle underpinning the spiritual pathways.

Chapter 10 integrates and summarizes the discussion of the theology and spirituality of Catholic school identity. The essence of identity is proposed as incorporating a Gospel imagination and developed within the challenge of the new evangelization through an elaboration of the cornerstone metaphor; summarizing the scope, nature and dynamism of this identity; proposing an image of the school as sacramental in nature; and advancing personal conversion and school renewal. The limitations of the data are discussed and a summary position is offered as to the Catholic school constituting a place of blessing where the life-giving nature of the Spirit inspires the living stones to 'cry out' in support of the Cornerstone.

Summary of Abbreviations

MAGISTERIAL DOCUMENT	LATIN NAME	YR	AB'N
The Christian Education of Youth	*Divini Illius Magistri*	**1929**	**DIM**
Dogmatic Constitution on the Church	*Lumen Gentium*	**1963**	**LG**
Constitution on the Sacred Liturgy	*Sacrosanctum Concilium*	**1963**	**SC**
Pastoral Constitution on the Church in the Modern World	*Gaudium et Spes*	**1963**	**GS**
Decree on the Church's Missionary Activity	*Ad Gentes Divinitus*	**1965**	**AGD**
Declaration on Christian Education	*Gravissimum Educationis*	**1965**	**GE**
Dogmatic Constitution on Divine Revelation	*Dei Verbum*	**1965**	**DV**
Catechesis in Our Time	*Catechesi Tradendae*	**1979**	**CT**
Evangelization in the Modern World	*Evangelii Nuntiandi*	**1975**	**EN**
The Catholic School	n/a	**1976**	**TCS**
Redeemer of Humankind	*Redemptoris Missio*	**1979**	**RM**
Lay Catholics in Schools: Witnesses to faith	n/a	**1982**	**LCIS**
The Religious Dimension of Education in the Catholic School	n/a	**1986**	**RDECS**
Decree on the Apostolate of the Laity	*Apostolicam Actuositatem*	**1989**	**AA**
Christ's Faithful People	*Christifidelis Laici*	**1989**	**CL**
Catechism of the Catholic Church	n/a	**1994**	**CCC**
The Gospel of Life	*Evangelium Vitae*	**1995**	**EV**
The Catholic School on the Threshold of the Third Millennium	n/a	**1999**	**CSTTM**
The Church of the New Millennium	*Novo Millennio Inuente*	**2001**	**NMI**
Love of God	*Deus Caritas Est*	**2004**	**DCE**
Educating Together in Catholic Schools: A shared mission between consecrated persons and the lay faithful	n/a	**2007**	**ETCS**
Hope Saves	*Spe Salvi*	**2007**	**SS**
The Word of God in the Life and Mission of the Church	*Verbum Domini*	**2010**	**VD**

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Chapter 1: Current Context: The Challenge and Strategy for Catholic Schools

1.1 A Context of Challenge[2]

Significant and continuing change now dominates all of human activity. The experience has been described as: "something is dying in our world and something is struggling to be born". Furthermore, "whether in politics, economics, physics, medicine or spirituality, we can feel the ground beneath us is shifting; old certainties are falling apart, and fresh possibilities surface at an accelerating pace" (O'Murchu, 1995: 6). A challenge exists to understand the nature of the change, explore and re-state that which is foundational to particular spheres of influence, and so be in a position to respond in ways that are strategic and authentic.

1.1.1 A Changed and Changing Environment

The contemporary era is said to possess such a significant story, specifically when considered at a cosmic level, that Brian Swimme refers to it as being "big news in a million years" (2008). It involves a movement away from frameworks that once had provided a sense of certainty, even security, into what, at first glance, appear to be 'turbulent waters'. Moral, ethical, economic, organizational, ecclesial and political issues appear so complex and difficult that they present as often being beyond our control. What was once regarded as 'cut-and-dried' is being regarded increasingly as open-ended, challenging and near impossible to manage. This contemporary situation is said to constitute an upheaval of enormous proportion, a boiling over of chaotic forces which impact all, cannot be avoided and are of the order of change heralded by the agrarian and industrial revolutions (O'Murchu, 1995).

[2] The challenges nominated in Chapter 1 reflect the immediate environment of the Catholic school. Notwithstanding these challenges, the material of Chapter 2, specifically 2.4.3 - the Catholic school and the new evangelization, while relevant to Chapter 1, is thought more appropriately positioned within the context of a discussion entailing Foundations in Faith.

It is in the human domain of existence – one's self, relationships, family, school, workplace and wider community – that the effects of a new socio-political and cultural context are being experienced. The Magisterial document *The Catholic School on the Threshold of the Third Millennium* argues that the effects of social turbulence can be seen in a crisis of values, with results being observed in subjectivism, moral relativism and nihilism. It might also be said, specifically in the developed world, that values of consumerism, materialism and secularism are pervasive. The effect of all this is not in the future, not independent of the Church or Catholic school, but is being experienced already. The Congregation adds:

Rather than prospects of development for all, we witness the widening of the gap between the rich and the poor, as well as massive migration from underdeveloped to highly developed countries. The phenomenon of multiculturalism and the increasingly multi-ethnic and multi-religious society is at the same time enrichment and a source of problems. To this we must add, in countries of longstanding evangelization, a growing marginalization of the Christian faith as a reference point and a source of light for an effective and convincing interpretation of existence (CSTTM: 1).

1.1.2 Catholic Schools at a Crossroads

The inaugural International Handbook of Catholic Education (Grace and O'Keefe, 2007) confirms a new context for Catholic schools and specifies a similar set of challenges for Catholic schools across 35 societies (see Table 1). While there exists predictable variation in priority and interpretation across cultures, the challenges reveal a context characterized by secularization and a response needing to address globalization, new political contexts, Church–State partnerships, a preferential option for the poor and the economics of Catholic schooling. Moreover, within the Catholic school itself, the continuing need to hear the voices of students, to highlight the particular rights of girls in certain spheres of the world, and to give primacy to faith, morality and formation illustrate powerful themes for review and renewal.

Table 1 – Global challenges for Catholic schools

CHALLENGE	INTERPRETATION
Secularization	The denial of the validity of the sacred and of its associated culture
Globalization	The extension of capitalist values in every part of the world

CHALLENGE	INTERPRETATION
Political Contexts	Church–State relations on the provision of Catholic schooling
Preferential Option for the Poor	A radical commitment to the service of the poor (comprehensively defined)
The Voice of Students	To enhance the role of students as active participants in the life of the school
Faith Formation	Preservation of Catholic identity through the continued spiritual development of the next generation of staff
Catholic Schooling for Girls	Commitment to the full development of girls in a global society
School Leaders and Teachers	The challenges of recruitment, formation and retention of Catholic school leaders and teachers
Moral and Social Formation	Addressing a culture preoccupied with individualistic personal 'success', a cult of 'celebrity' with commodity worship, and an explicit and sexualised media and entertainment culture
The Economics of Catholic Schooling	Financing the Catholic educational mission in changing circumstances
Church–State Partnerships	The formation of productive partnerships which advance the cause of the common good in education

While the pattern of influences on Catholic schools internationally are significant, it is clear that Catholic schooling in Australia faces its own particular demands. A benchmark study conducted under the auspices of the Australian Catholic Bishops' Conference (Holohan, 1999) revealed a growing set of challenges, specifically in terms of religious education. Issues of curriculum relevance, developmental differences among learners, variable faith situations, the necessity of resources enculturation, and the variable nature of student learning experiences, all suggested that the expression of Catholic schooling had changed and was being challenged to be more responsive. While the significance of supporting Catholic students was considered in light of the new evangelization, there were additional initiatives being forwarded in terms of pre catechesis and the articulation of cultural experiences in light of a new religious and inclusive student and staff situation.

The experience of continuing change within Catholic schools of Australia was articulated by the Bishops of New South Wales and the Australian Capital Territory as constituting a crossroads situation (2007: 3). That is, a situation had arisen where demonstrable changes are apparent and new pathways must be considered. The choice of 'crossroads' as an image highlights a sense of journey and the need to make decisions about direction setting. Other commentators (D'Orsa and D'Orsa, 2010: 7) describe the situation as more critical

and advance the more confronting image of 'frontier' to illustrate the contemporary reality. The argument is made that the concept of 'frontier' depicts aspects of the 'unknown' with the associated need for 'map-making' and 'bridge-building skills'. Irrespective of the appropriateness of either image, research reveals that the profile of the Catholic school has changed and that both choice of pathway (being at a crossroads) and discernment as to mission (addressing the frontier) demand consideration.

(i) Faith representation and trends in socio-economic status

The Catholic population of Australia, together with its Catholic school population, has grown in recent decades. However, within this growth there has been a decrease in the proportion of Catholic students in Catholic schools. The national trends are staggering: 51% of Catholics attend government schools and 25% of enrolments in Catholic schools are other than Catholic (NCEC, 2008: 2). At a more analytical level, Bishop Anthony Fisher (2006) and Brian Croke (2007) draw attention to the nature of the overall enrolment patterns. They conclude that within a Tradition of providing a preferential option for the poor and primarily catering for students from Catholic families, the profile is now such that: "poorer Catholic children are increasingly attending State schools; wealthier Catholic children are increasingly attending non-Catholic private schools; and middle income other than Catholic children are increasingly attending Catholic schools" (Fisher, 2006: 4).

(ii) Faith practice and spirituality

An international study on how young people (7000 youth between 12 and 25 years old across 17 countries and 6 continents) experience and consider spiritual development illustrates substantial shifts and national variation in commitment to faith and spirituality (Search Institute, 2008). On a hopeful note, the majority of youth (93% internationally) believe there is a spiritual dimension to life, and religion and spirituality are viewed constructively yet seen to be different. Religion was viewed as more rule based, whereas spirituality was seen as encompassing an experience of the 'heart'. With respect to international comparisons, Australia ranked highest as the country declaring an absence of spirituality (47% compared to the group mean of 24%).

A study into the attitudes of Generation Y (people born, 1981–1985) confirmed the level of disinterest in faith and spirituality among young Australians (Mason, Singleton and Webber, 2008). Significant among the findings were a general low level of interest and involvement in religion and/or spirituality (17%), with 51% of respondents declaring a

belief in God, 32% being unsure and 17% indicating non-belief. Overall, while some importance was given to Church and school influences on faith and spiritual development, the pattern identified factors of family (44%), friends (15%), religious organizations (14%), school (6%), and youth organizations (4%) as most significant. Summarizing what presents as a downward spiral, (Buckingham, 2010: 1) concludes: "the fastest growing category in census data is 'no religion', weekly church attendance is falling and only a minority of couples these days choose to be married by clergy".

(iii) Staff profile

While the student profile and level of interest in faith and spirituality in Catholic schools has changed, so too has the profile of staff. The presence of lay staff within Catholic schools within the Archdiocese of Brisbane, for instance, has moved from 5% in the 1960's to 99% in 2010 (Gowdie, 2009). Drawing from statistics on the decline in Clerical and Religious numbers across five Australian provinces (down 19% and 46.5% respectively across the period 1970 to 2004), Susan Pascoe (2007) paints a picture of a changing cohort of leadership at the level of parish and a corresponding shift in the presence of Religious in leadership within the life of school. At the same time, the pattern of teachers who are not of the Catholic faith (approximating 25%), and those with no specific faith formation (63%), has grown to levels necessitating specific formation interventions (Elliott and Rush, 2011).

The heritage of a strong Religious Tradition, one which sustained the effectiveness and authenticity of Catholic schools, is now being threatened by a sharp decline in Religious and an ever-increasing concern as to the formation of teachers "with appropriate knowledge, values and commitment" (Croke, 2007: 823). The conclusions reached are that the provision of relevant skills and associated witness, specifically in the areas of religious education and the religious dimension of the school, present as legitimate areas of concern. One response by an Archdiocesan authority has been to reinforce the interior spiritual life as core business to Catholic education, and design formation programmes that are personally meaningful, ecclesially faithful and strategically effective (Gowdie, 2009).

(iv) Parent rights, priorities and levels of satisfaction

The significance of providing Catholic schools and the rights of parents to exercise freedom of choice have been reinforced by the Congregation for Catholic Education (Grocholewski and Brugues, 2009). Such a position is enshrined in Canon Law wherein

Catholic schools: offer "the principal means of helping parents to fulfil their role in education" (Canon 796); encourage parents to exercise "real freedom in their choice of schools" (Canon 797); and allow parents "to send their children to those schools which will provide for their Catholic education" (Canon 798). Notwithstanding these aspects of provision and encouragement, some tension exists between the reasons for Catholic schools and the priorities parents demonstrate in their choice of such schooling.

A survey of over 5000 Catholic, state and independent school parents to determine the key decision factors used in selecting a school for their children yielded consistent priorities irrespective of the education sector (Sultmann, Rasmussen and Thurgood, 2003). Reasons for overall school choice centred on: care of students, the quality of teaching, school discipline, parental consultation, moral development, vision and values. For the group of parents who had elected Catholic schooling, the more traditional criteria for Catholic school selection were rated comparatively low in response to the question 'What is absolutely essential?': faith development (46%), pastoral care and concern (47%), and religious education (39%). Buckingham (2010: 1) summarizes the situation by stating that prior to school selection, "numerous parent surveys indicate that religion is usually not the most influential factor in choice of school. It is outweighed by discipline, educational quality, and the school's capacity to develop their child's potential".

While parent priorities do not correlate highly with provision expectations, recent studies into the levels of satisfaction by parents point to a generally supportive response. The Australian Council for Educational Research (2009) identified high levels of satisfaction with pastoral care constituting the most valued cultural characteristic. Moreover, Catholic school attributes of practising Christian values (97%), being welcoming and inclusive (95%), teaching Gospel values (84%), pursuing religious understanding (98%), and making the world a better place (97%) were related as consistently favourable. This profile was reinforced with the report of Kennedy, Mulholland and Dorman (2010: iv) which confirmed the priority and satisfaction of parents as to "positive relationships within safe, caring, concerned school communities".

The growth of secularization, "an inevitable decline of religion in the face of a more sophisticated worldview" (Rymarz, 2010: 263) is used to explain the changing expectations of Catholic schools. It is seen in public terms through the reduced influence of religion on society, and personally through withdrawal "from a strong commitment to any religious belief". Three indicative phenomena reveal the growth in secularization: a decline

in sacramental participation; an uncoupling of morality with religion; and the changing attribution of Catholic values as a lynch pin for personal motivation and social activity. A response to the growth in secularization is suggested by Rymarz as needing to be strategic, specifically in terms of "a renewed emphasis on importance of Mass and other communal rituals as a way of sustaining a strong communal transcendental religious identity…. and, nurturing and sustaining religious commitment in early adulthood" (Rymarz, 2010: 271).

The signs of accomplishing mission in broad cultural terms, along with being conscious of the continuing challenges for Catholic schools, establish a platform of hope and realism within a context of being strategic. Variability in religious affiliation, socio-economic status, faith practice and spirituality, staff profile and parent expectations lead Anthony Fisher to conclude that the current context necessitates engaging a new horizon for Catholic schools. The argument is made for a response premised on outreach and culture, one that offers "a new opportunity: not only to continue to make a contribution to the education of our Catholic children but also to make a Catholic contribution to the education of a sizeable proportion of the children of various other faiths in a multi-religious and somewhat secular society" (Fisher: 2006: 6). Significantly, this opportunity unfolds within a new and emerging exterior culture of expectation and predictable change. Commonly referred to as the 'education revolution', the changes envisaged by the Australian Federal Government represent an unprecedented experience of national educational adjustment as the learning needs of the 21st century are addressed (Gillard, 2009).

1.1.3 The Education Revolution: An Unfolding Reform Agenda

While learning might be said to be at the centre of education, the nature of what is defined as essential and the capacity to assess, report and intervene appropriately at a national level is relatively new and remains incomplete. For example, "in 1996 there were no national benchmarks in literacy and numeracy and no meaningful way of comparing performance of Australian students across the nation in these areas" (Nelson, 2002: 23). Nelson went on to add that in terms of the spectrum of issues confronting Australian education there were none as profound as "teaching, benchmarking and reporting" (Nelson, 2002: 24).

The process of enhancing education from a national perspective continued with the change of government in 2007 but with a level of emphasis few would have predicted. Speaking at a Public Education Forum, the then Commonwealth Education Minister, Julia Gillard,

reinforced the goals of the education revolution as being to "make sure that every child in every school receives an excellent education regardless of their background or the ethos or location of their school" (Gillard, 2009). While the goals are towards equity and excellence, the processes are based in the quality of teaching, facilities and curriculum, together with the strengthening of the workforce and processes of accountability.

The National Goals for Schooling hold a central place within the educational revolution agenda for twenty-first century learners. The context for education is seen as the building of a "democratic, equitable and just society" (Ministerial Council on Education, Employment, Training and Youth Affairs, MCEETYA, 2008: 4) with the two associated national goals of equity and excellence. The impact of the goals is sought in students becoming: successful learners, confident and creative individuals, and active and informed citizens. Within such a framework, schools of the twenty-first century will promote "the intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing of young Australians" (MCEETYA, 2008: 4).

Elaborating on the 'revolution', MCEETYA (2008: 3) articulated the key strategies as: "developing stronger partnerships, supporting quality teaching and school leadership, strengthening early childhood education, enhancing middle years development, supporting senior years of schooling and youth transitions, promoting world-class curriculum and assessment, improving educational outcomes for indigenous youth and disadvantaged young Australians, especially those from low socio-economic backgrounds and strengthening accountability and transparency". Policy announcements of the government also revealed new directions in vocational education through trade training centres, early education initiatives in the pre-preparatory area and the roll-out of the laptop programme for all secondary school students.

The raft of initiatives is geared towards transforming learning and teaching, addressing disadvantaged schools, and increasing transparency and accountability. The changes are directed to all educational jurisdictions and every school in the spirit of building a "new national effort… another big step to better Australian schools" (Gillard, 2008). It is within this framework of government expectation that Catholic schools are challenged to respond in ways that are authentic to their heritage while being mindful of changes to the internal clientele and social environment that they serve. This response incorporates the task of first identifying what is important, and thereafter interpreting this identity through mission within and beyond its community.

1.2 A Strategy for Engagement

The first decade of the new millennium incorporates an acceleration of educational change beyond prediction. Said to be a period of 'exponential times' (Bradley, 2009), the decade is characterized by the extent and complexity of change, its impact on people and institutions, and the necessity to identify that which needs to be held as constant when most other phenomena are in a state of flux. Within the life of the Catholic school, a strategy of engagement founded upon identity constitutes a fundamental approach lest the educational response fall victim to circumstances where "the urgent drives out the important; the future goes largely unexplored; and the capacity to act, rather than the capacity to think and imagine becomes the sole measure of leadership" (Hamel and Prahalad, 1994: 4–5).

The clarification of identity within a context of change and challenge for the Catholic school entails the search for meaning so as to understand and align the school's activities with its fundamental essence. For the purposes of this research, Catholic school identity is framed by the definition of identity as the "constants that define Christianity in its missionary nature" (Bevans and Schroeder, 2004: 33), or more broadly, 'the worldview': "what people, individually or collectively, know and believe, feel and value" (D'Orsa and D'Orsa, 2010: 72).

1.2.1 Significance of Identity

Within situations of extreme change, Swimme (2008) argues for 'new possibilities', where consciousness needs to move beyond 'borders', potentially interpreted as geographical, cultural, psychological, religious, ethnic and philosophical, to permit transformation of awareness. Such a view recognizes that the current system is too complex to understand comprehensively, but it is not impossible to identify essence and thereafter examine how this might be nurtured through mission. He describes these first steps as coming to an appreciation of the fundamental components of the system (its identity) and then with a movement of authenticity to align personal and social activities.

O'Murchu (1995) advances a process of 'recapitulation' as appropriate to identity clarification and alignment in times of change. That is, an action of stepping back to reflect on what is occurring so as to prepare oneself for the movement ahead. O'Murchu's personal slant to the process of recapitulation is to describe it as 'the long jump syndrome', for "when the long jumper wishes to leap forward 20 paces, s/he will step back perhaps 10 paces in order to gain momentum to make the best possible forward movement"

(O'Murchu, 1995: 6). The significance of recapitulation (the long jump syndrome) is that it is a process which connects with what is described as the "primary sources of meaning" (O'Murchu, 1995: 6). That is, a return to the 'basics', in terms of priorities, and the sources of wisdom that offer the purest and most powerful way forward.

Identified as an 'extraordinarily timely topic' in the beginning of the third millennium, the exploration of Catholic school identity is said to constitute a project akin to "shaping the future of the Church and of society" (Miller, 2007 video recording). Clearly, for Archbishop Miller, the then Prefect for the Congregation for Catholic Education, the interdependent tasks of strengthening Catholic identity and building mission and culture are central. Such a view characterized the opening address of the International Conference on Catholic school leadership, a gathering in which the Chancellor of the host university commented that Catholic school identity and its maintenance were ranked as the most significant aspects of Catholic school life: "for all of us involved in Catholic school education it is important that we articulate a vision of what we want our schools to be like and then to agree on that vision (McDonald, 2007, video).

A post-conciliar consideration of identity within Catholic schools has been nurtured through the efforts of the Vatican Commission established at the conclusion of the Second Vatican Council in 1965, and its subsequent structures: the Sacred Congregation of Catholic Education and its Schools Office (created in August 1967). It is from these offices that core documentation on the Catholic school has emerged and provided guidance at times of transition and change. Documents specific to Catholic schools have included: *The Catholic School* (1976), *The Religious Dimension of Education in a Catholic School* (1986), *The Catholic School on the Threshold of the Third Millennium* (1999) and *Educating Together in Catholic Schools*: *a shared mission between consecrated persons and the lay faithful* (2007). It is from this Magisterial literature that concepts appropriate to identity can be derived and so offer a perspective on the constants, or the worldview, which underpin Catholic school life.

1.2.2 Cornerstone as Executive Summary

The significance of identity within the life of the Catholic school has been likened to the need that Australia possesses for water (Bathersby, 2010). Identity is the 'liquid gold' that sustains life when times of challenge are encountered.

An early metaphor, specifically within an Australian context, as to the significance of identity for the Catholic school appropriated this same image of water. The proposition was that the renewal of the Catholic school was 'like a tree by the waterside', which, in times of challenge, was able to survive because it continued to draw deeply from the source of its existence (McLay, Druery, Coghlan and Corkeron, 1976). The tree, as representative of the school, when nourished by water (faith identity) is able to be sustained and so ensure its capacity for mission, for, as the prophet reflects: "I will bless the person who puts his trust in Yahweh. He is like a tree growing near a stream and sending out roots to the water. It is not afraid when hot weather comes, because its leaves stay green; it has no worries when there is no rain, it keeps on bearing fruit" (Jeremiah 17: 5–9).

The derivation and application of an image, word, phrase or brief statement to capture the essence of Catholic school identity is daunting. Notwithstanding the enormity of the challenge, a central and common position for practitioners, administrators and researchers is to assert that the Catholic school is summed up by the words 'Christ centred'. This is the executive summary which provides a basis for reflection, a vision that is virtually inexhaustible. These two words, reflected in Scripture and recounted in the core document on the Catholic school (TCS: 33), offer a starting and an end point within which reflection may occur and meaning be developed. The power of the words, their depth of challenge and offer of hope are captured in the summary expressions of Archbishop Francis Rush: 'Life to Me is Christ' (Rush and Coman, 2010), or, in more precise terms for the living stones within the Catholic school: "the extent to which you place Christ at the centre of your educational mission will determine the measure of your success" (Sultmann, 2003: 14).

1.2.3 Mapping and Modelling for Strategy

Central to the identity of the Catholic school as being Christ centred are the related notions of intellectual models and systems thinking as to how this position might be understood and articulated. Mental models are the pictures and images that influence "how we understand the world and how we take action" (Senge, 1990: 8). Mental models assist in the action–reflection cycle which underpins conversation and facilitates critique. Systems thinking is the means for conceptualizing the organization and recognizing that changing one aspect of the system will impact other dimensions. Systems thinking offers a perspective to the longer-term view because it supports the need for feedback loops to

continuously assess the changing dynamics that apply (Senge, 1990) thereby enabling sub-systems to facilitate the overall ecology as members learn and grow (Catholic Education Service, 2008; D'Orsa and D'Orsa, 2010).

Advancing the concept of mental models, D'Orsa and D'Orsa (2010: 10) argue the need for an 'imaginal capacity', "the ability to imagine and think creatively using images". This is developed through the integration of field and theoretical experiences both of which build on mission. In their terms, "mission is about choosing directions with others and for others and moving with a firm hope in those directions". The integration of field and theory considerations, when captured through images, provides the optimal outcome in terms of building culture and overall identity, specifically around the concept of the Catholic school as being Christ centred. This concept of the 'imaginal world' (Borgeault, 2010: audio) is argued to be 'the world of visionary seeing', a world which stems from the personal and collective consciousness. It is not to be confused with the term 'imaginary' which connotes "a private and subjective realm of experience" but a world which is "more objective and real... invisible to the senses... one which impresses itself in the heart". Borgeault argues that this imaginal capacity is able to be understood and lived out, and, for Jesus, was articulated as the Kingdom of God.

The ecology of the Catholic school in which the Kingdom of God finds expression is seldom defined by any one of the sub-systems operating independently from other sub-systems or existing in isolation from external forces. Rather, an organization is more accurately depicted as a living and dynamic entity, constituted by numerous sub-systems and exposed to influences (within and without) on its various areas of service at any point in time. Because of this, the overriding nature of the organization will be dynamic and adaptive as it renews itself continuously in the context of influences, seen and unseen, predicted and unpredicted, managed and unmanaged. This is the task of strategy, particularly at times of change and transition. It is the task of identifying the 'big picture' and pursuing those mega trends in the light of identity. It is the task of answering the question of "strategy for what before we look at the how" (Davies, 2006: 40).

1.3 Research Implications and Thesis Overview

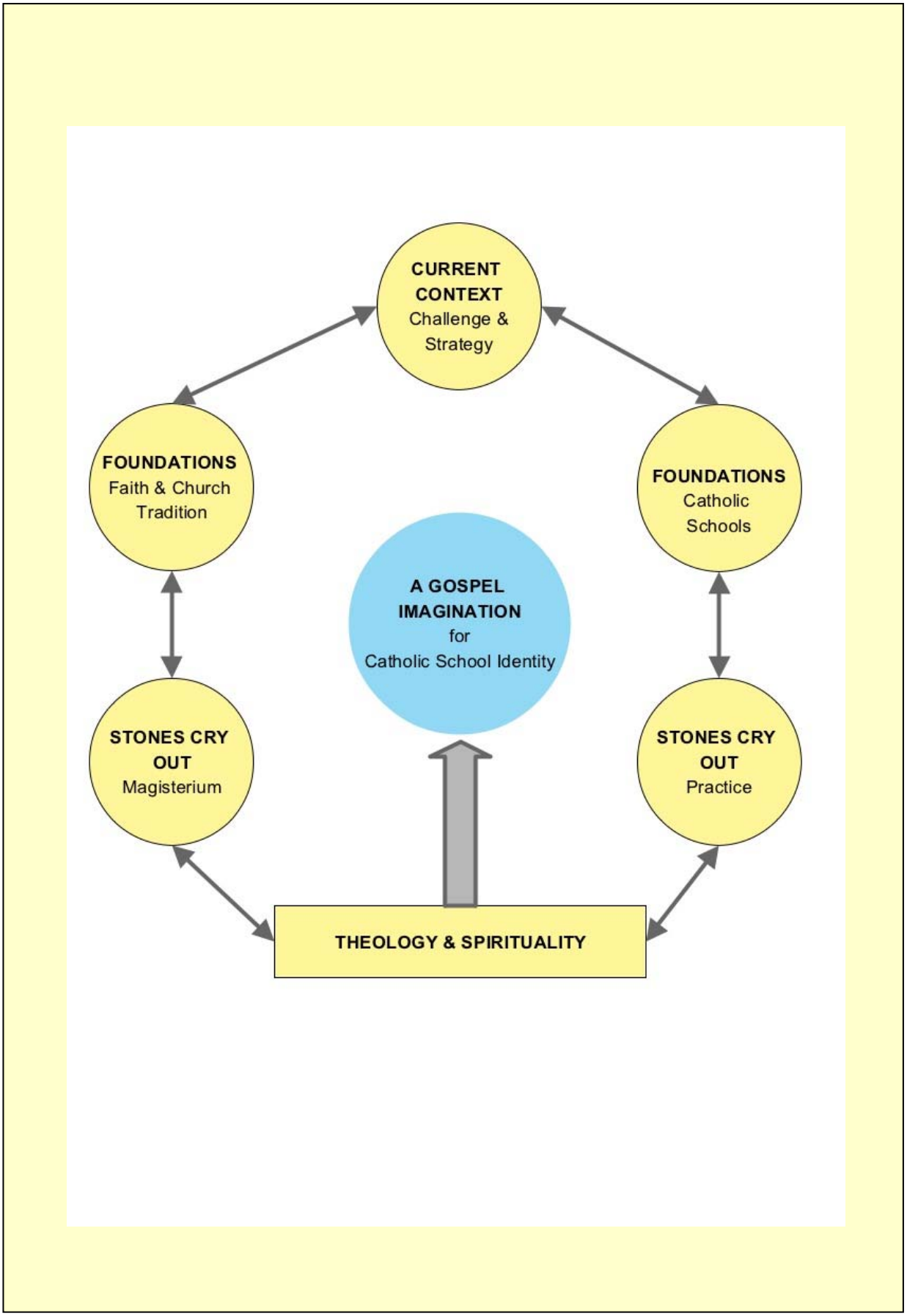
The overall purpose of the thesis is to explore, map, model and interpret Catholic school identity as a platform for mission expression in a changing and challenging context. The

research sub-goals, and by implication the particular contributions of the research inherent in this purpose, entail an examination of:

1. The foundations in faith that constitute the Tradition from which Catholic school identity draws its 'constants';
2. The history, nature and philosophy of Catholic schooling in Australia and the identification of significant influences;
3. The application of a research methodology which provides a comprehensive and integrated means for gathering relevant data on Catholic school identity;
4. The selection of analytical processes which enable applied and theoretical perspectives to be examined systematically;
5. Specification and modelling of identity through the identification and definition of significant pillars and associated themes;
6. The application of practical theology to the overall findings;
7. Identification of spiritual pathways through which identity can find expression;
8. Presentation of a paradigm for shifting personal and organizational imagination and provision of a mental model to critique authenticity;
9. A critical assessment of the research and the validity of the qualitative outcomes;
10. The identification of implications for strategic attention.

The graphic summary that follows (see Figure 1) provides an overview of the thesis design. Initially, the current context is explored and the foundations in Faith and Catholic school philosophy are developed. The propositions of the living stones (theoretical and applied perspectives) are examined and the theological and spiritual implications of findings are extracted. The Gospel imagination that these invite then permits an articulation of Catholic school identity. Within this framework, the first step is a review of identity within the Tradition of the Church and the discussion of the centrality of Christ as the cornerstone on whom Catholic school identity is based. It is to this body of literature that the discussion turns in Chapter 2.

Figure 1. Conceptual framework of thesis



Chapter 2: Foundations in Faith and Church Tradition[3]

2.1 Search for Meaning in God

Fundamental to the quest for Catholic school identity is the belief that experiences in life are sacred in nature and that it is by being attentive and responsive to these experiences that the Divine is encountered. Further, engagement of the Divine makes limited sense if it is isolated from the daily experiences of life (family, school, work, relationships, leisure activities and so on) or is restricted to experiences designated at particular times and/or days of the week. On the contrary, the challenge of establishing identity within the life of the Catholic school involves keeping pace with the activity and growth of the Spirit in all dimensions of life without differentiation in terms of the sacred and the secular.

The almost entrenched separation of the sacred and the secular has been associated with Christian Tradition for almost two millennia (Dreyer, 1996). Christian thought drew from the Greek world the concept that elements of human experience are arranged in two categories, with a clear preference of one over the other. Important concepts such as soul–body, mind–heart, spirit–matter and reason–feeling were separated and became the subject of theological and philosophical reflection. In this light, a view of life based on categories, compartments that divide it into parts, is artificial and misleading. Clearly, the emphasis on an enriched spirituality, the generation of a real and holistic identity, is one that seeks to consider the totality of life and so explore and integrate elements of faith with life. The process is one which draws from faith and reason: a situation that results in "faith and reason being mutually purifying, reason freeing faith from superstition, and faith opening reason to the fullness of truth (Ormerod, 2010: 2).

2.1.1 Meaning as Value Adding

The significance of faith and reason as a basis for exploring meaning and enriching life is a topic that holds much controversy. Ormerod (2010: 2) comments that "there is much ignorance, prejudice and plain hostility", some of which can be attributable to notable

[3] Chapters 2 and 3 offer a wide context from which emergent themes are discussed in more precise ways as part of Chapter 8.

works as the *God Delusion* of Richard Dawkins and the optional role of religion articulated by Charles Taylor in *A Secular Age.* While the position of Dawkins is dismissive of a belief system centred in the Divine, the position of Taylor is more inclusive of variable and changing opinion. Beginning with the position that: "we all share, believers and unbelievers alike, a search for fullness" (Taylor, 2007:19), an argument is made that what constitutes 'fullness' has shifted from "unproblematically outside of or beyond human life" to a current position where "we now search for fulfilment where the 'beyond' is challenged by those who hope to find fulfilment 'within' human life" (15). The conclusion is drawn that this new context is conflicted, and characterized by "a kind of galloping pluralism on the spiritual plane" (299) and an increasing fragility as to the meaning of existence.

The conclusions of Martin Seligman (2007) affirm the significance of factors, other than the material, for personal happiness, with meaning and service being significantly more critical than possessions, prestige and power. The proposition that happiness derives from meaning and service reinstates the relevance of the Divine, which for Dyer (1995), entails attentiveness to the sacred in self, others and the world. This gradual awakening to the Divine presence is said to be a sacred quest that begins with the belief that life is a gift from God and incorporates a pilgrimage from, with and back to God. Similarly, (Tolle, 2004; 2005; 2006), discusses the foundation to happiness residing in one's essence or stillness; a realization that goes beyond the acquisition of possessions, status or social standing. Rather, the argument is made that what is most crucial to a life of fulfilment is the activation of interiority where the spiritual self is found, as distinct from unreflective living which gives primary attention to the needs of the ego and the avoidance of the now.

2.1.2 A Religious Search

At the heart of human existence is the presence of a religious consciousness which seeks to know and experience something that is beyond the material self. Religiosity, in its broadest sense, is a quest for meaning, a process by which the individual seeks to know, understand and experience fullness as part of the completeness of self. In this light, the task of those involved in religious formation is to facilitate the recognition of something already present, rather than attaching or integrating a religious consciousness that is something external or extra to the person and experience (Luchetti-Bingemer, 2001). Such a goal presents a significant challenge as the religious dimension to life is no longer viewed as the 'status quo'; the age of Christendom has passed and the notion of religion is rarely considered without justification or critique (O'Loughlin, 2007). In more concrete terms, the

proposition involves a return to a culture where "the reasonableness of God's existence" (Taylor, 2007:3) can be adopted, a situation which recognizes that: "we are built for God… people are naturally religious; to be not religious is not the fundamental way of being human" (Putney, 2010: audio).

2.1.3 Nature and Place of Theology

Theology is said to be a complex human activity, one that "is related to faith and religion, yet it is not identical to them" (Hill, Knitter and Madges, 2000: 285). It is not simply the 'baggage of religion', nor 'ivory tower' in its makeup, but is "the process of reflecting critically upon the way people of a particular religious tradition should live out their faith" (Hill, Knitter and Madges, 2000: 286).

As a process, theology is a dynamic and on-going human activity which engages "one's religious tradition (its beliefs, moral norms and practices) with the contemporary situation, and interprets the contemporary situation in light of one's religious tradition" (Hill, Knitter and Madges, 2000: 286). As a product, theology is evident in its contribution to the formulation of "meaning, truth and significance of a particular religious tradition for human living" (Hill, Knitter and Madges, 2000: 287). In summary, the task of the theologian becomes one of critical inquiry and the subsequent accommodation of insight into the practice of religion. The avenues of inquiry in this endeavour are open to all the faithful, and, in terms of the systematization of theological scholarship, have been clustered into categories: fundamental, historical, systematic, moral and practical.

Thus, fundamental theology helps one to help other people to keep the faith by removing difficulties they may have about believing… Historical theology helps one to discern the impression Jesus Christ made upon those who first met him… Systematic theology helps one to show people how the faith hangs together… Moral theology is useful in showing people how they might be growing personally in relation to God and their neighbour… Practical theology shows them the relevance of their religion to their professional work or their private passions, to their general knowledge or social situation (Nichols, 1991: 34).

A summary of the spectrum of interests which theology serves is offered by Justo Gonzalez in the *foreword* to the widely acclaimed work of Bevans and Schroeder (2004). The application, recognized as a caricature to support clarification (xii), offers a Typology to theological inquiry drawn from the experience of student interests. Incorporating three elements, Type A theology involves an interest in the generation of a "theological system

that would make things fall into place" (xi); Type B theology incorporates processes and interests that permit the continuing search for truth within human experience, while Type C interests attend to contemporary experience and a process of discovery as to God's revelation. In terms of the current research, the particular process of inquiry aligns itself with a Type C perspective which seeks to explore the new reality for the Catholic school but to do so in ways that are mindful of the Tradition and sensitive to the challenge of a new evangelization.

2.1.4 Practical Theology and the Integration of Faith and Life

In the introduction to *Expanding Theology*, Tony Kelly states that "Christian theology, by expanding to meet the demands of the age, is coming into its own as a great intellectual adventure" (Kelly, 1993: 1). However, not content to see theology primarily from the perspective of the academic, Kelly argues its role as serving a wider audience. "It seems we are coming out of a period in which the language of faith was a very private dialect… now that dialect has a chance to become a means of universal communication as it gives expression to a new sense of gracious wholeness" (Kelly, 1993: 2). In this light, all who seek to understand and integrate the nature of faith with life's experience take on the role of theologian.

Within the Catholic school, 'doing theology' is the response that all make to the question of how one lives identity and mission. Since education, and Catholic education more precisely, entails the goal of conveying a Tradition and its aspirations, it is the task of all staff to integrate faith with life in ways that are believed to give life to the individual and the community. Within the Christian Tradition, this dialogue is centred upon the experience of the transcendent, the revelation of Christ, and service and communion in the life of the Spirit. It is a process of liberation in search of transformation and the realisation of the Kingdom of God.

The recognition of cultural change within and beyond the Catholic school provides a 'new frontier' for the application of Type C, practical theology. Such a context leads D'Orsa and D'Orsa to argue for a combination of 'grassroots theology' in conversation with the more traditional forms of theological meaning making, typically associated with teaching and academic pursuits. This form of practical theology is said to support the development of a mission theology which helps Catholic educators as they "make sense of their experience, individual and collective, from the perspective of faith" (D'Orsa and D'Orsa, 2010: 4).

The personal exploration of faith is argued to draw upon the belief of the Church community (*fides quae*) and one's own commitment in faith (*fides qua*). The practical 'grassroots' theologian is thus one who engages in reflection and study, and so practises a faith which in the words of Saint Anselm is "a faith that quests for understanding" (*fides quaerens intellectum*). This search for understanding, integrated with the Tradition of Church teaching and one's personal faith, is informed by three core and interdependent foci: the study of existence, in short, the whole of creation; the sacred history of Christianity, specifically its central figure of Christ; and the Bible, the revelation of God in Scripture (Nichols, 1991: 19–24). It is from these three sources that 'theological wonder' can emerge and so engage a common centre of "a self revealing God" (Nichols, 1991: 23).

The conclusion of Nichols (1991) is that the work of theology is intimately connected with the act of revelation and is a work of service by individuals on behalf of the Church. In this way, the essence of the Church, its Scripture and Tradition, are the primary sources from which the theologian draws. Moreover, complementing Scripture and Tradition, the 'aids to discernment' available to the theologian are Christian experience and the day-to-day teaching of the Pope and the Bishops (the Magisterium). At the same time, the exploration of revelation builds upon a pre-theological or philosophical background that involves "a certain agenda, a certain list of priorities, a certain number of already formed convictions about the nature of reality" (Nichols, 1991: 36). In this light, philosophy also underpins the context for the theological inquiry.

The definition given to philosophy is that it entails "the attempt to say who we are and what kind of a world we live in, drawing on the resources of human experience as clarified by reflection" (Nichols, 1991: 42). Because of this view, the interface between philosophy and theology becomes apparent as similar questions are posed, but, in the case of theology, a response is drawn from the perspective of the belief system of the Christian community. However, irrespective of how the interface between philosophy and theology might be interpreted, both disciplines offer perspectives which draw upon common sources, experience and teaching. Experience involves the subjective pole of ecclesial life, whereas the objective pole is centred in the teaching of the Magisterium.

The concept of experience in the life of faith is said to be complemented by the responsibility of the Magisterium to teach that which might not be universally experienced and discernible. Nichols (1991) notes that it is one thing to be mindful of the experience but it is another to understand the meaning of the experience. That is, experience and the

formal teaching of the Magisterium, in combination, constitute invaluable aids to discernment in theological terms. In precise terms, the task of the Magisterium is to "maintain the unitary consistency of Christian faith – and to preserve the historic continuity of the faith today with the faith of all preceding Catholic generations and, ultimately, of the Apostles themselves" (Nichols, 1991: 259). Importantly, Nichols adds that this preservation of the seeds of faith with the generations of believers also takes consideration of the work of the theologians, who, with the Magisterium "share a common service to Christian truth, bound as they are by the word of God in Scripture and Tradition" (Nichols, 1991: 259).

2.1.5 Judaeo–Christian Tradition and the Image of God

The discussion of identity within the Church and Catholic school draws from the disciplines of philosophy and theology, and to the extent that is possible, seeks to understand the nature of God and God's relationship to creation.

Discussion of God images reflects a limited attempt to develop a mental image of God. Such a view is captured in the *Catechism of the Catholic Church* (1994: 42) which states that our understanding of God is restricted by our reason and ability to communicate an understanding of the mystery that involves "the inexpressible, the incomprehensible, the invisible, and the ungraspable". Notwithstanding this, Christians believe that God has been revealed throughout history, particularly in the story of the Jewish people and fundamentally in the person and message of Jesus. However, while Jesus cannot be fully appreciated outside the context of his people, Israel, equally, "the central figure of Christianity cannot be understood without a grasp of the Tradition that flowed from him, the Tradition of the Church" (Nichols, 1991: 21).

God's very first command to human beings is recorded in the Judaic Scriptures as: "be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the air, and over every living thing that moves upon the earth" (Genesis 1:28). This revelation, recognized by the Jewish people, highlights the gift and challenge given to a people as they journeyed and committed progressively to a covenant with their one true God. The history of the Jewish Scriptures journals the relationship to a God who reveals and calls for trust as a relationship of love is revealed. The response by the Jewish people to God's call appears as a gradual journey in faith, particularly as God is experienced at key moments of history.

The Tradition of Jewish belief holds in balance the image of God as the transcendent being and the One who is everywhere, immanent. This understanding images God as an unimaginable being who is totally beyond and independent of our reality, while also advancing that God can be observed in the beauty and expanse of creation. This image of God as transcendent and immanent has evolved with God's continuing revelation.

The adoption of just one image or perspective on God as representative of what is believed would be to lose sight of the whole. For instance, the image of God as the transcendent other can lead to an image of God as distant and aloof, and, as such, contribute to thinking that God is "out there, watching over, looking down on us" (Morwood, 1997: 10). Alternatively, the view of God as immanent also possesses limitations as it views God as being so tied up with creation as to restrict God's reality to that of creation only. Moreover, images of God as transcendent and immanent represent a dualistic representation of the Creator. Such a tendency is not restricted to followers of Christianity but is argued to be foundational to many religions (O'Murchu, 1997). The approach signifies a distrust in the concrete and the real, and a need to depart to a place which is beyond, the hereafter.

The search for an image of God that is more holistic can be observed in John O'Donoghue's presentation on the 'Divine Imagination' (1997). Here, a more integrated perspective is advocated so that the transcendent is always present, with the responsibility being left to individuals to pursue a deepening of an already existing connection. The challenge becomes the acceptance of God's continuing presence and the taking of action which facilitates contemplation of God and the established relationship. Such a position reflects a strong Tradition within the Catholic Church, but, in the reflection of Rolheiser (2010) it is one that is founded on mystery.

As Christians we believe we bear the image and likeness of God inside of us and this is our deepest reality. We are made in God's image. However, we tend to picture this in a naïve, romantic and pious way. We imagine that somewhere inside of us there is a beautiful icon of God stamped into our souls. That may well be, but God, as scripture assures us, is more than an icon. God is fire-wild, infinite, ineffable, and non-containable.

The significance of human life is enshrined in the belief that the human race was created in the image of God and that God inscribes within humans the capacity and responsibility for love (Pontifical Council for the Family, 1995). Love is the vocation given to humans by God. Humanity is incarnated with the immortal Spirit through thought, word and action.

Humankind is challenged to recognize and attend to the Spirit of God in life, so that life is infused with love, and living is disposed to all that is holy. Central to this belief about God is the revelation of God in Christ and the action of the Spirit in the unfolding of life in creation.

2.2 Revelation of God in Christ

2.2.1 Incarnate Word

The Christian Scriptures identify God as love (1 John 1:5, 4:8) and it is out of God's love and revelation that humankind has come to an understanding of God: "God's very being is truth and love" (CCC: 231). Through love, God freely and reciprocally interrelates with all creatures in a manner that respects their dignity, their core identity. In this way, all creatures are related to one another, and the divine presence can be seen in all things (CCC: 41).

The New Testament interprets Jesus as the full embodiment or incarnation of the divine Wisdom (Rush, 2009; Edwards, 1995). Jesus is identified as the "power and Wisdom of God" (1 Corinthians 1:23), while in the prologue of John's Gospel, we are invited into the majesty of Christ. In this light, Christian faith holds that Jesus is the Word of God, the perfect revelation of the Father, God in human form. It is Jesus who is the ultimate disclosure of God in human history, and it is in His life that Christians come to believe in and understand the essence of what it means to be authentically human in relationship to God.

The centrality of Christ to the maturing Christian is described in the invitation by the author of Hebrews: "let us keep our eyes fixed on Jesus, on whom our faith depends from beginning to end" (12:2). Moreover, "in many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son... He reflects the glory of God and bears the very stamp of his nature" (Hebrews 1:1–3). Writing some decades later than Paul, the author of John's Gospel also records the centrality of Christ in the dialogue between Jesus and Phillip: "Lord show us the Father, and we shall be satisfied." The answer by Jesus is clear: "have I been with you so long, and yet you do not know me, Phillip? He who has seen me has seen the Father" (John 14: 6–9).

The significance of Jesus is that he permits religious faith to be, first and foremost, faith in a person and a story (Robinson, 1997). Faith is first experienced and transmitted by

followers who renew continually their commitment to the way of Christ and live out this philosophy in their daily lives and aspirations. “Following Christ and united with him, Christians can strive to be imitators of God as beloved children, and walk in love by conforming their thoughts, words and actions to the mind… which is yours in Christ Jesus, and following his example” (CCC: 1694).

2.2.2 Teacher of Divine Wisdom

The life and teaching of Jesus reflect the nature and circumstances of his time. Christian Scripture, therefore, is to be interpreted within this context and said to include three discrete phases: the original social and cultural milieu of Jewish culture within which Jesus was immersed; the Apostolic Tradition in which eyewitnesses continued to teach and reflect upon his life; and through the continuing reflection of the body of believers throughout the ages (Brown, 1986). The full revelation of Jesus is therefore drawn from what the immediate and subsequent communities were able to discern as they looked back in the Spirit to what was taught.

Jesus is argued to be a teacher of Divine Wisdom; someone who offers a life of witness and a public ministry to illustrate a ‘way’ of living which is alternative to conventional approaches to life (Rush, 2009). This life of Christ is one which offers both testament (teaching) and testimony (public witness) to what it is like to be fully human and fully divine. It is therefore from the totality of the life of Christ that the Christian follower might discern what is important in terms of knowledge and practice of the faith.

Conventional wisdom is that which people know to be correct, whereas Divine Wisdom offers a ‘narrow way’ (Matthew 7:13–14), one that ‘leads to life’. This ‘way’ is captured in the New Testament Scriptures through a weaving together of short sayings and parables that invite the reader into hearing and seeing that which might not otherwise be detected. The sayings and parables evoke the imagination and invite the reader into a place and time where interpretation and transformation become possible. It is in the actions and words of Christ that the disciple sees the expression of the Divine response to a host of human situations. It is in the interpretation of these responses that the followers of Christ draw insight as to beliefs and behaviours that are congruent with a Gospel response.

The interaction of Christ and the circumstances of the Scriptures are argued to produce aphorisms, “great one liners” (Rush, 2009), similar to proverbs, delivered within an oral culture and specifically collected in the Gospels. They are provocative in their intention

and serve as memorable crystallizations of a new, at times subversive, wisdom of the conventional way of living out and interpreting everyday events. In a complementary fashion, the parables, or short stories, of Jesus also draw the reader into a context of reflection and are an invitation to see things differently. As summaries of stories told in an oral tradition, the parables often shock in their interpretation by declaring wisdom contrary to that expected. The challenge of Jesus, as evidenced in aphorisms and parables, is to open eyes, ears and memories (Mark 8:18) so that "your whole body will be full of light" (Matthew 6:22) and thereby supportive of living in an alternative 'way'.

The 'way' that Jesus awakened through sayings and stories is an invitation to see God as gracious, and, in the pattern of Jesus, to follow a 'way' which connects with God and God's creation. This is the subversive wisdom of Jesus which undermines traditional reliance on family, wealth, honour, purity codes and religiosity for salvation, and offers a new perspective to events and situations in a fashion that reinforces God's Wisdom as the vision for guiding life. It is in Christ that the 'way' is perfectly modelled in a form that enables a new type of believing and being.

2.2.3 Kingdom Vision

The central passion of Jesus is said to be His focus on how to live in accordance with the nature of reality as God perceives it (Rush, 2009). The evangelist Mark gives us the first recorded words of Jesus: "the right time has come, and the kingdom of God is near! Turn away from your sins and believe the Good News" (Mark 1:14). Similarly, Luke (4:18) introduces the public ministry of Jesus with the words from Isaiah: "the Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives, and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people." This was the dream of Jesus, a vision of a kingdom in which the presence of God would be reflected in the totality of life. It was not a new social order, nor some new form of physical environment. Rather, it was a kingdom where the love of God would be recognized and would herald transformation in the hearts and minds of people.

The central message of Jesus, described variously as the Evangelium, Good News, the Gospel, and eternal life, is that God is active already in our world, transforming aspects of human existence and bringing about liberation. This liberation involves our sense of self, our personal relationships, political and social order, and our relationship to the living God

(Edwards, 1987, 1990; Nolan, 1987, 2006). The evangelist John summed it up as: "I have come so that you may have life and have it to the full" (John 10:10). The message of Jesus is a call to have life. The call is to be children of God, to be fellow creators with Jesus in the work of God: "anyone who is in Christ is a new creation, the old creation is gone and the new one is here" (2 Corinthians 5:17).

Jesus announced, lived and inaugurated for history a new social order that is an actual alternative... and an alternative that he said is inevitable… by the promise and grace of God. He called it the reign or kingdom of God. It is the subject of his inaugural address, the majority of his parables and clearly the guiding image of his entire ministry. It was also the reason that he was killed (Rohr, 1996: 3).

Two central themes of the vision Jesus has of the kingdom are that of the role played by God who he addresses as Father and the need for personal conversion in order that the kingdom become a reality in one's personal life.

The key figure in Christ's life was that of His Father. This central point was clear and unquestionable for him. It was a reality, which was not an idea or a theory about anything, but a person, a thoroughly reliable and lovable person. The new world order preached by Jesus was therefore based on a God who is experienced personally; someone whom Jesus teaches should be imitated, enjoyed and loved. The God of Jesus was the God who loved graciously and lavishly. This is argued to be a love that is creative, redemptive and reconciling, the mark of which is unity in the presence of diversity (Riley, 2009).

The kingdom evoked by Jesus is founded on the Fatherhood of God for all; a concrete expression of God's universal love that was not only announced by Jesus but also lived authentically by him. Jesus crossed boundaries and was prophetic in his expression of a kingdom that would add quality to the life that defined his spiritual and social environment. He challenged his contemporaries to look to the totality of life so that the created order could be seen as a gift and promise of God's continuing love and presence in all things. This was something that was achievable, present already in many forms, but not yet fully realized. It was able to be manifested in the lives of individuals and in the varying social and institutional structures that governed and supported community life.

The second core theme of Jesus was a conversion to this kingdom vision through *metanoia,* a change of heart. Drawn from two Greek terms, *meta* (going above or beyond) and *noia* (incorporating a new mind-set), the call to *metanoia* is a call to go beyond the

interests of the self and turn to the presence and reliance of God in life. Jesus argues that having this mind-set and being converted to it adds value to existence. Such a view of God, the Father, is one that precipitates a new culture, a kingdom place, one that operates as if God were in charge and abundantly gracious.

Jesus spoke about the Kingdom of God being within and the need to be born again, to be converted, in order to experience it fully. As this world order was so foundationally different, mere education or intellectual assent was not enough. The *metanoia* sought by Jesus called for a complete turnaround of worldviews, whereby the individual and God's view became the same. Conversion therefore became a process of transformation. It was a transformation that involved "more than occasional observance to the sacred to a level where God begins to penetrate the conscious and subconscious and hence really touches a person deeply and comprehensively" (Rohr, 1996: 7). Such a process is not arrived at easily nor is it superficial and without application.

Until you've moved to a level of prayer and surrender where God and grace are allowed to invade the subconscious – not just conscious – it really doesn't matter in some ways what your conscious belief systems are. Until you get God into the subconscious where your deep agendas are touched and freed, your formal religion doesn't make a lot of difference. You can still have an indifferent, or even a hostile, destructive or judgmental worldview. It will show itself in fear, strong control needs, or the going through the motions that characterize an awful lot of Church-goers. Until you meet a benevolent God and a benevolent universe, until you realize that the foundation of all is love, you will not be at home in this world. That meeting of God, that understanding experience cannot be communicated by words. You either have it or you don't. It is a gift of participation in the very life of God. Its inherent character is best described by three overlapping characteristics: faith, hope and love. We rightly called them the supernatural virtues because they were a participation in the very life of God as opposed to a natural talent (Rohr, 1996: 117).

2.2.4 Kingdom Imagination as Gospel Expression

Commentary on the kingdom vision of Jesus, specifically its impact on the cultural and religious context of the first century, suggests that Jesus was far from being a naive idealist who died for a cause with little or no relevance to the circumstances of the world of his time or those of our current age. Rather, Jesus is said to be a clear-eyed person who was

able to understand the heart of the human condition and was offering the human race the only possible way of "breaking out of the endless cycle of hate, domination and greed" (Robinson, 1997: 28). Moreover, other commentary (Rohr, 1996) argues that when a social order allows, encourages and even mandates good connection between people and creation, people and events, people and people, people and God, then you have a truly sacred culture: the reign of God. It would not be a world without pain or mystery, but simply a world in which we would be in good contact with all things, connected and in communion. "It is all about union and communion, it seems, which means that it is also about forgiveness, letting go, service and lives of patience and simplicity. Who can doubt that this is the substance of Jesus' teaching?" (Rohr, 1996: 9).

The kingdom vision of Jesus provides a new lens through which the world may be seen. "The Gospel is much more a process than a product, a modus operandi more than a structure, a person more than a production. It is a way of being in the world that will always feel like compassion, mercy and spaciousness" (Rohr, 1996: 13). It is Jesus who reminds humanity that the kingdom is found in the ordinariness of life and in the familiar, daily activities. As the Scriptures recall the images and parables of Jesus, it appears that it is the world of road, lake, mountain, house, field, job and marriage, where people are converted to right relationship. As Catholic theology would say, it is a sacramental universe where all of creation is touched by God as: "it is the unexciting world of details, diapers and 'women who have lost one dime' (Luke 15:8–10) that appears to offer the teachable moment for Jesus" (Rohr, 1996: 19–20).

The kingdom is both an outcome and a present reality. It is a process of how to go about life and the means for advancing life. It is a phenomenon that involves movement from a mind-set that is narrow, self-centred and static to a mind-set that is vast, outwardly focused and dynamic. It is the development of a way of life applicable in all areas of human existence. It is a way of looking at the world and a way of operating in the world. It is not about prescription of what to do, but a description of what life might be like if a kingdom imagination were to be lived out. This is the challenge taken up across the history of the Christian faith and revealed in the Christian living of known and unknown saints – mystics who take God seriously and respond through an integrated practice of faith and life (Nolan, 2006).

The vision of the kingdom provides the blueprint of what it means to live in accordance with the Spirit of Jesus. Within a Catholic school context, the kingdom dream would shape

the aims, processes and educational outcomes that are significant to the community as much as it would direct the behaviour of the community. In this way, the school exists for the mission of the kingdom and is itself a beacon as to what a kingdom community might look like. Those who serve within the school become the agents of the Cornerstone, the 'living stones' who complete the life and the work of the new spiritual temple inaugurated by Jesus. All within this school context are called to mission through service and witness and, as with their life overall, possess the opportunity to experience the presence of God in all things. Theirs is the role of being co-creators of this new 'way', one that demonstrates and builds a kingdom culture through an integration of the Word, Spirit and life as Church.

2.3 Word, Spirit and Church

Scripture records that, for the first century community of believers, "the mystery among you is Christ, your hope of glory" (Colossians 1: 27). This centrality of Christ to the life of the Church is expressed further in the metaphor of Christ as the foundation stone of the new temple; "the stone which you, the builders, rejected but which has become the cornerstone" (Acts 4: 32). Moreover, it is the 'living stones', those who complete this spiritual temple dedicated to the Lord (1 Peter 2:4–6; 1 Corinthians 3:16), in whom the Spirit of the Cornerstone finds new expression and continuity.

2.3.1 Cornerstone as Metaphor

The role of metaphor as a figure of speech facilitates the clarification of abstract ideas and provides a basis for reflection arising from images already established within the experience of an audience. The metaphor of Christ as the cornerstone of the new temple of God develops an Old Testament focus on the temple as a place of worship, a place where God dwells. A natural progression of this metaphor incorporates the living stones who complete the construction of the new temple by being aligned with Christ as the true point of reference for witness and discipleship. What is offered through the metaphor is the product of the author's imagination as to the significance, nature and behaviour of Jesus to the life of first century Christians. Within this context, the compositional process of the text represents the world behind the text, the world of the text and the world before the text. In this way, the scriptural proclamation of Jesus is not coextensive with the historical Jesus, but is a construction of the Christian theological imagination (Schneiders, 1999:102). It is an imagination that draws from the lived experience of Christ that holds

particular relevance and meaning to the life and context of those who would follow His Way.

Saint Paul develops the metaphor of Christ as cornerstone in his letter to the Ephesians (2: 19–22) by making the connections between those who precede, comprise and follow the first community as being united in Spirit to the one Lord.

You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Christ Jesus himself. He is the one who holds the whole building together and makes it grow into a sacred temple dedicated to the Lord. In union with him you too are being built together with all the others into a place where God lives through his Spirit.

The Spirit of Christ and the unfolding relationship between Jesus and his disciples is seen throughout the Gospel, and, in particular, achieves a poignant emphasis in the passage from Luke (Luke 19: 39-40). The scene records the journey of Jesus into Jerusalem and the exchange with those who challenge him as to the 'voice' of his disciples already creating unrest, undoubtedly occasioned by testament and testimony to the Lord. The response by Jesus to the fear and criticism of the populace is one of prophetic challenge, for he states that if his followers become silenced, then even the 'stones would cry out'. The strength of the message is such that even 'dry rocks' see the obvious presence of God and so would 'cry out', come alive, if his followers were kept silent. It is against this background that the metaphor is extended to reveal the activity and significance of the 'living stones' who live and proclaim his person and message in a multiplicity of subsequent and contemporary environments. The metaphor, 'stones cry out', captures the concept more fully through the three integrated elements: 'stones', the living followers; their 'cry', of conviction and passion; and 'out', through teaching and witnessing to the Lord.

The early followers of Jesus formed a community around a belief and commitment to the 'way' of Christ, an intention to live by and share his teaching through fellowship centred on prayer and the Eucharist (Acts 2:42). It was this Spirit of Christ that brought people together, and it is this same Holy Spirit who continues to nurture the life of those who are disciples. The life of the invisible Jesus is, therefore, able to be mediated through the visible lives of his followers, acting with and through the life of the Holy Spirit. It is they who constitute the Church, the new temple. They manifest the Spirit of Christ and become the living stones of the new gathering. Just as the "ancient city of bricks and mortar could not hold back from acclaiming his arrival when at last he came" (Byrne, 2000:156),

similarly, the living stones of the new temple are called to 'cry out' through the work of the Spirit (see CCC: 798), as to the presence, message and works of the Lord.

2.3.2 Life in the Spirit

The interpretation of Christ's continuing presence in the world calls for balancing a theology of the Word (Christology) with a theology of the Spirit (Pneumatology) (Rush, 2009).

The Spirit enables the Church to interpret the wisdom of God across the ages. The expression of the Gospel in each different or new context seeks to actualize Christ so that the 'Christ life' can be lived in the reality of community. "It is the Holy Spirit in every age who continues to awaken and invite humanity into the life and presence of God. While a divine person in Himself (John 14:16), He is the Spirit of Christ, the Spirit of the Son, and He dwells in those who follow Christ" (CCC: 702–4). This is the experience of the risen Christ, the ability to interpret and act in the world as if one possessed the mind of Christ (Philippians 2: 5).

The Word of God (Jesus), the life of the Spirit and the engagement by the Church in everyday life promote a sense of conciliation and synodality (the principle of gathering in the Spirit). Dialogue is therefore critical to the Church as it is in the action of the Holy Spirit that the Church draws together the sense of faith of the people, the official teaching of the Magisterium and the perspectives of theologians. In this way, revelation becomes not only an experience of the past, but also a present reality (Rush, 2009). Hence, the engagement with the 'signs of the times' is an entry point for engaging the assistance of the Spirit. Just as God's love poured out to those who gathered at Pentecost, so too does God's power come to those who desire to live the 'way' of Jesus in contemporary times.

The search for the Spirit of God or the sharing of Divine Wisdom begins with the individual in relationship with God and the presence of God in others. The Wisdom of Jesus, the Wisdom of God, is at the heart of sharing wisdom, but this sharing presumes the importance of prayer and openness to the Spirit. Sharing wisdom therefore calls for constant conversion in order to see, act and love as God sees, acts and loves. It involves continuing participation, observation and reflection. This is 'participatory knowledge' (Rohr, 2004), a level of awareness that is born from the experience of the risen Lord manifested by the Spirit.

The distinction between 'knowing about' and 'experiencing' the Spirit is elucidated by Richard Rohr (2004) in his discussion of the theology of Trinity, as drawn from the text of Catherine LaCugna, *God for Us*. While describing the task as the 'ultimate presumption', Father Rohr adds that the doctrine of the Trinity is 'paramount and foundational' to the life of the Christian. Trinitarian life, he advances, is central to the expression of love which involves 'perfectly receiving and perfectly giving' the life of the Spirit, a life that is found in relationship, intimacy and communion. It is the flow of the Spirit that moves through creation and hence to "live a perfectly holy life, the life of a saint, would be to never stop that flow" (Rohr, 2004: audio). In this light, Father Rohr adds that the flow has very little to do with the person, but rather is the initiative of the Spirit.

The response of Christians to the life of the Trinity is simply to "receive the love, believe the love, allow the force to come to you and flow out of you" (Rohr, 2004: audio). Christian life is therefore made powerful by allowing the Spirit to flow in a context of a relational universe. "If God is moving in the world, to blow new life into it, to differentiate it, to renew it, then that is where we are driven". This draws the Christian into works of justice and co-creation, and generates one's direction in life as emanating from "surrender, trusting, yielding and allowing" (Rohr, 2004: audio). Such is the life of the Spirit into which the baptised are invited.

2.3.3 Church: Baptism into Christ's Life

It is through Baptism that Christ's disciples are anointed as individual spiritual temples and come to be part of the community of faith, the 'new temple' established by Christ. While Jesus is the cornerstone of this new temple, the development of the new gathering is also reliant upon the 'living stones', who, through the work of the Holy Spirit, share in His mission and give witness to His ministry.

The call of Jesus is summarized as "you too go into my vineyard" (Matthew 20:4). This is a universal call from God, a fundamental challenge which has appeared continuously throughout history. It is seen in the call to the Chosen People of Israel, in the call to the patriarchs and the prophets, in Christ's call to the apostles and disciples, and is evident in the 2000 years since the Church has responded in Christian faith. The Second Vatican Council has captured the essence of it:

Now what was once preached by the Lord, or fulfilled in him for the salvation of humanity, must be proclaimed and spread to the ends of the earth, starting from Jerusalem, so that

what was accomplished for the salvation of all may, in the course of time, achieve its universal effect (AGD: 3).

The Tradition of the Church reveals the vocation of being Christian as lived out in the multiplicity of callings and circumstances that constitute personal, family, social and working life. Christians are called to the "sanctification of the world from within, like leaven, in the spirit of the Gospel, by fulfilling their own particular duties" (LG: 31).

The words 'priest', 'prophet' and 'king' identify the role of lay people in their service and communion as members of the new 'spiritual temple' instituted by Christ. That is, as those baptized into the Church, lay people share in the priestly, prophetic and kingly office of Christ (LG: 10–13). This participation "finds its source in Baptism, its further development in Confirmation and its realization and dynamic sustenance in the Holy Eucharist" (LG: 14). It is in and through the Spirit that the 'living stones' minister in the three-fold office of Christ as priest (sanctifying), prophet (teaching) and king (governing). Moreover, in collective union, the Church, through acting in the Spirit, becomes One (united), Holy (enabled by Spirit), Catholic (diversity in world) and Apostolic (possessive of a living memory).

As sharers in the role of Christ as priest, prophet and king, the laity has an active part in the life and activity of the Church (DCE: 31). They are called to "take on the renewal of the temporal order as their own special obligation" (AA: 7). This is done as living members and witnesses to the Church and its mission to live the life of the Gospel. This mission is primarily designed to "manifest Christ's message by words and deeds and to communicate His grace to the world" (AA: 6). This life is supported by the laity's living union with Christ, union which is inseparable as lay people are called to be witnesses "to Christ in all things in the midst of human society" (GS: 43).

The Synod of Oceania (2001: 24) points out that "in presenting Jesus Christ as the Way, the Truth and the Life, the Church must respond in new and effective ways to those moral and social questions without ever allowing her voice to be silenced or her witness to be marginalized". At the core of this teaching is a call to reflect and integrate the Spirit of the Gospel in a way that is pervasive and new. This is a call that brings change and the promise of new life. It seeks a movement from something old to something new, a challenge to re-read, meditate and assimilate with renewed understanding and love, the rich

and fruitful teaching of the Council, which speaks of the participation of the laity in the three-fold mission of Christ.

2.3.4 The Second Vatican Council: Compass for the New Millennium

The Church prior to the Council was markedly different from what is experienced today. The liturgy, particularly the Eucharist, was a more private and 'high' ritual, reinforced through language, symbols and sanctuary arrangements, the primacy of the priest and the attention given to the Sunday obligation. Similarly, within the home, piety and ritual were evidenced in the rosary during May, grace before meals, fasting during Lent, first Friday observances, prayers and novenas to particular saints, and the characteristic displays of religious artefacts. Both within the Church of the parish and the domestic Church of the home, spirituality was personal and somewhat confined to the God believed to be 'above and beyond'. The Church of the first half of the twentieth century, pre-Vatican II, while steadfast in its patterns of behaviour and ritual, presented itself as narrow in its outreach to the world and high in its relationship to God.

The Second Vatican Council marked a significant change from the Pre-Conciliar era. This change, however, was not a break to the extent of separation, as it was not a rupture with the fundamentals of the great Tradition that has continued from apostolic times to the present. The Council, while focused on renewal, drew also from biblical, liturgical, ecumenical and Patristic revivals that were already in process. Moreover, the intention of the Council to be pastoral, non-condemnatory and open to new learning (GS: 44) gave it a style illustrated by horizontal as well as vertical relationships, service over control, openness to change, inclusiveness and active participation (Rush, 2009). As a consequence, a vocabulary of inclusion and collegiality was fostered along with an emphasis on dialogue as to mission (GS: 92), and full, conscious and active participation (SC: 14). Clearly, the Church emanating from Vatican II was to be sustained by its reliance on Tradition but equally awakened to its full and active life in the Spirit.

The Second Vatican Council (1962–1965) challenged elements of Catholicism unquestioned since the 18th century. Pope John XXIII intended this to be a 'Council of opportunity', to bring the Church 'up to date' in a dynamic and fast changing world. Over four years the Council culminated in 16 documents that marked a profound shift in the ways of the past (Burke, 2009:1).

The fundamental approach at the Council was to explore the Tradition and apply it to the signs of the times. To go forward, the Council also looked back and "like a home owner who takes new and old things out of his storage room" (Matthew 13:52) exhibited an openness to the world but in light of the Gospel. The task of the Church thus became one of communicating and reflecting the Divine life of humanity (Pascoe, 2008). It was a task likened to a house under repair (Lennan, 2001) with renewal as a hallmark but still within the foundations underpinning a continuity of Tradition.

The literature emanating from the Second Vatican Council is regarded as being 'normative' in terms of the overall volume of material provided by the teaching arm of the Church, the Magisterium. Pope John Paul II contended that this literature has lost none of its brilliance and provides "a compass by which we can take our bearings in the century now beginning" (NMI: 2001). The Council itself reinforced its responsibility to be conversant with the world in which it abides and so captured the essence of its purpose.

The Church has the duty in every age of examining the signs of the times and interpreting them in the light of the gospel so that it can offer in a manner appropriate to each generation replies to the continual human questionings on the meaning of this life and the life to come and how they are related (GS: 4).

The Dogmatic Constitution on the Church (*Lumen Gentium*) was central to the work of the Council (Schultz, 2001). The Church was first called to a deeper understanding of herself, prior to examining those other actions and documents that might flow from its mission. Within this context, the level of debate was profound. The final form of the deliberations revealed the Council's vision for the Church as being "a sacrament or instrumental sign of intimate union with God and the unity of all humanity" (LG: 1). The Church was seen also as a communion of people in relationship with God and a means for bringing about a unity of relationship within humankind. In short, *Lumen Gentium* reinforced the right and the responsibility of all the faithful to share in the ministry of Christ, and, by implication, called for increased participation in the life and mission of the Church by virtue of Baptism (Burke, 2009).

The impact of Vatican II, while universally experienced (Dulles, 1985), can be observed particularly in ritual and Christian living. The liturgy of the Eucharist now uses the language of culture, emphasising the gathering, Scriptures and the sacramental prayer, and encourages involvement by those present. The domestic Church of the family is now less

disposed to formal ritual, religious artefacts and conformity to observances. Moreover, the community of the Church is much less engaged in outward and triumphal activity, and is now more focused on dialogue and partnership with other faith traditions in service and prayer. The contemporary Church is, therefore, one that is more inclusive in its outreach and broader in its emphasis as to where the presence of God can be found. It is a Church that concentrates on mission and communion while it journeys as a pilgrim people, engaged with the world in an endeavour to be 'salt, light and leaven' in accord with the reign of God and the mind of Christ.

Some twenty years on from the closure of Vatican II, Pope John Paul II announced an extraordinary session of the Synod of Bishops to reflect on the "experience, meaning, implementation and effects of Vatican II" (Dulles, 1985: 5). Not wanting to distance the Church from such outcomes, Pope John Paul II declared of the Council and its effects that it "remains the fundamental event in the life of the contemporary Church… the constant reference point for every pastoral action" (Dulles, 1985: 3). Notwithstanding this, Dulles adds that, for many Catholics, the Council had precipitated controversy. For some it went too far, while for others the changes were not enough to alter "absolutistic changes and antiquated hierarchical structures" (Dulles, 1985: 5).

The Council of the Synod determined that the central theme emerging from the Council was that of the Church and that this should be examined in terms of its self (*ecclesia ad intra*) and in relation to other realities (*ecclesia ad extra*). As with the underlying and precipitating themes of the Council itself, the challenge lay in the principles of *aggiornamento* (bringing up to date), but doing so in the Spirit of the Gospel and in light of the Tradition (*ressourcement*) of the Church (Pell, 2007). Clearly, the challenge of the Council was towards renewal, but equally it needed to be attentive to its own Tradition in matters of the Word of God (Scriptures), Sacramental structure and its dogmas (Dulles 1985: 9).

The themes of the Synod are captured explicitly in the encyclical, *Christifideles Laici* (Christ's Faithful People, 1989). Not only are the milestone statements of Vatican II reinforced once more, but an elevated consciousness among the laity is also sought. This is a consciousness of not just "belonging to the Church, but of being the Church" (CL: 26). Baptism is reconfirmed as the basis of Christian vocation and dynamism, and is described as the 'sacrament of faith' with fundamental aspects of regeneration in Christ. "The life of

the Son of God, unites us to Christ and His Body, the Church, and anoints us in the Holy Spirit, making us spiritual temples" (CL: 27).

The aftermath of the Second Vatican Council emphasized the priestly, prophetic and kingly dignity of the people of God as given at Baptism. This was the focus of Pope John Paul II at the beginning of his Pontificate and was associated with the clear intention of the faithful sharing in the mission of Christ (CL: 32). This connection, in union, with the "living stone, rejected by men but in God's sight chosen and precious" (1 Peter 2:45) was argued by Pope John Paul II to bring grace and dignity to the Baptised along with the challenges of freedom and responsibility to live the Christian life, the life of the Gospel, the evangelium.

2.4 Evangelization and Hope in the Spirit

The Second Vatican Council described the whole Church as "missionary and the work of evangelization as a basic duty of the people of God" (AGD: 35). Subsequently, and more precisely, Pope Paul VI spoke of evangelization as the Church's deepest identity: "evangelization is in fact the grace and vocation proper to the Church, her deepest identity; she exists in order to evangelise" (EN: 14). In this light, the task of the Church "is essentially to be an instrument of evangelization. All else is secondary. We are missionary by nature. We have the task of bringing the Gospel to the very 'ends of the earth' (Acts 1:8). This was the great commission given to the Apostles at the time of the Ascension of the Lord. It remains our commission today" (Porteous, 2008).

A Catholic understanding of evangelization, while growing in acceptance, remains vague. "For many Catholics, the term is rather foreign sounding; it may actually be an alienating word for some people who connect evangelization only with tent meetings, bible thumping, or a hard sell to preaching or sharing the Gospel" (Brennan, 1987: 5). Conscious of such an appreciation, Brennan concludes that "evangelization is the central mission of the Church in general and of individual Christians in particular" (1987: 5). Drawing from the Synod of Bishops meeting in Rome 1974, he adds that evangelization possesses four overall themes: it refers to every activity in which the world is transformed according to the Gospel; it embraces any ministerial activity by which the Church is built up; it incorporates all activities of Gospel proclamation and explanation; and it is a first step in the process of religious education. Within this context, Brennan defines evangelization as "the proclamation of the Gospel, to Christians and non-Christians, in an attempt to awaken

and/or nourish faith. It also includes any activity directed toward building up of the Church and the transformation of the world toward the Gospel and the will of God" (Brennan, 1987: 6).

2.4.1 New Evangelization

The Church's agenda for the third millennium is presented as challenging and comprehensive (John Paul II, 1996). The Church is called to draw upon its Traditions and recognize the complexity and needs of the current social reality, while proclaiming the fundamental imperative to focus on Christ and the Gospel. It is within this context that Pope John Paul II introduced the concept of a new evangelization as a means for interpreting the Gospel with new vigour and ardour, recognizing the status of humanity, the culture of our times and analysing human needs.

The notion of the new evangelization was first raised by Pope John Paul II in Haiti on the occasion of the 500th anniversary of the first evangelization of Latin America (Porteous, 2008). It implied that "countries and societies that were once evangelized had lost the vigour of faith needed to receive the message in a fresh and vital way in order to win them back to Christ" (Porteous, 2008: 11). The earlier process of 'osmosis' where evangelization just happened within a society that was generally Christian was viewed as no longer applicable.

The concept of the new evangelization entails "proclaiming the Gospel anew, nurturing 'seeds of faith' in a context of freedom and yet being 'up front' about educational and catechetical goals" (NSW and ACT Bishops 2007: 12). The position signals witness, formation of the heart and service. Apart from this impact on the person, the influence of evangelization on culture is equally significant as the Gospel seeks to convert the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieu in which they live. Key to the new evangelization is the necessity "to show that God has not distanced himself from the concrete history of the people, of groups and of populations" (WYD08 Communications Division, 2008: 11). The new evangelization is challenged to be prophetic as to how life is lived, personally and communally, and in the way that Christ has revealed. Its message is Christ, expressed in thought and deed. "The word and the life of every Christian should and must be able to make this announcement ring: God loves you, Christ came for you, Christ is the way, the truth and the life" (CL: 10).

A summary of evangelization "as various processes, endeavours and strategies that lead people to a deeper understanding of the Christian message" and that of the new evangelization as devising "new methods, strategies and approaches" (Sharkey, 2002: 38) implies the integration of Tradition with innovation. This is seen in strategies incorporated in Ministry of the Word and Ministry of Witness. Ministry of the Word is seen in religious education programmes, school liturgies, classroom prayer, homilies, sacramental programmes, retreats and social justice groups, whereas Ministry of Witness is evidenced in staff, student and parent relationships, school culture, engaging students with difficulties and the overall pastoral care within the life of the school community (Sharkey, 2002).

The new evangelization is geared to witness; to live as Christ lived in the pursuit of all that is noble and good. This witness finds expression in the home, school, parish, community and virtual communities where values are lived in the day-to-day and ordinary experiences of life. In this way, faith becomes more than the system of beliefs that offer meaning; it becomes the reason for the practice of life. Pope Benedict in his encyclical, *Spe Salvi*, on Christian Hope, adds that the Christian message is not only 'informative' but 'performative' and as such "the Gospel is not merely a communication of things that can be known – it is one that makes things happen and so is life-changing. The dark door of time, of the future, has been thrown open. The one who has hope lives differently; the one who has hope has been granted the gift of a new life" (SS: 2).

2.4.2 Hope in the Spirit

Examination of the five settings of Church history (first century Palestine, Paul's missionary activity, Constantine and the fourth century legitimation of the faith, the ensuing Christian living, and the Middle Ages) leads O'Loughlin (2007) to conclude that the last two centuries of Church evangelization faced the same challenges of the early Church. Moreover, he suggests that if the current Church is to draw from the lessons of the early Church, two foundational principles warrant reflection. First, the ground for evangelization has to be "found within the culture or mentality of the people as a beginning point for the proclamation of the Gospel," and second, "evangelization occurs at the level of the 'strata of humanity', that is, impacting judgment, values, points of interest, lines of thought, sources of inspiration and models of life as they are found concretely in human cultures and mentalities" (O'Loughlin, 2007: 408).

Not to be dissuaded by the challenges of evangelization, the evangelists of the early Church, including Origen, John Chrysostom, Gregory Nazianzus, Ambrose, Augustine and Leo the Great, are said to have been successful in a challenging context (Porteous, 2008). Two consistent themes associated with these Patristic teachers are their familiarity, through Scripture, with the central figure of Jesus, and their depth of conviction arising from a conversion of the heart, *metanoia*. Complementing these characteristics, Archbishop Mark Coleridge adds the foundational key of seeing the Spirit, not self, as central. He describes this as: "the Holy Spirit contains us: we do not contain the Holy Spirit" (Coleridge, 2008: 29). In other words, the Tradition of belief within evangelization remains the same. It is the Spirit at work in and through the human experience.

The journey of the human being in the Church and in the world is a vehicle for evangelization. Pope John Paul II declared that the journey of life involves "a pilgrimage to the Absolute" (John Paul II, 1996: 17). In this journey people strive for their end point while searching for the presence of God in the here and now. Put in other words, but still recognizing the same goal, Pope Paul VI (1975) spoke of the Good News as being at the core of personal journeying. The process of valuing self and others begins with an interior renewal, "a radical conversion, a profound change of mind and heart" (EN: 10). It is a process of in-reach as much as out-reach; one that integrates personal growth with support for growth in others as part of ministry (Butcher, Moses and Sultmann, 2010).

The proclamation of the Gospel and the new evangelization is said to be "a complex process made up of a variety of elements: the inner renewal of humanity, living witness, explicit proclamation, inner adherence, entry into the visible community of the Church, reception of the Sacraments, and apostolic initiative" (EN: 24). In addition, it is a mystery which requires elucidation in a changed and changing context. Bishop Julian Porteous, in the *foreword* of *The New Evangelization* (2008: 15–17), identifies four characteristic features: a focus on the proclamation of the person of Jesus Christ, which invites a response of the heart; being profoundly Catholic through a sacramental dimension and a Tradition of prayer and spirituality; engagement with the nature of people's lives where evangelization goes into the community and uses innovative ways to interact with people; and recognition of the ecclesial movements within the Church which are spearheaded by laity as they encounter people through their everyday life.

The Church, in its call to evangelize, "begins by being evangelized herself" (EN: 15). As a community of believers, a community of hope and love, the Church is challenged to listen

to and develop what it believes. Being within the world, the community of the faithful is challenged to be converted continuously and so be united to Christ, to be a sign of growth in faith. The credibility and effectiveness of evangelization, therefore, rests on the capacity and the willingness of the individual and the community to commit to growth in faith that is mutual. Evangelization is the call to recall and share the story and memories of the Gospel as much as it is a demonstration of personal faith that gives expression to the activity of the risen Christ (Riley, 2009).

2.4.3 The Catholic School and the New Evangelization

The social environment of the Catholic school is a concrete reality of Church life – a fertile field where God is experienced, taught and lived. While not the sole environment for evangelization, it is, nonetheless, a significant pastoral initiative of the Church throughout the world. Within an Australian context, the Catholic school has been described as a "pearl of great price... that permits young men and women to discern a purpose in life, with the person of Jesus and his message as a beacon of hope" (Canavan, 1999: 2). The Catholic school is a ministry within the Church that was founded upon the generosity of lay people initially, as well as on the enormous contribution of Religious Sisters and Brothers. Today, it is continued predominantly by dedicated and competent lay educators (Benjamin, 1999).

The profile of students in the contemporary Catholic school is argued to entail six groups of students. Drawing from Pope John Paul's Encyclical *Redeemer of Humankind* (1979), Kath Engebretson (2010: 15) summarizes the new profile as those students who: 1- have never heard of Christ and His Church; 2- adhere to religions other than Christianity; 3- come from diverse religious Traditions but accede to a cultural expression of Catholicism; 4- are baptized Catholics and practice their faith; 5- are baptized Catholics who do not practice their faith; and 6- other Christian Traditions. In summing up the response of Catholic schools to this new profile of students and families, Engebretson underlines the significance of the new evangelization and the wisdom of John Paul II in NMI (2001) which recognizes the importance of identity arising from the distinctive character of the faith.

The challenge of the new evangelization in the Catholic school, itself experiencing a 'new world' of expectation as much as a changing profile of students and staff, is now critical. Key to the challenge is the establishment of a clear identity and those strategic practices which might nurture this. It is a challenge that borrows from the Tradition as distinct to

giving way to relativism, which, in the colourful words of Anthony Fisher, incorporates "eclectic mixes of religion lite, DaVinci Code Catholicism, fundamentalist secularism" (Fisher, 2006: 9). Clearly, the call is to 'full-cream' activity where the Catholic school is a centre for the new evangelization which engages culture and starts with the 'story' of the individual, the school and the Church that preaches Christ.

The new evangelization entails "proclaiming the Gospel anew, nurturing 'seeds of faith' in a context of freedom and yet being 'up front' about educational and catechetical goals" (NSW and ACT Bishops 2007: 12–13). Such a position signals witness, formation of the heart and service. Passing on Catholic faith, life and culture is seen as fundamental, with evangelization being augmented by catechesis or religious instruction and religious culture inclusive of the practice of the Catholic faith in worship and action. Notwithstanding this impact on the person, the influence of evangelization on culture has and continues to be equally significant.

The challenge of evangelization is immense, specifically at a time when significant diversity exists within the population of the Catholic school and the extent of staff participation in faith practices. In light of these challenges, the two dynamics of discipleship and witness are as critical as they were in the life of the early Church (Thornhill, 2007). Discipleship is being "called to a vital relationship with the Saviour, a relationship through which they lived their life in his presence, learning from him the ways of God that lead to life" (Thornhill, 2007: 429). Witness recognizes that the faith can be enlivened through encounters with others whereby "faith is caught not taught", which is to say, "meeting someone who persuades us to share their concerns, not by clever arguments, but by the authenticity, the fulfilment, the optimism, the joy they have found in their cause" (Thornhill, 2007: 430).

Not unaware of the call to discipleship and witness in the vision for the Catholic school, Bishop Fisher accepts that such a view raises immediate, obvious and major questions about recruitment, formation and retention of personnel. Moreover, to form people in a way that is not incompatible with their freedom, he calls for authentic *martyria* where common witness can prevail in a context of evangelization versus proselytism; the latter requiring people to change their views through whatever it takes (Fisher, 2006: 10). In addition, giving expression to this culture through prayer and worship becomes a natural consequence. Religious symbolism, worship, parish connection, devotion and quality

religious instruction take on particular meaning and emphasis, and direct reflection to the significance of spirituality as foundational to the life of the Catholic school.

2.5 Summary and Implications

The pastoral context for Catholic schools is shaped by foundations in faith which encompass a search for God, the revelation of God in Christ and the continuing manifestation of Christ through the presence of the Spirit within and beyond the Church. Drawing from this faith Tradition, those who constitute the school community – the living stones – are invited to act in the Spirit of the Cornerstone, nurture their own formation in faith and grow in awareness, conviction and activation of a kingdom way of life that gives meaning, hope and fulfilment.

The call of the Second Vatican Council for a more participatory and engaging Church reinforces the significance of evangelization within and beyond the arena of the Catholic school. The implications for clarifying school identity, nurturing staff faith development and engaging in outreach suggest a new and expanding perspective to evangelization; one that focuses within and without in terms of personal and institutional development. It is within this new context of continuous renewal that the research turns to a discussion of the unfolding identity of the Catholic school within which this wider perspective to evangelization takes shape. This is pursued in an Australian context and in light of the mission identity and philosophy that has grown out of the post-conciliar era.

Chapter 3: Foundations in History, Mission and Philosophy

3.1 Catholic Schooling in Australia

The provision of Catholic schooling in Australia is expansive with some 1700 schools, 696,000 students and 60,000 staff members (NCEC, 2010). Notwithstanding this complex and multifaceted ministry, Catholic schools in Australia grew from humble beginnings.

3.1.1 Historical Perspectives

The arrival of the first fleet in Botany Bay in 1788 and the establishment of a penal outpost of the British Empire saw the commencement of Australian settlement and the beginnings of the Catholic faith in Australia. As about one-quarter of the prisoners were of Irish origin, the Catholic population that constituted the early colony of New South Wales is argued to have commenced in misery and degradation (Briody, Ruddiman and Doherty, 2003).

The first Catholics were convicts and were looked on with considerable suspicion. They had come from a country that had withstood British domination, and they demonstrated a lack of sophistication in an environment shaped by British political and social conventions. These first arrivals were largely from peasant backgrounds, exiles, some speaking only Gaelic. They were said to have nominal faith, although the majority did identify as Catholic (O'Farrell, 1985). Their particular affinity with the faith was impacted by the eighteenth-century penal laws that impoverished and destroyed social structures, and in this context, the Irish turned to the Catholic religion as the sole focus of their national spirit (Campion, 1982: 3). However, within the newly established colony, this faith was still considered relatively weak, and its practice said to be confined and erratic. It was not until 1820, when two priests, Joseph Thierry and Philip Connolly, arrived in Sydney that the practice of the faith received particular institutional and pastoral support. Other priests followed and, some fifteen years later, the first Bishop was appointed, a Benedictine, John Bede Polding.

The arrival of Bishop Polidng as Australia's first Bishop marked a period of vigorous expansion (Briody, Ruddiman and Doherty, 2003). As a consequence of Priest shortage in England, priests were recruited from Ireland and in the decades that followed the arrival of Irish religious orders provided a basis for significant growth and consolidation of a Catholic presence within the community.

Education was a pressing problem for the new community. Originally, it was seen as a practical means for civilizing the population and reducing crime and disorder. Education was initially provided through the Anglican Church, but was later broadened to allow for religious pluralism by means of the 1836 *Church and School Act*. In the wake of this Act, some government funding of schools was permitted and the previously established Catholic schools at Parramatta and Sydney received formal support. The growth of religious pluralism, together with the advocacy of Governor Richard Bourke established within the colony an equality of Church practice across the denominations. Moreover, within the schooling context it facilitated initial funding based on a formula influenced by "local support, attendance and fund-raising" (Campion, 1982:27) and heralded the beginning of a Catholic denominational system.

The experience of the *Church and School Act* proved to possess inefficiencies and became increasingly expensive (Briody, Ruddiman and Doherty, 2003). Moreover, as the population increased the press for a more general system of education was considered but the resistance from London was considerable. The resistance also from the Church was significant, particularly with the growth in the Australian Church hierarchy. However, with the 1850 *Australian Colonies Government Act* authorizing the colonies to make their own Constitutions, the debate around educational provision intensified. The situation being summarized as:

The denominations saw state funding for education as an antidote to moral degeneration, the common Christianity party highlighted the wastage of resources in the denominational system, while the liberals and secularists, imbued by sentiments then sweeping Western Europe were engaged with a vision of a new Australia created by the agencies of an enlightened national education (Briody, Ruddiman and Doherty, 2003:5).

The financial support to denominational schools was not to last and in the 1870s this state aid was removed and replaced by free, secular and compulsory education across the states. Thereafter, the survival and development of Catholic schools became a function of three factors: the energy of clergy who made parishes the centre of Catholic life and spearheaded the establishment and maintenance of Catholic schools; the work of Religious Brothers and Sisters who staffed these schools, often enduring heroic poverty; and the cooperation and self-sacrifice of the Catholic laity who offered community support and exercised their right of choice in electing Catholic schooling for their children (Briody, Ruddiman and Doherty, 2003).

The Catholic community between the Great Wars was connected through liturgical, social and ritual practices which served to reinforce unity and uniformity. Movements such as the

Young Christian Workers, National Catholic Girls, Holy Name and Sacred Heart Sodalities, Catholic Women's League, Children of Mary and Holy Angels all created a community that was tied together in social and religious beliefs. Social life for Catholics was focused around the Church, with Catholic balls, football clubs and tennis groups seeking to offer experiences within the immediate community of the Church. Catholic religious values and ways of faith practice were similarly strong and present in the home, with these being reinforced by the institutional Church and the school. Schooling sought to emancipate Catholics to assume responsible roles within a social milieu that was perceived to be hostile. In general terms, evangelization was to be predominantly within the Church, with emphasis on a personal faith lived out within a definable and different cultural milieu (Burke, 2009).

3.1.2 Magisterial and Post-Conciliar Influences

The first Magisterial statement on Catholic Education, *The Christian Education of Youth* (*Divini Illius Magistri*, 1929), reinforced the purpose of education as "training the mind and forming the habits of the young" (DIM: 9). In support of this goal, the role of the institutional Church was one of partnership with the home and school within a relatively confined community context. A further theme pointed to the integrated nature of the educative experience and the significance of the Faith as infusing all aspects of the curriculum and offering a particular function with respect to oversight: "the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and material supervision of the Church" (DIM: 43–44).

Nearly four decades later, the *Declaration on Christian Education* (*Gravissimum Educationis*, 1965) from the Second Vatican Council confirmed the significance of education while elucidating a vision within a wider context. Catholic education, and, by implication, Catholic schools, was advanced in terms of promoting the 'earthly city' as much as providing "service in the spread of the Kingdom of God" (GE: 8). The nature and centrality of mission within Church were emphasized together with the urgency of forming people to be active in the Church, while recognizing a wider engagement with the challenges of the times.

Subsequent to the Second Vatican Council, the post-conciliar period, four documents: *The Catholic School* (1976); *The Religious Dimension of Education in the Catholic School*

(1986); *The Catholic School on the Threshold of the Third Millennium* (1999); and *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* (2007) have shaped the identity of Catholic schooling in Australia. The progressive release of this Magisterial literature has served to extend the Council's vision for the Catholic school in terms of outreach and relationships.

The Catholic School (1976), the first of the post-conciliar documents of the Magisterium, advances: "Jesus Christ is the foundation of the whole educational enterprise in a Catholic school" (TCS: 33). That is, within the totality of its life, in the ordinary and not-so-ordinary happenings, the pervasiveness of Christ is experienced. "His revelation gives new meaning to life and helps man to direct his thought, action and will according to the Gospel, making the beatitudes his norm of life" (TCS: 33). In this light, the Catholic school is challenged to review its entire programme according to the vision from which it draws its inspiration and on which it depends. Recognition is given to the difficult and complex task of education, the changes introduced into the Church since Vatican II and the marginalization of the Gospel in an increasingly pluralistic and secular society.

The second of the post-conciliar documents, *The Religious Dimension of Education in the Catholic School* (1986), engages a similar focus on renewal in light of Tradition. It argues that what makes the Catholic school distinctive is the religious dimension expressed in its educational climate, the personal development of each student, the relationship established between culture and the Gospel, and the illumination of all knowledge with the light of faith. Moreover, the document identifies the scholarship that accompanies methods, programmes, structures, all of which contribute to the quality of the Catholic school's endeavour. At the same time, the Catholic school is challenged to fulfil its educational goals by blending human culture with the message of salvation into a coordinated programme, one that allows the Gospel to permeate, in the manner of leaven, all of the systems that constitute sound educational practice.

The Catholic School on the Threshold of the Third Millennium (1999) takes this renewal to a new level whereby the Catholic school is challenged to bring forward new content, capabilities and models besides those followed traditionally. The Magisterium argues that new directions demonstrate an increased awareness of the ecclesial identity of the Catholic school where apostolic activity draws from the richness of the Tradition. Catholic schools are nominated as places of evangelization within which a lively dialogue allows for enculturation and formation of people with differing religious and social backgrounds. The

vision of Vatican II becomes realized with the explicit call to the school to renew itself (*aggiornamento*) and to engage its Tradition (*ressourcement*) while promoting connection and outreach with the community it serves.

The most recent document on the Catholic school, *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* (2007), continues the stream of challenge associated with earlier Magisterial literature by emphasising a deeper level of response by those who serve. Building on a theology of Trinity, a focus is given to communion, first with Christ and then with one another. Based on the assumption that the school is an ecclesial community, the document highlights the school as a 'home and school of communion', a place of formation for the individual and the community of persons who constitute it. The implication is that all within the school community are called to be conscious of their vocation, their communion in mission and dialogue within the world.

The themes within the four Magisterial documents of the post-conciliar period illustrate an unfolding and integrated set of propositions as to the foundations in faith, mission, outreach, inclusiveness and community nature of the Catholic school. The school is viewed progressively as the place where the Spirit is incarnated, a place where Christ lives. The 'living stones' complement the cornerstone in the completion of God's building of the kingdom. People, content, processes, rituals and structures within the Catholic school become a manifestation of the living Gospel and reflect the Body of Christ in communion and service of the community.

3.1.3 Cultural Research and Episcopal Reports

Catholic schooling in Australia began with the establishment of schools in Parramatta, 1820, and in Sydney, 1822. However, it was not until 1869 that the Australian Bishops articulated their intentions as to the significance of this pastoral approach within the life of the Church (Briody, Ruddiman and Doherty, 2003). In the context of the emerging colony, Catholic schooling was argued to embrace not only the teaching of Catholic doctrine, but also provide a form of schooling that was to be an experience infused with a religious atmosphere seen to influence character, mind and heart. From the very beginning, Catholic schooling was to be comprehensive in its formation of the person and was to incorporate an infusion of Catholic culture in the totality of life that constituted the school.

Research on the culture of Catholic schooling in Australia was pioneered by Brother Marcellin Flynn. Defined as: "the way we do things around here" (Flynn, 1989: 22), culture was thought of as 'social' in nature and evidenced in a special ethos or spirit. Flynn argued that culture was significant to student outcomes, was expressed uniquely within each school, was evident in component elements, centred on relationships and shaped by the curriculum. He further confirmed that culture had a marked impact on the mission of the school overall.

The culture of the Catholic school designates the core beliefs, values, traditions and symbols which provide meaning to the school community and which powerfully shape the lives of students, staff and parents. Culture in the daily life of the school provides stability, fosters certainty, encourages predictability, and creates meaning (Flynn, 1989: 22).

The nature and spectrum of culture envisaged by Flynn (1989: 23) incorporated four characteristics: core beliefs and values (the soul of the school); the Traditions of the school (its history); the expressive symbols (its models); and the patterns of behaviour (its way of life). Notwithstanding the significance of culture within these respective arenas, Flynn offered a deeper level of meaning to culture by arguing that it encompassed "the Christian message as it is experienced by the school community" (Flynn, 1989: 23). Such a position sought to extract the pervasive nature of culture, a position which might otherwise be nominated as a statement of its identity. In terms of clarifying the relationship of culture with identity, D'Orsa and D'Orsa (2010: 42) make the distinction:

Culture exists in the here and now shaping perceptions, the interpretation of events and so on while identity is more associated with a worldview, one that has evolved over time and has to be conveyed to successive generations if the culture is to survive.

The Bishops of Australia continue to examine the culture within which Catholic schools operate and the interaction of this with overall identity. The Queensland Bishops' Project, *Catholic Schools for the 21st Century* (2001) and the New South Wales (NSW) and Australian Capital Territory (ACT) Bishops' Pastoral Letter, *Catholic Schools at a Crossroads* (2007), seek to position Catholic schools as continuing the Tradition as expressed within its culture while being responsive to the circumstances and needs of the time.

Within the Queensland context, the Bishops advance that Catholic schools "will have a strong Catholic identity and give witness to Christian values; be open and accessible to

those who seek its values; have a holistic curriculum; and be staffed by qualified, competent people who give witness to Gospel values" (*Queensland Bishops' Project*, 2001). At the same time, the Catholic school is argued to be recognized as an education and worshipping community through "vigorously participating as an ecclesial entity in implementing the Church's mission of evangelization". The school is described as a 'face and place of Church' in circumstances where the vast majority of students and families (61% to 80%) rarely, if ever, attend Church beyond the confines of the Catholic school (ACER, 2009).

The position statement from the Bishops of NSW and the ACT (2007) gives significance to the cultural identity of the Catholic school while drawing attention to the changes in enrolment patterns and the educational and cultural context within which the Catholic school ministers. The statement offers a detailed expression of this new context and provides a challenge for Catholic schools to be responsive without compromising Tradition. This challenge entails Catholic schools being centres of the new evangelization and enabling students to achieve high levels of 'Catholic religious literacy' within an identity that is centred in Christ and in the Church's continuing attentiveness to Tradition through life in the Spirit.

3.2 Church Tradition and Catholic School Identity

The nature of identity has been described as that which constitutes a 'set of constants in context' (Bevans and Schroeder, 2004), or that of a 'worldview' (D'Orsa and D'Orsa, 2010). Extending this overarching concept, specific to a contemporary situation, Hirst, Renshaw and Brown (2009) define identity as the attribution of characteristics to an organization that provide 'expressions of its being'. With such a definition, the notion that identity might be subject to variation becomes significant, specifically as personnel changes or the organization takes on new expressions in response to changing times and needs. In this light, the difficulty of expressing identity as something static has been questioned (Ormerod, 2008). Notwithstanding this, the identity of a group or organization does entail a worldview and possesses associated expressions of being that reflect the group's core. Three factors central to this on-going and stable nature of identity are: its inspiration by a particular narrative; its interpretation of events; and its organic nature being captured in the Tradition (Gascoigne, 1994).

The identity of the Catholic school is argued to be that of Catholicism as a whole (Groome, 1996). That is, the distinctiveness of Catholic schooling is said to parallel the distinctive characteristics of Catholicism itself. However, as Church Tradition, particularly in light of Vatican II, advances community engagement, it is reasonable to predict that the identity of the Catholic school might vary as part of a dynamic Church. It is to these considerations about the relationship of school to Church identity, and, the continuity and discontinuity of identity that the discussion now turns.

3.2.1 School as Image of Church

Five perspectives to the identity of the Catholic school that signify its foundations in Catholicism entail: a positive anthropology of the person; the sacramentality of life; a communal emphasis; a commitment to Tradition as a source of its story and vision; and an appreciation of rationality and learning as epitomised in education. In addition, three other 'cardinal' characteristics are nominated as defining Catholic school identity in its relationship to Church: a commitment to individual personhood; action for social justice; and inclusion (Groome, 1996).

At the core of Catholicism and Catholic schooling is an understanding of the human person. Thomas Groome argues that the Catholic view of the individual is realistic and optimistic. He contends that these descriptors capture the proneness of people to sin, as well as their disposition towards good. The practical aspects of this philosophy are that people are always in need of God's grace but, at the same time, can make a positive contribution towards personal and communal welfare with God's help. It is a view that culminates in both blessing and responsibility; with practical implications as to the attitude of educators towards students, and the behaviours which honour uniqueness, acknowledge dignity, develop gifts, observe rights and build relationships.

A second defining perspective to Catholicism and Catholic schooling is sacramentality. The principle of sacramentality entails a belief that God's presence and grace are manifested through the ordinary events of life. The extent to which we can 'see' this is the measure of our sacramental consciousness, our awareness of the presence of God in the background and the foreground of life. The seven Sacraments of the Church represent the high points of these everyday experiences, reinforcing and ritualising their significance. The impact of this sacramental consciousness is that the entire curriculum can be permeated with it. Hence, it is no longer important to seek ways of making some

curriculum areas more 'religious'. Rather, the challenge is to look at each area to see the manifestation of the Creator in the unfolding of knowledge in the people, events, rituals and processes through which learning and teaching occur.

A third essential characteristic of Catholic schools and the Tradition of Catholicism is community. It is through community, formed by and based on relationships, that people come to understand their fundamental identity as being in relationship to God in and through self, others and the world. The Biblical emphasis on covenant and formation of the 'people of God', operating in solidarity and relationship, is significant to this identity. The focus on community is found in the traditional governance and management practices associated with Parish and the local Church. It is also found in a broader commitment to the common good within the community and the challenges of social justice at all levels. The Catholic school, by virtue of its own community of students, families and staff, becomes an embryonic Catholic faith community and shares in the responsibilities, marked by participation, conversation and cooperation that all Catholic communities have towards their members.

The fourth defining characteristic of the Catholic Church reflected in Catholic schools is its commitment to the message of Christ and the Tradition of the Church. At the heart of the Catholic school is the story of Jesus, the message of His revelation of God and the values that He taught and lived. This is a story with an accompanying Tradition and a history of interpretation as represented in creeds, dogmas, doctrines, rituals, theologies, symbols, language and gestures. It is a Tradition seen in the personal, interpersonal, managerial, organizational, political and cultural domains that define life within the Catholic school. In this way, the formal religious education programmes, the identification of the Sacred within the general curriculum, together with other aspects of the religious dimension (prayer, liturgy, Sacrament, social justice activity) become central to the life of the school as they are core to the life of the Church.

The fifth foundational characteristic of Catholicism and of Catholic schooling is the concept of rationality – the capacity for insightful and reasoned thinking that incorporates the notion of 'faith seeking understanding'. This is at the heart of the educative process and entails the conviction that faith goes 'hand in glove' with understanding, and that reason and revelation enhance each other. In this view, reason is regarded as a God-given gift to be used for discernment and to support growth in faith as part of human development. The implication is that students will be encouraged to pursue independence in thinking,

development of right judgment and moral responsibility. The task entails helping people to think with imagination and perception, discern the ultimate in the immediate and be critically conscious about society.

The propositions of Thomas Groome (1996) reinforce the position that, at the deepest philosophical level, the identity of the Catholic school encompasses the identity of the Church as a whole. The implications of this for the school are three-fold. First, learning experiences and student outcomes connect rather than divorce knowledge from 'being'. That is, the individual student is invited to value knowledge along with other dimensions that constitute a whole person, an expression of God, a kingdom view of development that the Church proclaims. The second implication is that of educating for a sense of justice, whereby people see themselves in relationship with God and their neighbour and thus develop a commitment to those who experience and possess less. This is a commitment to equality based on the dignity and human rights of all. A third challenge is for Catholic schools to be inclusive in the way that Catholicism attempts to be. This is a call for hospitality and welcome, a manifestation of unity among the totality of God's family.

3.2.2 Identity and the Influence of Mission

The continuity and discontinuity debate around identity has received substantial attention. First among a breadth of contributions to a national forum of Church agencies (Ormerod, 2008), Bishop Michael Putney connects identity with mission but counsels against the mere "listing [of] salient elements of the Catholic Tradition and undertaking some form of audit" (Putney, 2008a: 17). The caution is about being too quick or even narrow in specifying identity "as identity arises from both the Tradition and discovery" (Putney, 2008a: 17). Father David Ranson captures the nature of this 'discovery' by noting that 'who' we are is shaped by what we do, and hence identity and mission become intimately connected. In this way, "concern about identity must give way to concern about mission" (Ranson, 2008: 84), but not at the expense of Tradition.

The identity of institutions generally, and the identity of Catholic institutions, in particular, must be thought of as something caught in a dialectic of continuity and discontinuity – constantly growing, constantly changing, and being engaged with, and challenged by, variable circumstances – whilst at the same time, capable of recognizing self as an uninterrupted narrative of meaning (Ranson, 2008: 85).

David Ranson proposes that the nature of identity can be augmented through the expression of mission. He argues that in a time of considerable change, both within society and the Church, an opportunity exists for the generation of a new consciousness. He summarizes the concept of a new evangelization as arising from "the memory of originating mythologies of Catholic institutions and the imagination of those who now join those institutions with their own sense of professional vocation, passion and spirituality. In that conversation, a new story is set to be told" (Ranson, 2008: 86). Such a story is argued to be shaped by religious imagination, social commitment, ecclesial tension and apostolic strategy all of which are believed to underpin identity while at the same time constituting elements of mission.

The impact on identity from a religious imagination viewpoint is said to arise from: an understanding of God (image); the way God's activity is seen in the world (revelation); and the way in which transformation and resolution of 'evil' occurs (salvation). Within the Catholic Tradition, responses to these questions are given in the image of God as Trinity marked by Trinitarian qualities of: "mutuality, reciprocity and exchange" (Ranson, 2008: 89); the image of revelation through God's activity as being "both sacramental and incarnational" (Ranson, 2008: 86); and the image of salvation and redemption "founded on an experience of suffering, the meaning of the cross" (Ranson, 2008: 91).

Another impact on Catholic identity is that of social commitment. Such a commitment is argued to be an expression of the Kingdom of God "to which all Catholics are accountable" (Ranson, 2008: 92). This new relationship reflects a God who is "Father of all and where there is a shift from despair to imagination, from shame to dignity, from emptiness to fullness, from fear to love, from paralysis of life to movement of spirit, from deafness of heart to receptivity, and blindness of vision to openness of heart, there the kingdom breaks into the world" (Ranson, 2008: 92). In this way, the kingdom is felt most acutely with those who are marginalized, disillusioned, oppressed and isolated, and hence there is advocacy for the kingdom in places and situations of acute need and where social commitment is critical.

A further aspect which shapes identity is that of apostolic activity within a changed and changing social culture. For Ranson, this finds expression through conversation, which is not necessarily simple or easy. The Encyclical of Paul VI (*Ecclesiam Suam*) is offered as guidance for it articulates a realistic assessment of the complexity and challenge of the new evangelization. In this light, the Church calls for three attitudes by which the world might

be engaged: the spirit of poverty (ES: 54–55), the spirit of charity (ES: 66) and the spirit of dialogue (ES: 81).

The integral relationship of the Catholic school to the mission of a dynamic and engaging Church raises the question as to the static nature of identity, particularly within the life of the Catholic school. The concept of identity, however, as constituting a worldview while also exhibiting expressions of being aligned to its belief system, permits the identity of the school to reflect its deeper level of meaning while ministering in the prevailing culture of the time. The response of the Catholic school is one of recognizing the full reality of the culture in which it exercises its mission while pursuing its mission in authentic ways that promote conversation, openness and truth. This is the nature of revelation that comes from the action of the Spirit arising from a religious imagination, social commitment and apostolic activity. The approach enables mission to be enhanced and the core identity of the school to be preserved in new ways. It is to this core identity, espoused in the philosophy of the Catholic school, that attention is now given.

3.3 Philosophy of the Catholic School

Education, drawn from the Latin word *educare* meaning 'to lead out of or lead forward', is foundational to human community and continuity. Education begins with a view of what it is to be human and what it is that humans are being led forward to. The education process involves the totality of experiences by which a community clarifies and communicates the values, knowledge, skills and commitments considered to be fundamental. The 'far goal' for education, therefore, is to discover what constitutes authentic human growth. This is an integrated philosophy whereby education is intimately tied to the liberation of self and community, but equally dependent upon experiences that offer maximum liberation for personal and communal development. In this light, Catholic Education involves a commitment to the development of the human person "ensuring that our dignity and rights are respected and that we are enabled to become the human beings we have been created and called to be" (Brundell, 2007: 1).

The philosophy underpinning the Catholic school is seen in its vision of the person and the 'how' of formation. For Catholic educators, the answers to these questions are found in the person of Christ and the processes evoked from a kingdom view of the world. These two elements are critical to Catholic schooling, since the selection, structuring and sharing of knowledge and experiences will reflect what the individual and community are called to be

and how they might be supported. In this way, the perennial questions for Catholic educators are: who is Jesus and what is Jesus saying about personal and community life that is applicable across time and place? It is from these questions that statements of vision, mission, aims, models and defining features of Catholic schools follow.

3.3.1 Vision

The distinctiveness of Catholic education rests in its religious dimension. This is the faith Tradition from which the Church and school draw inspiration and within which educational experiences are provided. Specifically, it is the environment where students and staff grow in what it means to be authentically human. Catholic schools seek to facilitate a journey with and towards God, where God is found in relationship with and through self, others and the world. It is an educational service where faith, life and culture are interwoven in a manner that supports the integrated and holistic development of the person in community.

3.3.2 Mission

Catholic school philosophy is based on a model and a vision for people in community. Jesus is the perennial model and His view of the kingdom, marked by right relationships of justice, peace, liberation and compassion, provides the basis for what it is to be authentically human. Through their professional practices and personal and communitarian witness, Catholic educators not only give expression to these fundamentals, but also see them as outcomes for their students. "The Catholic school is committed thus to the development of the whole man, since in Christ, the Perfect Man, all human values find their fulfilment and unity" (TCS: 32). In this way, the essence or mission of Catholic education is the facilitation of holistic development (personally and collectively) centred in Christ.

3.3.3 Aims and Models

The aims of the Catholic school flow from its vision and mission. Drawing from Magisterial documentation and comprehensive literature analyses (Arthur, 1996; McLaughlin, 2000a), Catholic schools are argued to possess four overall aims. First, they seek to be holistic in their support for the formation of people. They strive, therefore, to be attentive to the spiritual, social, emotional, physical, moral and intellectual aspects of development. Second, Catholic schools attend to developmental patterns and differences by taking account of the changes which children and young people experience as they

grow to maturation. Third, Catholic schools attempt to be social in their focus by their emphasis on the common good of society, educating students towards a refined sense of responsibility and the right use of freedom. Finally, Catholic schools endeavour to respect the dignity of the human condition and to highlight the challenge to advance this through education.

While the vision, mission and aims of Catholic schools demonstrate continuity of a philosophy across varying contexts, the models for expressing this philosophy can differ. These models have been described as 'paths' with variable directions but common beginnings and similar destinations (D'Orsa and D'Orsa, 1997; D'Orsa, 2002). Using a set of descriptions based on the most noticeable characteristics of these potential paths, Treston (1997) proposes that the diversity of Catholic schools can be characterized by one or a combination of features: 'traditional', by virtue of Catholic religious character; 'evangelizing', which includes outreach through Catholic ethos; 'secular', in culture although externals may appear Catholic; 'ecumenical', in Christian practice and symbols; and 'public sector', in terms of integration into a public system. Other typologies (Arthur, 1996; Grace and O'Keefe, 2007, Pollefeyt and Bouwens, 2010) also provide illustrations of how Catholic schools might be defined in across changing circumstances and history. Notwithstanding this variation in paths or models, it is significant to register those defining features of identity that reflect the essence of the Tradition, irrespective of the path that has been pursued.

3.3.4 Defining Features

The distinctiveness of the Catholic school is stated as "a place of integral education of the human person through a clear educational project of which Christ is the foundation" (CSTTM: 2). What this means in the context of the ecclesial and social life of the community is expanded upon under four key characteristics: the dignity of the human person, the integral relationship between Church and school, the mission of the school as servant to society, and the development of a community climate. While these characteristics are not new to a discussion of the Catholic school, they do draw together its essential philosophy and illustrate the salient features of its overall identity.

Belief in the dignity of the human person is shaped by the teachings of Christ and shows itself in concern for the individual's material and spiritual needs. The Congregation for Catholic Education goes further by stating there is a tendency to forget that education

always presupposes a definite concept of the person and of life, and that the human person should be seen in terms of "his or her integral, transcendent, historical identity" (CSTTM: 10).

A second core feature of the Catholic school is that it is an instrument of the Church's ministry, possessing its unique characteristics yet motivated by a common emphasis on evangelization. Formation of the school community is supported through outreach and service by the school into the community, and conversely, through the community's (specifically parents and guardians) acceptance of responsibility as the primary educators of their children. For some students and families, the Catholic school community may be the only safe and nurturing Church community they experience. Consequently, the responsibility of the Catholic school as an authentic ecclesial community, and as an agent of service to the more marginalized, to the new poor, is fundamental (CSTTM: 15).

The third defining identity feature of the Catholic school is its service in a public arena; "a service of public usefulness" (CSTTM: 16). Hence, the service of the Catholic school is not only directed to those people of Catholic faith, but also is "open to all those who appreciate and share its qualified educational project" (CSTTM: 16). Moreover, the Catholic school extends "the freedom and right of families to see that their children receive the sort of education they wish for them" (CSTTM: 16). In light of this expectation, the educational enterprise in a Catholic school warrants clear articulation if service is going to be understood and inclusive.

The development of community is the fourth defining feature of identity within the Catholic school. It is in community that people gather and work cooperatively, and it is through community that the full resources of the school can be maximised for the educational benefit of all. Staffs are central to this responsibility. They gather and contribute to a community that strives to understand, serve and support all of its members. Moreover, in their attempt to act as a community of faith, an ecclesial community, a learning organization, staff seek to become a model for other social groupings. In this way, the task of teachers, support staff and administrators is more than a professional responsibility delivered with competence; it is also a channel through which students and the wider community can see the wholeness of Christian living.

3.4 Summary and Implications

The identity of the Catholic school is argued to image the identity of the Church overall. The implication of this is the subsequent alignment of vision, mission, aims and defining features of the Catholic school with the vision and mission of the Church. At the same time, as both Church and school are encouraged to engage culture in response to the life of the Spirit, the opportunity exists to deepen an appreciation of identity and so facilitate the effectiveness of the new evangelization without compromising Tradition.

The progressive release of Magisterial literature supports an evolving and heightened appreciation of the nature and purpose of the Catholic school, and, along with Episcopal research, has shaped an appreciation of identity. Within an Australian context, Catholic school identity has grown from humble beginnings and evolved to levels of pastoral provision of extraordinary proportions (Laghi, 1996). At the same time, a new set of challenges exist within and beyond the life of the Catholic school which invite an interpretation and response which is authentic to the Tradition but mindful of the current reality.

Accepting that the identity of the Catholic school is based on the cornerstone of Christ, the question confronted by the present study is 'what is the nature of Catholic school identity that can be extracted from practice and theoretical perspectives?' In addition, 'what guidance can be offered for the new evangelization and the need to be strategic in the context of considerable change?' Chapter 4 advances this inquiry by establishing the epistemological position that frames the research, along with identifying the data sources and methodological processes that are applied in its development.

Chapter 4: Methodological and Analytical Framework

4.1 Epistemological Approach

Epistemology addresses the nature of knowledge acquisition, or, more simply, how individuals and groups make sense of their world (Crotty, 1998). The research to be reported is based on a constructionist epistemology, an approach that contends that knowledge and meaning as constructed by the participants forms the basis for making judgments and decisions. As an epistemological theory, constructionism advances that individuals and groups apply an interpretive perspective to their generation of meaning as they interact with events and experience the world.

As a method within a constructionist view of knowledge acquisition, symbolic interactionism "seeks to find the common set of symbols and understanding that emerge to give meaning to people's interaction" (Patton, 1990: 75). The associated key principles underlying a symbolic interactionist approach include: human beings acting toward things on the basis of the meaning that these things have for them; that the meaning attributed to things is derived from, and arises out of, social interaction; and that these meanings are handled in, and modified through, an interpretive process. In summary, symbolic interactionism offers a theoretical framework which gives importance to the meaning that people attach to the world around them.

The research to be reported adopts an interpretive approach to generating the identity of Catholic schools. It seeks to build a common perspective from a diversity of understanding sourced from school community reflections and Magisterial literature on the Catholic school. In this context, the researcher's goal is to understand the world from which the data emerged and to translate the text of commentary into a meaningful account. In short, the task entails entering "the perceptions, attitudes and values of a community" (Crotty, 1998:8). Moreover, the process goes beyond the perceptions of each group as it seeks to examine and integrate meaning drawn from supportive but different perspectives.

4.2 Ethical Practices

Ethical issues in respect to data collection incorporate democracy, truth and personal involvement (Bassey, 1999: 73). Respect for democracy involves the freedom of subjects to participate and freedom of the researcher to pursue valid questions of inquiry; respect for truth is based on data collection being truthful and thorough in terms of collection and

reporting; and respect for persons includes participant ownership of data and according dignity to all opinions, as well as privacy in the process of information gathering. The present research complied with these guidelines by: the invitational nature of research participation; anonymity and privacy of reporting data within and across locations; validation with participants as to data accuracy; scrutiny by the school's governing authority as to the appropriateness and relevance of data collection; and approval of the research team chairperson to access data and pursue additional examination.

4.3 Data Pools

The data pools which comprised the study were drawn from applied and theoretical perspectives. The applied information from the focus groups entailed the perceptions of Catholic school community personnel who were involved, informed and supportive of the mission of the school. The material from the theoretical view drew from the key statements on the Catholic school as released by the Magisterium of the Catholic Church.

4.3.1 Focus Groups

Within the context of Australia-wide strategic planning by a religious institute, the National Planning Committee for Schools Governance (NPCSG) designed a process to examine the core identity of its schools (NPCSG, 2003: 3). Across a sample of eight schools, reflective of the diversity of the network, workshops were conducted with a total of 73 participants. Each workshop comprised approximately 8 to 10 subjects, was facilitated by the Executive Officer of the NPCSG and possessed a common format for data generation and recording.

Workshop participants incorporated a cross-section of informed people committed to the mission and life of each school. Participants typically included: member/s of the school leadership team; board members or nominees; the mission coordinator; staff representatives with formation in the tradition of the school; and parents, normally members of the Parent Council.

The data gathering process began with participants being asked to consider two inter-related questions: "which programmes, structures, processes, or events in the life and work of our school are intrinsic to identity? [And…] What is it that we do that makes our school different and special?" (NPCSG, 2003: 8).

4.3.2 Magisterial Documentation

The official teachings of the Catholic Church encompass "a range of documents known collectively as Magisterial documents, that is, documents carrying the teaching authority of the Church" (D'Orsa and D'Orsa, 2010: 143). Moreover, while recognizing the variable levels of significance that can be given to this documentation, it is believed that the release of these statements provides the essential guidance in important areas of Church life.

Magisterial documents on the Catholic school chosen to explore aspects of identity included: *The Catholic School* (1976), *The Religious Dimension of Education in the Catholic School* (1986), *The Catholic School on the Threshold of the Third Millennium* (1999) and *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* (2007). The selection of these documents was based on their particular focus on the 'schooling' aspect of the Catholic school, and hence the other normally referenced document from post-conciliar literature, *Lay Catholics in Schools: Witnesses to Faith* (1982), was not included.

4.4 Analysis Processes and Tools

4.4.1 Process of Data Generation

The research involved qualitative studies of the aggregated verbal responses of focus groups and an examination of Magisterial literature on the Catholic school. Two integrated steps were applied to the study of each data set: the generation of core concepts within the overall data and the subsequent discourse analysis of the associated verbal information attached to each concept. The analytical tool which generated key concepts within each data set was Leximancer, and the discourse analytical practice applied to the selected concepts was Interpretative Phenomenological Analysis (IPA).

The combined verbal data was digitally recorded and subjected to respective analytical processes. Leximancer provided printed output in terms of key concepts and associated narratives, and the practice of discourse analysis involved two researchers reading aloud the content of concepts and applying the process steps of the procedure. The application of Leximancer and IPA analytical techniques on each of the data pools permitted the extraction of: key concepts or words that travelled throughout the text; narrative passages associated with each of the concepts; thematic interpretations of the associated narratives; and principles of integration that summarized the themes attributed to the narratives.

4.4.2 Leximancer

Leximancer is a "data mining and visualization tool" (*Leximancer Manual*, 2005) which analyses text and displays the extracted information visually via a 'concept map'. The concept map depicts main concepts and their relationships with other concepts. It is from the concept map that a more detailed directed search of the data can be undertaken. That is, Leximancer provides a visual picture of those concepts that emerge most frequently in the language discourse.

The key to Leximancer interpretation is the notion of concepts: collections of words that travel throughout the text. These concepts are reported in terms of how frequently they occur in sentences and how that frequency compares with the dominant concept. Leximancer also identifies and records the associated text that accompanies the concepts from the text.

4.4.3 Interpretative Phenomenological Analysis (IPA)

Interpretative Phenomenological Analysis (IPA) attempts to "unravel the meaning contained in accounts through a process of interpretative engagement with text and transcripts" (Smith, Jaman and Osborn, 1999: 189). The process typically begins with small group discussion, transcribed notations, broad research questions and subsequent data interrogation. IPA pursues three discrete yet unfolding stages of data analysis: recording of key data; generating theme titles; and integration of themes through assignment of a key principle.

The task of the IPA researcher is two-fold. The first aim is to try to understand their participants' world and to describe what it is like. The second is to develop a more overtly interpretive analysis which positions the initial 'description' of a statement in relation to a wider social, cultural and perhaps even theoretical context. In simple terms, IPA is concerned with "understanding the person-in-context, and exploring persons' relatedness to, or involvement in, the world" (Larkin, Watts and Clifton, 2006: 110).

Within the research to be reported, IPA was performed by the principal researcher in association with a colleague familiar with the IPA procedure and conversant with the context from which the data was derived. The task entailed the systematic review of the Leximancer findings and the application of discourse processes which sought to explore the research questions under review.

4.5 Research Questions

The research examines the nature of Catholic school identity within a changed and changing environment of education in Australia. It attempts to clarify expressions of identity which value the Tradition, are conscious of the reality and needs of the contemporary school community, are meaningful within light of the new evangelization and offer a basis on which strategic action might draw. The research turns to applied and theoretical data from which to gather insights into identity, the broad parameters of which incorporate: 'constants in context' (Bevans and Schroeder, 2004); 'the expressions of being' (Hirst, Renshaw and Brown, 2009); and 'worldview: what people, individually or collectively, know and believe, feel and value' (D'Orsa and D'Orsa, 2010). Within light of these general parameters, the particular research sub-goals include:

1. Identification of core identity concepts;
2. Elaboration of verbal themes assigned to each concept;
3. Generation of an overall definition as to the identity of the Catholic school;
4. Depiction of a model to illustrate identity concepts and an interpretation of their relationships;
5. Provision of a theological interpretation of the concepts and their relationships;
6. Discussion of spiritual pathways and horizons aligned to the concepts;
7. Identification of research limitations; and
8. Specification of the strategic implications of the findings.

The findings from the Leximancer application and discourse analysis of each data source (focus groups and the four Magisterial documents), together with their integration and an examination of their internal validation, are presented in Chapters 5 to 7.

Chapter 5: Results and Discussion of Focus Group Data

5.1 Profile of Subjects

A breakdown of the profile of the eight sample schools and associated focus group participants are given in Tables 2 and 3 respectively. As shown, schools drawn from across Australia offered sufficient variation in location, income, type and size. In addition, the participant profile within each school revealed a cross-section of the participant's function and relationship to the life of the school. Notwithstanding this spread of affiliation, what is not known about the participants are specific personal and professional details such as levels of instructional involvement, religious affiliation, formation, age, gender, occupation, history with the school and so on.

Table 2 – Breakdown of focus groups by school profile

School No.	Location[1]	Private Income[2]	Type[3]	Size[4]	State/Territory
1	R	L	S	S	WA
2	U	L	S	S	VIC
3	M	H	P/S	L	VIC
4	U	M	S	L	SA
5	R	M	P/S	L	NSW
6	M	L	S	S	QLD
7	U	L	S	L	QLD
8	U	M	P/S	M	NSW

1 R = Rural; U = Urban; M = Metropolitan City
2 L = < $2500 tuition; M = $2500 to $6000 tuition; H = > $6000 tuition
3 P = Primary; S = Secondary; P/S Combined Primary and Secondary
4 S = < 300 students; M = 300–600 students; L > 600 students

Table 3 – Breakdown of focus groups by participant affiliation

School No.	Executive Leadership	General Staff	Board/ P & F	Parent	Other	Total
1	2	2	2	2	2	**10**
2	1	5	2	–	3	**11**
3	3	6	2	–	–	**11**
4	2	4	2	–	1	**9**
5	3	5	2	–	1	**11**
6*	–	–	–	–	–	**8**
7	5	–	–	–	–	**5**
8	2	3	2	1	–	**8**

***** Unspecified breakdown although data records indicate 8 participants

5.2 Identity Concepts, Themes and Integrating Principles

A Leximancer analysis of the aggregated transcripts from the eight focus groups, a data pool of approximately nine thousand words, generated 24 concepts (see Appendix 1). The top ten concepts of the focus group data are provided in Table 4. Each concept of significance is listed in relation to the dominant concept which is recorded as 100%. The absolute count, indicative of the number of times each concept appears in the overall text, is also given.

Table 4 – Top ten identity concepts from combined focus group responses

Concept	Absolute Count	Relative Count
School	295	100%
Students	279	94.5%
Community	191	64.7%
People	148	50.1%
Staff	127	43%
Life	107	36.2%
Sense	101	34.2%
Structures	100	33.8%
Education	92	31.1%
Values	79	26.7%

As seen in Table 4, the dominant identity concept within the focus group discourse is that of school, with students, community and people being the next three most highly weighted associated concepts. Also evident from the listing of concepts is the breadth of view in response to the question: 'What programmes, structures, processes or events in the life and work of our school are intrinsic to identity?' Noticeably, even for the concept of least significance within the ten most significant concepts, values, arises 79 times. The similarity of concepts (students, community, people, and staff) also suggests significant overlap among the concepts and raises the expectation of some repetition of language and themes in the associated text passages for each concept.

Within the pool of the 24 reported concepts, an IPA was conducted on those concepts and associated text passages which bore a greater than 50% relationship, or relative count, to the primary concept of identity derived from the Leximancer analysis. The results of the IPA Stages One, Two and Three are presented in Appendix 2. A summary of the IPA for the four dominant concepts in terms of frequency, thematic expressions and an overall integrative principle is given in Table 5.

The identity concept of 'school' was fostered through expressions of tradition, integration and participation; the concept of 'students' through individualization, religious dimension, holistic outcomes and pastoral care; 'community' through formation of a faith and model community; and 'people' through emphasis on personal dignity and the pervasiveness of values. The overall principles which were aligned with the identity concepts and themes were: school – shared sacred mission; students – personal evangelization for life; community – being and building Christian community; and people – authentic witness.

Table 5 – IPA summary of focus group responses

Concepts	Frequency	Themes	Principles
School	100%	Tradition Integration Participation	Shared sacred mission
Students	94.5%	Individualization Religious dimension Holistic outcomes Pastoral care	Personal evangelization for life
Community	64.7%	Faith community Model community	Being and building Christian community
People	50.1%	Dignity of person Pervasive values	Authentic witness

The responses of the eight focus groups reveal a comprehensive naming of the identity, the expressions of being or worldview that describes the essence of the Catholic school. At the intuitive level, the findings presented as predictable and valid. The finding that schools would be characterized by schooling, student development, community living and people does underscore the reality of school life. However, from a deeper analysis of the identity concepts through IPA, what becomes noticeable is the uniqueness of this 'school life' as it relates to experiences within a Catholic school. An extract of the summary narrative from the conclusions of the IPA provides insight into what lies within each of the nominated concepts (Table 6), with the full discourse analysis reported in Appendix 2.

Table 6 – Identity concepts, themes and narrative of IPA of focus group responses

Concept	Theme and Narrative
School	**Tradition:** foundations in history with hallmarks of inclusion and as a place of contact for being Church. **Integration:** a hands-on, engaged and grounded leadership steeped in Gospel and charism. **Participation:** participation in fullness of life with expectations of engagement through values, service and leadership influence.

Concept	Theme and Narrative
Students	**Individualization**: seen in personal story, inclusion, curriculum/ adaptation and outreach. **Religious dimension:** an environment where the Gospel is lived, authentic to a charism within Church and expressed through prayer and liturgy. **Holistic outcomes:** students empowered with personal skills, opportunities, capacity for community contribution and transition support. **Pastoral care:** provision of service underpinned by relevant curriculum, relationships, parent involvement, social justice experience and a nurturing environment.
Community	**Faith community:** faith expression as an authentic Christian community. **Modelling:** faith expression as leaven within wider community.
People	**Dignity:** the significance of people and the engagement of all. **Pervasive values:** authentic people in continuing Christian service.

The most prominent identity concept, school, was developed through the expressions of tradition, integration and participation. Tradition revealed a connection with a unique school story with characteristics of inclusion, outreach and a view of the school as a place of Church. The expression of school as integration identified Catholic schooling as being liberating, energised by charism, and unified by concepts of holism, community, relationships, and the grounded and distributive nature of leadership found in the Gospel. The third expression of school as participation also reinforced a culture of participative practices and engagement through service and outreach arising from values. The conclusion as to the overall nature of this unique culture of the Catholic school was expressed in the principle of shared sacred mission.

The second identity concept, students, also offered a particular perspective on the nature of the educative experience of Catholic schooling. Central to this concept was the uniqueness of the person and personal story, and the motivation to recognize and adapt learning to meet individual differences. The intentional curriculum was identified as possessive of a religious dimension with key elements of Gospel, Church and charism being integrated with pastoral care as a core practice in supporting student development. Outcomes for students were registered in terms of personal and community growth. As predicted, identity expressions were found to overlap, yet the overall integrative principle of personal evangelization for life, while possessing its own distinctiveness with a focus on learning, reflected an alignment and a logical development with the previously nominated integrating principle, a shared sacred mission.

The third identity concept, community, extended the earlier themes and again reinforced the uniqueness of culture within the Catholic school. The expression of community as a place where faith is shared and lived was evident in the themes of faith community and model community. The primacy of the faith community and its potential influence within a wider context was evidenced in practical terms through inclusion. The identity principle of being and building a Christian community once again presented as unique, but nonetheless aligned with the Catholic school vision and the nature of learning and teaching found in earlier identity principles.

The final identity concept extracted for comment, people, offers a level of integration and additional development to the concepts already outlined. The overall principle of authentic witness stems from the emphasis given to the dignity accorded to people and the pervasiveness of values arising from this belief. In turn, these values find expression in education as a means of Christian service with authenticity of practice reflective of vision, learning processes and community. Notably, authentic witness is identified as applicable to all within the community and is suggestive of practices and attitudes which are linked to formation, itself a developmental process attentive to individual and group differences and needs.

5.3 Discussion

The applied study examined the combined responses of eight focus groups to the proposition of what is 'intrinsic to identity' within the life of the Catholic school. Data was drawn from informed and committed school community people and was representative of a cross-section of schools throughout the network of Religious Institute Catholic schools across Australia. The research recognized that the Catholic school is experiencing a time of unprecedented change and challenge, and that the key to community engagement was the identification of identity (expressions of being and overall worldview) as a precursor to strategic activity.

The identity themes extracted from focus group data begin a narrative as to what is most significant to the life of a Catholic school, albeit within a particular religious Tradition and across a limited sample of respondents. From what the data shows, the identity concepts possess both uniqueness and interdependence, and reflect the significance of faith (shared sacred mission), learning (personal evangelization for life), and community (being and building a Christian community). Within the concept of people, and its associated

integrative principle of authentic witness, elements of the narrative attend to the distributive nature of leadership as Christian service, and continuing formation centred on personal dignity and organizational engagement (mission). In this light, two further dimensions of Catholic school identity as representative of 'witness' can be summarized in terms of leadership and formation.

The focus group data offers a level of grounded authenticity to the discourse on identity of Catholic schools, specifically at a time when the schools are said to be at a crossroads. For instance, the conclusion as to the Catholic school being the expression of a shared sacred mission might well be initially daunting to some. However, in the context of what the data reveals, it is reasonable to argue that a shared sacred mission entails a focus on the Traditions of the school, the integration of such across the life of the school and, in turn, seeks the participation of all in this mission. The focus on students in terms of the Gospel applying to life's circumstances offers meaning to the experience of education, while the community of the school is called to witness its Christian culture. This focus might well be the 'stuff of the new evangelization' which seeks to share the sacred story in meaningful and practical terms appropriate to new generations but indicative of the continuance of the longstanding Tradition.

The development of a model arising from the present data would be experientially based and does warrant integration with literature that articulates more formal Church perspectives. Key to this review would be the insights of the Second Vatican Council and the post-conciliar documentation that has informed the lived experience of Catholic schooling since the conclusion of the Council in 1965. Future research would need to explore this body of literature as a means of validating the findings and adding precision to the conclusions. The research now focuses on the need to draw upon these more detailed and theoretical perspectives.

Chapter 6: Results and Discussion of Magisterial Data

A Leximancer analysis was performed on each of the four post-conciliar Magisterial documents on the Catholic school. The weightings of the first ten key concepts within each document were examined initially. Subsequently, an IPA was applied to those concepts which bore a greater than 50% relationship to the dominant concept. Analysis of each of the Magisterial documents followed their chronology of publication and included the same methodological approach and reporting practices used with the focus group data.

6.1 The Catholic School

6.1.1 Identity Concepts, Themes and Integrating Principles

The Leximancer analysis of *The Catholic School* (1976) revealed the importance of three concepts: 'school', 'Catholic' and 'educational' in terms of their overall frequency and comparative levels of representation in the text (Appendix 3). As well, the similarity of concept terms, specifically the top ten listed in Table 7, suggested interdependence among the concepts and repetition in the associated text that accompanied their identification. For example, the concepts of 'Christian', 'Church' and 'mission', while identified as being separate, possess some predictable connection with the concepts of 'school', 'Catholic' and 'religious'.

Table 7 – Top ten identity concepts from *The Catholic School* document

Concept	Absolute Count	Relative Count
School	81	100%
Catholic	80	98.7%
Educational	74	91.3%
Work	49	60.4%
Religious	49	60.4%
Christian	39	48.1%
Church	28	34.5%
Countries	26	32.0%
Mission	25	30.8%
Life	25	30.8%

An IPA was pursued on those identity concepts with a level of relatedness greater than 50% with the dominant concept as established from the Leximancer analysis (see Table 7).

A summary of the narratives attributed to the top five concepts, together with their principles of integration (Stage Three of the IPA analysis) are recorded in Table 8 with the first two stages of the IPA being detailed in Appendix 4.

Table 8 – IPA summary of *The Catholic School* document

Concept	Theme and Narrative	Principle
School	**Mission of Church:** A place of authentic formation where faith, culture and life meet as part of the mission of the Church. **Integration:** A space where boundaries are recognized and negotiated for common good. **Cultural dialogue:** An effective social instrument, continuously renewing in light of diverse socio-cultural context.	Cultural evangelization
Catholic	**Outreach to poor:** First and foremost a liberating outreach to the poor. **Mission of Christ**: Founded on Christ, the Church and faith Tradition. **Teacher authenticity:** Professional personnel who can integrate theory and practice. **School renewal:** Ongoing faithful adaptation to mission.	Liberating faith
Educational	**Purpose:** A service within Church to share a particular view of the world. **Aims:** Systematic formation of whole person in light of Christ. **Process:** A collaborative and co-responsible distinctive process.	Organizational systems
Work	**Stewardship:** Responsive to the Spirit of Christ in advancing the Kingdom of God. **Connectivity:** Operating in right relationship, particularly cooperation among all Christians. **Creative pedagogy:** Relationship with students founded on new insights, contemporary practice and the opportunity to give witness.	Life-giving relationships
Religious	**Religious education:** Explicit pedagogical practice enacted in consultation with ecclesial authority and wider community. **Religious environment:** Inclusive of practices and witness and respectful of traditions.	Religious literacy

Results of the IPA highlighted the specific identity expressions for each key concept: school – through mission of Church, integration and cultural dialogue; Catholic – through outreach to poor, mission of Christ, teacher authenticity and school renewal; educational – through purpose, aims and process; work – through stewardship, connectivity and pedagogy; and religious – through religious education and religious environment. The

particular integrating principles for each concept and their respective themes reflect a school culture which is open in its approach to sharing a liberating faith, an experience grounded in relationships of significance, the application of quality systems and an emphasis on religious education and faith practice as mechanisms for enhancing meaning as the mission of the school is enacted.

6.1.2 Discussion

The first concept, school, reveals the mission of the Catholic school as central to the mission of the Church. Key to this mission is the articulation of the school's specific focus within the Church, its impact on the culture of the time and the integration of the school's activities within and beyond itself. The summary position as to the integration of faith, life and culture offers the essence of this mission, evidenced in service and outreach, and incorporating an individual and cultural orientation. The principle of cultural evangelization seeks to recognize the expansive nature of mission and the goal of the school to engage an inclusive community, Catholic and other, with an accompanying impact on faith, social and cultural development.

The nature of Catholic, the second identity concept, articulates a broad perspective to evangelization which is identified as encompassing outreach to the poor, being grounded in Christ, and entailing authenticity and renewal. The integrating principle of liberating faith reflects this distinctive Tradition which sees education as transformative with an associated call to authentic behaviours by those who serve through mission and minister within its community. The third concept, educational, focuses on the 'how' of this evangelization by emphasising organizational systems which give structure and rigour while attending to cooperative and co-responsible relationships. In this light, the Catholic school possesses the hallmarks of sound processes and structures while drawing upon an understanding of the person and message of Christ from which the vision emanates. The integrating principle of organizational systems conveys this attentiveness to systems which facilitate structure and rigour in mission organization.

The fourth concept, work, reveals the nature of processes embedded within the Catholic school, specifically in terms of education and stewardship, while the final concept, religious, reinforces the importance of religious education and the religious dimension of the school. Key to these last two concepts is the centrality of relationships among participants and their witness of Christ. The assignment of integrating principles, life-

giving relationships and religious literacy represent key goals of the school and outcomes of significance for the school community.

The Catholic School, as the first in the series of four documents to be reviewed, provides a basis from which the Second Vatican Council's themes of Christ centred, the significance of evangelization (personally and culturally), the challenge of service and prophetic action, the call to Christian discipleship and operating in right relationships (communion) could be recorded (Dulles, 1985). At the same time, recognition is given to the functional organizational aspects of the school as a system, its on-going task of adapting to the signs of the times through renewal, and its distinctive focus on religious education and the religious dimension of its mission. Notably, this religious dimension of identity was scored lowest in the analysis and hence offered some inclination towards a more detailed interpretation in subsequent Magisterial documentation. Such a response emerged from the Congregation of Catholic Education in the statement *The Religious Dimension of Education in the Catholic School* (1986).

6.2 The Religious Dimension of Education in the Catholic School

6.2.1 Identity Concepts, Themes and Integrating Principles

The Leximancer analysis of *The Religious Dimension of Education in the Catholic School* (Appendix 5) established two dominant identity concepts: students and school. Other concepts featured prominently in terms of frequency, although these were not pursued in view of the established research parameters. What, however, is noticeable from these lower frequency concepts is their similarity to concepts cited already in the Magisterial document *The Catholic School*. This is evident in the concepts of religious, educational, Christian, Church, Catholic and faith (see Table 9).

Table 9 – Top ten identity concepts of *The Religious Dimension of Education in the Catholic School* document

Concept	Absolute Count	Relative Count
Students	176	100%
School	158	89.7%
Human	67	38.0%
Religious	66	37.5%
Educational	64	36.3%
Christian	62	35.2%

Concept	Absolute Count	Relative Count
Church	62	35.2%
Catholic	61	34.6%
Faith	56	31.8%
Should	55	31.2%

The IPA on *The Religious Dimension of Education in the Catholic School*, specifically the first two process stages, is listed in Appendix 6 and the summary of Stage Three is given in Table 10.

Table 10 – IPA summary of *The Religious Dimension of Education in the Catholic School* document

Concept	Theme and Narrative	Principle
Students	**Expectations:** Formation and engagement in a culture of faith. **Outcomes:** Skills for life-long application of faith while journeying within a changing social and cultural context.	Formation
School	**Interdisciplinary relationships:** A view of religious education as integral to all curriculum areas and the hidden curriculum of the school. **Church community:** School as integral to the life of the Church within the parish and diocese. **Pastoral integration:** Nurturing the religious dimension of the school through formation, administration and interpretation of life as 'mystery'. **School climate:** Creation of a respectful and relational environment for learning.	Integration

The IPA on the related text for the two dominant concepts (students and school) pointed to their fundamental and integral relationship within the life of the Catholic school. Further, the concept of students was expanded – through expectations and outcomes; and school – through interdisciplinary relationships, Church community, personal integration and school climate. In summary, the core identity concepts and themes were summarized by integrative principles: students – formation and school – integration.

6.2.2 Discussion

While only two concepts emerged for detailed analysis, these were significant in terms of their frequencies. Clearly, the authors of the document convey a level of importance to the

religious dimension of the Catholic school and maintain a focus through expanding on them comprehensively.

Within the first identity concept, students, the significance of the Catholic school engaging in, and educating towards, a culture of faith is highlighted. Moreover, in recognition of a changing context, and a view of learning as life-long, the importance of faith, skills and journeying in a changing world are recognized. The themes of expectations and outcomes are practical in nature and leave little doubt as to the nature of identity and the associated goals of mission. The integrating principle of formation mirrors a uniquely religious approach to this Catholic educative experience.

The second concept, school, reinforces the religious dimension within the totality of Catholic school life and culture. Emphasis is given to the integrated aspects of the religious dimension in curriculum, community, pastoral care and relationships. The impact of this religious dimension is detailed enough to convey the development of a cultural climate that is distinctly Catholic, yet sufficiently general to permit the pervasiveness of the dimension to apply as broadly as circumstances and vision allow.

While it can be established that *The Religious Dimension of Education in the Catholic School* presents a comprehensive view of the religious dimension and by implication, the extent of formation in support of this, what is not specified is the level of connectivity across the arenas of Church life and community within which this might be nurtured. The seeming omission, or at best, the reduced extent of attention to the relationship of the Catholic school within its ecclesial and wider context was to be addressed elsewhere. This latter set of interests was discussed in the next core document of the Magisterium, one that attended to the reality of the multiple environments engaged by the Catholic school as the new millennium was anticipated.

6.3 The Catholic School on the Threshold of the Third Millennium

6.3.1 Identity Concepts, Themes and Integrating Principles

The Leximancer analysis (Appendix 7) of *The Catholic School on the Threshold of the Third Millennium* (1999) revealed seven of the ten listed concepts as being suitable for detailed analysis: school, education, formation, teachers, Catholic, experience and genuine (see Table 11). However, from an examination of the absolute counts of the top ten concepts, it was apparent that frequencies were not as high as for the concepts recorded in

earlier Magisterial literature. Nonetheless, levels of occurrence did warrant exploration through IPA, specifically for those concepts exhibiting a greater than 50% relationship with the primary concept.

Table 11 – Top ten identity concepts in *The Catholic School on the Threshold of the Third Millennium* document

Concept	Absolute Count	Relative Count
School	34	100%
Education	32	94.1%
Formation	31	91.1%
Teachers	28	82.3%
Catholic	27	79.4%
Experience	27	79.4%
Genuine	18	52.9%
World	15	44.1%
People	14	41.1%
Young	14	41.1%

A complete breakdown of Stages One and Two of the IPA are provided in Appendix 8, while Table 12 records the conclusions of this analysis in terms of the core identity concepts, themes and integrative principles.

Table 12 – IPA summary of *The Catholic School on the Threshold of the Third Millennium* document

Concept	Theme and Narrative	Principle
School	**Prophetic call:** To support those in most need within a changing world. **Defining features:** Centrality of being and building Church.	Prophetic mission
Education	**Responding to signs of times:** School as a place integrated within the social context with outreach to poor. **Integral to society:** School as engaged with the culture of the day.	New evangelization
Formation	**Holism:** Formation occurs everywhere and is most relevant to the young. **Process and dialogue:** Most influenced by people through dialogue.	Story conversation
Teachers	**Educating community:** Teachers personally, and in association, carry primary responsibilities to achieve the purpose of the Catholic school. **Professionalism:** Teacher professionalism is a core requirement.	Vocation

Concept	Theme and Narrative	Principle
Catholic	**Service in a challenging world:** A call to serve all who desire a Catholic education.	Outreach
Experience	**Tradition:** Innovative, renewing pastoral action.	Renewal
Genuine	**School, faith and life integration:** A genuine school is one that engages in the life of community. **Witness:** Teachers influence young people through witness.	Integrated living

The IPA highlighted the significance of concepts and related themes: school – through prophetic call and defining features; education – through responding to the signs of the times and being integral to society; formation – through a focus on the totality of experience and a process of conversation; teachers – through being significant contributors to an educating community and through professionalism; Catholic – through service in a challenging world; experience – through the continuance of tradition in innovative ways; and genuine – through school, faith and life integration, and witness. The associated integrating principles for the seven concepts selected for detailed analysis were: school – prophetic mission; education – new evangelization; formation – story conversation; teachers – vocation; Catholic – outreach; experience – renewal; genuine – integrated living.

6.3.2 Discussion

The issues that comprise the 'world' of the new millennium are argued within *The Catholic School on the Threshold of the Third Millennium* to be the issues that are registered by the Church as it interprets and responds to the Gospel in the contemporary age. Specifically, this entails the integration of meaning with service, or utilising an understanding of identity as a basis for mission. The traditional themes of prophetic action, new evangelization, being authentic, active witness, outreach, continuous renewal and integrated living are the themes of the discourse which characterize a distinctive, open and challenging Catholic school within an equally challenging and engaging culture.

The comprehensive nature of identity and its expressions of being as articulated in *The Catholic School on the Threshold of the Third Millennium* are directed primarily at the institutional level of the school. It is the Catholic school's mission to be prophetic and distinctive by its defining features, to respond to the signs of the times through dialogue, to recognize the relationship between formation and experience, to value teachers, exercise a

primary role of service and yet to be faithful to the Tradition in integrating faith with life as culture is experienced. The document addresses these significant themes of a Catholic school philosophy and achieves a point of integration where meaning is generated with respect to mission and context. In this way, the document articulates a worldview which is already formed from history, one that is mindful of its Tradition yet still open to the development of a deeper interpretation of its identity through engagement.

The role of the Catholic school as a community intent upon outreach while attending to its Tradition is developed comprehensively. However, the school's identity as a relational community, one comprised of individuals, also on journeys with respect to their faith life is not so well defined. While recognizing that no single document can do justice to the unfolding understanding of the identity of the Catholic school, and with the sensitive timing of documents to meet the challenges of the time, the Magisterium deals with this aspect of identity in subsequent statements. It is to these themes that the most recent document, *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* (2007), advances the Council's principal theme of communion in Spirit as foundational to Church and school identity.

6.4 Educating Together in Catholic Schools

6.4.1 Identity Concepts, Themes and Integrating Principles

The Leximancer analysis of *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* (Appendix 9) revealed five identity concepts of significance: school, persons, ecclesial, community and communion. The first two of these concepts possessed considerable frequency counts and provided a reminder of themes from earlier Magisterial documents. The next three concepts elaborated on themes appropriate to a deeper appreciation of the identity of the Catholic school in light of the Council's teaching on communion (see Table 13).

Table 13 – Top ten identity concepts in *Educating Together in Catholic Schools* document

Concept	Absolute Count	Relative Count
School	113	100%
Persons	99	87.6%
Ecclesial	59	52.2%
Community	59	52.2%

Concept	Absolute Count	Relative Count
Communion	58	51.3%
Lay	43	38.0%
Mission	43	38.0%
Consecrated	42	37.1%
Life	38	33.6%
Formation	32	28.3%

A breakdown of Stages One and Two of the IPA in respect to significant concepts within *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* is provided in Appendix 10, and the summary of concepts, themes, narrative and principles is shown in Table 14.

Table 14 – IPA summary of *Educating Together in Catholic Schools* document

Concept	Theme and Narrative	Principle
School	**Mission:** Engagement of service through a synthesis of shared values and lived communion in life and culture. **Conscience:** The intentional creation of a spiritual communion with Christ guided by a goal of service. **Relationships:** Living relationships characterized by discernment and accompaniment with and for Christ. **Climate:** An aspirational community of life based on norms and goals.	**Witness**
Persons	**Communion:** Commitment based on a common vision. **Vocation:** A vocation seen through the head, heart and hand. **Formation:** A process rooted in faith and touching all aspects of life.	**Servant community**
Ecclesial	**Subjectivity:** A personal response to Baptism lived through mission and expressed in communion.	**Baptismal leadership**
Community	**Relationship inclusiveness:** Creating a space of consecration, reflection, fraternity and dedication of those who aspire to share their values.	***Communio***
Communion	**Connectivity:** In vigilant, dynamic and constructive ways. **Complementarity:** Acknowledging connectivity to God and humankind.	**Interdependence**

The IPA expanded upon the uniqueness of the selected concepts by providing related themes including: school – through mission, conscience, relationships and climate; persons – through communion, vocation and formation; ecclesial – through subjectivity; community – through relationship inclusiveness; and communion – through connectivity and complementarity. Overall, the core identity concepts were specified in more precise

terms through the attribution of integrative principles with results comprising: school – witness; persons – servant community; ecclesial – Baptismal leadership; community – *communio*; communion – interdependence.

6.4.2 Discussion

The analysis of *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* identified themes of a distinctly personal and relational nature. The first theme, school, while giving emphasis to mission did so from the perspective of a living communion and with an orientation on personal attributes of conscience, relationships and climate. The second and third principles, persons and ecclesial, gave added impetus to this trend through concepts of communion and vocation, which were linked with formation.

The remaining concepts of community and communion served to offer increasing perspective to the overall and central theme. In this light, it is not surprising to register the integrating principles as those which support personal engagement and so typify identity characteristics of witness, service, leadership and interdependence. The principle of communion, specifically in relation to community, provides a personal perspective on the nature of mission as arising from shared beliefs and values. Overall, the identity concepts, seen collectively, presented as not only defining Tradition, but also suggesting a movement from an institutional focus to one of an interior commitment and vocational orientation to the sacred mission and culture of the Catholic school.

Within *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* the Magisterium has given an exposition on the Catholic school in its institutional identity along with the encouragement of behaviours which align witness with mission and are nurtured through continuing formation within a distinctive, relational and educative community. The challenge to individual members invited a baptismal commitment to Christian praxis and yet offered a level of realism in the need for formation. Individuals were not seen in isolation from the community, which, when viewed collectively, is challenged to be inclusive, open and aware of its mission within and without. The overall themes of the document speak to the 'head, heart and hand' of identity with those who constitute the Catholic school being challenged to educate collaboratively in a Spirit of mission.

6.5 Integration of Magisterial Literature

6.5.1 Identity Concepts and Integrating Principles

The aggregated findings of the Leximancer and IPA analyses of the post-conciliar documentation are shown in Table 15. Overall, fifteen concepts were registered as important, with concepts of school, Catholic, students, persons, educational, ecclesial, community and communion possessing significant levels of frequency.

Table 15 – Summary of Magisterial document analyses

Concepts	Principles	Source	Absolute Count	Relative Count %
School	Evangelization Integration Prophetic mission Witness	TCS RDECS CSTTM ETCS	81 158 34 113	100 100 89.7 100
Catholic	Liberating faith Outreach	TCS CSTTM	80 27	98.7 79.4
Students	Formation	RDECS	176	94.5
Education	New evangelization	CSTTM	32	94
Educational	Organizational systems	TCS	74	91.3
Formation	Story conversation	CSTTM	31	91.0
Persons	Servant community	ETCS	99	87.6
Teachers	Vocation	CSTTM	28	82.3
Experience	Renewal	CSTTM	27	79.4
Work	Life-giving relationships	TCS	49	60.4
Religious	Religious literacy	TCS	49	60.4
Genuine	Integrated living	CSTTM	18	52.9
Ecclesial	Baptismal leadership	ETCS	59	52.2
Community	*Communio*	ETCS	59	52.2
Communion	Interdependence	ETCS	58	51.3

Examination of Table 15 reinforces Catholic school identity as centred on evangelization and characterized as integrative, prophetic, witness based, outreaching and liberating. A primary focus on student learning (holistic formation) exists, delivered within a context of relationships, community, and engagement of systems for sound organizationall and pedagogical practices. Formation of all participants, nurturing authentic service and

interdependence within a servant community are fundamental, with each finding expression in vocation, Baptismal leadership and renewal.

6.5.2 Discussion

The findings listed in Table 15 underline a pattern of core pillars similar to those established from applied research (Chapter 4). Notwithstanding this recurrence of overall themes, the findings from Magisterial documents offer a depth of definitional detail as to the nominated pillars of Faith, Learning, Leadership, Formation and Community. The data again demonstrates the multifaceted nature of Catholic school identity and serves to provide a theoretical source for an unfolding position as to the identity of the Catholic school.

The identity concepts arising from Leximancer and IPA analyses speak to aspects of Catholic school identity that have their foundation in the wisdom of the Council and yet are equally responsive to the challenges of the time. This litany of key 'expressions of being' depicts a progressive and systematic response to the Council's call for the Church to read and respond to the signs of the times while maintaining connection with its Tradition. The release of each document offers a relevant position to the challenges of the decade and yet incorporates a response which respects the wisdom that preceded it.

An alternative analysis of post-conciliar documentation on the Catholic school (Miller, 2007: 17) gives emphasis to the Catholic school as a place with a "supernatural vision founded on Christian anthropology, animated by communion and community, imbued with a Catholic worldview throughout its curriculum, and sustained by Gospel witness". These particular characteristics correspond with the pattern of findings arising from the application of Leximancer and IPA procedures to a common set of theoretical material. The parallel emphasis on education as a means for formation towards a transcendent destiny, holistic in nature, supportive of the individual and community, sustained by integrated approaches across the curriculum and offered within an ecclesial culture reinforced by witness and relationships is a powerful reminder of the inspiration and challenge of the Magisterial documents (Miller, 2007: 17–59).

6.6 Conclusions

The Magisterial documents, singularly and collectively, expand on the Tradition of the Catholic school in seeking to be authentic to the integration of faith, life and culture. Key

to this is the consideration of the Catholic school as a living, dynamic, learning community which manifests its principal features in both integrated and specific forms. That is, while a schools' characteristic features often present as singular in their manifestation, (e.g. an instructional lesson or a community staff meeting), what is less obvious, but equally significant, is that each is informed and underpinned by a rich philosophy drawing from an extended and identifiable Tradition. In this way, the deeper systems of meaning and motivation serve to shape the myriad of interdependent identity expressions within the overall life of the Catholic school.

The following chapter seeks to develop a deeper and wider connection between the identity observations from the focus group data and the findings from the Magisterial literature. In this way, Catholic school identity, specifically in terms of its cornerstone emphasis, can be mapped as an increasingly integrated whole that is representative of the worldview, the expressions of being, as enunciated and lived by the 'living stones' who 'cry out' in the multiple arenas in which Catholic school identity is expressed.

Chapter 7: Defining and Modelling Identity

7.1 Results of Data Integration

7.1.1 Integration of Data Pools

A summary of the data on Catholic school identity from an applied perspective (Chapter 5) and a theoretical viewpoint (Chapter 6) is given in Table 16. Sixteen identity themes are listed with school being of most significance, and genuine possessing the lowest absolute count. The five concepts with the highest levels of frequency are school, students, community, people and Catholic.

Table 16 – Overall summary of the components of identity

Concepts	Integrating Principles	Source	Count	%	Rank
School	Shared sacred mission Evangelization Integration Prophetic mission Witness	Focus Groups TCS RDECS CSTTM ETCS	295 81 158 34 113	100 100 100 89.7 100	1
Catholic	Liberating faith Outreach	TCS CSTTM	80 27	98.7 79.4	5
Students	Personal evangelization for life Formation	Focus groups RDECS	279 176	94.5 100	2
Education	New evangelization	CSTTM	32	94	12
Educational	Organizational systems	TCS	74	91.3	7
Formation	Story conversation	CSTTM	31	91.0	13
Persons	Servant community	ETCS	99	87.6	6
Teachers	Vocation	CSTTM	28	82.3	14
Experience	Renewal	CSTTM	27	79.4	15
Work	Life-giving relationships	TCS	49	60.4	10
Religious	Religious literacy	TCS	49	60.4	11
Genuine	Integrated living	CSTTM	18	52.9	16
Ecclesial	Baptismal leadership	ETCS	59	52.2	8
Community	Being and building Christian community *Communio*	Focus groups ETCS	191 59	64.7 52.2	3
Communion	Interdependence	ETCS	58	51.3	9
People	Authentic witness	Focus group	148	50.1	4

The analyses of the aggregated focus group responses and Magisterial propositions reveal similar, significant and interdependent concepts. For focus groups, the dominant concepts were school, students, community and people, with the accompanying thematic expressions illustrating their faith-based context. Similarly, the combined concepts from the Magisterial documents, together with their integrating principles, reveal a uniquely faith-based perspective to identity with concepts of school, Catholic, students, persons, educational, ecclesial, community and communion being most significant. However, what is different across the two data pools is the nature of the expression given to each concept. Notwithstanding this, the concept of school appeared in all four Magisterial documents and those of students and Catholic appeared in two of the four documents.

The frequency count of each concept represented in either data pool points to their level of significance. The concepts were either the registered dominant concept, or those that possessed a relationship with the dominant concept that was equal to or greater than 50% of the dominant concept's frequency. Using the identity concept of school as an example, this concept appeared 295 times in the focus group narrative and was found to be integral to all Magisterial documents. It emerged in *The Catholic School* (TCS) 81 times, *Religious Dimension of Education in the Catholic School* (RDECS) 158 times, *The Catholic School on the Threshold of the Third Millennium* (CSTTM) 34 times and *Educating Together in the Catholic School* (ETCS) 113 times. Notably, while significant in the RDECS document, it was listed 158 times or 89.7% of the frequency of the dominant concept, students.

7.1.2 Defining Catholic School Identity

The combined concepts and integrating principles in Table 16 reveal a comprehensive set of 'expressions of being' as to the identity of the Catholic school. Moreover, findings from Chapters 5 and 6 suggested a level of interdependence among the identity concepts, which, by implication, reinforced the value of modelling that was introduced in Chapter 4. The particular constitutive elements of the model identified in Chapter 4 were confirmed in the subsequent analysis of Magisterial literature in Chapter 6. In short, Chapters 5 and 6 confirmed, independently, a reduced set of identity concepts as being applicable within each data pool. Described as pillars, due to their strategic and integrative qualities, these incorporated: Faith, Learning, Leadership, Formation, and Community dimensions of overall identity.

Definitional elements for each of the identity pillars are given in Table 17. The statements follow the pattern of findings in the combined data narratives and serve to mirror the nature of the discourse that emerged from the Leximancer derivation of themes and the IPA for each of the data pools (Appendices 1 to 10). As with the original data sources, the definitional elements indicate some interdependence in meaning while revealing a measure of uniqueness within each pillar within the dynamic life of the Catholic school.

Table 17 – Definitional elements to identity pillars of the Catholic school

PILLAR	ELEMENTS
FAITH **Faith in a Catholic school is:**	• founded on the person and message of Christ; • appreciative of Church Tradition; • expressed with the support of Church community; • in dialogue with life and culture; • inclusive and outreaching to the poor; • in service of a challenging and changing world; • expressed through spirituality which integrates, provides witness, engages leadership and involves life-long conversion; • conscious and committed to identity and mission; • expressed in life-giving relationships which are integrated, prophetic and distinctive; • evident in the integration of faith, life and culture; • able to give joy and hope to personal and communal life lived in the Spirit of the living Christ.
LEARNING **Learning in a Catholic school is:**	• shaped by foundations in faith; • possessive of an educational purpose with aims, goals, programmes and processes; • evident in a community of witness, professional practice, connectivity and tradition; • prophetic and inclusive, grounded in a relevant and responsive pedagogy; • nurtured through personal formation and school renewal; • shaped by life-giving relationships, school religious climate, and systems of management and stewardship; • focused on being and building the kingdom of God within and without.
LEADERSHIP **Leadership in a Catholic school is:**	• Christ centred and integral to Church mission; • expressed by all; • founded in Baptism and evidenced in an authentic vocational call to discipleship; • nurtures the integration of faith, life and culture in self and others; • seen in service and communion which is open, systems based and authentic; • contextualized in communicative, complementary and co-responsible action for the common good; • emergent from and open to the liberating action of the Spirit; • accountable for its stewardship.

PILLAR	ELEMENTS
FORMATION **Formation in a Catholic school is:**	• integral to understanding, commitment and practice of identity and mission; • possessive of a future intention through support and encouragement of the laity to share in the mission and ministry of Christ; • in dialogue and connection with 'story' which begins with experience and facilitates the search for meaning; • seen in processes of conversion of the 'head, heart and hand' to the person and message of Christ; • advanced through personal readiness and commitment to engage a Baptismal call; • observed in outcomes of witness, sacramental consciousness, religious literacy and faith practice.
COMMUNITY **Community in a Catholic school is:**	• an ecclesial servant community within the wider community of the parish, Local (Diocesan) and Universal Church; • sensitive to the signs of the times and in dialogue with a changed and changing context and culture; • a living Christian community united by Spirit; • inclusive of programmes and practices which are in-reaching and out-reaching; • a model community where belonging, collaboration and life-long formation and conversion are lived out; • in service of itself for service within the world.

The summary of perspectives within and across the strategic pillars identified in Table 17 invites a definitional perspective of identity that can begin to satisfy, in clear and precise terms, the identity discussion that accompanies Catholic school culture. With such a goal, and with an appreciation of the natural limitations of any definition in capturing complex social and cultural endeavours, the following is proposed as a basis for initial reflection. In this light, the Catholic school endeavours to be "an ecclesial, life-giving, servant community with Christ as its cornerstone, the kingdom as its vision, evangelization as its mission and education as its means for liberation".

7.2 Validation of Pillars and Themes

The adoption of individual strategic pillars and the nomination of associated definitional elements to the identity of the Catholic school emerged from the analysis of focus group and Magisterial data. Notwithstanding these efforts, it could be argued that the breadth and depth of interpretation of the combined data may be compromised by factors of 'noise' typically inherent in methodological processes. That is, the conclusions from an interpretive frame of reference may be biased, or, potentially impacted by influences associated with data selection or content. In the present research, for example, the matter of

balance in volume of applied and theoretical data may be questioned, as may the processes of joint coding by the two researchers who performed the IPA analyses. In view of these potential limitations on the validity of the conclusions, a process of internal data validation was pursued.

Cross-tabulation of the generated pillars (Faith, Learning, Leadership, Formation and Community) was pursued with the original 'voices in the text'; the primary data pool comprising Stage One of the IPA of each data pool. The objective was to establish the level of congruence between the generated conclusions with the original data, free from subjective interpretation. As well, three general themes emergent from the data and typically associated with each of the pillars were identified to provide a deeper level of internal validation of the conclusions with the original data. Anticipating that not all of the original data might be cross-tabulated with the pillars and their themes, the addition of a further unspecified criterion 'other' was included in the analysis.

The pillars and selected themes for cross-referencing, together with their levels of presence in the initial review of the narratives, are shown in Table 18. Notably, cross-referencing was undertaken by two researchers, coding cooperatively and cross-tabulating the generated data only with the original narratives associated with the selected concepts from the Leximancer analysis. That is, cross-tabulation took place on data prior to the interpretive generation of themes and principles of integration.

Table 18 – Cross-tabulation of pillars and summary themes with primary data sources

PILLARS and THEMES	DATA SOURCES				
	FOCUS GROUPS	TCS	RDECS	CSTTM	ETCS
FAITH					
Meaning system	7	18	2	3	4
Church mission	5	13	5	4	6
Evangelization	7	20	7	9	6
Other	1	0	0	0	1
LEARNING					
Learning and teaching	14	8	4	6	1
Relationships	24	3	6	8	7
Religious dimension	7	15	14	2	5
Other	1	0	3	0	1
LEADERSHIP					
Christian praxis	1	5	2	3	10
Service and communion	11	3	1	2	5

PILLARS and THEMES	DATA SOURCES				
	FOCUS GROUPS	TCS	RDECS	CSTTM	ETCS
Competencies	5	1	0	1	4
Other	1	1	0	2	0
FORMATION					
Christ as model	0	2	0	1	1
Purpose and process	1	9	5	6	6
Faith stages	0	1	4	0	4
Other	0	1	0	0	0
COMMUNITY					
Church as communion	18	6	3	4	17
Relationship principles	1	13	1	6	4
Governance and management	5	6	2	0	2
Other	7	3	2	3	5

Overall, 454 high frequency concepts and associated narratives extracted by the Leximancer analysis in the applied and theoretical data pools were cross-tabulated with each of the five pillars and their key themes and that of a fourth category (other). With respect to the overall nominated pillars and their respective presence in the original data, results revealed that all data was reflected in the combined set of pillars with the presence of each pillar possessing differential emphasis: Learning (129, 29%); Faith (118, 26%); Community (96, 22%); Leadership (58, 13%); and Formation (41, 10%).

The cross-tabulation of the sub-themes within each of pillars with the respective original narratives also confirmed a high level of internal consistency (see Table 18). Overall, the majority of the pool of narratives (93%) was able to be related to the nominated themes within each of the pillars. The narratives that were not aligned with the nominated themes, and thereby rated as 'other', were predominantly registered within the Community pillar (7 of 31). In general, these themes related to parental choice, costs of schooling and overall school renewal.

The representation of themes across each of the data pools revealed the consistent presence of all pillars, although for the pillar of Formation and focus group narratives, this was limited to one entry. Moreover, within the overall representation of pillars in the Magisterial narratives, a pattern emerged which confirmed the presence of particular pillars in keeping with the dominant theme of each Magisterial statement. For example, in TCS, the pillar of Faith rated highest, whereas within the RDECS the major pillar identified was Learning. Within ETCS, the pillar of Community emerged as significant. Interestingly, for

the CSTTM, joint levels of importance emerged with the Faith and Learning pillars with sub-themes of evangelization and relationships receiving highest frequencies.

Examination of thematic data within each of the identity pillars, independent of particular data pools, pointed to some variable representation. For example, within the identity pillar of Faith, the themes of meaning system, evangelization and mission of Church were consistently well represented. Similarly, for the pillar of Learning, aspects of importance were relationships, religious dimension, and learning and teaching. However, for the pillar of Leadership, most emphasis was given to Christian praxis, service and communion with only limited attention to competencies. Within the pillar of Formation, most attention was given to purpose and process, while for the pillar of Community, the concept of Church as communion drew most attention.

7.3 Discussion

The findings from the integrated data, confirmed by the process of internal validation, reveal that Catholic school identity: is comprehensively represented in strategic pillars; found in applied and theoretical narratives; reflects a pattern of interdependence; and warrants modelling as a means of generating clarity and sharing meaning. It is to these themes that the discussion turns.

7.3.1 Comprehensiveness and Dynamism of Identity Pillars

The identity of the Catholic school, as revealed in focus group commentary and within Magisterial literature, is defined comprehensively (93%) by the nominated pillars. However, when a more detailed set of identity themes within these pillars are cross-tabulated with the original narratives there is a small loss of information. As such, the intuitive belief that school identity is wider than that nominated in the associated themes of the pillars is conceivable.

Reference to the complete set of themes and integrating principles that were used to summarize the applied and theoretical data pools suggests that Catholic school identity is dynamic in its expression. Within the pillar of Faith, aspects of connection, prophecy, liberation and outreach are evident with service based on community and intent on witness. With regard to Learning, identity is evidenced in an integrated curriculum which prepares individuals in ways that form the 'whole' person for life within community. In addition, the Community nature of identity is founded on mission and communion, involves

governance and management relationships, and entails shared meaning as to what is sacred. Leadership too is dynamic as it is seen as Christian praxis with an emphasis on service and communion, while Formation utilises story and structure to lead individuals and communities into continuous renewal. In this light, Catholic school identity is dynamic and expressive, offering newness and growth, being reflective of relationships and typified in a climate of openness and dialogue.

7.3.2 Comparability of Applied and Theoretical Perspectives

The applied and theoretical perspectives provide a comprehensive overview of identity while at the same time, specifically with respect to the post-conciliar statements, recording variable emphases attributable to the needs of the time. In this sense, identity does vary as a consequence of context, although its essence can be seen in the repetition of core concepts, themes and integrating principles.

The focus group data, while giving attention to all pillars, emphasized Learning and Community. Within the Learning pillar, relationships are fundamental, with this trend also evident in Community. Also significant to the applied perspectives is the identity pillar of Faith and the meaning system of Christ as model, Church as communion and mission through evangelization. Thereafter, aspects of Leadership, particularly service and communion, assume importance. Notable from the applied perspectives to identity is the limited attention given to Formation. Reasons for this may reside in the belief of respondents that the concept of formation exists already in the domains of Faith or in Leadership.

The original data from the Magisterial documents is congruent with the five identity pillars, but with differing emphases. *The Catholic School* underlines a faith perspective to identity with 51 narratives being identified. Also significant are Learning and Community, with similar levels of emphasis, but approximating half of the number attributed to the theme of faith. *The Religious Dimension of Education in the Catholic School* provides a similar level of emphasis to community and predictably highlights the religious dimension aspects to learning. Notably, Leadership and Formation are relatively much lower in emphasis in this document. *The Catholic School on the Threshold of the Third Millennium* creates a greater balance by giving significance to Faith, Learning and Community, while *Educating Together in the Catholic School* continues this balance, but, as the title suggests, gives significant attention to the Church as communion.

7.3.3 Interdependence of Pillars

The task of coding narratives within Stage One of the IPA involved the review of verbal data associated with the significant concepts identified from the Leximancer analysis. The experience of coding revealed considerable repetition of information across the concepts. Moreover, the assignment of integrating principles to the discourse themes also revealed the interactive aspect of the concepts and signalled that no single concept could capture independently those aspects of identity considered as significant to the Catholic school.

The interdependence of the identity pillars implies that within each identity pillar there are elements, to varying degrees, of all other pillars. For example, while the pillar of Faith contains themes focused on Christ, Church, and evangelization, these same components can be observed in Learning, Leadership, Formation and Community. That is, within the pillar of Learning, elements of Faith are represented by religious education curriculum, relationships and the religious dimension of the school. At the same time, Leadership was seen to be impacted by Faith in the discussion of Christian practice with service and communion taking priority over competencies. Faith was also key to the pillar of Formation, specifically in the development of faith life, while Community incorporated aspects of Faith through reference to the ecclesial nature of the school and its mission of outreach. Similar conclusions as to each pillar being possessive of its own primary dimension, along with containing elements of each other pillar, can be developed.

The nature of the interdependence among the pillars can be likened to a holographic effect. That is, where the parts that constitute the whole are seen in each of the individual parts. Within a context of interactive sub-systems within Church, this has been argued by Rohr (2006) to be a meaningful approach for understanding the nature of relationships, while within the discipline of Theology, Kelly (1993: 3) draws a similar conclusion.

Theology constructs its systems of meaning by making connections between all the different articles or aspects of faith to achieve an ordered, one might say holographic, vision of God's self-communication in Christ. For example, the mystery of the incarnation can shed light on the meaning of the sacraments; just as the Eucharist, for instance, can suggest ways of understanding how the Spirit is present and active in the world.

The holographic principle offers an explanation as to how individual sub-systems of an organization can signify both unity and separateness. Such is the nature of complex adaptive systems (Shaduri, 2008) which are characterized by active and important sub-

systems possessive of interactive and dynamic components (Walonick, 2010). A holographic explanation of the interdependence among the pillars of Catholic school identity highlights the same effect. The resultant implication is that the Catholic school can self-organise and regenerate itself on a continuing basis. This can occur across the collective expressions of identity or take place at the level of the sub-system. Drawing on the conclusions of Pope John Paul II, D'Orsa and D'Orsa (2010: 177) make the point that within the life of the Catholic school there is 'ecology at work'. The concept of ecology highlights the interdependent relationships that exist among the sub-systems of the school which not only interact, but do so in ways that dispose the health of the entire system to be dependent on the health of the particular sub-systems.

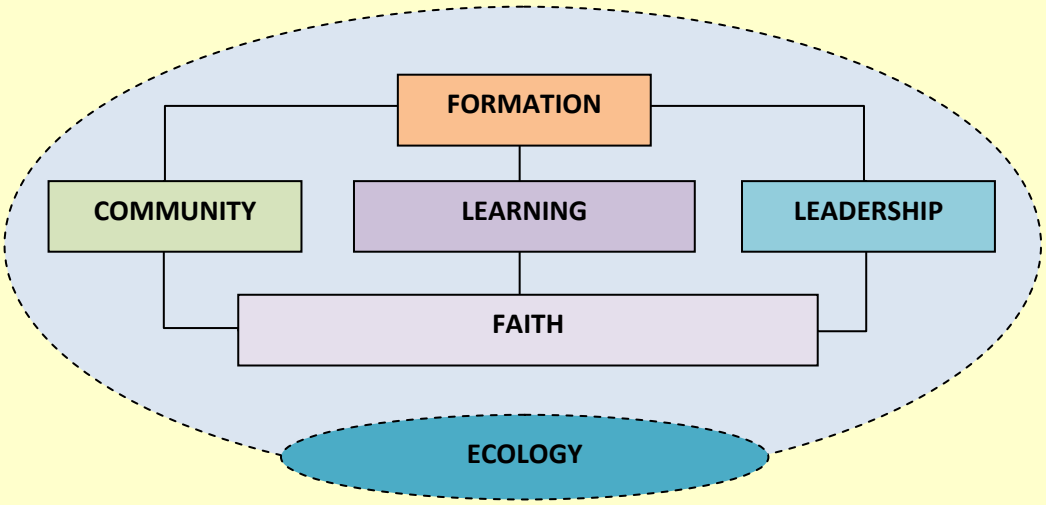
7.3.4 An Ecological Model

The conceptualization of the Catholic school as an 'ecology of human growth' (Catholic Education Service, 2008: 8; D'Orsa and D'Orsa 2010: 177) constituted by sub-systems reinforces the interactive nature and the particular significance of each of the sub-systems to the life of the whole. Drawing from this interpretation, a model for Catholic school identity based on an ecological view recognizes the significance of the overall system along with the parts constituting the system. The model proposes that the sub-systems connect dynamically, to the extent that if any of the elements are missing or diminished, then all other elements are influenced. This ecological conception of the interdependent pillars offers a starting point from which to integrate the findings as to the specific elements of identity, their connectivity as sub-systems, and their interdependence interpreted as holographic in nature. Moreover, as the specific systems of identity gain expression in the school, they are argued to offer a "prism through which to evaluate the school's mission and effectiveness" (Catholic Education Service, 2008).

Figure 2 presents an ecological model of the five identity pillars identified from the research. Faith provides the base, the fundamental beliefs and values that shape and pervade all schooling experiences. Learning involves the liberating effects of technology, pedagogy, content and knowledge within an explicit framework of living relationships and the religious dimension of the school. Community is founded upon relationship principles congruent with stewardship of a common vision and mission. Leadership is proposed as Christian praxis expressed in a spirit of service and communion and with appropriate competencies. Formation nurtures identity through being attentive to 'story', a focus on Christ and awareness of faith development as a journey. Finally, the underlying

connection, the integration of the pillars is presented as ecological in nature and explained in holographic terms. The broken line surrounding the collective identity pillars signifies its engagement with the wider community.

Figure 2. Ecological modelling of Catholic school identity



FAITH	The Catholic Christian Tradition which shapes and nurtures the interdependent pillars of the Catholic school.
LEARNING	Participation in holistic experiences that integrate faith, life and culture.
COMMUNITY	Participation and sharing in the movement of the Spirit in people, relationships, rituals and structures.
LEADERSHIP	Christian praxis centred in principles of service and communion and incorporating relevant domains and competencies.
FORMATION	Engagement with 'story' through 'head, heart and hand' processes in support of progressive transformation in Christ.
ECOLOGY	A dynamic system with interdependent pillars possessing a 'holographic' representation in each part.

Chapter 8: Theology of Identity

The goal of the research was the identification of Catholic school identity within a changed and changing context. The examination drew from focus group discussions in a cross-section of Catholic schools with a particular religious Tradition and from relevant Catholic school documentation released since the conclusion of the Second Vatican Council. In summary, the research clustered identity concepts into pillars and validated them as being inclusive of: Faith, Learning, Community, Leadership and Formation dimensions, each possessing sub-themes and demonstrating interdependence. It is to these individual pillars and themes, together with the finding as to their interdependence, that a practical theological perspective is applied.

8.1 Faith

The nature of the identity pillars of the Catholic school, and the relationships among them, is complex and dynamic. Within an ecological framework, the pillar of Faith is foundational to identity while also 'rinsing through' the interdependent pillars of Learning, Community, Leadership and Formation. It is the pillar of Faith, the worldview, the body of beliefs and Tradition that injects constancy to vision and mission, and permeates ministry in ways that are dynamic. Significant themes from the analyses which offered definition to the expression of Faith within a Catholic school context were: the presence of a meaning system with Christ as cornerstone; school as Church mission; and the expression of evangelization as core to the Gospel.

8.1.1 Meaning System with Christ as Cornerstone

It has been argued that at the basis of human nature is a search for meaning, a yearning for a continuing and demonstrable recognition of God in life. This has been described as a new theology of the Holy Spirit and Divine Immanence (Tacey, 1998). It is at the core of personal existence and is the essence of religiosity (Luchetti-Bingemer, 2001) which is constituted by an undeniable instinct to find meaning and completeness.

The essence of Catholic schooling is that it offers a meaning system that can be shared and experienced. It is where the Christian way of life is taught, witnessed and celebrated in relationship with God in self, others and the world. It is an educational service where faith, life and culture are interwoven, where life is enriched by faith and authentic human development is fostered in the image of Christ. This is the uniqueness of the Catholic

school, the possession of a philosophy to educate towards and live a 'way' of being and becoming that is distinctive.

A core theme of the total data pool was the registration of the Church's educational 'project' as central to the formation of the 'whole' person. A student's learning was viewed from the perspective of a 'model life' which, in terms of the Christian Tradition, is found in the model and message of Christ and finds ultimate fulfilment in 'being Christian' in the world. Such a view, by implication, requires clarity with regard to the 'who' of the person and the 'what' of the message. Moreover, a pedagogy that is developmentally sensitive as much as programmatically and instructionally sophisticated is sought. Specifically, the quality of the Religious Education programme, the nurturing of Catholic culture and the pervasiveness of the religious dimension across the whole educational enterprise is challenged to be aligned with the person and message of Christ as a source of meaning.

8.1.2 School as Church Mission

The Second Vatican Council called the Church to a deeper understanding of itself, prior to examining those other actions that might flow from its mission (Schultz, 2001). The Church was seen as a communion of people in relationship with God and a means for bringing about a unity of relationship within humankind. At the heart of this relationship is argued to be Christ, the first Sacrament of the Father, the living Word of God where the divine and human co-exist (Schillebeeckx, 1963).

The Dogmatic Constitution on the Church, *Lumen Gentium*, describes all within the Church as the Baptised, and all being incorporated into Christ (LG: 31). This relationship is conceptualized theologically as a universal call to holiness and sharing in the role of Christ as priest, prophet and king. This alignment with Christ as priest is pursued – through reception of the Sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and charity; as prophet – through witness to the Gospel in family and social life; and as king – through ordering the experience of creation to the praise of God (LG: 31). In short, individuals and the group of the baptised as a whole are called to be "a Sacrament, or sign and instrument of intimate union with God and of the unity of the whole human race" (LG: 1).

As the Church is the Sacrament of Christ in the world, it is arguable that the Catholic school, as integral to Church, can also be seen as Sacramental in nature and giving expression to Christ as a sign and instrument of God. The document *The Catholic School*

registers the responsibility and the opportunity of the school to pursue the mission of the Church when it advocates that: "it is in fact, through the school that she [the Church] participates in the dialogue of culture with her own positive contribution to the cause of the total formation of man" (TCS: 15). This concept of the Church as Sacrament, and the school as Church mission in relationship with Christ, offers what Cooke describes as a 'root metaphor', "the foundation upon which the school's self understanding may be securely and authentically built" (Cooke, 1983: 170).

8.1.3 Evangelization – Personal, Social and Cultural Transformation

The first encyclical of Pope Benedict XVI (*Deus Caritas Est*) is said to carry the Tradition of Pope John Paul II along with the emphasis of the present Pontiff (Ormerod, 2008a). Benedict XVI describes the Church's deepest identity, that of evangelization, as being expressed in its three-fold responsibility: "of proclaiming the Word of God (*kerygma – martyria*), celebrating the Sacraments (*leiturgia*) and exercising the ministry of charity (*diakonia*)" (DCE: 25). With this framework as a platform, Benedict XVI (2009) then states simply the responsibility of the laity to "build up the Church" in ways that reinforce the Council's emphasis on Church as being people of God and the Body of Christ. Significant to this latter challenge is the Pontiff's call to 'wake up' and become engaged in "sharing responsibility for the existence and action of the Church" (Benedict XVI, 2009). This is a challenge to be enlivened with the faith in a way that engages the world and so seeks the liberation of both.

Consistent themes within the research findings were the concepts of engagement and service which is responsive and relevant. Engagement is premised upon an understanding and commitment to the faith and a capacity to share this in ways that are meaningful and life-giving. That is, the adoption of language and experiences which in themselves are of substance and assistance, but equally point to the sources of the Tradition, build vibrancy and offer passion to the life that faith informs. In this light, the data offers a starting point, which, through processes of formation, can expand and connect the experience of the dynamic life of the school to the goal of the new evangelization.

The call to evangelization is addressed to every member of the Church. It is a call to live the Gospel in ways that mirror the person and message of Christ. The challenge lies in presenting the Good News in a way that brings "hope to the many who suffer misery, injustice or poverty. The mystery of Christ is a mystery of new life for all who are in need

or in pain" (John Paul II, 2001: 39). The task of the new evangelization is therefore to present Christ in new ways, so that the power of His Spirit can be realized. "This call to mission poses great challenges, but it also opens new horizons, full of hope and even a sense of adventure" (John Paul II, 2001: 39).

Those who form the Catholic school community are called to be the 'living stones' that make up the community founded upon the cornerstone of Christ. The place for Church and the ministry of evangelization in sharing the Gospel is the classroom, the tuckshop, the staff room, the employment process, the parent meeting. It is found in the entire tapestry of events that make up school life. To argue that the football match, netball carnival, musical performance, industrial meeting, manual arts lesson, excursion and adolescent party are the arenas for social experience is to suggest that the Church is present and can be active in supporting this life in alignment with the Good News of Christ. The question, therefore, is not 'can the Church have a presence?' it is 'how can the Church's presence enrich life in the Spirit of Christ and advance the Kingdom?'

The data from the applied and theoretical research challenges the Catholic school to be an authentic Christian community, one which is inwardly and outwardly focused. That is, the Catholic school is drawn to evangelizing itself as well as its context. The articulation of this 'within' and 'without' engagement carries a preferential option for the neediest, not solely defined by the needs of the materially poor. The findings invite an appreciation of vision and mission in their widest sense, one that recognizes spiritual and learning poverty along with the situations of the materially poor and those for whom the Church has traditionally opened its 'heart'. There is also an imperative to reach out in support of the school's own personnel in their faith and professional journeys as much as to be active in practices of search and inclusion of students who have particular needs or come from disadvantaged circumstances.

A theme of the Magisterial documents, one also recorded by the focus groups, is the role of the Catholic school in educating students who are not of the Catholic faith. An awareness of the changing profile of students demands a level of formation in faith that is respectful and strategically supportive of all faith traditions. Notwithstanding this, for students with no nominated faith tradition, the school offers a level of personal formation through sharing and witnessing to the Gospel, specifically through religious education and the religious dimension of its culture. This is given wider impact as the school exercises critique of ethical practices within and beyond its immediate community. Evangelization in

terms of faith development within Catholic and other traditions, along with evangelization of culture through witness and prophetic dialogue, widen the vision and practices of the Catholic school. Evangelization becomes individual, social and cultural as it begins with the person, exercises differential practices for inclusion and participation, and reaches into the community with socially normative experiences of the Gospel.

8.2 Learning

The identity concepts of school, students, education and educational featured repeatedly in the applied and theoretical data. As a consequence, the pillar of Learning was argued to be representative of these dimensions as much as being centred in the Tradition in faith. The attributes of the Learning pillar were reflected in at least three themes throughout the combined narratives: the centrality of learning and teaching; the significance of relationships; and the religious dimension of the school and its implications for the learning experience.

8.2.1 Centrality of Learning and Teaching

The research recognized the educational context for Catholic schools as one of challenge, particularized by the 'educational revolution' within a new social and religious context. Central to the learning response of the Catholic school are aspects of pedagogy, content and knowledge (PCK). Also apparent in contemporary Catholic schools is the emergence of Information and Communication Technologies (ICT) which serve as a mechanism for enhancing opportunities to address the accelerating changes in knowledge and processes of knowledge acquisition. Within this new context, the conceptualization of how students are viewed, and how learning, curriculum and teaching are understood, becomes significant. Clearly, the contemporary Catholic school demonstrates a shift in the profile of its Learning pillar from one of a simple and independent operation to that of a complex and interdependent system (see Table 19).

Table 19 – Educational identity of the Catholic school

INDEPENDENT AND SIMPLE	TO	COMPLEX AND INTERDEPENDENT
STUDENTS… HUMAN BEINGS CREATED IN THE IMAGE OF GOD		
Education as a basic right	→	Education as a right, incorporating empowerment for personal and communal life
All learners are similar	→	All learners possess inter- and intra-individual differences
Student development as predictable	→	Student development as sensitive to quality intervention
LEARNING… LIFE-LONG INTEGRATION AND APPLICATION OF KNOWLEDGE AND EXPERIENCE		
Learning as a cognitive and largely passive receptive process	→	Learning as a cognitive, multi-sensory and dynamic process
Learning as a 'lock step' graded process	→	Learning as a continuous process
Learning occurs at fixed stages in life	→	Learning as a life-long experience
Learning as a set of independent and isolated experiences	→	Learning as an interdependent and integrated experience
CURRICULUM… MEANS FOR EXPRESSING VISION AND MISSION		
Religious education as the centre of faith development	→	Religious education as a key learning area, complemented by faith expression within the relational and religious dimension of the school
Curriculum as the formal instructional experience	→	Curriculum as the totality of school experience
Independence of formal subject areas	→	Interdependence of key learning areas
Curriculum of the 'basics' (literacy and numeracy)	→	Curriculum of the 'new basics' inclusive of 'old basics' and key competencies for on-going learning
A curriculum of confined knowledge and skills	→	A curriculum of expanding knowledge and skills
TEACHING…PROCESS ENABLING THE FACILITATION OF DEVELOPMENT		
Classroom as the sole learning environment	→	Classroom as a base learning centre networking with other learning environments
Teacher as information provider	→	Teacher as facilitator, co-learner and model
Utilization of specific teaching resources	→	Creative use of multiple teaching resources
Teaching focused on 'inputs'	→	Teaching focused on process, essential learning and outcomes
Teacher as the centre of the classroom	→	Student and teacher as integral to the learning process in an inter-connected age of information

Within this new environment, the focus of schooling is learning, but it is learning for a new social and cultural order where the goals of learning concentrate on the development of the person in relationship with, and for participation within, the community. Within a Catholic context, these goals become the expressions of "the graduate upon graduation" (pastoral letter of Bishops of NSW and ACT, 2007) and are evident in at least three competencies within each of the dimensions of self, relationships and community (see Table 20). Significantly, these goals parallel the National Goals for Schooling in that they nurture successful learners, confident and creative individuals, and active and informed citizens.

Table 20 – A summary of goals for students within a Catholic school

Individual	Relationships	Community
Appreciation of self and circumstances as the gracious gift of God	Understanding and application of the dynamics of interpersonal relationships	Recognition of one's place and responsibilities in an interdependent world
Self-worth as made in the image of God	Co-responsibility and participation with others in multiple social environments (home, school, Church and community)	Service as a means of personal and communal development
Knowledge, skills and competencies across developmental areas (spiritual, cognitive, affective, linguistic, motor)	Growth in relationship quality	Sacramental consciousness of God's presence within life

Contemporary classrooms are said to be environments where aspects of command, control and survival have been replaced by imagination, creativity and high performance (Finger, 2009). In this new classroom, blended learning allows a continuum of choices by teachers and learners as to what curriculum will best address learning needs and what teaching processes might be applied. A model of choice which illustrates the range of possibilities in this selection process is offered by Ingvarson and Gaffney (2008) in terms of the continuum of curriculum (fixed to experiential) and teaching (from controlling to open). Variable expressions in the use of technology are possible with the needs of the student being the dominant factor in selection. The extent of collaborative learning is nominated as 'wirearchy' or the provision of flat learning networks, while 'connectivism' is the principle of engaging differing locations and learning options to facilitate personalized learning (Finger, 2009).

The summary of traditional and contemporary school experience is indicative of an expansive and comprehensive role for schools in the life of students and families. The once limiting factors of location, involvement, knowledge and process now permit engagement in learning which is life-long, life-connected and life-giving. The underlying questions, however, as to the nature of this learning and its expressions of being as a consequence of identity are still unfolding. Notwithstanding this, the importance of relationships holds a time honoured place in learning, one evidenced in this research from practice and theory perspectives.

8.2.2 Living Relationships

The importance of relationships and their connection to quality learning is not a new concept. Government documentation points to the wellbeing of students as integral to the learning process. That is, a learner will engage readily with learning when in an optimum state of wellbeing. Skills of wellbeing such as "gaining the ability to understand our own emotions and using it to shape our own actions are competencies that are not only essential for our mental and emotional health: they are meta-abilities that are highly linked to school and career success" (Department of Education and Children's Service, Learner Wellbeing Framework, 2007: 69).

The concept of living relationships can be used to reflect the permanence, pervasiveness and importance of relationships in the multiple and dynamic exchanges among people within the school community. Living relationships are conceptualized as possessing a 'living' dimension which is characterized in all dimensions of interpersonal activity and in the quality of the individual and relational outcomes of these exchanges. They are said to encompass an expression of lived spirituality (Whelan, 2010) which leads to the development of whole people, whole learning and whole communities (Bird and Sultmann, 2010).

Few educators contest that relationships are an outcome and a means for quality education. However, educators continue to ask how such a principle gets manifested and what, if any, are the outcomes that accompany it. The answers to these questions might well lie in the extent to which relationships are given significance in the day-to-day life of the school community. That is to say, do educators go beyond the rhetoric about the relevance of relationships to learning, and if so, how do practices take shape, what might they be linked to, and what, if any, are the outcomes of their intentions? In other words, is there sufficient

belief in the importance of relationships, the beliefs and values from which they emerge and the skills that constitute their presence to facilitate their transaction explicitly?

From focus groups and Magisterial documentation, the discussion of what constitutes valued learning refers to the value of relationships as both a foundation for learning and as a consequence of the educative experience. As such, whenever learning is highlighted so too is the implication for quality learning to be underpinned by quality relationships. In this regard, emphasis is given to experiences or programmes that incorporate skills, relationships and wellbeing elements of student and adult learning. As shown elsewhere, these can be delivered as an explicit, developmentally-sequenced, instructional programme within a whole of community, inter-disciplinary and system-level environment (Sultmann and Bird, 2008). As well, this form of learning, within the literature reviewed, speaks also to aspects of service learning and the programmes in pastoral care that constitute the formal curriculum and the religious dimension of the school.

8.2.3 Religious Dimension

The religious dimension of the Catholic school is the culture that pervades the totality of experiences within the learning community. In keeping with the Church's mission of offering an enriched meaning to human existence, the Catholic school promotes the reign of God and the person of Jesus as the essence of education and the means of fulfilment for the human person. The characteristics of the reign of God are seen in relationships of justice, love and peace, and the growth of the person in Christ is evident in an individual's action, thought and judgment, based on a Christian perspective (McLaughlin, 2000).

The religious dimension of the school is manifested in the values which underpin curriculum choice; seen in structures and processes that critique, liberate, empower and build community; evident in social justice programmes, service learning and immersion experiences; nurtured through attendance to prayer life and spiritual devotions; and expressed in the celebration of Sacraments, rituals, events, stories and history recollections. It is a primary mechanism for personal and social evangelization, which, in turn, is a means for the wider evangelization of culture within community. The significance of the Catholic school's role in integrating faith, life and culture becomes apparent in this context, particularly for those students and families who may not pursue the practice of the faith formally and continuously.

8.3 Community

The identity pillar of Community features significantly in the focus group data and the Magisterial documentation. It is accompanied by the challenge of service and, in turn, by the school becoming characterized as an ecclesial, life-giving, servant community. Moreover, community is not seen only as a collection of people, but incorporating shared consciousness, a communion of beliefs and values which unite and find expression in authentic action and witness. Key to the understanding of the Catholic school as community are the concept of the Church as communion, the principles which shape how structures within the Church relate, and how these structures operate through governance and management systems.

8.3.1 Church as Communion

The Second Vatican Council chose the concept of *communio* to give expression to the nature of the Church, particularly the relationship among its members. Subsequently, the *Extraordinary Synod of the Council* in 1985 and the *Synod of Oceania* in 2001 declared the Church to be essentially a mystery of communion and gave a commitment that *communio* would be the aim of all evangelization and the basis for all pastoral planning. So significant was the concept that John Paul II spoke of the Church as the home and the school of communion.

A spirituality of communion reflects the 'fellowship with God' that is experienced by humankind and the fellowship that is shared among all people. It is in this relationship that the fundamental meaning of *communio* is understood. *Communio* refers to participation in the "good things of salvation conferred by God: participation in the Holy Spirit, in new life, in love, in the gospel but, above all, participation in the Eucharist" (John Paul II, 2001: 39–52). It is, therefore, the expression of the life of the Trinity as well as the term given to the gathering of Church.

The concept of the Church as a communion (LG: 6) is based on all of its members being united to Christ and the communion of members forming the one Body of Christ. Images of the flock, sheepfold, vine, holy city and body give emphasis to the Church as the people of God, members united to Christ and each other. Communion is essentially about relationship, membership and participation. The concept of communion is, therefore, not a sociological concept, but a theological understanding of what it is to belong and contribute to the Church and the world.

The Church as communion is the new people, the messianic people, the people that has for its head Christ… as its heritage, the dignity and freedom of God's children… for its law, the new commandment to love as Christ loved us… for its goal, the kingdom of God… established by Christ as a communion of life, love and truth (CL: 19).

Commitment to communion requires that the wisdom of the Holy Spirit be seen as primary to the body of the Church being informed. Thus, the search for wisdom is more than communicating information, searching for the right answers and building ownership of what otherwise might not be acceptable. It is about commitment and faith to the movement of the Holy Spirit and a desire to build communion within the body of the Church. The significance of community to this experience is great, because it is within community that relationships are developed, and it is through relationships that faith is shared and nurtured. It is in community that the challenge and opportunity of nurturing *communio* are found.

8.3.2 Relationship Principles

The building of relationships within the Catholic school community, and among the communities that constitute the Church communion, is supported by three longstanding principles: collegiality, subsidiarity and common good.

Collegiality reflects the model of collaboration by which the Pope works cooperatively with the College of Bishops, drawing wisdom and giving authority to their reflection. The challenge of collegiality rests in the recognition of the whole communion and the demonstration of mutuality of interest and service beyond the immediate boundaries of responsibility. Collegiality implies a discipleship of equals and calls for a level of co-responsibility by all towards the good of the particular and the whole. It asks people to think both locally and broadly, and to hold in creative tension the needs of both.

Subsidiarity is a principle that has significant bearing on how 'entities' within the Church relate, specifically in terms of allocation and complementarity of responsibilities. The principle proposes that entities (groups of people, parishes and ministries designated to do particular tasks) be encouraged to pursue decision making at the level most appropriate and most respectful of human involvement. Decision making within a community is, therefore, not to be transferred to a different level of authority unless this is necessary for the common good. The theology underpinning subsidiarity is based on respect and trust of all within the communion of the Church to pursue those interests which support the overall vision of being and building the Kingdom of God. Subsidiarity is more than devolution of

responsibilities to an alternative level of decision making. Rather, it stems from allocation of responsibilities based on shared mission, dignity and respect for others, and an assessment as to the proper location of responsibilities for the good of all.

The principle of common good emerges from the commitment to community in both the immediate and wider sense. Attentiveness to the common good generates awareness and a desire to be mindful of relationships that are centred on justice, mutual development and needs of all. Theologically, aspirations towards the common good reflect the 'fatherhood' of God and the challenge of the Gospel to be active in co-creation of the kingdom. Common good seeks to provide equity of service and a just and reasonable distribution of resources. It allows for diversity, but equally is attentive to the basic needs of all within the communion of structures that constitute Church.

The relationship principles of collegiality, subsidiarity and common good shape the organizational relationships of the Church by providing guidance as to how individuals, institutions and structures serve a common mission. Collegiality draws all into a commitment to the total body; subsidiarity determines the nature of the responsibilities within a specific community or across the whole; and common good ensures that all within the overall system are supported. Central to the relationship principles is not only a shared view as to mission, but also an inclusion of all parties ministering in an interdependent and co-responsible fashion.

8.3.3 Management and Governance Systems

The identity of the Catholic school incorporates relationship principles within its systems of management and governance. Typically, these systems address development needs and accountability requirements, and incorporate a variety of means by which the learning goals and experiences of the school can be supported. Management systems can include: policy, financial and programmatic accountabilities, employee services, occupational health and safety, educational reporting, professional learning, and information and office management processes and procedures. The systems create a supportive environment for learning and offer a framework in which educational services are professional, accountable, sustainable, shared and respectful. Management systems underpin all pillars of the Catholic school as they provide a consistent 'backbone' to activities in a practical form.

While Catholic schools carry a clear learning identity, possess distinctive leadership and engage in formation, the contemporary context for Catholic education within Australia is one of governance by the Episcopacy and administration by Catholic Education Offices. Cardinal Pell (2007: 840) makes reference to the emergence of these 'education bureaucracies' and states that they are a new phenomenon, about which reflection is necessary in order to understand how "they can best contribute to the evangelizing mission of the Church". At the same time, these organizations are regarded as comprising "indispensable leaders and allies of the Bishops and Superiors (Religious Institutes) in relation to reform, standards, curriculum and Religious Education" (Pell, 2007: 840).

Acting as the executive arm, a curial office of the Bishop (in the case of a diocesan authority) or an educational administrative structure (in the case of a Religious Institute), Diocesan Catholic Education Offices and Religious Institute educational teams advocate, serve and support schools in their carriage of mission. Such support is normally based on delegations which reflect principles of collegiality, subsidiarity and common good, which, in turn, serve the mission of the Church through interdependent relationships characterized by co-responsibility and complementarity. That is, central delegations, in combination with local delegations, add comprehensive value, without duplication, to the quality of service and mission deemed important at local and central levels of Church governance. Notions of hierarchical relationships are displaced by supportive structures which are built around an understanding of shared mission and a mutual respect for the contribution of all. Within such a context, structures that are aligned centrally and locally facilitate support and communication and so create a sense of advancing communion and service as much as promoting efficiency and effectiveness.

The presence of structures in the life of Catholic schools, and the principles which dictate their operations, are central to being and building community. Notwithstanding this, the degree of understanding and commitment by those who constitute the school community is paramount. Principles and structures without knowledge (head), commitment (heart) and behaviour (hand) do little for the application of faith, through Church, and its meaningful engagement with the world. In this context, the Community pillar of the Catholic school identity is intimately connected to the core aspect of *communio.* This sense of being engaged in mission which draws from Spirit is fundamental, with the caution not to become overtaken by structure. The challenge is clear:

Has not all our discussion of our structures and their mutual relationships not put the sociological and institutional dimension too much in the foreground? Haven't we talked too much about the Church and too little about Christ?... Our view of Church must be not only sociological but also supernatural… What we can do is infinitely inferior to the one who does real reform (Komonchak, 1987: 736).

The key to the integration of structure with shared mission and reliance on the Spirit is the focus of the two remaining dimensions to Catholic school identity. Identified in the research as central to applied and theoretical discourses, the identity pillars of Leadership and Formation provide the practical means by which Faith, Learning and Community concepts can be pursued.

8.4 Leadership

Adoption of a view of leadership entailing 'repertoires of practice' (Hirst, Renshaw and Brown, 2009) or 'processes of influence' (Duignan, 2007) suggests that leadership is pervasive and thereby found in a cross-section of individual behaviours, group action, relationships, community connection, managerial practices and wider organizational activities.

As revealed in the focus group and Magisterial data, authentic leadership within the context of Church is viewed as vital, taking its shape as a response to Baptism, engaging Christian praxis while being attentive to the challenge of context. The principles of service and communion were seen as key to leadership activity, as was the adequacy of knowledge and competencies. Notwithstanding these core attributes, the essence of leadership within a Catholic school seeks to draw from the inspiration and imagination of the Gospel which offers the paradigm for authenticity. This is the nature of Level Five leadership, the 'something extra' which underpins skills and draws from a deeper reserve of connection and inspiration from the Divine.

Jim Collins (2001) in his comprehensive assessment of why organizations move from 'good to great' identified outstanding leadership as foundational. Exceptional and sustained growth is tied to Level Five leaders, individuals who not only captured qualities of: Level 1, highly capable individual; Level 2, contributing team member; Level 3, competent manager; Level 4, effective leader; but were those who were identified as possessing other attributes which set them apart. In summarizing the qualities of a Level Five leader, Collins spoke of four persistent dualities: (i) a capacity to create results and

catalyse transition but with a compelling modesty; (ii) an ability to exercise unwavering resolve and yet possessive of a quiet and calm determination; (iii) an ability to set standards and yet an orientation to channel ambition to the company and not to the self; (iv) an attitude of looking 'into the mirror' in times of challenge by accepting responsibilities but in circumstances of prosperity, to attribute credit outside, to others and external factors.

8.4.1 Authenticity as Christian Praxis

The 'special something', the 'deep vocational commitment', 'Level Five Leadership', as revealed in the unique reserves and qualities of Catholic school principals (Grace, 2002) is argued to be founded upon spiritual and religious resources. Within a more detailed level of analysis, Grace (2010:117), the phenomenon is identified as 'spiritual capital', and, while overlapping in conceptual terms with theological literacy and charism, possesses a level of uniqueness that sustains mission, underpins purpose and nurtures hope. In its essence, spiritual capital incorporates "personal witness to faith practice, action and relationship" evidenced in personal and professional endeavour. Characteristics of spiritual capital reveal a personal relationship with "God, in Jesus and the Saints through the indwelling of the Spirit" (Grace,2010:125). It is a spirituality which animates, inspires and operates dynamically; a form of leadership which arises from Christian discipleship and shapes meaning and action within Catholic educational settings.

The challenges for Christian leadership in the new millennium are argued to be similar to those experienced by the infant Church. As with the early Church, itself experiencing tumultuous change within a strongly established culture, leadership is now called to focus on "Jesus and his teaching about God, helping them [leaders] to be aware of the presence of God's Spirit within and among them, and challenging them to give strong witness to the presence of that Spirit by their manner of living" (Morwood, 1997: 114).

Morwood suggests that if tomorrow's Catholics are to give expression to their faith, then their leadership will need to draw from a spirituality based on "the foundational beliefs about God, Jesus and ourselves" (Morwood, 1997: 136). Such a task is not easy as it is shaped within an environment where contemporary science has to be integrated with "the power of story, the teachings of Jesus, knowledge of the way faith came to be formulated into doctrines, and a deepened awareness of the Spirit of God" (Morwood, 1997: 132). The fruits of the task, however, are significant as they facilitate a form of leadership which

allows for "participation in decision making, being heard on important issues, allowing God's Spirit to be creative among us, and taking seriously that God's Spirit is active in the body of the Church (Morwood, 1997: 127).

In an address to the *Fourth International Conference on Catholic Educational Leadership*, Archbishop Miller (2007) advanced the notion of leadership as a means for building identity. Four hallmarks to this leadership were nominated. The first was that Catholic leadership be clear and honest about embracing a higher vision. That is, for leaders to keep alive a search for God in light of questions on the nature of life as a whole. Such a task calls for a supernatural vision of the responsibility of the school and for leaders to see their leadership as founded on a Christian anthropology (Miller, 2007: 17). Drawing from the words of Pope Benedict XVI in his address to educators in Munich in 2006, Archbishop Miller urged leaders to:

Keep alive in the schools the search for God, for that God who in Jesus Christ has made himself visible to us… it is hardly enough for our children and young people to learn technical knowledge and skills alone. Encourage your students not only to raise questions about particular things, something good in itself, but above all to ask about the why and the wherefore of life as a whole. Help them to realize that any answers that do not lead to God are finally insufficient (Miller, 2007: video recording).

A second challenge for Catholic leaders is to pursue a love of the truth. Archbishop Miller described the leader in the Catholic school "as the number one provocateur of the truth question" (Miller, 2007: audio). Against a background of cultural and moral relativism, a passion for the truth is advocated and it is proposed that the search for truth can and should inspire education in the Catholic school.

A third challenge to leaders involves the invitation to understand the Spirit of God in the world and to evaluate and transform culture in the light of the Gospel. This focus entails a critical, systematic transmission of culture in the light of faith and the bringing of the power of Christian virtue by the integration of culture with faith. This task of integrating faith, culture and life calls educational leaders to be genuine, authentic and ecclesial in their ministry. As the Church evangelizes through its schools, leaders build up the Church and transform society. This is a call for evangelization of culture through social witness and critique which is attentive and responsive in its transformative action.

A final challenge to leadership is that of continuous formation. Accordingly, religious formation involves a basic theological formation, which enables familiarity with the Catholic context, and a spiritual formation which engages the inner person in relationship. Formation in a religious sense provides opportunities for leaders to build a relationship with Christ and to be responsive at a heart level. In this light, the Catholic leader is described as "one who has a spirituality of ecclesial communion, a leader who can serve in communion as a guiding principle" (Miller, 2007: audio). Such a view is consistent with the words of John Paul II in 1986 when commenting on the role of teachers and leaders as not being merely educators, but 'faith inspired collaborators' at the heart of the Christian community.

Paul VI, in the encyclical *Evangelii Nuntiandi*, expanded upon the responsibility of teachers as leaders in a dramatic way: "modern men and women listen more willingly to witness than to teachers, and if they do listen to teachers, it is because they are witnesses". Archbishop Miller advances this same theme by stating that if Christ is to be kept alive, then witness must be available and seen as the living example of what is believed. Notably, this is not easy and does require 'casting out into deep waters'. The approach invites courage and trust, themes central to the Kingdom of Christ and the context of leadership in the early Church. Moreover, seeing its relevance within contemporary times, it became Pope John Paul II's enduring legacy to the Australian Church (Pell, 2007; Putney, 2008). Quoting Benedict XVI, Miller (2007: video recording) reinforces the challenge by describing it as "the great educational emergency" within Catholic education. It is a challenge that holds no limits and is offered to all within the community of the Catholic school.

8.4.2 Service and Communion as Christian Leadership Principles

The significance of leaders responding to Christ's command: "go into the world and preach the Gospel to the whole creation" (Mark 16:5) is argued to be a new form of evangelization (CL: 172). Such a responsibility calls Christians to enter into an ecclesial consciousness, being mindful of "what it means to be members of the Church of Jesus Christ, participants in her mystery of communion and in her dynamism in mission and the apostolate" (CL: 171). This is the expression of leadership which draws from a deep conviction as to what is most essential: a principle centred approach which demonstrates an alignment with foundational beliefs (Covey, 1991).

It is through Baptism that members are incorporated into the life of Christ and the Church, and are called to be "living and holy temples of the Spirit" (CL: 171). Active participation entails living (being) and contributing (building) the kingdom vision of Christ. *Lumen Gentium* lamented the split between faith and life, and thereby encouraged Christian living to reflect the integration of faith in the ordinary and everyday places and events that are experienced. "In this new context we need a radically new anthropology, one which promotes responsible social praxis rather than passivity and alienation. We need to rediscover that to be human is to participate, that praxis is fundamental to the human" (Edwards, 1990: 34). In this view, Christian leadership is praxis, practice in the light of the kingdom announced by Jesus.

The integration of faith and life is argued by Groome (2006: 18) to offer a "lived, living, and life-giving Christian faith". Shared Christian praxis is the process of reflection which brings faith to life and life to faith. Groome uses the term 'praxis' as synonymous with reflection, and argues that the integration is evidenced in outcomes which impact the 'head, heart and hand' of being. In this way, Catholic Christian faith might become the essence of personal identity and permit the expression of Baptism in all aspects of Christian living.

8.4.2.1 Service

Drawing from Christian Scriptures as to Christ not coming "to be served, but to serve" (Matthew, 20:28), John Paul II states that service is not merely an obligation as some form of social membership, but a call to vocation. It is a response to Christ's personal invitation to 'follow me'. This 'following' occurs within a community that is striving to become aware, while building up the Body of Christ. Furthermore, in building this awareness, there is appreciation and connection with the whole, since it is one body that is being built and one Christ who is its head. In this light, service and communion become intimately linked as one without the other is incomplete.

A model of servant leadership that has its beginnings in the biblical Tradition is offered by Robert Greenleaf (1977). The model is summarized as an approach which covers a broad canvas which, at times, is without definition or coherence (Bradley, 1999: 45–6). Nonetheless, the model does present a set of leadership characteristics illustrative of the servant leader being someone who: is a servant first; listens before responding; fosters gifts of imagination, invitation and non-verbal communication; offers empathy and unqualified

acceptance; has a sense of the unknowable and is able to foresee the unforeseeable; is persuasive in articulating goals; conceptualizes; and is concerned about personal responsibility and personal development.

Drawing on the literature on servant leadership, Bradley (1999) refers to two concepts intertwined with this model. The first is that servant leadership involves servanthood. This concept is more expansive than that of service and entails a whole of life perspective. "When I act like a servant, I can still choose whom I will serve, when I will serve and how I will serve. In effect, I remain in charge of my acts of service. However, if I embrace servanthood, I no longer have the right to choose to whom, when and how" (Bradley, 1994: 30).

The second concept emanating from the servant leadership model is the notion of submission and acceptance. This is a process of 'letting go' of one's own plans and directions, and adopting the goals and needs of others. In this way, servant leadership recognizes the necessity of being present to the community one serves as much as being open to the movement of the Spirit within the gathering. Henri Nouwen describes the phenomenon: "I am deeply convinced that the Christian leader of the future is called to be completely irrelevant and to stand in this world with nothing to offer, but his or her own vulnerable self. That is the way Jesus came to reveal God's love" (Nouwen, 1991: 17).

The test of successful servant leadership within a Christian Tradition would entail the extent to which those influenced by leadership grow in wisdom, freedom and love. The leader in this context would act as a sign and instrument of the one with whom the Christian Tradition draws inspiration. The manifestation of this leadership would be seen in a dynamic force within the group, a stirring and an awakening of the spirit of Christ present in the world. "The Gospel, not known and therefore not rejected on a conscious level, is, in reality, already at work in the depths of the person who searches for the truth with honest effort" (John Paul II, 1984: 40).

8.4.2.2 Communion

The love of Christ is Trinitarian love, the love that constitutes the relationship between Father, Son and Spirit. Thus, the love of Christ is the unique expression of God's love. God has first loved humankind and, in response, humankind is called to share this love. This participation in divine love is, by definition, relational, since it is in and through relationships that the Spirit of love is expressed. Sharing divine love is the work of the

Spirit. It brings those who pursue it closer to the person of Christ. It builds a relationship of communion with the Trinity and thereby elevates humanity to a state where Jesus calls his followers brothers and sisters, children of God, heirs and co-creators of a kingdom that is present, yet not fully realized. Sharing divine love is a concept of fundamental importance to theology and ecclesiology, and one built into the fabric of relationships that constitute the Church and the identity of the school.

Being in communion with Christ and the community of witnesses is central to the leader who belongs, participates and shares common beliefs and values. The challenges of this communion are threefold:

First is to see that the communion shared by God as Trinity… is the communion to which I am called. Second is the challenge to recognize that my brothers and sisters in faith are a part of me. Third is the challenge to move beyond the recognition of the communion we have with God and with one another and to live it (Gregory, 2003: 411).

The call to leadership which nurtures communion is a call to fully express the Christian life in theological, ecclesiological and organizational forms. Leadership processes which build connectedness, share responsibilities and promote ownership draw from the imperative to exercise servanthood without limits, recognizing that the value of ministering together is as critical as the service that is delivered. Leadership authenticity is therefore bound up in aspects of service and communion, with both being interdependent and foundational to Christian praxis.

8.4.2.3 Examples from the Gospels

The implication of Christian leadership being presented in a form that is reflective of Christian discipleship, particularly in the context of the realisation of its breadth, presents a challenge. However, the data from focus groups and Magisterial documents suggest that Catholic school identity and associated leadership demonstrate that this is currently happening, and that it is precisely what is being advocated. What may still be needed is its reinforcement through narrative and modelling to achieve an appropriate level of consciousness, meaning and continuity within the Catholic school.

While not exhaustive, examples of Gospel leadership shown in the Scriptures (Fitzgerald, 1990) provide a window into the style of leadership from the perspective of the Kingdom; what leadership looks like when it is based in service and communion. While the Gospel is

not a ‘recipe for action’, it is illustrative of the Spirit operating in Christ to give shape and purpose to His behaviour. An illustration is at the Last Supper when Jesus washed the feet of his disciples. “Do you understand what I have just done to you? You call me Teacher and Lord, and it is right that you do so, because that is what I am. I, your Lord and Teacher, have just washed your feet. You then should wash one another’s feet. I have set an example for you so that you will do just what I have done to you” (John 13:13–15).

A second example of servant leadership is given in Mark when James and John request a place of privilege in the kingdom. The other disciples became upset when they heard this, and Jesus called them together and responded: “You know that the rulers of the heathen have power over them, and the leaders have complete authority. This, however, is not the way it is among you. If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be the slave of all. For even the Son of Man did not come to be served; he came to serve and to give his life to redeem many people” (Mark 10:42–45).

Leadership in the Christian community is not only centred on service, but is also directed at empowering others in the work of the community. Jesus shared his ministry with his close band of followers. He called them forth by name, taught them and instructed them in what they were to do. The leadership of Jesus was not just an expression of his own ministry, but also served others by enabling them to take on their personal mastery of situations and events. Empowerment, in this sense, entails an ability to understand one’s own responsibilities in relation to others, along with the ability to support growth in others as they too learn to be of service.

A further characteristic of the leadership style of Jesus was that it was non-violent and peaceful. Matthew’s account of the Sermon on the Mount clearly shows this aspect. Instead of “an eye for an eye and a tooth for a tooth”, we have “do not take revenge on someone who wrongs you” (Matthew 5:44). Instead of “hate your enemies”, we have the injunction to “love your enemies and pray for those who persecute you” (Matthew 5:44). Moreover, when the disciples are sent out on their mission, they go without provision or means for their defence. They are powerless, depending totally on the welcome of others and the providence of God (Luke 9:16).

A final characteristic of Christian leadership evidenced in the life of Jesus is that it is at home with failure and weakness. Failure, weakness and vulnerability have an important

place in the Christian community. A leader within the Christian community is called, in the manner of Christ, to face challenges with gentleness and compassion, and be capable of providing a healing, reconciling voice in the midst of difficulty. Christian leadership is built around the cross of Jesus, not around the prowess and competence of the leader. It is about demonstrating a focus away from self and attending to the circumstances and needs of others. It entails not letting the 'ego' dominate motivation nor get in the way of learning from mistakes.

8.4.3 Leadership within Learning Communities

A comprehensive analysis of leadership research in Australia (Mulford, 2007) concluded that leadership no longer stands independent from the organization and its core mission, nor is it independent of context. Further, leadership implies more than application of routine behaviours. It is borne out of complex relationships, involves multiple dimensions of practice and presumes integration. Clearly, it entails the activation of processes of influence that are complex and engaging, necessitates a commitment of the heart and is accountable. It possesses a 'how', 'what', and 'why' which reinforce its expansive nature, its level of potential and its challenge. Leadership is central to learning, shared by all and illustrative of what a common identity can inspire and achieve (Crowther, 2010).

Brian Caldwell, in an imaginative text, *Re-imagining Educational Leadership* (2006), draws upon the image of the surfer in a 'barrel' wave. The scene conjures up simultaneously, the difficult, high risk and complicated nature of leadership in an environment that challenges. Caldwell concludes that the task of leadership is an 'extreme sport' which calls for imagination, commitment and extensive preparation. It is critical to the quality and identity within Catholic schools, specifically if schools are to be authentic as they contribute to and learn from the social and cultural environment they serve.

8.4.3.1 Domains and Key Result Areas

The complexity and diversity of leadership practices in Catholic schools can be gauged from the nature and extent of training programmes in leadership. Burford (1990), when summarizing professional programmes around Australia, pointed to seven general areas for professional development: managerial leadership, instructional leadership, transforming leadership, people skills, organizational skills, school structure coordination, and coordination of responsibilities with the appropriate central authority. Within these responsibilities, 51 aspects of leadership performance were highlighted. The conclusions

reached about Catholic school leadership were that it is broad in its potential impact and demanding of those in designated leadership roles.

Concentrating on the more restricted group of principals, Duncan (1990) highlighted a number of professional areas important to leadership in Catholic education settings: faith dimension (spirituality, prayer and theology), learning (child development and adult education) and organizational perspectives (organizational theory and development, leadership and administration). More recent examinations of the priorities for leadership programmes for Catholic schools (Sidorko, Cannane, Hogan, Bignell, Briant and Tarlinton, 1998; Queensland Catholic Education Commission, 2005) argue for special attention to be given to Catholic ethos, the religious dimension of the leader, and the maintenance and understanding of relationships.

The breadth of leadership activity, specifically for those in designated executive leadership positions, can be conceptualized strategically in terms of key domains and associated key result areas (Sultmann and McLaughlin, 2000). For instance, Table 21 provides a schema of leadership across four generic domains: self, relationships, management systems and organizational operations. Leadership which has a focus on these domains is able to address a breadth of influence noted by the above research and specifically recognize the context for leadership as being the Catholic school.

Table 21 – A framework of leadership domains and key result areas

LEADERSHIP DOMAINS	KEY RESULT AREAS
SELF	• Belief system and spirituality • Self-awareness and esteem • Role clarification and delivery • Professional support • Accountability relationships
RELATIONSHIPS	• Supervision of colleagues • Empowerment of colleagues • Group formation and functioning • Communication and decision making
MANAGEMENT SYSTEMS	• Resource acquisition • Finance management • Information technology • Human resources • Industrial relations

LEADERSHIP DOMAINS	KEY RESULT AREAS
ORGANIZATIONAL OPERATIONS	• Design and structure • Renewal and development • Community engagement • Policy development • Governance support

The broad array of leadership domains and key result areas provides a background canvas to consider leadership performance. Notwithstanding this, it has been argued that, within a Christian worldview, leadership is a response to Baptism through discipleship, with foundations centred in the belief and value system of the Christian Tradition lived out in a spirit of service and communion. The question, therefore, is not about leadership performance within the nominated domains, but is one of how the Spirit of the Gospel might be integrated within the framework and the myriad of applications that are implied by its focus. Such a consciousness about discipleship implies that there is no 'recipe' for Christian leadership but a challenge to be mindful and so engages the world in a form that allows the Spirit of Christ to find expression in the ordinary and every day. In this way, the Spirit of the living Christ, the Spirit of the Gospel, might engage in small and large ways the signs of the times in a fashion that nurtures a kingdom culture within an environment which holds learning processes and outcomes as central to its mission.

8.4.3.2 Leadership and Learning

The address by Reeves (2008) in honour of William Walker explored the fundamental goal of leaders in educational settings and underlined the relationship of leadership with learning. Drawing from a research base of 2000 school plans, Reeves found that the relationship impacts both absolute measures of achievement and, particularly, "for gains in student achievement" (Reeves, 2008: 4). Leaders who are convinced of a positive relationship between leading and learning, a self-fulfilling prophecy so to speak, do in fact exhibit an impact of three times that of leaders who believe their impact on achievement is minimal. That is, monitoring results has a disproportional impact on achievement when compared to schools with the lowest scores on monitoring (Reeves, 2008). Schools that monitored student results offered constructive feedback, with data being viewed as a 'treasure' as opposed to being used with associated negative connotations for teachers.

Strategies from research that were identified as leadership related included: early, frequent and decisive intervention; personal connection with students; parent connections; tutoring; managing student choice; in-school assistance; reformed grading systems; building a culture of commitment; strengthening people; staff focus on student learning in their professional development; and students concentrating substantial 'sacred time' to literacy (Reeves, 2008). The overall conclusion of Reeves was that of the significance of leadership for learning and the mutuality of leadership among school executives and classroom teachers.

A summary framework on the relationship of leadership to learning is offered by Dempster (2009) in a landmark article geared to educators across the learning spectrum from early childhood to tertiary education. The paper synthesises national and international trends, and seeks to build a platform of imperatives to which aspiring leaders might influence learning outcomes. Central to the processes of influence are leader attributes of: agreeing to and sharing a clear moral purpose; disciplined dialogue; evidence-based decision making; active professional learning; enhancing conditions for learning; monitoring curriculum and teaching; exercising distributive leadership as the norm; and connecting with parent and community support for learning. Notably, the development of this form of leadership is underpinned by continuing professional development across the spectrum of interests established within the school setting. This is leadership which is open to and yet underpinned by appropriate formation. It is to this imperative, in light of the findings of the current research that the discussion turns to the fifth identity pillar.

8.5 Formation

The commentary in Magisterial documents reveals that formation is central to the life of the Catholic school. It involves the whole community and engages reflection, commitment and action identified as an approach of the 'head, heart and hand'. That is, it is through processes that build knowledge (head), seek personal commitment and nurture affect (heart), and invite action for the Gospel (the hand) that holistic formation can be offered to students, staff and the wider community. Described in terms reflective of privilege and responsibility, formation is argued to be the joyful and grateful recognition of one's personal dignity and the faithful and generous living-out of this responsibility (CL: 157).

Formation is the starting, continuing and ending to the call of being sent forth as disciples, engaging others, teaching the faith, living the life of the Spirit and recognizing the

continuing presence of God (Matthew 28:19). That is, "there is the connection that at one and the same time each of us is the goal and principle of formation: the more we are formed the more we feel the need to pursue and deepen our formation, just as the more we are formed the more we become capable of forming others" (CL: 169). In this light, formation is fundamental to education in the Catholic school. It draws upon the message and model of Christ, utilises clarity of purpose and process, and recognizes the progressive transformation for participants (both students and staff) at varying stages of faith development.

8.5.1 Christ as Model

Catholic schooling has been described as education of the human person (Mclaughlin, 2000) with the understanding that it is in Christ that the model for this formation is found. This entails a movement from a place of "darkness to the light of the knowledge of Christ; it calls for seeing the universe through new eyes – Christ's eyes – the eyes of faith" (O'Rourke, 1996: 3). Since the educative processes in a Catholic school take their shape from what it entails to be fully human, so too do the experiences which support the formation of those who become central to the educative process itself. Formation, drawn from the Latin word *formare,* involves the shaping and directing of one's life in accord with a vision of being, and building the foundations of life in agreement with the model and message of Christ. This is a progressive experience which utilizes appropriate processes that deepen the experience of the mystery of Christ.

8.5.2 Purpose and Process

Formation provides the experiences from which staffs grow in faith life. These experiences, in turn, are given application in the everyday events of the school. The distinction drawn by Bishop Holohan (2009) as to the interdependence of formation and educational practice is that formation provides the apprenticeship, whereas the full application of knowledge, skills and attitudes is within the multiple settings within which the individual and group minister. While formation is identified as taking place outside of professional practice, there is little doubt that continuing professional development includes both professional and religious formation (LCIS: 60), each of which are challenged to mirror stages in personal spirituality and link experiences to Catholic school mission (LCIS: 15).

The most recent Magisterial document on the Catholic school, *Educating Together in Catholic Schools: a shared mission between consecrated persons and the lay faithful* (2007), identifies formation of staff as the key initiative in maintaining authentic Catholic schools. According to McLaughlin (2008), the primary aspects of this formation involve: appropriate academic rigour, pedagogical competency together with 'formation of the heart'. McLaughlin links the concept of formation to transformation and uses the conclusion of O'Murchu to make the point:

Dogma carries little weight or relevance for the masses crying out for fresh hope. In their world preaching Christ or teaching Christ carries no long term meaning: being Christ to them is what will make a difference. And being Christ to the other is not a rational option of the head but an emotional, inspirited response from the heart. At the end of the day it is love rather than truth that endures (O'Murchu, 2005: 15).

The process of formation involves a "call to growth and a continual process of maturation" (CL: 155). The concept is reinforced by the theme of the diligent vinedresser: "I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit, he prunes that it may bear more fruit" (John 15:1–2). The implication is that it is the Spirit of Christ that provides for transformation, itself a continuous process focused on developing "a likening to Christ, according to the will of the Father, under the guidance of the Holy Spirit" (CL: 156). Within the mission of the Catholic school, formation becomes "an ever clearer discovery of one's vocation and the ever-greater willingness to live it so as to fulfil one's mission" (CL: 156).

Characteristics of the formation process involve being "attentive to the eternal plan of God revealed to each of us" (CL: 157). Central to the discernment are "a receptive listening to the Word of God and the Church, fervent and constant prayer, recourse to a wise and loving spiritual guide, and a faithful discernment of the gifts and talents given by God, as well as of the diverse social and historic situations in which one lives" (CL: 157). Formation in this light presupposes connection to Church and human experience.

The significance of formation exists for those lay faithful with particular responsibilities in fields of society and public life. Recognizing that exhortation is not enough, the Church affirms: "they must be offered a proper formation of a social conscience, especially in the Church's social teaching, which contains principles of reflection, criteria for judging and

practical directives" (CL: 162). This formation primarily comes from God and is "revealed and fulfilled in Jesus Christ the Teacher, and reaches to the depths of every individual's heart as a result of the living presence of the Spirit" (CL: 163).

In pursuing the goals of formation, John Paul II called for a formation community where parents, teachers, religious, clergy and representatives of youth can come together to plan and deliver formation. Moreover, the Synod of Bishops has appealed to Catholic schools and universities to share this privilege through both service and witness to formation. In this way, the post-synodal apostolic expectation concludes with the view that "formation is not the privilege of a few, but a right and duty of all" (CL: 168).

8.5.3 Journeying in Faith

A view that life is a gift from God, and that within life the individual moves towards a greater good, is one that Christian Tradition holds as foundational (CCC: 313). This view reflects a Christian anthropology as to God's graciousness to the person and the presence and action of the Holy Spirit as a life-giving force at the heart of human life. It is a belief that God is at the centre of creation and continues to journey with creation as life unfolds. This is grace, the constant outpouring of God's unconditional love. It means that people are 'receivers' before they are 'givers' and, despite personal imperfections, people are a gift from God that is loved totally by the Creator. This view of faith is a life-giving and life-long experience which is shared by the Christian community as it grows in its own faith and in its expression of mission.

The life of faith, one's gradual acquisition of knowledge, commitment and practice of the faith, is argued to be associated with stages of human development (Hill, Knitter and Madges, 2000: 67). That is, knowledge of human development (childhood, adolescence, adulthood and old age) can offer perspectives to the understanding of how faith might grow and the circumstances that might nurture this. For instance, the faith of the child could be said to be 'literal', for the adolescent 'questioning', the young adult 'independent', and the more mature person 'confirmation' (Hill, Knitter and Madges, 2000: 67–99). In this light, faith experiences that seek transformation call for sensitive management and delivery. Examples of aligning faith with levels of development are given by Crawford and Rossiter (2006) such that for the adolescent, faith arises in a context of a search for meaning, whereas for the mature adult, faith may already have achieved a level of confirmation and is now in need of processes which support understanding.

8.5.3.1 Belief Systems

The belief systems which characterize how people see themselves in relation to the Creator and the created order of life have been synthesised into three basic positions: indifference to God; acknowledgment of God and associated religious practice; and trusting abandonment to God (Rohr, 1992). These perspectives tend to become apparent at different stages of life's journey and are considered never fully completed. The metaphor of 'dancing' between belief systems is evident as growth in faith occurs and movements, backwards and forwards, among the stages unfold.

An indifferent perspective on God and God's relationship to life entails neither a positive or negative approach to the existence of God and to the impact that this might have on the nature of life's events. In this view, the efforts of the individual are seen as critical to provide that which is perceived to be important and necessary. 'Good times' would be regarded as emanating from hard work, and 'bad times' a consequence of some lack of prediction and expectation. Life would essentially be seen as a struggle, a situation calling for personal intervention and planning. It would entail living life as if God was not known, at best, or taking a position that God did not exist.

A second perspective on the relationship of God to creation involves an acceptance that God exists and the practice of some form of religious observance. This belief may arise from a need to recognize the bigger picture, to give thanks, or even to prepare oneself for the spiritual journey and life hereafter. Religious observances are important, yet what is thought to be necessary is self-directed activity to ensure that one's personal situation is secure. That is, a belief that when 'the chips are down', personal struggle and self-reliance need to be forthcoming. Reliance on God's goodness in covering all contingencies is an idea that possesses idealistic overtones without too much substance. This second position entails recognition of God and God's revelation in Christ and the Spirit, while falling short of accepting God into the very fabric of one's existence and of exercising trust.

A third perspective on life and creation views one's place in life as a gift from God and perceives all that happens as a bonus. With this mind-set, very little can disappoint, as life itself has been the 'lottery prize', and all that constitutes life is merely a further manifestation of this gift within a universe that is held together by a benevolent God. The belief manifests itself in being ready to discern life's events, rather than planning and controlling that which constitutes the present or the perceived future. The consequences of

this ‘letting go’ are evident in a lack of anxiety about life, in peacefulness and genuine happiness. Religious observance is regarded as a means for engagement with God, as is the practice of contemplation, which enables the universe to be seen as a sacred place in which a loving God is perceived everywhere and in all things.

The fullness of religious faith is found in this third position: the acceptance of a benevolent universe under the authority of a gracious God. Such a belief allows one’s personal identity to be shaped by God’s graciousness and one’s giftedness to be seen as a mirror of this goodness. Instead of defining one’s self in terms of physical appearance, wealth, status, occupation or personal ability, one can lay claim to being a child of God, an expression of His Spirit and on a journey within the life of God. Faith is the process of deepening this belief: a journey towards a conscious and subconscious realisation that God will suffice, that all will be well, as one is loved into being and loved into growth.

8.5.3.2 Stages of Belief

Journeying in faith is argued to rarely emerge sequentially (Sultmann, 2003: 19). It is not something that is necessarily linear, ordered or predictable. Rather, the journey in faith is most likely chaotic. It stops and starts, resigns and rejoins, changes with ages, and speeds up and slows down. It is a life-long journey, rather than a conducted tour. It is a journey that needs and deserves support through the models that might be imitated and the messages that are integrated. Central to journeying in faith is support at appropriate developmental stages (Zanzig, 2010) and the associated learning and re-learning as development unfolds in terms of integrated steps (Chittister, 2005).

There are at least three stages in the development of faith. While these appear sequenced, they are also interactive and cyclical. The stages incorporate a pattern of movement from a simple consciousness of the faith story, to a stage where it is examined to a level of complex consciousness and ultimately to a final level of enlightenment (Rohr, 1992). The process involves a progressive deepening of faith at each stage until everything can be held in balance and life understood as being ‘okay’. This is a place where anxiety is replaced by trust, fear by hope, where the love of God can be seen and shared, where the cardinal virtues of faith, hope and charity are both means and end points to a holistic Christian life.

The significance of the developmental nature of faith raises the probability that both teachers and learners are journeying together in faith, and that the experiences engaged in jointly can be mutually enriching. Moreover, if teachers are to adopt a leadership role in

faith education, it is reasonable to assume that their own journey has sufficiently developed to support students in their growth in religious literacy and in the means by which faith can be manifested in daily life. In this way, education combines instruction and witness, and offers a pedagogical process that does not separate faith from daily life nor presume superiority, but rather mutuality. It entails growth, failure, uncertainty, discovery and rebirth. It is a journey that is supported by a loving God, exercising presence in a benevolent universe, and being revealed and incarnated in the person of Jesus.

8.5.3.3 Starting Points

Recognition of the variability in stages and the adoption of faith systems provides implications as to conversations (faith instruction) and experiences (faith practice). Research by Conn (2010), for instance, provides insight as to what faith support would need to recognize, specifically for adolescents, in supporting the revelation of the Spirit. The findings from almost 100 interviews revealed that, for adolescents, the encounter with the Divine is realized significantly through interactions with nature, from social justice immersion experiences and in personal relationships.

The presentation of Rossiter (2010) elucidates the sociological and spiritual patterns of contemporary adolescents and states that their 'systems' of significance are based on multiple experiences and the opportunity for selection and experimentation. Overall, their goal is to find meaning and so establish identity, both of which might find expression within the spiritual and moral dimensions to life (Crawford and Rossiter, 2006). However, this task for the adolescent is now more complex as "social changes, including the process of social fragmentation and individualization, have increased uncertainty in young people's lives. This uncertainty underscores a need to make sense of it all, and 'make a life' for one's self" (Eckersley, Wierenga and Wyn, 2005: 8).

Comparing the traditional model of faith development where faith is underpinned by commitment to Bible, Church and religious practice, Rossiter (2010a) proposes that for many contemporary adolescents this same foundation cannot be presumed. Hence, the starting point for students is not necessarily a secure and stable religious base but one more founded in multiple experiences and affiliations.

The notion of starting points, together with the concept of 'who evangelizes who', is one addressed in a reflection on evangelization (Butcher, Moses and Sultmann, 2009). The discussion outlined the pastoral visitation of an infirmed person by a local Priest. In the

course of the repeated exchanges, the visiting priest saw his role move from that of service and support to a connection which reflected more than the social. His summary view was that faith was shared in the process of 'other happenings', and through the process, he was unsure as to 'who evangelized who'. A similar approach, one recounting the evangelization of the Massai people in the acclaimed text *Christianity Rediscovered*, records the entry point of the evangelist entailing "a process of bringing the Gospel to people where they are, not where you would like them to be" (Donovan, 2003: xii). Not to miss the relevance of the approach to the contemporary scene, Donovan adds that the approach is "nothing less than what Paul and the Fathers of the Council of Jerusalem were involved in for their time – the refounding of the Catholic Church for our age" (Donovan, 2003: xiii).

The experience of Formation within the Catholic school is essentially that of providing experiences in which the work of the Spirit can operate within the Tradition and culture of the school. Key to these experiences is how the Gospel might engage the signs of the times within the lived reality of identity and mission. In view of the current research, this is a process of integrating the strategic pillars of identity: Faith, Learning, Community, Leadership and Formation, with the fullness of life and a response of the 'head, heart and hand'.

8.6 Living Word and Principles of Integration

Core components of an organization, identity pillars in terms of the present research, can be conceptualized as sub-systems, representative of separate elements yet able to combine to form a whole (the system). Systems theory applies to organizations where the parts and the whole are recognized while also being interactive according to some general rules (Morgan, 1986). The findings of the research confirm this interactive, interdependent aspect of Catholic school identity and highlight the question as to what might be the underlying influence/s that integrate the pillars (the parts) and thereby serve to 'glue' together the system as a whole.

Significant from focus group and Magisterial data was the finding that the life of the Catholic school was dynamic and integrated. Identity concepts identified from the Leximancer process demonstrated elements of shared meaning, and principles of integration derived from the discourse analysis depicted a complex and expansive integration of beliefs, values and action. The identity of the Catholic school was found to be Christ-centred and Kingdom-based, with elements of the Gospel reflected in each of the

strategic pillars. This congruency of identity pillars with Gospel expression can be seen in ways which manifest the Word of God as being alive and pervasive across the totality of Catholic school life. Such a view incorporates an 'imaginal capacity': a means for integrating the pillars of identity through an authentic worldview. "Old situations can be seen in new light and new situations within a wider perspective" (D'Orsa and D'Orsa, 2010: 10). The summary phrase 'Living Word' reveals the Spirit of the Cornerstone, the Word, to be evidenced in head, heart and hand through an alignment of vision, empowerment and trust in the Spirit, and an engagement through presence.

8.6.1 Alignment: Through a Kingdom Vision

Alignment entails a process of adjustment of one object or perspective in relation to another. In terms of the alignment of the pillars of identity, the process begins with the assumption that all sub-systems emerge from the same foundation and are geared towards a belief and values system founded on the cornerstone of Christ (TCS: 33). Empirical data confirmed the centrality of Christ as the cornerstone of the Catholic school and His vision of the Kingdom as offering an imagination that gives blessing for the individual, others and creation.

Ministries within the Church endeavour to serve and mediate the continuing ministry of Christ in advocating and living a kingdom vision. It is Christ's ministry which continues. "It is he that is present and active to his people's history: he ministers in the Church, his body, he governs, he inspires, he builds unity, and he sends us out to build the kingdom" (Coventry, 1985: 485). Such a view is characteristically a sacramental and Catholic view which demands of Christian leaders that they embody, crystallise, make visible and available, even guarantee, the continuing gift and service which Christ himself unceasingly exercises throughout his body the Church.

The Kingdom of God, the vision of Christ, is intimately linked to the identity and mission of the Catholic school. A Catholic school which seeks a kingdom culture is one that is reflective of the Spirit of Christ, where life endeavours to possess an imagination as if God were to reign. The life and dynamics of the culture would not diminish in intensity nor be immune from pressures, internal or external, but there would be a sense of community being inspired by the Gospel invitation to trust, connect and live a life within God's abundance and presence in the Spirit. Such a Spirit would be pervasive and unite all aspects of identity, the strategic pillars, to a common vision. This is the hallmark of a

learning organization, "where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole other" (Senge, 1990: 3).

A kingdom vision underpinning Catholic school identity endeavours to bring the Good News of Christ, proclaim liberty, minister to people and announce the fatherhood of God. It calls for a response to the challenge of Christ and seeks to be installed within and across the totality of Catholic school life. It involves movement from negativity and hopelessness towards a conversion of mind and heart (see Balasuriya, 1993: 226) where life is conceived as a place where the Spirit lives and the imagination of the Gospel provides the criteria for seeing and interpreting life overall.

8.6.2 Empowerment: Through Life in the Spirit

It has been argued that at the heart of the Good News of Jesus is the primacy of a loving God and God's dream that all people develop in right relationship. Values of love, peace, hope, trust, freedom and liberation are at the core of this vision, which calls for a deepening trust in God and challenges people to act responsibly as co-creators with Christ. This vision not only informs mission, but also calls to the heart whereby commitment is seen in the generation of trust and acceptance as the Spirit is experienced and empowers the life of the person and community.

Empowerment involves increasing the spiritual, political, social or economic strengths and circumstances of individuals and communities. It entails the transference of appropriate and intentional support to people, structures and processes based on the belief that the Spirit of God is active and pervasive in all that occurs. This sense of being empowered for mission invites all within the school community to nurture and witness to Gospel living and so share the *evangelium* in ways that offer liberation within and beyond the school community.

The Spirit of empowerment in organizational life can be seen in the distribution of authority and responsibility in ways that address the unique abilities of people and respect their innate sense of motivation towards improvement. In such an approach, directive and controlling mechanisms give way to staff freedom, self-regulation and responsibility (Wheatley, 1992). Organizations which attend to the power of the Spirit in people and unleash their capacity to act creatively and responsibly are said to possess the greatest

chance of achieving the desired outcomes (Owen, 2000). The argument is that the truly successful organization of the future will be more attentive to the Spirit of the people, because it will be through the dynamic and vibrant enterprise of their Spirit that the organization will flourish.

The conclusions of an Australian national report on the nature of successful organizations (Karpin, 1995) identified their culture as being enterprise-based and outwardly focused. Successful organizations release the potential of members and concentrate on the needs of those being served. For organizations providing a service within a philosophy based on the person and message of Christ, this new culture might be described as mission-centred, both within and without. Such a worldview would accord with a philosophy of adapting Church entities to the needs of the contemporary age and continuing to interpret Gospel living in ways that provide meaning and wholeness.

Whatever the organization: parish, school or curial office, the kingdom vision of Christ calls for the empowerment of people, the freedom to maximise responsibility and the generation of relationship. Church entities possessing an organizational dimension are challenged, therefore, to loosen control, be team-based, client-focused, flat in structure and flexible, with leaders tending towards coaching and exercising service that is built on communion. This is the cultural identity of a spirit-centred organization where the gifts of people take precedence and where the active and creative Spirit of God is named as the integrative and motivating life force of most significance.

The Catholic school as a spirit-centred organization gives priority to the dignity, freedom and empowerment of people. Opportunities for individuals and groups to exercise creativity, maximize cooperative activity and allow for natural inclinations towards development are at the core of empowerment in the life of the Spirit. Central to the process is the creation of time and space for people to come together to exercise their self-organizing and meaning-seeking activities. Church organizations that facilitate "opening space for Spirit" (Owen, 2000: 2) are then led into a tangible, life-giving, seldom articulated, but very public conveyance of the profound:

I do not want to define or explain Spirit. There is, in my theology, a mystery before which I simply stand in awe. At the threshold of the mystery, I ask no questions and seek no explanations. I simply bow before the mystery, and what it wants to say to me comes as gently as doves as I achieve the quiet (Greenleaf, 1998: 195).

8.6.3 Engagement: Through Presence, Mysticism and Detachment

Engagement is a widely used concept that typically suggests involvement based upon interests, emotions or commitment. Central to the concept is being present, which, within a Gospel worldview, entails being attentive to the movement of the Spirit through mysticism and exercising detachment as a means for nurturing attentiveness.

A spirituality of presence is argued to hold the key to God's presence and humankind's response: "I have called you to live out your lives in the presence of one another, and I pledge myself to live out my life in your presence" (Westley, 1996: 5). The challenge to make real the presence of the Spirit in everyday life is to encounter 'the God of surprises'. It is in the unpredictability of the world that the God of surprises is experienced, and it is in our own efforts to understand our reality that God is to be found. Such a view leads to the conclusion that "he is no longer remote and out there, no longer dwells only in tabernacles and temples of stone, but we meet him smiling at us in our bewilderment, beckoning to us in our confusion and revealing himself in our failure and disillusionment as our only rock, refuge and strength" (Hughes, 1985: ix).

A spirituality of presence is a form of engagement with the Divine that is founded in discernment and surrender. It is dependent on the generosity of others as much as it is reliant on personal outreach. Being there and being present is at the heart of the spiritual life. Being present stems from an outpouring of love and involves not only 'being there', but also 'being with'. Most importantly it is also 'being there for' (Westley, 1996: 11). Being present can be concrete in its manifestation and so powerful in its effects. It is supported by mysticism which involves the observation of the Spirit in the practical encounters of the ordinary.

The human face, in the countenance of another, the yes, the smile, the look and the glance are invitation and expression of the Spirit. A tone, a word, a phrase and a sentence, are also powerful indicators and means for exchange in the spiritual life. Physical handshakes, helpful hands and caring hands are all means of experiencing one's support, which reflects the revelation of God (Westley, 1996: 11).

The art of mysticism allows the sacredness of life to be observed within the experience of the everyday. In this way, mysticism offers an immediate means for the practice of being present. It is "a highway to meaning, a way to the integration of our experiences and imaginations that is so necessary for intuition and creativity" (Bouchon, 1999: 21–3). It

means being mindful, contemplative and connected with God by allowing one's relationship with God to permeate all one does. It is a means for using the senses (smelling, tasting, moving, seeing and hearing), and the 'sixth sense' of intuition, to get in touch with the 'sky and the dust' in order to find the Creator's presence in the world.

Becoming attentive to the Divine is fostered by listening to the ordinary, being present to the immediate moment, and developing a sense of obedience and compassion. Listening to the ordinary involves being attentive to the seemingly trivial, with the idea of seeing the holy. The development of obedience calls for the disposition to listen attentively, with the goal of aligning one's life with the will of God. Developing compassion involves the challenge of being grounded, realising the depth of one's own brokenness and the limits that are inherent in this, before entering into the frailty of life experienced by others (Borg, 1997: 23 ff; Rohr, 1989).

The expression of mysticism within the Church generally has not been associated with the daily practise of Gospel living. A common view would be that the mystics of the Church appear to be those who have frequented hermitages, lived in times past or been dedicated to religious life. In the words of Albert Nolan, "the mystics were regarded as rather odd people whose writings were singularly irrelevant to the concerns and needs of the world. Today, that view has been reversed" (Nolan, 2006: 9). The acclaimed mystics are now taking their place alongside writers such a Thomas Merton and Henri Nouwen. In contemporary times, mystics are those people "who take God seriously. They do not merely believe in the existence of God or the divine, they claim to have experienced the presence of God in their lives and in the world" (Nolan, 2006: 10).

The art of mysticism is not practised easily for it entails the ability to become unencumbered, detached from the slavery of inflexible thinking, the security of possessions, and the pursuit of pleasures and ambitions. It is, as Veronica Brady (1999) proposes, the challenge of overcoming the three Ms: 'the unholy trinity' of mammon (wealth), mollock (competition) and mindless pleasures. In similar terms, Richard Rohr (1992) and *Verbum Domini* (VD: 23) argue the challenges and realism of the three Ps: power, possessions and privilege as being hurdles which distract from seeking the presence of God before other things. Whatever the terms used, the point being emphasized is that the influences of physical, personal and interpersonal priorities, goals which serve the needs of the ego, are potential barriers to engaging the presence of God in self, organizations, the world and creation (Tolle, 2005).

Detachment offers a way out of the enslavement to the three Ms or the three Ps and provides a means for growth in mysticism through development of trust in God and the mystery of God in life. Detachment entails a practical sense of letting go of control and letting God take over, an orientation that demands courage and trust. It means moving beyond one's predictions and plans to a place where life unfolds, where at every turn there is mystery and uncertainty, unpredictability and newness, all of which invite openness to the Spirit and the challenge of contemplation. Openness to the mystery of God, however, does not suggest passivity and inactivity. Rather, it is the dynamic interplay with the Spirit of God, acting within the self and in all creation, that the individual is called to discern and to make determinations. In this way, engagement with the Spirit is not disconnected from action, but is the integral ingredient as action unfolds.

Growth in detachment and the pursuit of mysticism is summarized by the ability to surrender and be patient as the love of God, grace, is allowed to permeate and shape the interactions and responses to events and circumstances as the 'liturgy of the week', the liturgy of life, is revealed. Detachment is basically realized through being open to the goodness and truth of God and allowing them to resonate with the goodness and truth that reside within. It is an experience of God with God. It is an experience that necessitates a 'path of descent', a journey away from the ego driven self and towards God. It is a form of being in the world that recognizes the need for God over reliance upon self, a journey that is nurtured through suffering and weakness, where God alone can heal (see Rohr, 2003).

An outcome of detachment and the associated growth in mysticism is the capacity to become amazed at the presence of God in life and to develop a sense of wonder at self and the world. Awe and amazement are at the heart of mysticism. These are the outcomes of 'letting go', being free from the three Ps, and so becoming increasingly open and amazed at the presence of God. This is the essence of engagement, a process which first engages the action of the Spirit as a means for engaging the essence of the whole.

8.7 Conclusion

It is in the holistic living of the Gospel in terms of a response of the 'head' through alignment with a kingdom vision, the 'heart' in terms of an empowered and trustworthy Spirit, and the 'hand' through engagement in being present that the strategic pillars and associated themes can be connected. Notwithstanding this integration, the lived expression of identity in terms of how the 'stones cry out' calls for the integration of a theological

perspective with that of an attentive and active spirituality. It is to the practice of spirituality aligned with the pillars of identity that Chapter 9 gives attention.

Chapter 9: Spirituality of Identity

9.1 Bridging Theology and Spirituality

Chapter 8 elaborated on each of the pillars of identity and provided a theological perspective to their underlying worldview as being constituted by Gospel Living. This chapter further develops Catholic school identity through a discussion of its manifestation in the practice of spirituality. This call to holiness offers the privilege and challenge to integrate faith and life in the fabric of everyday living. Moreover, it permits the theological propositions of Chapter 8 to be bridged, thereby enabling "the fire of spirituality to burn in all theology" (Nichols, 1991: 28).

It is not enough to claim that the saving actions of Christ have taken place but cannot be apprehended, that holiness is given but, paradoxically, gives no outward sign of its presence in the behaviour of those who have received the Spirit. Rather, the goal is to demonstrate holiness in a form that bears witness to its presence in fruits of 'love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control' (Galatians 5:22) (Latourelle and Fisichella, 1994: 1056).

9.2 The Call to Holiness through Spirituality

The practical discussion of spirituality and its integral connection with identity is first developed through a discussion of spirituality and the challenges of seeing and giving witness to the sacred in all aspects of Catholic school life. In this light, the concepts of spirituality, perception, sacramental consciousness and the practice of sacramental life and associated sacramental dialogue are introduced. Arising from this background, the discussion then outlines pathways and horizons in which related and specific spiritual responses can correspond with the pillars of identity. Finally, the integration of spiritual practices is developed through a discussion of prayer, the principal means for enabling connection with the Spirit of the Cornerstone.

9.2.1 Spirituality in the Ordinary and Everyday

The concept of God's call and one's personal response, spirituality, is argued to incorporate a 'God thirst', or, more broadly: "what we do with our passion… the burning desire, the hunger, the restlessness that each of us feels, primarily and deep within us" (Green, 2009: 5). This is a response which stems from a relationship with Jesus and a

particular response grounded in daily living. “What educators do and how they react are more significant than what they say, inside and outside the classroom. This is how the Church evangelizes” (Miller, 2007: 58).

Christian spirituality is the response that an individual makes to living the Gospel in deed and word. It is pursued within one’s unique circumstances and involves knowing, converting to and living a life centred on Christ. In this way, spirituality is defined as “experiencing a deep seated sense of meaning and purpose in life, together with a sense of belonging. It is about acceptance, integration and wholeness” (Curti, 2009: 10). In short, “to be Christian within the context of a Catholic school is a way, or, a pilgrimage, a journey with Jesus Christ. It is to go in the direction that he showed us, and continues to show us” (Benedict XVI, 2008a). In practical terms, spirituality is “what faith looks like in everyday attitudes and behaviours” (Dreyer, 1996: 13). It is a focus on God and a recognition of, and conversion to, a particular way of living. “Authentic contemporary spirituality is therefore not about something additional or even something new. It is not meant to take us out of anywhere, but should give depth, meaning and resonance to the ordinary in daily life” (Neidhart, 1997: 20).

While a contemporary understanding of spirituality has evolved, it can be argued that a spirituality of the everyday and the ordinary has its roots in the early Church. The early followers of Jesus formed a community around a belief and commitment to his way, an intention to live by and share his teaching. The followers of Jesus, disciples of this New Way, were people called, not only to Jesus, but also to a new relationship with one another and the Father whom Jesus proclaimed as Father of all. This early Church, while striving to be a community which facilitated God’s love, Christ’s message, endeavoured to be a sign and an instrument of God’s abiding presence. Within this Tradition, “Christian communities could be seen and heard” (Cooke, 1983: 69). Membership entailed conversion to Christ, through Baptism, receipt of the Pentecostal gift of the Spirit, celebration of the Eucharist and an operative, communitarian love (Acts 2:38, 42–47).

Disciples in the contemporary Church are also called to be people of God, living stones, actively nurturing and witnessing the love of Christ and neighbour. As with the early Church communities, this outreach to others is not restricted to a remote or unnatural domain of life, nor restricted to Sunday worship, but rather takes root in the everyday events in which people find themselves. Central to this practice

The lay apostolate is a participation in the saving mission of the Church itself. Through their Baptism and Confirmation all are commissioned to that apostolate by the Lord Himself… The laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can she become the salt of the earth (LG: 33).

The principal assumption underpinning these reflections on the Church is that members are called to give expression to faith through a ministry in the everyday and ordinary circumstances that are experienced. The practice of spirituality involves the active realization of the spiritual in life and a continuous discernment of God's presence. In pursuing these ends, the laity work actively within the Church's mission by being teachers and witnesses to the faith (*kerygma* and *martyria*), exercising a service for the good of all (*diakonia*), being and building community (*koinonia*) and engaging in celebration of prayer and worship (*leiturgia*) of an active, creative and loving God. It is these longstanding goals of the Church that can be brought to prominence in a spirituality that is characterized by a fullness of life for Christians in the world (DCE, 2004).

9.2.2 Perceiving the Essence

The literature on relationships typically incorporates the nature of perception and its associated concepts of 'mind', 'consciousness' and 'unconsciousness'. The notion of consciousness as "awareness of self and the environment as a consequence of the selection and interpretation of information" (Sultmann and Burton, 2006: 5) includes a complex, expansive and interactive system of arenas inclusive of the interpersonal, structural or communal, individual and environment (Wirth, 2009). These arenas constitute the 'life frame' within which personal and interpersonal perceptions can develop and provide the background context for what is able to be consciously recognized or 'seen', and so shape the path of contemplative dialogue or the search for the mind of Christ.

Activation of perceptual positions allows a perspective to be taken from all directions so that a fuller understanding of phenomena can be established. Perceptual positions permit the gradual aggregation of information which can become powerful in building habits and acquiring mental and emotional disciplines. Five perceptual positions can be identified to support informed observation (Koyen, 2002: 1). These positions incorporate the perspectives of: the self, the other, the objective observer, the contextual observer and the personal observer. While the first four position descriptors are somewhat self-explanatory,

the fifth is more complex. This is the position: "where I stay in contact with my deepest self, juxtaposing questions of personal meaning and value against what life offers" (Koyen, 2002: 3). This is the perspective from which we judge what is ultimately meaningful in life for it builds upon our deepest spiritual beliefs.

The saints live in constant touch with the fifth position. The Ghandi's and Mother Teresa's of the world order their lives from fifth position considerations, and by and large they successfully bring their thoughts and behaviour into alignment with the highest order truths that they know. It is from the fifth position that we consider whether we are being true to ourselves. It is here that we ask ourselves, 'Is this what my life is supposed to look and feel like?' (Koyen, 2002: 3).

The application of the five perceptual positions nurtures an 'encompassing mind' (Koyen, 2002: 3), a mind that permits the gathering of information from all angles, the generation of a larger view, one which supports the development of an informed conscience, facilitates planning and underpins decision making. It is in the fluid application of the entire group of perceptual positions that comprehensive information is secured and the totality of a situation arrived at. In this light, wisdom is said to be derived from "how what happens is experienced, understood, acted upon and integrated" (Koyen, 2002: 5). Within this research, what are perceived is the people, experiences and events that constitute the life of the Catholic school, and yet, what is really seen is dependent upon the 'eyes of faith' and the integration of data from all perceptual positions. In this light:

We need a new vision where we see how the ordinary events in our lives are filled with divine energy and grace. We are called to theologize grassroots experience. We are challenged to create a new spirituality for a new age, a new awareness of ourselves as co-creators with our Creator and as ministers in the work of Christ (Foley and Schmaltz, 1987: 6).

9.2.3 Sacramental Consciousness

The goal of seeing the Divine in all things signals a call to reconsider the transcendent and immanent views on God to a position where a relationship with God is ideally at the centre of every moment of every day. It is a conscious disposition to live in "the constant womb of God" (Boevre and Bloechl, 1999). It involves viewing every expression of God as sacramental and particularly viewing relationships as being sources of God's love and truth. The justification for this on-going socialization of experiences is sourced in people

being created by God in God's image and therefore the Divine being intimately present in the world. Christian life becomes an existence of informal socialization of experiences and the bringing of these experiences to a sacramental celebration. This manner of thinking about life, its sacredness and its relationship to the Church's formal sacramental life, is depicted by Rahner (1971) as sacramental consciousness.

A more recent discussion of the sacramentality of things is offered by Sherry who argues that in Catholic theology "a sacrament is defined as an effective sign, a sign that not only signifies but also effects what it signifies, especially by sanctifying" (Sherry, 2008: 583). Sherry compares the wider usage of the word 'sacrament' to the narrower, more traditional Sacramental Theology usage and concludes "that the wider use is indeed justifiable, but that it has to face the difficulty that it lacks anything corresponding to the words that accompany the signs in the Church's sacraments" (Sherry, 2008: 575).

Addressing the question of enhancing the relationship between sacramentality and the Sacraments, Depoortere (1999) makes a plea for a more expansive definition of sacrament in keeping with the trends in Christian life. Not denying the validity of the more classical definition of a Sacrament as being a ritual presided over by an ordained minister and being guaranteed by the Church, an attempt is made to broaden the view on sacramental experience. The justification for the expansion of the definition is grounded in the major shifts in the concept of sacramentality as becoming a quality of Christian life, not merely a series of rituals. The position advocated is that a continuum of activities and events are of a sacramental nature, leading to a process of sacramentalization with increasing intensity.

The practice of sacramental consciousness has been described as taking care of the soul (Moore, 1994). To take care of the soul involves more than an intellectual assent to the presence of God in self and others. While this is important, true care of the soul is more concerned with a process of realising the magnificence of God in the events that shape daily life. It is seeing the sacred in all things and taking time to marvel and learn from the experience. It is concerned with the totality of the self, the physical, intellectual, emotional, behavioural and spiritual being, reaching out and being awakened and touched by experience. This 'soul care' involves 'being' and 'becoming' attentive in ways that allow the whole person to live every moment of life with accelerated awareness, appreciation and inquiry. It raises the significance of personal presence, mysticism and detachment, and highlights the importance of community as the principal place in which the life of God can be encountered and shared.

As with the development of presence, taking care of the soul necessitates an attitude of 'letting go' and 'being free' to respond to the challenges and experiences of relationships. It is fundamentally a process of being open to the movement of the Holy Spirit, of 'leaving behind', or not even planning directions, in order to be free to discern the Spirit in the present. In this way, practice of the faith moves from being based only on belief, which tends to be fixed and cognitive, to a position whereby faith is almost always a belief and a response to the presence of the Holy Spirit. Notwithstanding this, the challenge of integrating a sacramental consciousness of God's presence with the formal practice of Sacraments remains. The resolution to the question of integration rests not in the preference of one over another, but in the complementarity they offer in the celebration of the sacred as foundational to spiritual expression.

9.2.4 Sacraments as Expressions of Faith Life

The relevance of a spirituality grounded in all aspects of life is argued on the basis that God's grace saturates the world and because of this the world is filled with goodness. "This makes the world the primordial arena for experiencing God's grace" (Dreyer, 1996: 9). Therefore, when the Church gathers for liturgy, it does so to respond to this mystery of encountering God in the world. The Church sacramentalizes this larger liturgy of the ordinary and the everyday by means of its rituals, which are celebrations making use of symbols. The rituals give significance to the experience of God in the world. They elevate the ordinary events to a level where God's presence in the world is recognized and celebrated.

Christ's ministry is sacramental and is represented in the seven Sacraments of the Church. The seven Sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ, the head, throughout the Church which is his body (CCC: 774). Ultimately, however, Sacraments cannot be fully defined nor perfectly understood. They offer mere windows into the Mystery of God. The original Greek word applied to these liturgical celebrations was *mysterion*. The word *sacramentum* is derived from *mysterion* and refers to the visible sign of the hidden reality of salvation (Cooke, 1983: 5).

The centrality of the Sacraments to the life of the Church is stressed by the Catechism with their purpose being "to sanctify… to build up the Body of Christ and, finally to give worship to God" (CCC: 1123). The Sacraments are called sacraments of faith as they nourish and express faith and "touch all the stages and all the important moments of Christian life: they give birth and increase healing and mission to the Christian's life of

faith" (CCC: 1210). In short, the Catechism states: "what faith confesses, the Sacraments communicate" (CCC: 1692).

The relevance of a sacramental life as a means of capturing the significance of the everyday and the ordinary as part of the mission of the Catholic school is depicted by Ruddiman (1999: 160) in her commentary on the Sacraments as being 'the Catholic way'. It is through Sacraments that the school community is reminded symbolically that the power of God is a reality. Sacramental rites not only provide assurance that God is with their recipients, but also provide a reminder to recipients that as Christians there are responsibilities and values which connect with this gift of grace.

The question as to the nature and extent of involvement of the school in the sacramental life of the Church may be addressed partially by reviewing the understanding that surrounds the Sacraments' purpose. The Jesuit theologian Karl Rahner suggested a revolution in thinking in regard to the nature and the pervasiveness of Sacraments. "Instead of seeing them as a spiritual movement outward of the Sacramental action to an effect in the world, we should look for a spiritual movement of the world toward the Sacrament" (Rahner, 1971: 227). Such a view signals a change in thinking about Sacraments and provides a foundation for a new consciousness as to their practice. Within a school context, the capacity of Sacraments to celebrate the diversity, complexity and importance of community life is almost unlimited.

The contrast of traditional with more recent interpretations of the place of Sacraments in the lives of Catholic Christians has been captured by images. Drawing from a colloquium of the Irish Theological Association, Sean Fagan depicts a traditional view as encompassing a 'petrol pump' mentality which is founded upon a need to "supply different graces to meet different needs" (Fagan, 1976: 264). A characteristic response to this interpretation is to give attention to questions about how often and how much, rather than to see the Sacrament as an encounter with Christ which has an intimate relationship with Christian living. It is this latter interpretation that gives significance to the continuing presence of God in the world and the role of the Sacrament as providing high points, peak moments of special insight and celebration of faith and life in the Catholic school community.

The Catholic Church celebrates seven Sacraments: Baptism, Confirmation, Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. These can be grouped

into the Sacraments of Christian initiation (Baptism, Confirmation and Eucharist), Sacraments of healing (Penance and The Anointing of the Sick) and the Sacraments at the service of communion and the mission of the faithful (Holy Orders and Matrimony). The correlation between the stages of natural life and the stages of the spiritual life (CCC: 1210) gives added impetus to the Sacraments as being integral to faith formation, journeying and spiritual expression.

The three Sacraments of initiation point to the significance of Catholic school members being inducted, confirmed and nourished within the life of the Church and the school. A sacramental character to these processes would be to assess and develop the extent of induction (Baptism), conversion (Confirmation) and on-going nourishment of the individual (Eucharist) in the life of Christ. These are the processes which seek to deepen awareness and draw upon perceptual positions that view and celebrate the Spirit of God present and active in the life of the school.

The Sacraments of Penance and Anointing of the Sick address the realities of weakness and limitation of the human condition. These Sacraments provide for reconciliation and healing, and link these to a loving, forgiving and healing God made manifest in Christ. Catholic school ministry is also susceptible to frailty and inadequacy, and therefore in need of forgiveness and healing. Spirituality which can recognize limitations and engage in processes of healing can also take on a sacramental character and thereby demonstrate a faith that is authentic.

Sacraments of service, Holy Orders and Matrimony recall the significance of self giving to others in the Spirit of Christ. Similarly, a spirituality of service and communion within the life of the Catholic school is centred in Christ and manifests itself in a commitment to others. Spirituality in this sense does possess a sacramental character, is underpinned by service and communion, implies commitment and warrants recognition because of its legitimacy in building up the Body of Christ through the blessing it confers.

The place of the Sacraments is integral to Catholic faith life. Sacraments not only celebrate the significant stages of life, but also serve to enhance the development of a sacramental consciousness. This is the fifth perceptual position, the contemplative dialogue that seeks to imagine the sacred in all things and so provide a deeper level of consciousness of the Divine within the everyday and ordinary events and exchanges within life. This application of consciousness, together with the celebration of Sacraments, is as applicable within the

Catholic school as it is anywhere for the 'serious Christian'. It can be seen in the Catholic school community through personal and collective awareness, and commitment which finds expression in action and witness. It can be evidenced in a response to the pillars of Catholic school identity and be seen in particular pathways and horizons which align the pillars to life in the Spirit.

9.3 Pathways and Horizons for Spirituality

The nomination of pathways and horizons for spirituality within the Catholic school seeks to identify some of the possibilities for proclamation and witness to the Word, the Cornerstone in whom identity is founded. The pathways draw from a reflection on the strategic pillars of identity: Faith, Learning, Community, Leadership and Formation, while the notion of horizons recognizes the continuing journey in faith that all Christians share. The discussion of pathways and horizons offers starting points to build an awareness of the 'who', 'how', 'when', 'what', and 'where' of spirituality that may be geared to identity within the life of the Catholic school.

9.3.1 Faith: Called to a Liberating Mission

A foundational pathway and continuing horizon for the expression of spirituality within the Catholic school is the extent to which one's personal spirituality can develop and be aligned with the school's identity and mission in Christ.

The call to the liberating mission of the Catholic school provides an invitation into the person and message of Christ whereby the individual and community are able to learn and witness, and so engage the privilege of being 'salt' and 'leaven' within the kingdom of God, the vision of Christ (GS: 32). Within this context, the call to mission invites an ever deepening appreciation of the spiritual, ecclesial, social, and wider communitarian life of the Catholic school. This is the spirit of the 'compass' that was the Second Vatican Council, a spirit of invitation, service and communion into the life of the Spirit.

The responsibilities of personnel within the Catholic school entail more than a professional duty to deliver education with competence. The performance of duties is also a channel through which students, other staff and community might see the integrated and wholeness of Christian living in a way which invites reflection, comment and adoption. Such a position assumes a view of witness as being a representation (sign) and a concrete mechanism (instrument) in the ministry of Christ. Moreover, research confirms that the processes that

schools apply and nurture offer not only immediate and tangible outcomes for its own members, but also reveal a 'model' for the wider community. Key to this is the self-belief the school community possesses; together with the quality of service it manifests (Crowther, 2001).

This first pathway for spirituality establishes that life within a Catholic school, first and foremost, draws from a particular view and response to the question of human development and what it is like to live in a community. This is a call to discern one's Christian anthropology and an invitation to respond, at the most practical of levels, to the integration of faith and life. This integrated response is at the heart of an interior landscape and is seen in all manner of external behaviours. The colourful imagery of John Paul II captures its essence.

Your responsibilities make demands on you that go far beyond the need for professional skills and competence… Through you, as through a clear window on a sunny day, students must come to see and know the richness and the joy of a life lived in accordance with Christ's teaching, in response to his challenging demands. To teach means not only to impart what we know, but also to reveal who we are by living what we believe (John Paul II, 1984).

The practice of authentic spirituality in response to mission incorporates a process of continuing conversion to beliefs and values while being open to the movement of the Holy Spirit. The challenge and response goes beyond intellectual assent to incorporate a personal experience of the life and resurrection of Christ. The effective evangelist is thus one who both teaches and presents the living Jesus in ways that demonstrate a personal journey aligned to the imagination of Catholic school identity. This evangelization involves seeing the full potential of the Gospel, "hearing him speak, seeing him move and seeing his work (Wilson, 2007 video) and pursuing a 'deep purpose' underpinned by beliefs and values (Treston, 2010).

The challenge of the first pathway of spirituality is one of listening to the call to educate and being open and responsive to the work of the Spirit in the totality of life. It involves nurturing and aligning personal spirituality with school mission, and recognizing that in both there is the potential for congruence and engagement of the sacred. This is a discernment process as to one's talents and abilities, obsessions, levels of effectiveness and joy in one's vocation (Himes, 2010). It is built on a process of continuing reflection

(Treston, 2005) in which the call to educate is drawn from a view of the world that is not distracted by the forces of narcissism (preoccupation with self), pragmatism (an excessive focus on work), and consumerism (unbridled restlessness for things that might fulfil desire). These forces, unchecked, constitute a movement towards 'spiritual oblivion' where interior reflection gives way to unbridled preoccupation with externalities (Rolheiser, 2005). Illustrating the nature of call and the seeming counter-balancing of vagueness with certainty, Tony Kelly (1993: 9) records the journal entry of Dag Hammarskjold, the former Secretary General of the United Nations, in response to his own vocation:

I don't know who, or what, put the question. I don't know when it was put. I don't even remember answering. But, at some moment, I did say Yes to Someone – or Something – and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal.

9.3.2 Learning: Ministering a Holistic and Meaningful Curriculum

Complementing the first spiritual pathway is a pathway of spirituality that seeks to embed Catholic school identity within the totality of learning and teaching experiences that constitute the life of the school. This second pathway is summarized as ministering a holistic and meaningful curriculum, inclusive of a quality religious education programme, the development of relationships and engagement with culturally acceptable domains of learning.

The concept of ministry is a relatively new one in the Church. It was not a specific topic for the Second Vatican Council, although it did attract some interest in terms of an understanding of the Church as the people of God (Lennan, 2001). Popular perceptions of the concept describe it as a Baptismal right and responsibility for all members of the Church, although a more informed position is to argue that it is additional to one's Baptismal vocation as it involves the explicit means by which the Church's mission is fulfilled. In this way, formal ministry advances Church mission through service in a clearly defined and authorised arena for Church outreach (McCord, 2000; United States Conference of Bishops, 2005).

The authentic practice of ministry within the life of the school is argued by D'Orsa (2001) to necessitate appreciation and critique, particularly in regard to how the process of learning unfolds. Key to this is the relationship between the 'knower' and knowledge, the

criteria for knowledge selection and the processes of its acquisition. The contrast is made between two models of learning: 'isolated learning' and 'relational learning'. As the terms suggest, 'isolated learning' begins with an understanding that knowledge is 'out there' and as such is a product to be consumed. Alternatively, 'relational learning' recognizes that the learner operates within a community of learning where knowledge is acquired by being shared. This latter position highlights the dignity of the learner and the teacher, the relevance of existing knowledge and skills, and the mediated influences of Tradition, culture and social expectations. Within a context of Catholic school identity which holds Christ as the model for human aspiration and the Gospel as the expression of His life and teaching, learning which is built around relationships presents as authentic and relevant. In addition, curriculum content and process which is aligned to the values of the Gospel and intent on the development of a sense of the sacred is argued as critical if a worldview as to Catholic school identity is to be persuasive (D'Orsa and D'Orsa, 2010: 181–3).

The fundamental task of the teacher in the Catholic school is suggested to entail the support of an 'ecology of human growth' (D'Orsa and D'Orsa, 2010: 181). For this growth to be authentic, the integration and alignment of pedagogical practices with the selection of curriculum becomes paramount. The process of 'grassroots theology', whereby the community pursues discernment around the nature of its teaching and learning, provides a mechanism from which choices emanate and critique flows. Spirituality which is intent upon structuring and delivering learning in this light constitutes the essence of ministering a holistic and meaningful curriculum.

In an information age where knowledge is the new currency, teachers are said to constitute the new social class that not only broker this 'gold', but also give principal witness to how it might be used. In this light, the content of the curriculum becomes as important as the means by which it is shared relationally. As such, the words of Pope Paul VI are prophetic: "modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (EN: 41). Stated in practical terms, and with a view to integrating notions of content and process, Miller (2007: audio) advances: "it is in the witness of caring, building relationships, demonstrating justice and modelling a search for the truth that teachers display their worth".

9.3.3 Community: Celebrating a Religious Tradition

The third pathway of spirituality that supports the identity of the Catholic school, specifically Community, involves the celebration of the school's religious dimension.

The Congregation for Catholic Education declared that what makes the Catholic school distinctive is its religious dimension. This is found in the educational climate, the personal development of each student, the relationship established between culture and the Gospel, and the illumination of all knowledge with the light of faith (RDECS: 7).

As from the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith... in a Catholic school, everyone should be aware of the living presence of Jesus... the Gospel spirit should be evident in the Christian way of thought and life which permeates all facets of the educational climate (RDECS: 32).

The religious dimension of the Catholic school supports both students and staff as they grow within a faith tradition that offers a perspective of what it means to be authentically human. Catholic schools, in this light, seek to facilitate a journey from, with and to God, where God is found in relationship with and through self, others and the world. The breadth of the religious dimension is such that it is meant to engage all within the school community, who, as individuals and a group, serve to witness as a vibrant community of faith. Beliefs and values, traditions, expressive symbols and patterns of behaviour constitute this religious dimension and so build the community as a place of Church and one of cultural wholeness (Flynn, 1993).

The expression of the religious dimension within the life of the Catholic school is summarized by Sharkey (2002) in the school's attentiveness to a ministry of the Word and a ministry of witness. Teaching the Word is performed through the delivery of a quality Religious Education curriculum and associated faith-based activities, while witness to the Word is pursued through the elucidation of appropriate values across all curriculum areas together with the quality of social and emotional relationships within the classroom, across the school and into the community. The efficacy of nurturing spirituality through the religious dimension is reported in terms of student performance (Flynn, 1995), values learning (Crawford and Rossiter, 2006) and social–emotional relationships alongside traditional learning (Bird and Sultmann, 2010).

A pathway for spirituality that is supportive of the religious dimension of the Catholic school is suggested to include participation and celebration of the Catholic Christian Tradition as integral to the life of the school. Shea (1999: 121–2) argues that characteristics of this form of spirituality entail not only formal and communitarian practices with respect to the religious dimension, but also elements of the interior life of faith inclusive of the practices of presence, discernment, empowerment and transformation. Presence entails the opening of self up to God's entry into life; discernment involves the processes of listening and reflecting within the diversity of possibilities; empowerment involves the promotion of wellbeing within the world of the creature and Creator; and transformation provides the opportunity for discontinuity appropriately informed by what is significant for continuity.

The pathway of spirituality that celebrates the religious dimension in formal religious experiences and interior engagement with the Divine is one that holds community as central. It is built around communion with God, collectively and personally, and celebrates this gift as an expression, and an on-going horizon of identity, to which the Catholic school community aspires.

9.3.4 Leadership: Releasing the Spirit in Organizational Life

A fourth pathway for the practice of spirituality within the Catholic school is one that values and nurtures the life of the Spirit as a source of wisdom. Fundamental to such a practice of Christian spirituality is the concept of Church as a pilgrim people on a journey to truth in being and building the kingdom of God. Spirituality in this context seeks to experience and trust in God through the gifts offered to the community by the work of the Spirit. Processes of leadership that seek to be reflective of the Spirit give expression to the Cornerstone throughout the entire fabric of the Catholic school.

The release of the Spirit in Catholic school life is able to be expressed by all staff, act as an influence on cultural characteristics and be experienced in the systems that represent and link the various areas of organizational life. It can be seen in the design, culture and dynamism of the system's operation or wherever leadership is found and used to build a kingdom culture. In this light, the Catholic school takes upon itself characteristics of an 'open system' which is sensitive to the school's interaction with the environment and recognizes possibilities for growth that this disposition offers. Characteristics of an open system are recognition of interdependence between the system and the environment,

movement towards growth, a balance of maintenance and adaptive activity, a search for constant feedback on service and the engagement of continuing improvement.

The literature from Vatican II gave emphasis to the Church's movement from a relatively closed to an open organizational system. The argument for openness was centred on the contribution the Church might offer to society and the learning that the Church might acquire from engagement with the world. The oft quoted lines from the Council establish the context of service and mutuality: "the joy and hope, the grief and anguish of the men and women of our time, especially those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well (GS: 1). Moreover, "the extent that earthly progress can contribute to the better ordering of society is of vital concern to the kingdom of God" (GS: 39). Or, in more dramatic terms, "the transformation of the world is the new commandment" (GS: 38).

Leadership in support of a Spirit-centred culture will facilitate opportunities for people to participate and share wisdom, be open to the dynamism of change and seek opportunities for development over avenues of self-destruction. It will serve the creation of a kingdom place where people are more important than things, structures, money, status or power, and where the values of love, compassion and justice take centre stage (Nolan, 1987). It is this Spirit which draws from the ministry of Christ for awakening the kingdom of God. It is the kind of spirituality that binds together and provides quality to behaviours of diverse and numerous kinds. It is the Spirit which serves the identity pillar of Leadership through providing the 'glue' which holds all organizational sub-systems together, while also enhancing them with 'leaven' and 'salt'. Its summary goal is the release of the Spirit in organizational life in the context of creating a faith-centred, dynamic, open and interdependent system, which is supportive and responsive to the culture of the age as much as grounded in the Tradition of faith.

9.3.5 Formation: Engaging Continuous Renewal

The fifth pathway of spirituality in support of Catholic school identity, specifically that of Formation, is characterized by the practice of continuous renewal in the life of the Spirit. Formation in this context entails the processes of personal and communal reflection which draw from the Tradition, engage the signs of the times and nurture faith as part of the everyday life of the person and community. In short, it is the breaking open of the Word in

order for the person and the community to "walk His way, tell His truth and live His life" (Synod of Bishops Special Assembly for Oceania, 1997).

The process of personal renewal begins with attention to one's interior and associated witness. This involves "a radical conversion, a profound change of mind and heart" (EN: 10) while also incorporating public aspects of witness such as: "explicit proclamation, inner adherence, entry into the visible community of the Church, reception of the Sacraments, and apostolic initiative" (EN: 24). Complementing personal renewal, the community of believers is also challenged to listen and develop in what they believe to be the reasons for hope and the call to love.

The credibility and effectiveness of continuous renewal begin with the willingness of the individual and the community to commit to formation. The Second Vatican Council, specifically in the *Declaration on Christian Education*, recognized the responsibility conferred on lay Catholics towards formation, while subsequent commentary has reinforced that it is central to a relevant life of faith and is therefore no longer optional within the Catholic school (Crawford and Rossiter, 1994).

The social environment of the school offers a unique setting for continuous renewal as it is a fertile field, a privileged place, where God is experienced, taught and lived. Spiritual formation of self and in community life are foundational to this experience, for it is through personal spirituality that faith and life become integrated, and it is in community that people live, learn and share their lives as an encounter with the transcendent. This is the essence of authenticity: a place where faith and Church are taken seriously, a forum where "the signs of the times should find us vigilant" as to what is believed, proclaimed and lived (EN: 76).

Personal formation in spirituality begins with an exploration of one's beliefs and values, 'our functioning anthropology' (Groome, 1988: 71) and progressively moves towards growth in the spirituality of imperfection (Rohr, 1997). This is a way of depicting a journey with and to God that entails abandonment to the will of the Father, a letting go of things that distract from a life of love and truth, and the development of trust in God who loves deeply at a personal level. It is a movement from egocentric attainment to awareness of God's absolute love. It is a process akin to the paschal mystery of Christ for it entails the journey of life: dying to that which is harmful to authentic growth and rising into holiness

based on the person and message of Christ. It is a journey inwards that calls for continuing conversion, a movement beyond the self in action for the kingdom.

Complementing renewal in spiritual terms is the concept of continuous renewal of the Catholic school as an organization. This is argued to arise ideally from aligning culture with mission and the pursuit of four interdependent goals (Drucker, 1998: 63). The first goal is to examine and establish the nature of how 'work' is done, particularly as part of a larger whole. The implication is that partnerships, alliances and joint ventures will be necessary for mission to be achieved. The second goal resides in the way 'work' is organized and the nature of the workforce. The implication is for an increasing emphasis on sharing responsibilities and identifying means for communication, cooperation and accountability. The third goal involves the need for the organization to become more self-regulatory, that is, to align practices (e.g. appointments, promotions, placements, incentives) to the values of the organization. Finally, the fourth goal involves generating an 'outside in' culture which seeks to establish what external information is necessary to perform the organization's role.

Drucker's analysis of successful renewal suggests that the contemporary organization, the Catholic school in this context, is challenged to be interdependent, collaborative, self-regulatory and information rich as it engages renewal in a continuing way. Successful renewal is a call to develop an enterprise culture within an age of connectivity and information (Karpin, 1995). It is focused on: upgrading support to address needs, capitalising on the existing diversity of talent within the school's personnel, achieving best practice and reforming management to meet new and emerging implementation requirements.

For organizations providing a service within a philosophy based on the person and message of Christ, this new culture might be described as a mission-centred culture which is missionary both within and without. Such a view would accord with a philosophy of Church which adapts to the needs of the contemporary age, provides joy and hope, and continues to interpret the Gospel message in a way that provides meaning and wholeness to the life of all people. It is support for the continuing unfolding of the kingdom which is characterized by "a new world order, marked by right relationships of justice, love and peace. It is permanently new, its primary component is to the unfolding of the new and not to the preservation of the old" (O'Murchu, 1995a: 6).

The nurturing of formation through continuous renewal at personal and community levels has the same and unique goal of living a life in accord with the Gospel. Renewal, in both forms, begins with conversion, involves an appreciation of Church mission and is demonstrated in a spirituality committed to Tradition while responsive to contemporary needs.

9.4 Sacred Witness

Chapter 9 has sought to explore the strategic pillars of identity in terms of their implications for spirituality. As with the integration of the strategic pillars in Chapter 8 through the underlying theme of Living Word, a theme similarly indicative of the pathways for spirituality was pursued.

A consistent theme within the discussion of spirituality was the invitation of the Spirit to engage faith within the whole of life. Sacramental consciousness was argued as the means for the recognition of God's abiding presence, with the formal practice of the Sacraments enabling the key stages in life to be celebrated as sacred. The application of perceptual positions offered insight into the nature of 'seeing', and thereby experiencing the Divine in the everyday and ordinary through the eyes of the Gospel. This engagement with the Divine provided the fundamental connection among the spiritual pathways and signalled the importance of prayer as 'a way of faith' (Freeman, 2010: audio), a means of Sacred Witness, which seeks connection to God and gives witness to such through an expression of spirituality.

Hehir (2010) describes an orientation to prayer as a covenantal relationship with God in mission, a means of and a basis for witness. This sacred connection, specifically in terms of contemplative dialogue, is proposed as an integrating principle which connects the practices of sacramental consciousness with formal and informal experiences of Church life and celebration. In the language of Daniel O'Leary (2008: video), it involves: "being comfortable with the Mystery… seeing with the soul… putting on the eyes of Christ… looking into the heart of things… keeping the channel open… recognizing the presence, power and grace of God in all of us [and seeing] what is invisible to the eye with the eyes of love, justice and peace".

The work of the Holy Spirit in the process of building identity is fundamental. Just as Jesus was 'led by the Spirit' (Matthew 4:1) into the desert to prepare Himself for mission, it was 'through the power of the Spirit' (Luke 4:14, 18) that He went into Galilee to begin his

preaching. As well, it was after the Holy Spirit came at Pentecost that the Apostles were able to go forth, and it was only after Peter was filled with the Holy Spirit that he could speak about Jesus as the Son of God (Acts 4:8). It was through the action of the Spirit that Paul dedicated himself to the ministry of preaching Christ (Acts 9:17), and it is through the 'consolation of the Holy Spirit' (Acts 9:31) that the Church is able to increase. In this light, contemplative dialogue is the process of connection with the Divine that underpins the pathways of spirituality. It involves first being present to the Divine and seeking the enlightenment of the Spirit in all that unfolds.

The significance of prayer, the means of sacred connection and the basis for personal witness, was reinforced by Bishop Michael Putney in his keynote presentation at the *Prayer 2010 Gathering*. Drawing upon the essence of Church mission as evangelization, Bishop Putney recalled the key message of John Paul II to the Church in Oceania as 'put out into the deep' (*duc et altum*), or, 'to have another go', but to do so in ways that link evangelization with prayer. The emphasis is on the Spirit of Christ for it is "Jesus, who calls, sends out, directs and takes the lead and it is He who makes us strong" (Putney, 2010: audio). The importance of the connection with Christ is clear with the process of prayer as the means for nurturing the relationship and actioning the life of the Spirit. The words of Moore (2008: 11) capture the position.

We need to discover absolute solitude and centring in God, in the full transcendence of our ego and our preoccupation with self. The final solitude is to be free of the baggage and distraction of a clamouring self, our subtle and persistent narcissism. We need to lose that particular, limiting self consciousness and promote simple and ordinary contemplation… The capacity in each of us to find the stillness in ourselves and in life that is the most productive place of all. The paradox is that we are most connected and most creative while living in that special kind of solitude.

Connectivity with the Spirit of Christ provides the basis of spirituality in support of Catholic school identity. This form of engagement involves experiencing God before God is shared. "The purpose of being with Jesus is to go forth from Jesus… this is the deepest source of spiritual life" (Putney, 2010: audio). Such a view is reinforced in the most recent communication of the Congregation of Catholic Education (October, 2010:1) where key to every vocation is 'friendship with Christ'. This relationship is established through prayer and entails 'sharing in the communion and unceasing dialogue with God'. This form of connection establishes a relationship which goes beyond knowledge to one that

incorporates an imagination of His person and an appreciation of the way Christ thinks, feels and acts. This is an imagination which draws from the life of Christ and is aptly described as a Gospel imagination from which personal spirituality draws life and organizational identity is shaped.

Chapter 10: Conclusion: A Gospel Imagination for Catholic School Identity

The purpose of this thesis has been the systematic examination of Catholic school identity at a time of significant change and challenge for Catholic schooling in Australia. The focus of this chapter is a general discussion of findings, specifically in light of the new evangelization as a foundational strategy within the life of the Church and the mission of the school (Coleridge, 2011). Central to the discussion is the concept of a Gospel imagination, "the ability to imagine for yourself what it is that you would like to create, and to live from this perspective as if it had already occurred" (Dyer, 2010: audio).

The discussion which follows develops a Gospel imagination as the essence of Catholic school identity. The cornerstone metaphor for identity and the work of the Spirit is revisited; the scope, nature and dynamism of identity is summarized; an integrative image is presented; personal conversion is highlighted; and school renewal is discussed as a mechanism for nurturing continuous improvement. Thereafter, the limitations of the research are presented and a conclusion offered as to the Catholic school being a source of blessing in personal, social and cultural terms for all who would accept and advance its identity.

10.1 Metaphor and Spirit Revisited

The principal theme of the thesis is that Christ is the cornerstone of the Catholic school (TCS: 33) and that those who are baptized into Christ are the living stones (1 Peter 2: 4-6; 1 Corinthians 3:16) through whom His life and message are lived and proclaimed. Moreover, the means of giving expression to the Cornerstone entail a new form of evangelization (EN: 14; AGD: 18; CSTTM: 2). No longer is the Good News said to be shared through osmosis (Coleridge, 2011; O'Loughlin, 2007) but rather seen in innovative and co-creative ways that address the signs of the times in response to "the gift and an inescapable duty" (VD: 2) as part of the living Tradition of the Church.

A Gospel imagination is at the heart of Catholic school life for it shapes and guides all that unfolds through the dynamic action of the Holy Spirit. Identity is, therefore, the continuing action of a Gospel imagination within its expressions of being (Hirst, Renshaw and Brown (2009), the constant in a context of change and challenge (Bevans and Schroeder, 2004), or, the world view, the Kingdom vision of Christ (D'Orsa and D'Orsa, 2010) that gives

meaning to the totality of curriculum: the formal, informal and hidden aspects of its educative processes.

The metaphor of cornerstone and the response by the living stones is not restricted to the presentation and response to ideas but an encounter with a person; possessive of a "unique and singular history...which God speaks to humanity" (VD: 11). As such, "being Christian is not the result of an ethical choice or a lofty idea, but the engagement with an event, a person, which gives life a new horizon and a definitive direction". Central to this imagination and engagement with Christ is the work of the Spirit; for, "there can be no authentic understanding of Christian revelation apart from the activity of the Paraclete" (VD: 15). In short; "the work of God is thus expressed in human words thanks to the working of the Holy spirit" (VD: 15).

The wonder and mystery of God through the action of the Spirit is argued to be found in 'four great moments': creation; grace; the incarnation; and the life of the Church (Edwards, 2011). The Spirit incorporates the dynamic and energizing power of God which operates in and through all processes and living things. It is the Spirit that brings grace, God's love, to all human activity and leads to liberation, transformation and salvation. In this light, Word and Spirit, Christ and the action of the Spirit make explicit the imagination of Christ in the life of the Catholic school. The Holy Spirit is, therefore, the 'guarantee of our inheritance' (Ephesians 1:3), as God works in people through the righteousness of Christ through the Spirit (see 2 Corinthians 5:20).

The manifestation of the imagination of Christ through the living stones has been argued by John Paul II as a source of the new evangelization, particularly to those who are baptized and experiencing the influence of an increasingly secular culture. Key to this new evangelization is the "intrinsic relationship between the communication of God's word and Christian witness. The very credibility of our proclamation depends on this" (VD: 96). The question which arises from this proclamation of the Word and witness to it is the particular scope, nature and dynamism by which it finds expression and invites people into "the attraction of following Christ" (VD: 97).

10.2 Scope, Nature and Dynamism of Identity

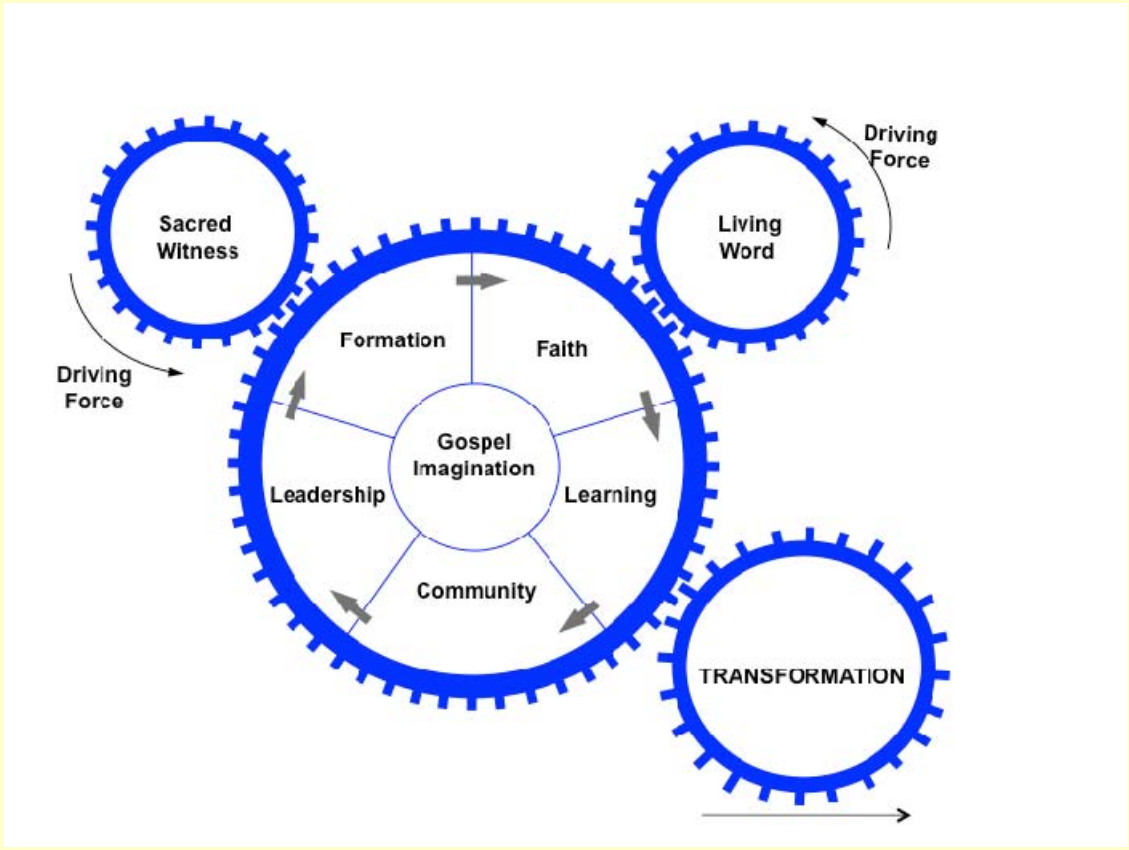
Central to the mission of the Catholic school is the instruction by Christ: "go, then, to all peoples everywhere and make them my disciples" (Matthew: 28:19). This call to follow Christ establishes Christian life as not "a religion of the book: Christianity is a religion of

the Word of God, not of a written and mute word, but of the incarnate and living Word," one to be "proclaimed, heard, read, received and experienced as the word of God (VD: 7).

The 'voices' within focus groups and Magisterial literature enabled the generation of five pillars (Faith, Learning, Community, Leadership and Formation) as core expressions of Catholic school identity. Moreover, the research findings confirmed that not only was a Gospel imagination the underlying dynamic within each of these pillars, but that the life of the Catholic school mirrored a dynamic ecology. That is, each of the identified pillars possessed a level of interdependence, with each constituting a specific part, but also represented in all of the other parts. The principle of a hologram conceptualized the phenomenon with the overall nature of identity being characterized by dynamism and interdependence within a learning organization inspired by the Spirit.

Figure 3 illustrates in summary form the dynamic work of the Spirit in the life of the Catholic school. The essence of the model is a depiction of the Spirit of the living Word dynamically active in organizational thought, feeling and action which, in turn, give expression to a Gospel imagination within the empirically generated identity pillars. The model constitutes an ecology which is interactive and responsive to influences from within and without. It is a place where transformation can occur at multiple levels and in a multitude of ways. The statements at the base of the model as to the constituent elements of: Living Word, Sacred Witness, Identity Pillars, Gospel Imagination and Transformation, seek to summarize the particular aspects of the model as much as demonstrating their integration within the whole.

Figure 3. **A dynamic model of Catholic school identity**



Living Word	Sacred Witness	Identity Pillars	Gospel Imagination	Transformation
The spirit of Christ which gives fullness of life, within, among and beyond all of creation.	Integrated living through walking His way, telling His truth and living His life	The expressions of being, the constants in context, which manifest the Spirit of Christ.	The model and message of Jesus as expressed in revelation and foundational to baptismal discipleship.	Personal and organizational development which is aligned, empowered and engaged by the Gospel.

10.3 An Image of Identity: the Catholic School as Sacramental in Nature

While Figure 3 offers a visual representation to the dynamic aspects of identity, there are other means by which theology gives expression to its time honoured definition of 'faith seeking understanding'. Techniques argued by Kelly (1993) incorporate: the way of analogy through generating models, metaphors and symbols drawn from experience; the construction of systems of meaning so as to give an ordered vision of God's self communication; and through speaking to the dynamics of hope in the search for meaning and fulfilment. It is to the first of these options, specifically building on the model in Figure 1, that the discussion turns to an image to support the narrative of the research.

10.3.1 Sacrament as Expression of Christ

The Second Vatican Council provided a clear and emphatic focus on Christ as central to the life of the Church. *Lumen Gentium*, specifically Chapter 2, describes all within the Church, through Baptism, possessing a relationship with Christ (LG: 31) and also sharing in the saving mission of the Church (LG: 33). The Council reinforced this identity of Church when it argued: "by her relationship with Christ, the Church is a kind of Sacrament, or sign and instrument of intimate union with God and of the unity of the whole human race" (LG: 1).

The consideration of the Church as Sacrament signals the activity of God in the world and confirms the Church as the basic Sacrament from which the formal Sacraments flow. This position has also been advanced to include: "that the activity of Christian communities is also sacramental, even though certain actions, the sacramental liturgies, may be more formally and explicitly singled out as Sacraments" (Cooke, 1983: 235). This concept of the universal Church and its particular communities as being imaged as a Sacrament offers a 'root metaphor' – a foundation upon which the school's identity might be articulated. It is said to be both characteristic of Catholicism and central to identity (McBrien, 1988).

The connection between the nature of Sacrament and the daily life of Christ's followers within communities such as the Catholic school is developed by Martos (2009) through a discussion of the Paschal Mystery as a model for personal morality, and the kingdom of God as a paradigm for social experience.

The Paschal Mystery is described as "something that Jesus did a long time ago but that has had an effect on humanity ever since, especially on Christians" (Martos, 2009: 185). In broad terms, it entails – the life, death and resurrection of the Lord – which is argued to have relevance for the community and how it celebrates the remembrance of Christ in the reality of daily experience through the action of the Spirit. The Paschal Mystery of Christ provides a framework for understanding the nature of Christ's life and how it might be manifested in the life of His disciples. It is the story of foundational relevance to the Catholic school as if offers to all who serve and relate within this environment a window into an imagination shaped by the Spirit in relation to the signs of the times.

The second link between the Sacraments and everyday discipleship is through the paradigm of the Kingdom of God: "the Church has but one sole purpose, that the Kingdom of God may come" (GS: 45). Like the Paschal Mystery, the Kingdom of God "is not about eating or drinking but about right-living, peace and joy in the Spirit of holiness" (Romans 14: 17). Given repeated attention in the documents of Vatican II and the Christian Scriptures, it is not limited to the ministry of the ordained; but given emphasis within "the special vocation of the laity within the 'temporal affairs' that constitute their life" (LG: 31 and 36). The Kingdom vision is intimately linked to the Paschal Mystery for it makes explicit the mind and action of Christ as life is encountered in community. It offers to the baptized a vision of how life and community might look if God were in charge.

10.3.2 Sign and Instrument as Summary Characteristics

Two integrated and foundational characteristics: being an instrument of Christ (the Living Word); and being a sign of His life (Sacred Witness); offer an image for life within the Catholic school. Within this framework, the Church (the pilgrim body of believers), and the Catholic school, proceeding from the heart of this assembly (*ex corde ecclesia*), are sacramental in nature as they seek to serve and make visible the compassion, mercy and forgiveness of God. In this fashion, as was the case for the early Church:

Whoever came in contact with one of these believing communities was truly in contact with the presence of the risen Lord… The community was effectively acting as a Sacrament of the risen Christ… It was the entire existence and activity of the community that was sacramental (Cooke, 1983: 72).

Table 22 summarizes the dimensions of identity established in the research and imaged in the nature of Sacrament. It characterizes identity as: instrument – through manifesting the

Living Word within the strategic pillars and their associated themes; and sign – through Sacred Witness to the beliefs, values and behaviours identified as spiritual pathways. Collectively, the pillars and pathways constitute a practical basis for the identity of the Catholic school as an instrument and sign of the Cornerstone.

Table 22 – A summary of Catholic school identity

IDENTITY OF THE CATHOLIC SCHOOL **Pillars and Themes** / **Spiritual Pathways**	
INSTRUMENT (Living Word)	**SIGN** (Sacred Witness)
FAITH	
• Meaning system with Christ as cornerstone • School as Church mission • Evangelization – personal, social and cultural transformation	• Called to a liberating mission
LEARNING	
• Centrality of learning and teaching • Living relationships • Religious dimension	• Ministering within a holistic and meaningful curriculum
COMMUNITY	
• Church as communion • Relationship principles • Governance and management systems	• Celebrating a religious tradition
LEADERSHIP	
• Authenticity of Christian praxis • Service and communion as Christian leadership principles • Dimensions and key result areas	• Releasing the Spirit in organizational life
FORMATION	
• Christ as model • Purpose and process • Journeying in faith	• Engaging continuous renewal

10.4 Conversion to Discipleship

The living of the Paschal Mystery and the creation of a kingdom-centred community "where God writes the agenda for the Church" (O'Murchu, 1995a: 121–2), calls for conversion; a continuing response in faith to the gift of the Spirit. Just as the context of the first Christian communities was characterized by constant change and unceasing challenge, so too is contemporary culture confronted by influences that distract from a life in the Spirit.

In a culture of computers and cars and personal independence… the planet is in orbit, the country is in orbit, families are in orbit. This is a people who move from place to place. Everything is in flux. Everybody is going somewhere for something else. Everybody is scrambling. Everybody is straining and stretching to get more of something, more things, more security, more status, more power… what we have lost is the sense of who we are and where we belong in the universe and what that means for everything we do (Chittister, 2003: 11).

A meaningful response to 'being in orbit' is argued to reside in living more consciously as if God were the source of existence and the primary means of support. This is developed through "gentle honesty and acceptance of the will of God with unlimited and unending abandon" (Chittister, 2003: 78). It is about learning to be attentive, to generate a new mind in order to see things anew. It is a call to be persuaded to live in holiness through engagement with the present by being attentive to the Spirit. This is the privilege and challenge of a believing community where all are called to integrate faith with life and so seek new and evolving ways of interpreting the Spirit of the Gospel as life unfolds.

10.4.1 The Shift to Personal Transformation

The challenge of understanding, feeling and living within a framework of personal and communal discipleship calls for a shift in the imagination of how Catholic school identity can be engaged. Similar to the shift, *metanoia*, expressed by Christ as a prerequisite for the Kingdom, a Gospel imagination for the Catholic school involves a new way of thinking, feeling and acting in light of the model and message of Christ. It constitutes a paradigm shift in making a break with the past, specifically in order to live and work in ways that precipitate transformation. "If you want to make minor improvements in your behaviours, relationships and organizations, work on attitudes and behaviours; but, if you want to make

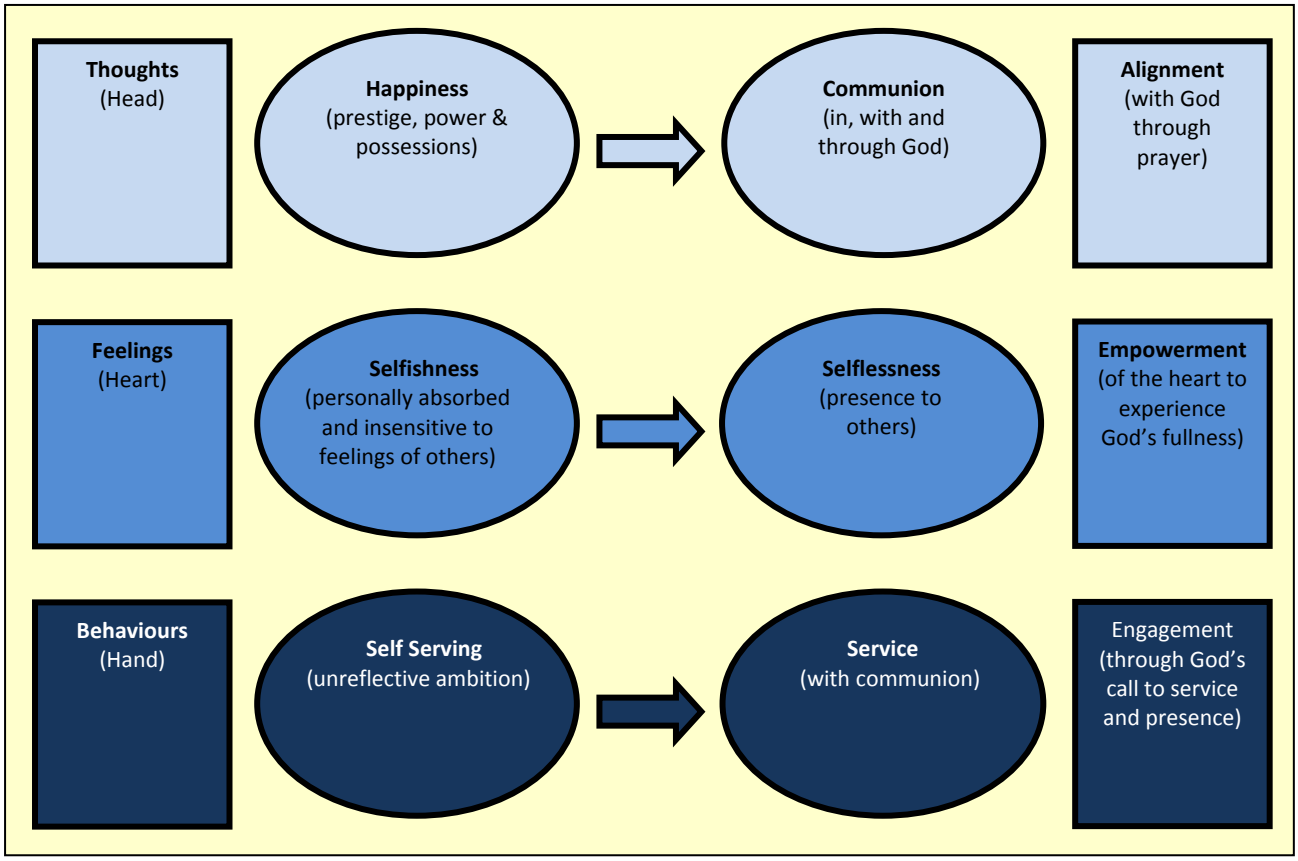
major improvements, quantum leaps, work on paradigms, and behaviours and attitudes will follow" (Covey, 1992: audio).

The shift towards a Gospel imagination begins with the progressive recognition of the Divine presence in all and involves being open to the unpredictable life of the Spirit. In short, it entails what Pope John Paul II (2001a) advocated to the Bishops of Oceania as 'walking His way, telling His truth and living His life'. This is the shift that embraces not only thinking in terms of what God might think, but feeling and behaving in ways that demonstrate the active presence of the Spirit enlivening the life of the school (see Romans 12: 2). It involves an appreciation of the present, not engaging in procrastination and speculation, but taking on in one's immediate reality the thoughts, feelings and actions of the "wish fulfilled" (Dyer, 2010: audio).

Figure 4 is indicative of the movement in head, heart and hand as a Gospel imagination is engaged at a personal level. It depicts a shift from the centrality of the ego to a spirituality which is centred in God and a Gospel imagination integrated by principles of alignment, empowerment and engagement. The movement is characterized by changing priorities and being manifested differently across gender. For women: the importance of family, independence, career, and fitting in; shift to attributes of personal growth, self esteem, spirituality, happiness and generosity. For men: the significance of wealth, adventure, achievement, pleasure and respect; give way to spirituality, peace, family, doing God's will and honesty (see Dyer, 2009).

Notwithstanding the change in priorities that accompany transformation, it has also been argued that processes and behaviours become significant as the living stones are engaged and become transformed in discipleship. These outcomes are said to constitute a journey from doing to observing, increasing awareness and becoming more responsibly active, or, simply pursuing a movement from partial to full life in the Spirit (Moses and Lizzio, 2011). In summary, the shift entails the progressive transformation towards "recognizing and celebrating that we are all inextricably connected to each other by the power greater than all of us, and that our connection to that power and to one another is grounded in love and compassion" (Brown, 2010: 64).

Figure 4. Gospel imagination and shifts for personal transformation



The nature of 'shift' is discussed by Dyer (2007) in terms such as: a movement from the morning to the afternoon of life; a transition from ambition to meaning; and a journey towards a renewed sense of trust in the source of all life. Characteristic outcomes of this movement include finding one's passion, dissolving superficial needs, being guided by something bigger, and realizing independence from the affirmation of others and the expectations of self. In essence, it entails a movement from the false self to the sacred self, or, a spirituality of descent (Rohr, 2003). It is a focus on the sacred in life, a God realization that finds expression in a Kingdom view, or for Dyer: 'being in the moment and not being attached', 'living the virtue', 'dissolving worldly ambitions', 'entering a dark room with light', 'surrendering to experience abundance'.

10.5 School Renewal

The movement from 'darkness' to 'light' (1 Peter 2:9), the shift towards fullness of life and 'being people of life and for life' (EV: 78) applies also to the Christian community through a baptismal commitment to the process of continuing conversion and renewal. The journey

is said to be rooted in building up the Christian community (EV: 95) in processes of exchanges informed and open to the truth through the action of the Spirit. The shift applies to the formation of the person as much as to the shift for the learning organization to be authentic in its processes, systems and structures. It involves practices that are open to all, the outcomes of which contribute to the growth of the community and the renewal of society overall (EV: 101). This is the essence of organizational renewal, the creation of a new beginning in light of the Gospel imagination of Christ centred upon whole people, whole schools and whole communities.

10.5.1 Releasing the Spirit in Organizational Life

Table 23 summarizes the changes in behaviours when the Spirit of the Gospel informs perspectives within a cluster of organizational domains (see Egan, 1985). In the examples offered, traditional organizational behaviours are contrasted with perspectives that reflect a Spirit based culture centred on a Kingdom vision. The continuum of expression identifies the impact of this shift. The culture which is encouraged is one where the Spirit of God directs action, with values of truth, love, inclusion, trust and freedom providing the foundations for organizational life.

Table 23 - **Gospel imagination and shifts for organizational transformation**

Organizational Domains	Continuum of Expression	
	Traditional Reality To	Spirit Centred Place
Purpose		
Vision	Decreed from	Shared with
Mission	Working for	Identifying with
Ministry	To others	With, to and for others
Identity	Within group	Within and beyond group
Governance		
Authority	Centralized/singular	Devolved/collegial
Accountability	Private	Transparent
Purpose	Regulatory	Empowering
Management	Independent	Interdependent
Human Resources		
Leadership Belief	Leader and followers	Leadership by all
Communication	One way	Mutual sharing
Continuous Improvement	Service focused	Needs based
Performance	Inspectorial	Shared discernment
Culture		
Personnel	Instrument for purpose	Dignity and worth
Relationships	Self serving	Team centred
Community	Belonging	Shared beliefs and values
Success Criteria	Normative	Developmental
Organization		
Client information	Presumed	Evidence based
Design Structure	Incremental growth	Focus on purpose
Partnerships	Few and simple	Many and Complex
Strategic Renewal	Self focused	Open to clients and context

10.5.2 Establishing a New Typology for Catholic School Identity

A second implication of the research findings, specifically in terms of school renewal, is the recognition that the Catholic school functions in a changing context and is challenged

to adjust in ways that are responsive and authentic to Gospel living. Where the culture of Catholic schools "has increasingly secularized, de-traditionalized and more recently also pluralized" (Pollefeyt and Bouwens, 2010: 199), the challenge of this new reality is argued to involve "bridging the gap time and again and of communicating the Catholic faith to youngsters who grow up in contemporary culture" (Pollefeyt and Bouwens, 2010: 199).

Catholic school identity in light of a changing cultural context has given rise to a diversity of school cultures: confessional (traditional); values education in a Christian perspective (Catholic values); institutional re-confessionalization (a critical reflective response to pluralist culture); institutional secularization (gradual disappearance of Catholic culture); and re-contextualization (identity construction in a pluralist culture). This latter identity is that which is "in search of a renewed Catholic profile in and through conversation with plurality. It tries to understand the Catholic faith re-interpreted in a contemporary cultural context" (Pollefeyt and Bouwens, 2010: 202) with characteristic features of faithfulness to the Tradition and profound dialogue within its social environment.

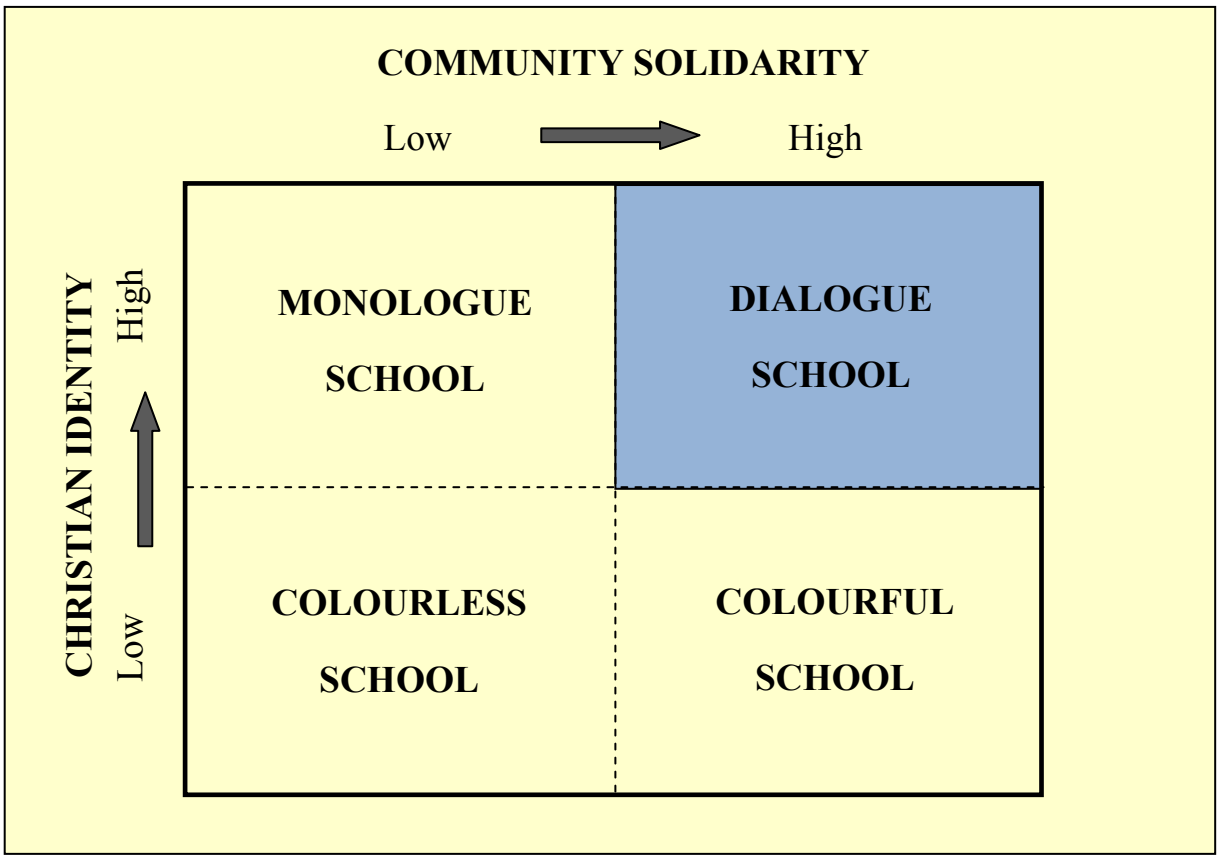
Research into the identity of Catholic educational institutions has identified the kind/s of Catholic institutional identity and the level/s of Catholicity present. The Leuven instruments generated for this purpose provide insight into the nature of belief among those who constitute the Catholic school (the *Post-Critical Belief Scale*); a typology which situates a school's Catholic identity from traditional to more contemporary forms (the *Melbourne Scale*); and the presentation of pedagogical options in a pluralistic context (the *Victoria Scale*). While the *Post-Critical Belief* and *Melbourne Scales* reveal valuable insights, the *Victoria Scale* pursues Catholic school identity from the perspective of how it might engage its community (within and without), mindful of its own variable levels of Christian identity and its commitment to maximizing community solidarity.

The *Victoria Scale* consists of two dimensions: the vertical (Christian Identity) "the measure in which its members live out of a generally shared, Catholic inspiration; and the horizontal (Solidarity with People) -"the measure of openness to and receptivity of other life visions and life attitudes" (Pollefeyt and Bouwens, 2010: 205). The two representations demonstrate the challenge for a re-contextualizing school with the tension of expressing its Catholic identity while being in 'solidarity with otherness'. The depiction of the dimensions gives rise to an 'identity square' with four "typical strategies that schools can adopt to give shape to their pedagogical responsibility" (Pollefeyt and Bouwens, 2010:

205). These options include: the Monologue school, Dialogue school, Colourless school and Colourful school (see Figure 5).

The Dialogue school is the particular approach which maximizes Catholic identity with people solidarity. Notably, the authors argue that a preferential option for the Catholic message sets the tone for this dialogue (Pollefeyt and Bouwens, 2010: 207). It represents an approach which seeks to recognize a new context while attending to its own consolidation as to what identity entails within its immediate community. Such instrumentation which enlightens the community as to the profile of its own constituents, while assessing the school's predominant typology provide a firm basis of the 'real' and the 'ideal' to be considered in times of strategic renewal.

Figure 5. A typology of Catholic school identity in a pluralistic context



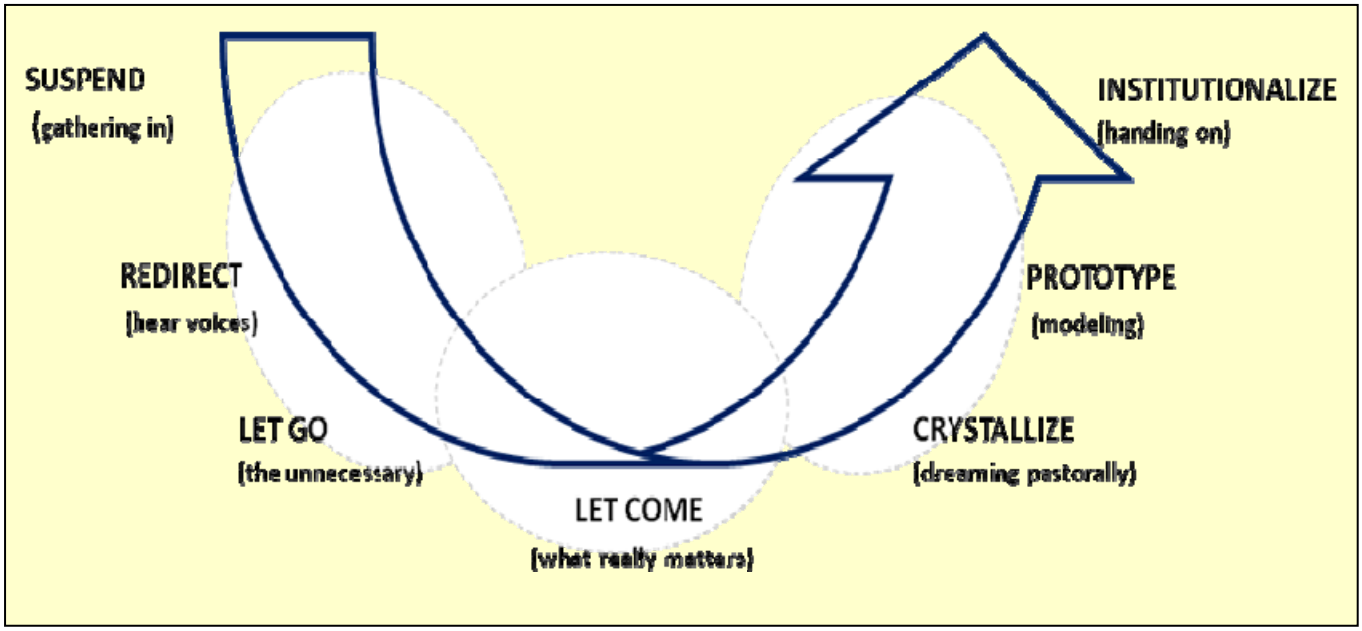
10.5.3 Sharing Meaning within a Formation Community

A third strategic implication in light of school renewal within a changing culture involves the gradual development of identity through processes that promote meaning and support formation. The challenge is one that invites the Catholic school community into organizational renewal processes while nurturing personal formation. The adoption of self

renewing processes (Spry and Sultmann, 1991) allied with the application of practical theology (D'Orsa and D'Orsa, 2010) provide a basis for reflection upon mission in light of identity. This form of 'doing' theology, 'grassroots theology,' supports Catholic educators as they "make sense of their experience, individual and collective, from the perspective of faith" (D'Orsa and D'Orsa, 2010: 4–5).

An organizational process such as the 'U movement' facilitates the viewing of an organization from within, and progressively building a sense of the whole. Described as engaging "seven capacities... the process enables an awareness of either the whole or distinct capacities ... seeing with the heart and opening up to something beyond self, and to spontaneous action in support of the whole" (Senge, Scharmer, Jaworski and Flowers, 2005: 218-219). While each capacity offers a 'gateway to the next activity... only as all seven capacities are developed is the movement through the entire process possible" (p. 219). Alternatively described as "meditative spaces" (p. 183), the application of the U path offers the Catholic school community a means for sharing perspectives through being fully present and continuously reflective as to the nature of identity and its expression as mission (Figure 6).

Figure 6. A model for building organizational presence



The implementation of the U movement permits a discussion of identity within a theological and mission based framework. The pillars of identity offer starting points for dialogue. Identity promotion in these terms takes on the goal of sharing mission, as distinct

from marketing, which, in turn, becomes a means for continuing formation and engagement. This approach has been argued to override "attractive brochures, media advertising, profiling past students or even highlighting specific curriculum" (Sultmann, Thurgood and Rasmussen, 2003: 18).

The challenge of sharing perspectives on identity involves identifying language, processes, opportunities, events, situations and symbols that speak to a contemporary world. In short, it is sharing meaning so as to advance: "the reality of belonging to a community of people who really believe without fear and who really care and support one another" (Hodgens, 2008: 54). It is sharing a Gospel imagination in the total fabric of life within the Catholic school community in the spirit of the new evangelization. It is premised on openness, with dialogue as an experience of formation where personal and communal reflection nurture life within the Spirit.

Father Richard Rohr (2010) argues the importance of communities coming together and engaging the mystery of God in non-dualistic ways. That is, engaging in formation which attends to the integration of life as a whole and the desire to consider the 'what' and the 'how' of the relationship with God. Formation experiences; formal and informal, fixed and continuing, self-directed and facilitated, alone or in groups offer occasions to integrate 'what' is believed with the 'how' of its realization. The 'what', in light of the present research, would constitute reflection on the pillars of identity and the means by which they allow an encounter with the Living Word. The 'how', in this same context, would incorporate the pathways and horizons for spirituality, journeying as a Sacred Witness through prayerful connection with the Divine.

Formation which is holistic becomes a means and an end to the nurturing of identity. It is an opportunity for imagination, where the beginner's mind can be developed through its engagement with the Mystery. It is an experience of life where experiences enable transformation in Christ and potentially become a deeper channel for the emergence of His Spirit. In this light, transformation is different to change and, "more often than not happens when something falls away" (Rohr, 1996: 115). Consistent with the idea of a paradigm shift, transformation entails a movement from ego centred attitudes, values and behaviours to new meaning based in another.

10.6 Research Limitations and Future Inquiry

The research explored what is central to the identity of the Catholic school. Concepts, thematic expressions and integrating principles were established from applied and theoretical data and condensed into strategic identity pillars and spiritual pathways. In addition, the interdependence of the pillars demonstrated the ecological nature of the Catholic school with foundations of Living Word and Sacred Witness being expressions of its sacramental nature. Notwithstanding these findings, the conclusions, while indicative of strategic action, remain tentative due to the limitations of the data.

10.6.1 Quality of Research Practices

While participant numbers within the focus groups were adequate, the sample size of 73 was relatively small given the overall scope and diversity of Catholic schooling in Australia. Moreover, subjects came from governance groups, school community and senior staff, and, as such, were somewhat independent of the classroom. Given the limits of this focus group profile, the research conclusions warrant verification from a wider representation and a greater number of subjects.

The material from the Magisterium, made distinctive by its purpose and source, is reflective of dispositions and insights from an extraordinary perspective. In view of this, it would be reasonable to suggest that the material be regarded as statements of the ideal, directed to a global audience and geared to variable aspects of significance within the life and time of the post-conciliar Church. As a consequence, the exhortations demand differential interpretation in keeping with the cross-section of social and cultural environments in which Catholic schooling is undertaken worldwide.

While it might be argued that the same foundations in faith underpin all Catholic schools, it is common to experience considerable differences among Catholic schools arising from a dynamic mix of local factors (Hutton, 2002). In this instance, identifying differences among Catholic schools in terms of religious tradition, socio-economic status, educational provision, enrolment and staff profiles, and then mapping the differences in terms of the identity pillars would serve to inform the level of reliability and validity of the findings.

The model for Catholic school identity was generated from processes incorporating key concept extraction (Leximancer analysis) and IPA of associated narratives. Findings, specifically from discourse analysis processes, are qualitative in nature and reliant upon

interpretation. Notwithstanding the advantages of this approach, and the internal validation that was applied to the data; the resultant pillars of identity, together with their themes, are subject to an interpretative frame of reference, itself biased by the experience and mind-set of the investigators. In this light, coding procedures and interpretative analysis warrant consideration from a wider respondent group with a view to confirming the validity and reliability of the findings.

While reservations exist as to the potential application of the data, the research highlights key implications for strategic purposes. The value of a core metaphor, summarizing and modelling the scope, nature and dynamism of identity, generating an image to illustrate the model and highlighting conversion and school renewal all combine to offer strategic responses to the challenges of the new evangelization and the blessing it offers.

10.7 Research Contribution and Identity as Blessing

The research recognized the significance of identity and the reality of a new context and changing profile within the Catholic school community in Australia. In response to this new 'frontier', the purpose of the thesis was to explore the nature of identity so as to develop a basis for meaning from which strategic action might flow as the needs and circumstances of the community unfold.

The thesis title 'stones cry out' captures metaphorically the passion and relationship between the living stones of the Catholic school community and the Cornerstone from whom Catholic school identity draws its inspiration. This response in faith is the ever present challenge and gift of the Spirit at Pentecost; the experience that held appeal for the apostolic community and one that continues to be manifested in the present day. It is the imagination of the Gospel that has infused the life and Tradition of the Church for two millennia.

The response in faith, the imagination of the Good News of Christ, by the early Church was a call to holiness. It was this same message and response that the Extraordinary Synod of Bishops confirmed as the focus of the Second Vatican Council. It is the call to the pilgrim Church to take up the invitation of Christ to "go into the world and preach the good news" (Mark 16:15) while drawing hope from the promise: "I am the bread of life, anyone who comes to me will not go hungry, and no one who believes in me will thirst" (Matthew 14: 22–36). In view of this, Komonchak (1987: 740), concludes:

The Church, then, is always and everywhere at once God's gift and our achievement. If there were no believers, no one who hoped in Christ and the Spirit, no one in whom the love of God for us had created love for God and for our fellows, there would be no Church. We are the body of Christ, incorporated to him by the Spirit of God; but we ourselves also build up the body of Christ. We are brought into the temple of the Spirit, but we ourselves are the living stones of which it is to be created.

The significance of the research lies in its contribution to the overall discussion of Catholic school identity. This included: the exploration of the metaphor, Christ as the cornerstone of the Catholic school; the postulation of identity as foundational to Catholic schooling; the combination of applied and theoretical perspectives to examine identity; the application of analytical procedures which identified concepts and permitted interpretative analysis; the generation of narratives summarized as pillars and themes of identity; the nomination of definitional elements to strategic identity; the theological and spiritual interpretation of findings; the use of systems theory and the holographic principle to explain the interdependence among the pillars; the generation of integrating principles of Living Word and Sacred Witness as core to identity; the dynamic modelling of identity; the imaging of identity as sacramental in nature and the significance of renewal as a strategic and privileged response by the Catholic school as it re-contextualizes itself and engages a changed and changing environment.

The dynamic model of the Catholic school reveals a complex and adaptive system which emerges and responds to the grace of God, expressed in Jesus. As Christ is the sacrament of God, the sign and instrument of His presence in the world, so too can the Catholic school as a ministry within the Church gives expression to the ministry of Jesus. The extent to which the Catholic school can represent the Spirit of Christ will be the extent to which it is authentic, life-giving and a source of blessing (John 6:63 and 2 Corinthians 3:6). A term that is often used for this special divine blessing is 'grace' (Cooke, 1983: 237).

The Catechism of the Catholic Church states that "from the beginning until the end of time the whole of God's work is a blessing" (CCC: 1079). The recognition and understanding of the Catholic school as a sign and instrument of Christ characterizes it as a place of blessing where the grace of God can be experienced, a place where the Spirit dwells. Such a vision is founded upon the life-giving nature of identity, one that finds expression in core pillars and associated pathways for spirituality. This identity is underpinned by the action of the Spirit in the lives of those who minister within the Catholic school and those who comment

upon it. It is from these sources that identity is established and enables the ‘stones’ to ‘cry out’ with an imagination of the Cornerstone.

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Appendices

Appendix 1: Leximancer Analysis of four identity concepts from focus groups

Concept	Evidence from text
students	Students come from rural and remote regions throughout WA as well as the Perth metropolitan area. The diverse nature of the student community encourages tolerance and understanding of individual differences. Its enrolment in 2003 comprises 111 Boarders and 23 day students. The student profile is very eclectic. CAC Bindoon is non selective in its enrolment criteria and being practically orientated in curriculum attracts many students who would not cope in a mainstream education programme. The College has a large number of isolated rural indigenous students whose enrolments is supported by large fee reductions and specific government funding for ABSTUDY.
	Catholic Agricultural College Bindoon is a co-educational College for day and residential students from Years 8 to 12. The education we deliver has its basis in the Gospel of Jesus Christ and in the Charism and tradition of Edmund Rice. We contribute to the strengthening of rural Australia by providing Agriculture as a primary focus within the curriculum. Our education requires students' participation in learning which develops the intellect and applies technology and manual skills on a diversified farm. We serve students from rural or remote locations and students who have an affinity with agriculture.
	Faithful to the Charism of Edmund, we are committed to the education of disadvantaged students who would benefit from the College programme. In keeping with our history, we prepare students for their future. Our planning is aimed at integrating the many components of College life and responding to changing needs. We equip our students with Christian values and skills to contribute to society and to be effective, caring people.
	Being the good shepherd, keeping the flock in view knowing the troops, the well being of the students, - the first thought might be of students ... but it is more general and this is enhanced by the closeness of the community.
	Teamwork and across school networking. All involving and working with others to achieve a goal motivated by the value of working together or being driven by the desire to get a better outcome in the interests of students.
	Since opening in 1969, Ignatius Park has built on this tradition of academic, personal and sporting excellence by providing the highest standard of staff, facilities and opportunities for students in a caring, Christian environment.
	The students learn social graces and manners and collaboration with each other in the process of having breakfast together.
	We offer and resource with priority, literacy and numeracy individual programmes for students at academic risk through our learning support department.
	We offer strong VOC ED programmes, having developed them for students who struggle.
	The staff coming into the school pick it up as the culture, it's an attitude to

	the kids that says they are okay [even when they are difficult] there is a positive orientation to the students.
	The students and staff have direct access to the leadership team... they can knock on the Principal's door and he can say come in.
	Senior students have good leadership opportunities for latter benefit beyond school.
	There are 31 indigenous students in the school.
	Employment and empowerment of a student counsellor/social worker added a dimension for the PC Students at risk.
	The teachers are interested in the children – the education process is child centred as the students are the centre of the schools life.
	The school provides the structures and process so that the students take charge of his life so as to become the person that he can be which requires a mind-set of the school to accommodate and that we celebrate diversity of the individual.
	The students are treated fairly.
	Preparedness to take on students at 'risk' and to give students 'chances' by working with them rather than excluding them because they make a mistake.
	There has been very good stewardship and responsive to the needs of students and educational programme development.
	liturgies are tied to promoting worth and values of students who are not greatly `churched'. Many teachers are prepared to teach religion ... see it as role modeling for students.
	In 1868, the school opened with about twelve students.
	The college seeks to include and make welcome students from a broad spectrum of the Australian population, regardless of race, background, religion, ability or social or economic means.
	This holistic educational objective is achieved through the formation of students and staff within the St. James community. St. James educational objectives are achieved with the co-operation and support of staff, parents and students.
	This is facilitated by an emphasis upon a close and supportive relationship between staff and students in both the formal and informal learning situations. St. James College understands that the dreams and talents of each student are unique and so courses and curriculum should be developed to meet the needs of the individual student. Since the student intake of the school will continually vary, testing, assessment, individual monitoring and flexibility in curriculum design should be important features of the school. St. James College believes that an important feature of any formation process is the development in individual initiative, self reliance and self motivation, and so the school seeks to encourage students to be active participants in their own learning.
	All these processes provide information for staff to talk to each other about students and come to know them well.
	It's a safe place for students to be, built on trusting and stable relationships. Many students would not have these stable relationships in their own family; hence there is a sensitivity to be aware of these needs for a vast number of the students. Every student is important.
	There are many social style activities to support students and families and

	to overcome some of the negative stereotypes that the families may have of schooling based on their own experience.
	We forgo the material resources, "just have a look at the bus", equipment, and materials and 'space' for the sake of keeping high levels of people to work with students.
	Students keep contact with the school because of the relationships formed during their schooling. Staffs are passionate and provide the role models which allow the students to vision a way of being a student and learning and becoming passionate.
	Once the students are in we ask for nothing more and this has an impact on what the kids get involved in and does.
	Incidentally students who come from 'able' background are learning skills of being a caring person that they might not get elsewhere because they are exposed to the Social Justice issues because they are part of the life of the school... here they sit next to the refugees from Afghanistan.
	Time given by teachers and the staff is generous e.g. Monday homework centre [not a punishment but as a place that is conducive for them to work, especially for indigenous – there are about 40 students involved - 10% of student population] for extra activities.
	The ex-students will pull staff up in public and speak respectfully and affectionately.
	Builds pathways making opportunities for students to achieve rather than forcing students **to** conform to preordained ways.
	All new students are met by the counsellors to find out their 'story'.
	Of 440 students there are 52 different nationalities coming from 162 different suburbs and 159 feeder schools as part of the community, which comprises about 1/3 each Catholic, Christian, and other than Christian denominations.
	ln 2003 the College enrols nearly 1,400 students ranging from Preparatory to Year 12, located at Glendalough [Junior School], Heyington [Senior School] and a dedicated campus for Year 9 students, Waterford at Richmond Hill.
	The St Kevin's community is based on family. This extended family of students, teachers, parents and old collegians throughout the country, forms a community that is wholeheartedly committed to the Christian education of young men.
	We encourage our students to pursue the truth, to discern a meaning and purpose for their existence and to enrich their spiritual lives. Respect, truth, freedom, justice, love and service are the guiding principles of all relationships and social activities. St Kevin's students are actively encouraged to develop an awareness of and empathy with people in the wider community, in particular through community service programmes.
	The special education department has programmes for all students and includes student counselling and support.
	Encourages the involvement of the parents in the process. The integration programme for students with specific needs affects the mainstream students.
	Direct work with the needy in the broader community... walkathon and weekly community service by Year 10 students as a structured part of their programme, Mary McKillop Family Services and AB Ed Unit at Children's

	hospital visitation involves participation by Junior students.
	The College works at the connectivity in school relationships e.g. tutors with students and sports teams etc and beyond school time as well.
	The way the college address the issues of bullying and harassment... based on a student welfare policy and code of behaviour and this empowers students. The college structures and tutor groups are built around the Pastoral Care needs; there is structured continuity of coordinators and tutors e.g. 7/8 co-ordinators roll through with the group etc... [anecdotal responses show that this experience points to higher levels of acceptance of others than in other schools from which students have come].
	Senior students provide good role modelling through structured processes e.g. visitation of classes, assembly talks etc.
	There is awareness on the part of staff that the school is the major experience of 'Church' for most students and families.
	The College is clear in its high expectations of students and parents and these are supported by the school community... enhanced by the amount of involvement and activity of the parents.
	We operate as a school not as a business ... we support students and families who struggle... this is counter-cultural to the approach taken within profile similar schools in Melbourne.
	Giving the students the mind and heart of Edmund — Compassionate action through seeing and responding.
	St Paul's College, established in 1958, is situated on an eight-hectare campus at Gilles Plains. In all its programmes and activities the College places a great importance on developing values because they lead to both a serious application to study for strong academic achievement and to each student's personal maturity. St Paul's enrols 700 boys from Year 5 to Year 12 and has a dedicated middle school structure for students in Years 5 to 8.
	The youth room and the work it does are indicative of the non judgemental pastoral care for students that are rare.
	Some students are educated for nothing because the alternative would be for them to leave the school.
	Year 12 Aboriginal Studies programme is significant... integrated throughout the school, links to the commitment to social justice by creating awareness and understanding of the local indigenous people. Not just giving a place for an indigenous student but good for all the other students as well. It acknowledges the original indigenous owners of this land publicly on school signs etc.
	The reporting and assessment policy is descriptive rather than based on grades because this process builds the students' self-esteem and dignity.
	The adaptive education programme and approach services the needs of individual students and often extra resources beyond the usual allocation are given.
	We make decisions for students that give them many extra chances.
	Student leadership opportunities focus on making contribution to the school. There are a range of styles youth team, traditional house leaders etc. that allow for the celebration of different gifts and talents.
	The retreat programme from Yr 5-12 is important... the opportunity for students to experience relationship and to be challenged in different ways.

	International students programme, [it is not a cash cow]. It gives opportunities for overseas students which has been denied them in their country of origin. It is a very large and significant programme which puts pressure on resources e.g., ESL provision home-stay. All staff has been in-serviced about the specific needs of overseas students as different and the need for modified pedagogy.
	Morning prayer as a staff and with students is important.
	The school works hard to keep its students in education but if they do move on we work at supporting them in the transition and finding something for them. The school and staff support individual programmes that assist students who are struggling.
	Students at Risk review has focussed on empowering whole of school staff to recognize students at risk, every student is considered... proactive approach.
	There are events like the play, graduation night, Yr l2 presentation etc which bring the schools together and students have a sense of achieving something as a school and understanding their identity.
	There is high quality of interaction with families and students. Through the structure of our pastoral care where small numbers of students in pastoral groups supports the development of relationships. The structures in Middle school teachers have significant numbers of class contacts with groups of students. The senior and middle school students have continuity of contact with Pastoral Carers.
	We value knowing parents and students by name and they know us personally.
	Flexible curriculum approaches that caters for the students rather than have them fit where they can. The student's needs drive the shape and structure of the curriculum and timetable delivery.
	The Callan Connection – shows we are concerned with all students developing to their potential. As a whole school we see the importance of working with those children who are marginalized or alienated in our community and we make a special effort to do this with achievable outcomes.
	Students are nourished holistically in relationships, education spirituality.
	Pastoral care of people students, staff, and parents is based on mutuality and interdependence. Open and enriching interaction and dialogue between all stakeholders.
school	Ignatius Park College in Cranbrook is part of the network of Edmund Rice schools which operate under the direction of the Christian Brothers.
	We feed kids at the school before school starts.
	We are the only school which caters for boys only in Townsville as a decision to provide the range of options to the people of Townsville.
	The staff coming into the school pick it up as the culture. It's an attitude to the kids that says they are okay [even when they are difficult] there is a positive orientation to the students.
	The school day is busy and frenetic as any other school, but even when you are busy you allow yourself to be interrupted.
	There is a single staffroom which promotes staff interrelationships... there was a conscious decision to stay as one area even as the school grew and it probably made more sense to organize it in different groups.

	Building design and school layout promotes this accessibility.
	Small but very dedicated P&F who have taken on financial support of the school capital work, there is also support from the broader community. The story of the school demonstrates this.
	Employment processes are sensitive to the 013 network within the school, it is recognized that there is a danger of becoming unbalanced and lacking diversity.
	Senior students have good leadership opportunities for latter benefit beyond school. There are structured programmes such as the "rite of passage" programme , term 4 Yr 12 is structured to help the transition from school into community and Yr 11 have a right to come into Yr 12. The RE programme in year 12 is focussed on leadership.
	There are 31 indigenous students in the school.
	In 1868, the school opened with about twelve students.
	Education Act took away salary aid to teachers at private schools so fewer could be employed and enrolments dropped.
	The disastrous flood of 1893 saw the school used as a refuge for homeless people. By 1919, St. James had become the largest Brothers primary school in Australia. In 1967, the senior school was opened to house Woodwork, Grade 10 and Physics and Chemistry laboratories. In 1968. the school was extended to Grades 11 and 12. In 1994 St. James' welcomed girls in the school for the first time to begin a new period of co-education. At this time the school was renamed St. James College and new business, trade, hospitality and catering facilities were developed. St. James College provides education for Brisbane youth who come from 120 different suburbs each day to school.
	Since the student intake of the school will continually vary, testing, assessment, individual monitoring and flexibility in curriculum design should be important features of the school. St. James College believes that an important feature of any formation process is the development in individual initiative, self reliance and self motivation, and so the school seeks to encourage students to be active participants in their own learning.
	Every student is important. All the structures of the school are focussed on promoting this reality.
	Building community is important for an inner city school as there is no local community.
	Students keep contact with the school because of the relationships formed during their schooling.
	The past student contact is not just with those who projected the most positive image while they were at the school.
	Incidentally students who come from 'able' backgrounds are learning skills of being a caring person that they might not get elsewhere because they are exposed to the Social Justice issues because they are part of the life of the school... here they sit next to the refugees from Afghanistan.
	Involvement of the school office staff [Non-Teaching] in the life of the school is extensive and encouraged e.g. one out on camp with the Yr 11s this week.
	There is a great respect for the school by the graduating class. The ex-students will pull staff up in public and speak respectfully and affectionately. They are genuine about their time at school.

	There is a celebration of the tradition of the school. The long history is promoted by the school even given the substantial change to whom the product was delivered in 1993 when the school became co-educational, changed the name, uniform and curriculum. The traditions were retained and are recognized by the school as authentically present now in new form.
	Leadership in the school is based on the Gospels "servant leadership".
	The school promotes a culture of individual difference and acceptance of the difference. All are encouraged to value their cultural heritage.
	Strong social justice values underpinning the school – makes a difference to the person and then to the world.
	Our innovative middle school curriculum is vertically structured, to allow students to take responsibility for their learning by encouraging them to make well informed choices, in interesting and challenging subjects.
	In our service to the wider community, we see our school as being a place of hope and encouragement in our world today.
	The school has focussed on "softening" the environment to convert the "jungle" and "prison like" atmosphere based on the recognition that the environment can affect the learning outcomes.
	As part of the bigger focus on bullying [as part of Pastoral Care] there is an acceptance of difference and looking at those who are more vulnerable. Especially as an all boys school there are obligations to be aware of this particular issue.
	The school can be seen as anachronistic in modern society that seems to laud co-education. This causes us to review the needs of the boys.
	The school resources are "huge", diverse and top class. Arrangement has been made for "geographical spaces" for groups and year levels of students.
	Primary to secondary transition process are well developed. There are great positives in having the link on site, a number come from our own school. There is a benefit for the whole school in having junior students for the opportunity it gives the older students for interaction and modelling.
	There are specific events for old collegians. Keeping the connections beyond school. This school is very welcoming and inclusive and goes to the trouble of spending time and money on making this effective.
	There is a 50 year old tradition of a weekly working bee. It keeps happening because of the relationships formed at school but going well beyond the time at school.
	There is the sense of belonging and involvement and results in the school being "insinuated" throughout the community... connectivity is very broad.
	The school has a high profile as a good 'community' place in Geelong.
	Students being seen around the city are advocates for the school and this promotes the College... the interaction has broken down some negative perceptions in schools.
	Discipline is based on right responsibilities and respect... discipline flows from the way we are in all our programmes... it is well documented, communicated with all and engaged with students effectively so that they know the way things work. It embraces all relationships in the school: student to student, staff to staff student to staff etc.
	The College has a public profile as a strong sporting school a profile that is

	shaped and reinforced by the blurring factor recorded above.
	Pastoral Care is important in a big school to enable students to feel comfortable with their peers and the staff.
	Gospel Values are reflected in the activity of the school.
	Sense that whatever experience the student has at the school will be valuable for them.
	St Joseph's is an all boys school, focused on needs of boys that can't be readily delivered in a co-ed school especially important are the high quality opportunities for expression in the 'arts'. As a result it's more acceptable for boys to do these things here.
	Enable the individual student to develop pride, belongingness and respect for others through participation throughout the period of the learning journey regardless of its length. Sense that whatever experience the student has at the school will be valuable for them.
	St. Kevin's College, a Catholic school for boys, places great emphasis on learning, family and the fullness of life. In founding the College in 1918 the Christian Brothers set out to establish a strong tradition of high academic standards. St Kevin's was the Matriculation centre for all the Brothers' schools in Melbourne. The personal and spiritual growth of each student is also of great importance to the College. ln 2003 the College enrolled nearly 1,400 students ranging from Preparatory to Year 12, located at Glendalough [Junior School], Heyington [Senior School] and a dedicated campus for Year 9 students, Waterford at Richmond Hill. In partnership with Loreto Mandeville Hall and St Peter's Parish of Toorak, an Early Learning Centre is operated for 3 and 4 year olds. St Kevin's is a leading Catholic school of Melbourne, a successful member of the Associated Public Schools of Victoria, and a proud member of the Australia-wide network of Edmund Rice Schools.
	Parents are seeing the values of the school early as experiential elements.
	The College works at the connectivity in school relationships e.g. tutors with students and sports teams etc and beyond school time as well.
	Being greeted each morning by the Head of Junior... gives a sense of the focus of the school on the boy rather than the programme... also it teaches self respect.
	A P to 12 school creates relationships across the school through buddy systems and formal programmes for interaction.
	There is an awareness on the part of staff that the school is the major experience of 'Church' for most students and families.
	There is a 50:50 ratio of Male to Female staff in the Junior School.
	The College is clear in its high expectations of students and parents and these are supported by the school community... enhanced by the amount of involvement and activity of the parents.
	We operate as a school not as a business... we support students and families who struggle.
	Boys are encouraged and exposed to experiences which emphasize the social justice orientation of the school.
	The school has functions that keep the connection with the Brothers... in an era when the formal presence of the Brothers has diminished... there are many functions when we interact with the Brothers e.g. masses, etc.
	The communication process in the school... there are many processes to

	include everyone... emphasis on ensuring that people know and understand... there are expectations that the school has and the communication processes assist people to respond appropriately.
	It's not just the important ones who come back. There is strong interconnectivity between Old Collegians not just to the school but to each other.
	It's a good school... the staff are professional there are standards, there is a commitment to academic excellence... "the results are the best in the Province"... in the little things and the big we take great care and give attention. Staff have time for the students and do the "basic stuff" well because we believe you need the base before you can build the rest.
	The school has good, strong, positive leadership that is hands on. The Principal spends time with the classes and even leads the singing practice. He teaches and is with the students. There is a clarity and depth of vision.
	The school is responsible in the use of its ample resources. The school is affordable Edmund Rice education. It's the best value in the eyes of the community. The management of the business is focussed on providing elite services but this is not an elite school... it is accessible to a broad demographic... it has wealth but uses its wealth for the community.
	Inclusive of all – [regardless of culture, academic ability, belief, gender (in this school as staff and parents), disability, socio-economic status]
	Part of that is because it is a nice school as in an attractive place; grounds, staff, resources. Orientation to the school is comprehensive; many different functions are focussed on welcoming people to the school. That's indicative that there is a caring environment.
	St Paul's enrols 700 boys from Year five to Year 12 and has a dedicated middle school structure for students in Years 5 to 8.
	Edmund Rice's compassion, his embracing of uniqueness and dignity in all, inspires us to share our diverse talents and see our role in the school as a vocation as well as a career.
	Some students are educated for nothing because the alternative would be for them to leave the school.
	Year 12 Aboriginal Studies programme is significant... integrated throughout the school, links to the commitment to social justice by creating awareness and understanding of the local indigenous people. Not just giving a place for an indigenous student but good for all the other students as well. Acknowledges the original indigenous owners of this land publicly on school signs etc.
	There are 5 Education Support Officers working in the school.
	Student leadership opportunities focus on making contribution to the school.
	The story of Edmund is known because we deliberately structure the telling of the story. Edmund and the Catholicity of the school are evident throughout the school.
	The school works hard to keep its students in education but if they do move on we work at supporting them in the transition and finding something for them. The school and staff support individual programmes that assist students who are struggling.
	Students at Risk review has focussed on empowering whole of school staff to recognize students at risk, every student is considered... proactive

	approach.
	There are events like the play, graduation night, Yr l2 presentation etc which bring the schools together and students have a sense of achieving something as a school and understanding their identity.
	As a whole school we see the importance of working with those children who are marginalized or alienated in our community and we make a special efforts to do this with achievable outcomes.
	The school leadership team is very visible to the students.
	The school celebrates and ritualises achievement across a range of gifts and abilities.
	The school is the "Church" for many students.
	Selection of those that work in the ministry is based on the broad philosophy of the school.
	Everything we do is integrated. There is a strong sense of integration of all these elements for all in the school. This encourages the sense that everyone is involved and supporting everything rather than just their specialist area. Staff induction and the experience of working alongside others who know the tradition and practice of the school in this matter, promotes this integration.
community	However, our current College Community does include boys and families from other Christian and non-Christian faith traditions and we continue to invite and welcome such applications. The College endeavours to be a living Christian community through the way in which we treat each other and develop positive relationships through our programme and practices.
	Split shift – indicative of the capacity of staff and families and community to collaborate in a creative and challenging way of' delivering curriculum.
	Site is shared with Eddie's Place (a youth refuge] had a closer link in early days. Now the community would see a relationship and link.
	The school is cosmopolitan reflecting the nature of the wider community – the college embraces the diversity.
	The presence of a CB [Br Bell] in the school and community is significant – there is a source of Brothers on site and this is part of the consciousness of the wider community.
	The College Chapel is a focus point for the local community who would like to make use of it.... this is a place of celebration for weddings etc.
	Chapel features have been donated by members of the school community over the years.
	Local sport is community based rather than school based.
	Have a different view of boys and groups of boys than is the predominant perception of the community.
	Lifelong learning and the application of what they have learned.... creates leaders in the community.
	Forgiveness – the community gives them more chances than common sense would dictate or be expected in the community.
	Good ceremonies - Anzac day and chapel visits– that build community.
	This is how we are perceived in the wider community.
	... they are the people who extend the effect of school days into the lives of the community... keeps the tradition alive, documenting the story... demonstrates the care for people beyond school times.
	I truly realized what it meant to be a member of the ERC Community —

	pride in being part of a human place... sense of belonging built on relationships.
	The College upholds the Christian Brothers' proud tradition of educating young men as leaders of the community.
	As a Catholic College, Ignatius Park is committed to placing a strong emphasis on faith education and Christian living - developed by a formal religious education programme; and by values which permeate the entire College community.
	In partnership with families and the wider community, we strive to promote a learning community that actively encourages excellence in teaching and learning within an inclusive curriculum framework based on Gospel values.
	There is bar in the staff room... intrinsic to our identity, its deliberately structured [appointment of the new principal was conditional on the retention of the bar]. The bar is the focal point for the staff ending the stressful week together; it is part of the way we celebrate community.
	Small but very dedicated P&F who have taken on financial support of the school capital work; there is also support from the broader community.
	The original site was bought by the Old Boys and developed by the community, this gave rise to activities that stimulated the involvement of people and this has persisted as part of the character and tradition.
	A significant number of old collegians are on staff or have been taught by the "Brothers" – they want to come back and teach here ... there is a passion about being involved in the community not so much at the association level but as individuals.
	There are structured programmes such as the 'rite of passage programme', term 4 Yr12 is structured to help the transition from school into community and Yr 11 have a right to come into Yr 12. The RE programme in year 12 is focused on leadership. There is a Student rep council for all levels.
	It is a visible support for the aboriginal community and a modelling for other student of the importance of working well.
	We recognize significant people in the community... e.g. past workers, past parents.
	"Good deeds are based on faith" – An Edmund Rice school must be practising faith community and this forms the basis for action.
	St Patrick's College is a Catholic educational community working toward the liberation of the whole person in the light of the Gospel finding the foundation of our values in the person of Jesus Christ and tradition of Edmund Rice recognizing the uniqueness of each person who is loved by our Creator God nurturing growth in and commitment to a shared faith striving to prepare informed, socially critical and spiritually aware individuals who will lead, reach out and act with justice and compassion recognizing personal academic achievement pursuing excellence, affirming creativity and talents fostering self discipline through social responsibility and cooperative behavior, seeking to prepare boys for a diverse and rapidly changing world reflecting on a common past and united present planning for the future in response to our collective values.
	Weekly assemblies celebrate the story of the broader community by inviting back old collegians.

	People turn to St Patrick's in times of celebration e.g. wedding, funerals etc... this reinforces the broad sense of the community as a lived concept.
	We celebrate the story of Edmund... founder's day mass. We see ourselves connected with the broad Edmund Rice community.
	A prayerful community.
	The community promotes reconciliation through connectivity as a way of living the Paschal mystery.
	Is not insular – is outward looking to the broader community.
	This is a Eucharistic praying community.
people	Caring for people.
	Focus on people rather than things.
	— they are the people who extend the effect of school days into the lives of the community.
	... demonstrates the care for people beyond school times.
	The disastrous flood of 1893 saw the school used as a refuge for homeless people.
	There are ways of getting people to see each other quickly. At any one time there will be at least three members of staff communicating with each student not just for control and discipline.
	We forgo the material resources, "just have a look at the bus", equipment, and materials and space for the sake of keeping high levels of people to work with students.
	We don't turn people away because they can't pay or can't work within our structures; we just keep trying to make it work. Every boy who applies gets accepted.
	Involvement of the school office staff [Non-Teaching] in the life of the school is extensive and encouraged e.g. one out on camp with the Yr 11 s this week. The result is a greater integration of people and breadth of relationships possible, leading to a sense that everyone is involved.
	Starts from the reality of where people are at and makes appropriate responses to these realities.
	People don't apply to come here to teach unless they are keen on the place and understand the nature of the work. There is no shortage of people who want to work at St James.
	What began as a single building in 1928 has now grown to more than ten with an administration centre employing ten people.
	The communication process in the school... there are many processes to include everyone... emphasis on ensuring that people know and understand … there are expectations that the school has and the communication processes assist people to respond appropriately.
	People turn to St Patrick's in times of celebration e.g. wedding, funerals etc... This reinforces the broad sense of the community as lived concepts.
	Leads and enables people to be more fully human – by engaging in worthwhile and life-giving activity and providing the best things that would produce this outcome.
	Creates a culture where people try to achieve their best in whatever they undertake.
	Orientation to the school is comprehensive; many different functions are focused on welcoming people to the school. That's indicative that there is a caring environment.

	Has structures that connect people and allows them to grow together
	We equip our students with Christian values and skills to contribute to society and to be effective, caring people.
	Looking after the well-being of the people in the community for the sake of creating harmony as a result of the experience of the student entering there will be a broad understanding of care for all.

Appendix 2: IPA of four identity concepts from focus groups

Concept One: School

Stage One – Voices from text (messages, stances, perspectives, narrative)

- School with an authority
- Feed kids before school
- Attitude of staff – positive culture
- United staff
- Programme design allows accessibility
- Community support
- Student leadership
- Long and changing history
- Students design learning as active participants
- Structures focused on student support
- Post-school connections
- Student mix (rich and poor)
- Ancillary staff involvement
- Leadership – servant leadership
- Social justice values
- Student choice in learning
- School as beacon (hope) to community
- Environment softened to support learning
- Vulnerability of students monitored
- Within school transition
- Old collegian connection to school and one another
- Profile in community
- Students as advocates
- Gospel values and relationships
- Pride of students in school
- Fullness of life emphases
- Personal and spiritual growth
- Connectivity of relationships
- Student 'buddy' systems
- Mixed staff – gender balance
- High expectations of students – families
- Hands-on Principal leadership
- Basics done very well
- Clarity and depth of vision
- Accessible to wide demographic
- Orientation of the school – welcoming
- Teachers role as vocational
- Indigenous outreach
- Student leadership opportunities
- Assistance to struggling students
- At risk students – early recognition
- School identity emphasized through ritual events
- Achievable outcomes for marginalized
- Leadership team presence

• School as Church for many students • Strong promotion of integration

Stage Two (Themes and indicators)

• Tradition • Outreach and preferential option for poor • History and tradition important • School as beacon, model community • Accessible to wide demographic • School as place of contact for Church • Individual differences catered for	• Integration • Charism as source of liberation • Integration of activities • School community engaged and focused • Hands-on leadership • Holistic formation • Basics covered well • Relationships	• Participation • Participative practices • Service and outreach • Values based • Monitoring progress • Pride • Fullness of life • Continuing engagement • Leadership

Stage Three (Overarching narrative and superordinate principle)

1. Tradition: foundations in history with hallmarks of inclusion and as a place of contact for being Church.
2. Integration: a hands-on, engaged and grounded leadership steeped in Gospel and charism.
3. Participation: participation in fullness of life experience with expectations of engagement through values, service and leadership influence.

Superordinate principle: Shared sacred mission

Concept Two: Students

Stage One – Voices from text (messages, stances, perspectives, narrative)

• Individual differences • Psychological and structural support • Education arising from Gospel and charism • Values and skills to contribute to society • Community task • Teaming • Caring environment • Supportive of at risk students • Attitude and culture • Support staff as crucial

• Child centred approach • Empowered students • Second chance opportunities • Connectivity in wide relationships • Liturgies tied to values • Staff and student relationships • Staff conversations about students • School as stable place • People resources most critical • Student connection • Social justice exposure • Students have multiple pathways • Students as individuals possess unique story • Student body based on family metaphor • Students pursue truth • Parent involvement • Pastoral care • Role modelling by seniors • School as experience of Church for most, including families • Support for disadvantaged through fee remissions • Indigenous outreach • Multicultural nature • Adaptive education • Student leadership opportunities • Morning prayer • Transition support as needed • School structure supports pastoral care • Knowing students by name • Curriculum around students, not reverse

Stage Two (Themes and indicators)

• Individualization • Personal story known • Curriculum adaptation • Transition considered • Leadership opportunities • Student centred experience • Outreach to disengaged	• Religious dimension • Gospel • Charism • Teaming • Staff attitude • Experience of Church • Prayer and ritual	• Outcomes • Skills • Contribution to society • Empowered individuals • Multiple pathways • Transition support	• Pastoral care • Curriculum as liberating instrument • Relationships • Inclusion • Liturgy • Social justice experience • Parent connection • Outreach to disadvantaged

Stage Three (Overarching narrative and superordinate principle)

1. Individualization: seen in personal story, inclusion, curriculum/adaptation and outreach.
2. Religious dimension: an environment where the Gospel is lived, authentic to a charism within Church and expressed through prayer and liturgy.
3. Holistic outcomes: students empowered with personal skills, opportunities, capacity for community contribution and transition support.
4. Pastoral care: provision of service underpinned by pastoral care, relevant curriculum, relationships, parent involvement, social justice experience and a nurturing environment.

Superordinate principle: Personal evangelization for life

Concept Three: Community

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Living Christian community through relationships in programme and practices
- All collaborate
- Community profile in schools
- Chapel as community focus
- Forgiveness in community
- Life-long learning in community
- Tradition in community beyond school
- Sense of belonging and pride
- Partnership in providing a learning community
- Involvement of people
- Modelling: being community
- Faith community as basis for action
- Community that liberates
- Rapidly changing community
- Faith perspectives of community: Christian Brothers presence, prayer, rituals

Stage Two (Themes and indicators)

• Faith community • Prayer • Eucharist and reconciliation • Rituals • Charism link • Living Christian community • Sacred place – chapel	• Model community • Collaboration • Microcosm of overall community • Life-long learning • Belonging • Modelling preferred environment • Change is apparent

Stage Three (Overarching narrative and superordinate principle)

1. Faith community: Faith expression as an authentic Christian community.
2. Modelling: Faith expression as leaven within wider community.

Superordinate principle: Being and building Christian community

Concept Four: People

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Care as overriding value
- Focus on people, not things
- Outside and inside of school hours activity
- Communication as foundational
- People as core resource over material resources
- Acceptance of all students
- Ancillary staff engagement
- Reality of 'where people are at'
- Staff focus on mission
- People becoming more human
- Culture of people achieving their best
- Structures connect people
- Christian values and community harmony

Stage Two (Themes and indicators)

• Dignity • Over things • Continuous support • All engaged	• Pervasive Values • Care • Structures help • Becoming more human

Stage Three (Overarching narrative and superordinate principle)

1. Dignity: The significance of people and the engagement of all
2. Pervasive values: Authentic people in continuing Christian service.

Superordinate principle: Authentic witness

Appendix 3: Leximancer Analysis of five identity concepts from *The Catholic School*

Concept	Evidence from text
school	school which would present itself as Catholic. Yet the diverse situations and legal systems in which the Catholic school has to function in Christian and non-Christian countries demand that local problems be faced and solved by each Church within its own social-cultural context.
	While acknowledging this duty of the local Churches, the Sacred Congregation believes that now is the opportune moment to offer its own contribution by re-emphasising clearly the educational value of the Catholic school. It is in this value that the Catholic school's fundamental reason for existing and the basis of its genuine apostolate is to be found.
	To Episcopal Conferences, pastorally concerned for all young Catholics whatever school they attend, the Sacred Congregation for Catholic Education entrusts this present document in order that they may seek to achieve an effective system of education at all levels which corresponds to the total educational needs of young people today in Catholic schools.
	The Sacred Congregation also addresses itself to all who are responsible for education - parents, teachers, young people and school authorities - and urges them to pool all their resources and the means at their disposal to enable Catholic schools to provide a service which is truly civic and apostolic.
	She establishes her own schools because she considers them as a privileged means of promoting the formation of the whole man, since the school is a centre in which a specific concept of the world, of man, and of history is developed and conveyed.
	The Catholic school forms part of the saving mission of the Church, especially for education in the faith.
	It is precisely in the Gospel of Christ, taking root in the minds and lives of the faithful, that the Catholic school finds its definition as it comes to terms with the cultural conditions of the times.
	The Church upholds the principle of a plurality of school systems in order to safeguard her objectives in the face of cultural pluralism.
	The Catholic school has its place in any national school system. By offering such an alternative, the Church wishes to respond to the obvious need for cooperation in a society characterized by cultural pluralism. Moreover, in this way she helps to promote that freedom of teaching which champions and guarantees freedom of conscience and the parental right to choose the school best suited to parents' educational purpose.
	It is, in fact, through the school that she participates in the dialogue of culture with her own positive contribution to the cause of the total formation of man. The absence of the Catholic school would be a great loss for civilization and for the natural and supernatural destiny of man.
	In the light of her mission of salvation, the Church considers that the Catholic school provides a privileged environment for the complete

	formation of her members, and that it also provides a highly important service to mankind. Nevertheless, she is aware of the many problems that exist and objections that are made against Catholic schools sometimes regarding the very validity of their existence and their functions.
	In the debate about Catholic schools there are some easily identifiable central objections and difficulties.
	In the first place many people, both inside and outside the Church, motivated by a mistaken sense of the lay role in secular society, attack Catholic schools as institutions.
	Others claim that Catholic schools make use of a human institution for religious and confessional purposes.
	According to others, Catholic schools have outlived their time; - as institutions they were a necessary substitute in the past but have no place at a time when civil authority assumes responsibility for education. In fact, as the State increasingly takes control of education and establishes its own so-called neutral and monolithic system, the survival of those natural communities, based on a shared concept of life, is threatened. Faced with this situation, the Catholic school offers an alternative which is in conformity with the wishes of the members of the community of the Church.
	In some countries Catholic schools have been obliged to restrict their educational activities to wealthier social classes, thus giving an impression of social and economic discrimination in education,- but this occurs only where the State has not weighed the advantages of an alternative presence in their pluralistic society. From such nearsightedness considerable difficulties have arisen for Catholic schools.
	Allied to these points, objections are raised concerning the educational results of the Catholic school.
	Before concluding these comments on the objections raised against Catholic schools, one must remember the context in which contemporary work in the field of education is undertaken, and especially in the Church. The school problem in our rapidly changing, society is serious for everyone.
	In such a situation should the Church perhaps give up her apostolic mission in Catholic schools, as some people would like her to do, and direct her energy to a more direct work of evangelization in sectors considered to be of higher priority or more suited to her spiritual mission, or should she make State schools the sole object of her pastoral activity?
	To understand the real nature of the Catholic school one cannot divorce it from wider modern problems concerning schools in general. Apart from the ideas advanced by the promoters of de-schooling - a theory which now seems of minor significance - contemporary society tends to place greater importance than ever on the specific function of the school: its social significance (parental participation, increased democratization, equality opportunity); its tendency to coordinate and eventually include the educational work of other institutions; the extension of the statutory duration or attendance at school.
	To understand fully the specific mission of the Catholic school it is

	essential to keep in mind the basic concept of what a school is; that which does not reproduce the characteristic features of a school cannot be a Catholic school.
	This vital approach takes place in the school in the form of personal contacts and commitments which consider absolute values in a life-context and seek to insert them into a life-framework. Indeed, culture is only educational when young people can relate their study to real-life situations with which they are familiar. The school must stimulate the pupil to exercise his intelligence through the dynamics of understanding to attain clarity and inventiveness.
	From this it is clear that the school has to review its entire programme of formation, both its content and the methods used, in the light of that vision of the reality from which it draws its inspiration and on which it depends.
	It is one of the formal tasks of a school, as an institution for education, to draw out the ethical dimension for the precise purpose of arousing the individual's inner spiritual dynamism and to aid his achieving that moral freedom which complements the psychological.
	Precisely because the school endeavours to answer the needs of a society characterized by depersonalization and a mass production mentality which so easily result from scientific and technological developments, it must develop into an authentically formational school, reducing such risks to a minimum. It must develop persons who are responsible and inner-directed, capable of choosing freely in conformity with their conscience. This is simply another way of saying that the school is an institution where young people gradually learn to open themselves up to life as it is, and to create in them a definite attitude to life as it should be.
	This principle enunciated by the Second Vatican Council is particularly applicable to the apostolate of the Catholic school which so closely unites teaching and religious education to a well-defined professional activity.
	Moreover, lay involvement in Catholic schools is an invitation "to cooperate more closely with the apostolate, the Bishops" both in the field of religious instruction and in more general religious education which they endeavour to promote by assisting the pupils to a personal integration of culture and faith and of faith and living. The Catholic school in this sense, therefore, receives from the Bishops in some manner the 'mandate' of an apostolic undertaking.
	This is the framework which guarantees the distinctive Catholic character of the school. While the Bishops' authority is to watch over the orthodoxy of religious instruction and the observance of Christian morals in the Catholic schools, it is the task of the whole educative community to ensure that a distinctive Christian educational environment is maintained in practice. This responsibility applies chiefly to Christian parents who confide their children to the school. Having chosen it does not relieve them of a personal duty to give their children a Christian upbringing. They are bound to cooperate actively with the school - which means supporting the educational efforts of the school and utilising the structures offered for parental involvement, in order to make certain that the school remains faithful to Christian

	principles of education.
Catholic	The community aspect of the Catholic school is necessary because of the nature of the faith and not simply because of the nature of man and the nature of the educational process which is common to every school, No Catholic school can adequately run its educational role on its own. It must continually be fed and stimulated by its Source of life, the Saving Word of Christ as it is expressed in Sacred Scripture, in Tradition, especially liturgical and sacramental tradition, and in the lives of people, past and present, who bear witness to that Word.
	Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ.
	"This simple religious doctrine is the cornerstone of the existential, Christian metaphysic". This is the basis of a Catholic school's educational work. Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with, man, events and things.
	Whether or not the Catholic community forms its young people in the faith by means of a Catholic school, a Catholic school in itself is far from being divisive or presumptuous. It does not exacerbate differences, but rather aids cooperation and contact with others. It opens itself' to others and respects their way of thinking and of living. It wants to share their anxieties and their hopes as it, indeed, shares their present and future lot in this world.
	Since it is motivated by the Christian ideal, the Catholic school is particularly sensitive to the call from every part of the world for a more just society, and it tries to make its own contribution towards it. It does not stop at the courageous teaching or the demands of justice even in the face of local opposition, but tries to put these demands into practice in its own community in the daily life of the school.
	In some countries, because of local laws and economic conditions, the Catholic school runs the risk of giving counter-witness by admitting a majority of children from wealthier families. Schools may have done this because of their need to be financially self supporting. This situation is of great concern to those responsible for Catholic. education, because first and foremost the Church offers its educational service to "the poor or those who are deprived of family help and affection or those who are far from the faith". Since education is an important means of improving the social and economic condition of the individual and of peoples, if the Catholic school were to turn its attention exclusively or predominantly to those from the wealthier social classes, it could be contributing towards maintaining their privileged position, and could thereby continue to favour a society which is unjust.
	For the Catholic school, mutual respect means service to the Person of Christ.
	The Catholic school community, therefore, is an irreplaceable source of service, not only to the pupils and its other members, but also to society, Today especially one sees a world which clamours for solidarity and yet experiences the rise of new forms of individualism. Society can take note from the Catholic school that it is possible to create true communities out of a common effort for the common

	good. In the pluralistic society of today the Catholic school, moreover, by maintaining an institutional Christian presence in the academic world proclaims by its very existence the enriching power of the faith as the answer to the enormous problems which afflict mankind.
	The real problem facing the Catholic school is to identify and lay down the conditions necessary for it to fulfil its mission.
	While it recognizes its own inadequacies, the Catholic school is conscious of its responsibility to continue this service. Today, as in the past, some scholastic institutions which bear the name Catholic do not appear to correspond fully to the principles of education which should be their distinguishing feature and, therefore, do not fulfill the duties which the Church and society has every right to expect of them, Without pretending to make an exhaustive enquiry into the factors which may explain the difficulties under which the Catholic school labours, here are a few points in the hope of encouraging some thought as a stimulus to courageous reform.
	Often what is perhaps fundamentally lacking among Catholics who work in a school is a clear realisation of the identity of a Catholic school and the courage to follow all the consequences of its uniqueness. One must recognize that, more than ever before, a Catholic school's job is infinitely more difficult, more complex, since this is a time when Christianity demands to be clothed in fresh garments, when all manner of changes have been introduced in the Church and in secular life, and, particularly, when a pluralist mentality dominates and the Christian Gospel is increasingly pushed to the side-lines.
	It is because of this that loyalty to the educational aims of the Catholic school demands constant self-criticism and return to basic principles, to the motives which inspire the Church's involvement in education.
	In conclusion, it is only right to repeat what has been said above about the considerable difficulties arising from legal and economic systems operating in different countries which hinder the activities of the Catholic school, difficulties which prevent them from extending their service to all social and economic classes and compel them to give the false impression of providing schools simply for the rich.
	Catholic education is inspired by the general principles enunciated by the Second Vatican Council concerning collaboration between the hierarchy and those who work in the apostolate.
	This principle enunciated by the Second Vatican Council is particularly applicable to the apostolate of the Catholic school which so closely unites teaching and religious education to a well-defined professional activity.
	The Catholic school in this sense, therefore, receives from the Bishops in some manner the ‘mandate’ of an apostolic undertaking.
	This is the framework which guarantees the distinctive Catholic character of the school. While the Bishop's authority is to watch over the orthodoxy of religious instruction and the observance of Christian morals in the Catholic schools, it is the task of the whole educative community to ensure that a distinctive Christian educational environment is maintained in practice.
	An equally important role belongs to the teachers in safeguarding and developing the distinctive mission of the Catholic school, particularly

	with regard to the Christian atmosphere which should characterize its life and teaching. Where difficulties and conflicts arise about the authentic, Christian character of the Catholic school, hierarchical authority can and must intervene.
	The advantages, however, of a community apostolate in the educational field are self evident. Sometimes the abandonment of Catholic schools is justified on the grounds of an apparent failure to gain perceptible results in pursuing certain objectives. If this were true, it would surely be an invitation to undertake a fundamental revision of the whole conduct of the school, reminding everyone who ventures into education of the need for humility and hope and the conviction that his work cannot he assessed by the same rationalistic criteria which apply to other professions.
	The importance of the Catholic school apostolate is much greater when it is a question of the foreign missions. Where the young Churches still rely on the presence of foreign missionaries, the effectiveness of the Catholic school will largely depend on its ability to adapt to local needs. It must ensure that it is a true expression of the local and national Catholic community and that it contributes to the community's willingness to cooperate.
	A huge field is thus opened up for national and international organizations which bring together Catholic teachers and educational institutions at all levels.
	Professional organizations whose aim is to protect the interests of those who work in the educational field cannot themselves be divorced from the specific mission of the Catholic school.
	In the light of what has been said, these associations, while being concerned for the rights of their members, must also be alive to the responsibilities which are part and parcel of the specific apostolate of the Catholic school. Catholic teachers who freely accept posts in schools, which have a distinctive character are obliged to respect that character and give their active support to it under the direction of those responsible.
	From the economic point of view, the position of very many Catholic schools has improved and in some countries is perfectly acceptable. This is the case where governments have appreciated the advantages and the necessity of a plurality of school systems which offer alternatives to a single State system. While at first Catholic schools received various public grants, often merely conceded, they later began to enter into agreements, conventions, contracts, etc, which guarantee both the preservation of the special status of the Catholic school and its ability to perform its function adequately. Catholic schools are thereby more or less closely associated with the national system and are assured of an economic and juridical status similar to State schools.
	Such agreements have been reached through the good offices of the respective governments, which have recognized the public service provided by Catholic schools, and through the determination of the Bishops and the Catholic community at the national level. These solutions are an encouragement to those responsible for Catholic schools in countries where the Catholic community must still shoulder a very heavy burden of cost to maintain an often highly important

	network of Catholic schools.
	To commit oneself to working in accordance with the aims of a Catholic school is to make a great act of faith in the necessity and influence of this apostolate. Only one who has this conviction and accepts Christ's message, who has a love for and understands today's young people, who appreciates what peoples real problems and difficulties are, will be led to contribute with courage and even audacity to the progress of this apostolate in building up a Catholic school, which puts its theory into practice, which renews itself according to its ideals and to present needs.
educational	While acknowledging this duty of the local Churches, the Sacred Congregation believes that now is the opportune moment to offer its own contribution by re-emphasising clearly the educational value of the Catholic school.
	To Episcopal Conferences, pastorally concerned for all young Catholics whatever school they attend, the Sacred Congregation for Catholic Education entrusts this present document in order that they may seek to achieve an effective system of education at all levels which corresponds to the total educational needs of young people today in Catholic schools.
	It also stimulates her to roster truly Christian living and apostolic communities, equipped to make their own positive contribution, in the spirit of cooperation, to the building up of the secular society. For this reason the Church is prompted to mobilize her educational resources in the face of the materialism, pragmatism and technocracy of contemporary society.
	The Church upholds the principle of a plurality or school systems in order to safeguard her objectives in the face of cultural pluralism. In other words, she encourages the co-existence and, the cooperation of diverse educational institutions which will allow young people to be formed by value judgments based on a specific view of the world and to be trained to take an active part in the construction of a community through which the building of society itself is promoted.
	Moreover, in this way she helps to promote that freedom of teaching which champions and guarantees freedom of conscience and the parental right to choose the school best suited to parents' educational purpose.
	Finally, the Church is absolutely convinced that the educational aims of the Catholic school in the world of today perform an essential and unique service for the Church herself.
	In some countries Catholic schools have been obliged to restrict their educational activities to wealthier social classes, thus giving an impression of social and economic discrimination in education
	Allied to these points, objections are raised concerning the educational results of the Catholic school. They are sometimes accused of not knowing how to form convinced, articulate Christians ready to take their place in social and political life. Every educational enterprise, however, involves the risk of failure and one must not be too discouraged by apparent or even real failures, since there are very many formative influences on young people and results often have to be calculated on a long-term basis.

	The school must begin from the principle that its educational programme is intentionally directed to the growth of the whole person.
	This has to be said because the tendency to adopt present-day values as a yardstick is not absent even in the educational world.
	Christ is the foundation of the whole educational enterprise in a Catholic school.
	The fact that in their own individual ways all members of the school community share this Christian vision makes the school Catholic; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation.
	But one must not overlook many other spheres of activity in society which are sources of information and in their various ways have an educational influence. Alongside this so-called 'parallel school', the school proper is an active force through the systematic formation of the pupils' critical faculties to bring them to a measure of self control and the ability to choose freely and conscientiously in the face of what is offered by the organs of social communication.
	The community aspect of the Catholic school is necessary because of the nature of the faith and not simply because of the nature of man and the nature of the educational process which is common to every school. No Catholic school can adequately run its educational role on its own.
	It derives all the energy necessary for its educational work from Him and thus creates in the school community an atmosphere permeated with the Gospel spirit of freedom and love.
	This situation is of great concern to those responsible for Catholic education, because first and foremost the Church offers its educational service to "the poor or those who are deprived of family help and affection or those who are far from the faith".
	It is because of this that loyalty to the educational aims of the Catholic school demands constant self-criticism and return to basic principles, to the motives which inspire the Church's involvement in education.
	Catholic education is inspired by the general principles enunciated by the Second Vatican Council concerning collaboration between the hierarchy and those who work in the apostolate. In consequence of the principle of participation and co-responsibility, the various groupings which constitute the educational community are, according to their several competencies, to be associated in decision-making concerning the Catholic school and in the application of decisions once taken, It is first and foremost at the stage of planning and of putting into operation an educational project that this principle of the Council is to be applied.
	In this way all undertakings and organization, whether catechetical, missionary, charitable, social, family, educational, or any other programme serving a pastoral goal will be coordinated.
	While the Bishop's authority is to watch over the orthodoxy of religious instruction and the observance of Christian morals in the Catholic schools, it is the task of the whole educative community to ensure that a distinctive Christian educational environment is maintained in practice.
	The advantages, however, of a community apostolate in the educational field are self evident. Sometimes the abandonment of Catholic schools

	is justified on the grounds or an apparent failure to gain perceptible results in pursuing certain objectives.
	A huge field is thus opened up for national and international organizations which bring together Catholic teachers and educational institutions at all levels. Professional organizations whose aim is to protect the interests of those who work in the educational field cannot themselves be divorced from the specific mission of the Catholic school.
	The only condition it would make, as is its right, for its continued existence would be remaining faithful to the educational aims of the Catholic school.
work	To continue His work or salvation, Jesus Christ founded the Church as a visible organism, living by the power of the Spirit.
	In the debate about Catholic schools there are some easily identifiable central objections and difficulties. These need to be borne in mind if discussion is to be relevant to the actual situation and if teachers arc to make a serious attempt to adapt their work to the needs of the contemporary world.
	Before concluding these comments on the objections raised against Catholic schools, one must remember the context in which contemporary work in the field of education is undertaken, and especially in the Church.
	In such a situation should the Church perhaps give up her apostolic mission in Catholic schools, as some people would like her to do, and direct her energy to a more direct work of evangelization in sectors considered to be of higher priority or more suited to her spiritual mission, or should she make State schools the sole object of her pastoral activity?
	Apart from the ideas advanced by the promoters of de-schooling - a theory which now seems or minor significance - contemporary society tends to place greater importance than ever on the specific function of the school: its social significance (parental participation, increased democratization, equality opportunity); its tendency to coordinate and eventually include the educational work of other institutions; the extension of the statutory duration or attendance at school.
	If, like every other school, the Catholic school has as its aim the critical communication of human culture and the total formation of the individual, it works towards this goal guided by its Christian vision of reality "through which our cultural heritage acquires its special place in the total vocational life of man".
	The achievement of this specific aim of the Catholic school depends not so much on subject matter or methodology as on the people who work there.
	The Catholic school will work closely with other Christian bodies (the family, the parish and Christian community, youth associations, etc.).
	Its work is seen as promoting a faith-relationship with Christ in whom values find fulfilment.
	The Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ. It derives all the energy necessary for its educational work from Him and thus "creates in the school community an atmosphere permeated with the Gospel spirit

	of freedom and love".
	A policy of working for the common good is undertaken seriously as working for the building up of the Kingdom of God.
	To work, therefore, in this apostolate "means apostolate performing a unique and invaluable work for the Church".
	Often what is perhaps fundamentally lacking among Catholics who work in a school is a clear realisation of the identity of a Catholic school and the courage to follow all the consequences of its uniqueness.
	Account has to be taken of new pedagogical insights and collaboration with others, irrespective of religious allegiance, who work honestly for the true development of mankind - first and foremost with schools of other Christians - in the interests, even in this field, of Christian unity but also with State schools.
	After reflecting on the difficulties which the Catholic school encounters, we turn now to the practical possibilities open to those who work in, or are responsible for, these schools.
	Catholic education is inspired by the general principles enunciated by the Second Vatican Council concerning collaboration between the hierarchy and those who work in the apostolate.
	Some problems arise from the fact that certain Religious Institutes, founded for the school apostolate, have subsequently abandoned school work because of social or political changes and have involved themselves in other activities.
	Some would say they have chosen a 'more direct' apostolate, forgetting the excellence and the apostolic value of educational work in the school. Others would appeal to the greater importance of individual over community involvement, of personal over institutional work.
	It is the responsibility of competent local ecclesiastical authority to evaluate the advisability and necessity of any change to other forms of apostolic work whenever particular circumstances dictate the need for a re-assessment of the school apostolate, keeping in mind the observations above on overall pastoral strategy.
	Professional organizations whose aim is to protect the interests of those who work in the educational field cannot themselves be divorced from the specific mission of the Catholic school.
	Moreover, even when preoccupied with temporal cares, the laity can and must perform valuable work for the evangelization of the world.
	In the certainty that the Spirit is at work in every person, the Catholic school offers itself to all, non-Christians included, with all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral qualities, the social and cultural values, which characterize different civilisations.
	The Sacred Congregation for Catholic Education, to foster the full realisation of the aims of the Catholic school, extends once more its warmest and heartfelt encouragement to all who work in these schools.
	This document in no way wishes to minimise the value of the witness and work of the many Catholics who teach in State schools throughout the world.
	In the economy of salvation we poor humans must confront problems,

	suffer their consequences and work might and main to solve them.
	To continue His work or salvation, Jesus Christ founded the Church as a visible organism, living by the power of the Spirit.
	These need to be borne in mind if discussion is to be relevant to the actual situation and if teachers are to make a serious attempt to adapt their work to the needs of the contemporary world.
	Before concluding these comments on the objections raised against Catholic schools, one must remember the context in which contemporary work in the field of education is undertaken, and especially in the Church.
religious	Others claim that Catholic schools make use of a human institution for religious and confessional purposes.
	Complete education necessarily includes a religious dimension. Religion is an effective contribution to the development of other aspects of a personality in the measure in which it is integrated into general education.
	Without entering into the whole problem of teaching religion in schools, it must be emphasized that, while such teaching is not merely confined to 'religious classes' within the school curriculum, it must, nevertheless, also be imparted explicitly and in a systematic manner to prevent a distortion in the child's mind between general and religious culture. The fundamental difference between religious and other forms of education is that its aim is not simply intellectual assent to religious truths but also a total commitment of one's whole being to the Person of Christ.
	This simple religious doctrine is the cornerstone of the existential, Christian metaphysic.
	Account has to be taken of new pedagogical insights and collaboration with others, irrespective of religious allegiance, who work honestly for the true development of mankind - first and foremost with schools of other Christians - in the interests, even in this field, of Christian unity but also with State schools.
	This principle enunciated by the Second Vatican Council is particularly applicable to the apostolate of the Catholic school which so closely unites teaching and religious education to a well-defined professional activity.
	While the Bishop's authority is to watch over the orthodoxy of religious instruction and the observance of Christian morals in the Catholic schools, it is the task of the whole educative community to ensure that a distinctive Christian educational environment is maintained in practice.
	Some problems arise from the fact that certain Religious Institutes, founded for the school apostolate, have subsequently abandoned school work because of social or political changes and have involved themselves in other activities.
	The Church herself in particular looks with confidence and trust to Religious Institutes which have received a special charism of the Holy Spirit and have been most active in the education of the young.
	A little more than ten years after the end of the Second Vatican Council the Sacred Congregation for Catholic Education repeats the final

	exhortation of the Declaration on Christian Education to the priests, religious and lay people who fulfil their mission in the Catholic school.

Appendix 4: IPA of five identity concepts from *The Catholic School*

Concept One: School

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Applies holistically – students, others
- Authentic formational place
- Be careful of 'social discrimination'
- Be open to critique
- Catholic in nature
- Contribution of Pontifical Congregation
- Cooperation in society
- Culture and faith: faith and living integration
- Dialogue with culture
- Distinctive Christian environment
- Draw out ethics, nurture spiritual dynamism
- Educational value as primary
- Formation of 'whole man'
- Goal of 'natural and supernatural destiny'
- Goal: seek effective system for all
- Gospel of Christ in cultural conditions
- Laity: invited to cooperate with RE instruction
- Local issues impact socio-cultural context
- Offers an alternative
- Parent support of school efforts
- Parents right to choose
- Part of Church – saving mission
- Pastoral activity in State schools
- People – inner directed by conscience
- Personal contacts and values in life
- Plurality of systems
- Rapidly changing society
- Real-life awareness
- Review process of formation
- Service as 'civic and apostolic'
- Service to mankind
- Special mission in being a 'good school'
- Teaching of truth
- Total educational needs of young people today in Catholic schools
- Vatican II: unites teaching and RE to profession

Stage Two (Themes and indicators)

• Mission of Church • Evangelization • Culture and faith: faith and life • Whole person	• Integration • Civic and apostolic • Local and global • Natural and supernatural	• Cultural dialogue • Recognition by society • Place in society • Good school

formation • Natural, supernatural destiny • Authentic formation • Distinctive environment	• Beliefs and values • Lay, religious, clerical	• Service of community • Alternative • Institution within society • Open to critique • Plurality of systems • Openness to change • Renewal

Stage Three (Overarching narrative and superordinate principle)

1. Mission of Church: A place of authentic formation where faith and culture, faith and life meet as part of the mission of the Church.
2. Integration: A space where boundaries are recognized and negotiated for common good.
3. Cultural dialogue: An effective social instrument, continuously renewing in light of diverse socio-cultural context.

Superordinate principle: Cultural evangelization

Concept Two: Catholic

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Accept Christ's message
- Adapt to local and national needs
- Agreements to preserve functionality
- Apostolic activity
- Call for more just society
- Catholic teachers obliged to respect school character
- Christ as Cornerstone
- Christian 'atmosphere'
- Common good
- Community aspect – based on faith imperative
- Community support from parents
- Complex – need to clothe in 'fresh garments'
- Constant reference to Christ
- Constant self criticism: basic principles
- Continually fed and stimulated by the Saving Word of Christ, expressed in Sacred Scripture, Tradition, and in the lives of people who bear witness to the Word
- Counter individualism
- Creates atmosphere permeated with the Gospel Spirit of freedom and love
- Distinctive Christian environment
- Education – relates to man, events, things
- Education liberates 'most needy'
- Faith in apostolate

- First and foremost to 'poor'
- Foundations in Christ and Traditions
- Identify ways for mission
- Inclusive
- Inspired by Vatican II – collaboration
- Its work is seen as promoting a faith relationship with Christ in whom all values find fulfillment
- Look to reform based on identity
- Loses its purpose without constant reference to the Gospel and a frequent encounter with Christ
- Mindful of poor – don't give counter witness
- Need for humility and hope
- Not presumptuous
- Practice in community
- Principles of education
- Professional activity of RE
- Public service of schools
- Respect and service to Christ, society, people
- Respectful 'shares hopes and anxieties'
- Runs the risk of giving counter witness by admitting wealthier families
- Saving mission of the Church, especially for education in the faith
- Serve all classes
- Service
- Specify mission
- Theory and practice integrate

Stage Two (Themes and indicators)

• Outreach to poor • Common good • Just society • Awareness of image • Social justice • First and foremost service to poor	• Mission of Christ • Traditions and Sacraments • Church mandate • Faith imperative • Counter individualism	• Teacher Authenticity • Authenticity • Professional approval to teach RE • Awareness of Tradition • Place in Church • Theory and practice integration	• School renewal • Image of servant • Open to criticism • Pluralist society • Shares hopes and anxieties • Adaptation • Reform based on identity • 'Clothe in fresh garments'

Stage Three (Overarching narrative and superordinate principle)

1. Outreach to poor: First and foremost a liberating outreach to the poor.
2. Mission of Christ: Founded on Christ, the Church and faith Tradition.

3. Teacher authenticity: Professional personnel who can integrate theory and practice.

4. School renewal: Ongoing faithful adaptation to mission.

Superordinate principle: Liberating faith

Concept Three: Educational

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Aims of service
- An institution where young people gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude to life as it should be
- Apostolic community to build society
- Basic principles – Vatican II: collaboration
- Christ as foundation stone
- Decision making collaborate
- Distinctive environment
- Educational value
- Freedom and love
- Freedom of teaching
- Growth of whole person
- Link teachers professionally
- Meets totality of needs
- Offers an alternative which is in conformity with the wishes of the members of the community of the Church
- Principles of Council apply
- Systematic formation
- To commit oneself to conviction and accepts Christ's message, who has a love for and understands young people, who appreciates what peoples real problems and difficulties are
- View of world
- Renews itself according to its ideals and to present needs
- Contributes with courage and audacity to the progress of this apostolate which puts its theory into practice
- Works with others

Stage Two (Themes and indicators)

• Purpose • Plurality • Meets needs of all • View of world – specific imagination • Service within Church • Christ as foundation stone	• Aims • Formation of people to participate in life • Growth of whole person	• Process • Freedom and love • Self criticism • Co-responsibility and participation • Distinctive environment • Link teachers professionally

Stage Three (Overarching narrative and superordinate principle)

1. Purpose: A service within Church to share a particular view of the world.
2. Aims: Systematic formation of whole person in light of Christ.
3. Process: A collaborative and co-responsible distinctive process.

Superordinate principle: Organizational systems

Concept Four: Work

Stage One – Voices from text (messages, stances, perspectives, narrative)

- 'His' work
- Adapt to contemporary world
- Atmosphere of Christ centeredness
- Build Kingdom of God
- Church as visible organism
- Church lives by power of Spirit
- Constant reference to Gospel and Christ
- Development of mankind
- Direct work of evangelization
- Ecumenism and Christian unity
- Encouragement to workers
- Equality of opportunity and democratization
- Focus on person
- Identity as key and courage to follow
- Inspired by Vatican II: collaboration
- Laity and evangelization
- New pedagogical insights
- Operates in communion with other Christian bodies
- Total formation based on Christian vision
- Witness and work also in State schools

Stage Two (Themes and indicators)

• Stewardship • Power of Spirit • Inclusiveness • Christ centred • Evangelization • Kingdom of God • Adaptive	• Connectivity • Work of Church and school • Laity, religious and hierarchy • Other Christian Churches • State school and Catholic teachers	• Creative pedagogy • New insights • Development • Witness • Opportunity and democratization

Stage Three (Overarching narrative and superordinate principle)

1. Stewardship: Responsive to the Spirit of Christ in advancing the Kingdom of God.
2. Connectivity: Operating in right relationship particularly the cooperation among all Christians.
3. Creative pedagogy: Relationship with students founded on new insights, contemporary practice and the opportunity to give witness.

Superordinate Principle: Life-giving relationships

Concept Five: Religious

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Complete education includes religious education
- Declaration on Christian Education as primary source
- Distinctive environment
- Explicit teaching
- New pedagogical insights
- Religion in schools not confined to classes only
- Religious teaching involves commitment to Christ
- Religious instruction as special charism to young
- School apostolate unites all activities

Stage Two (Themes and Indicators)

• Religious Education	• Religious environment
• Pedagogy inclusive	• Whole school
• Consultative	• Charism
• Explicit	• Commitment

Stage Three (Overarching narrative and superordinate principle)

1. Religious Education: Explicit pedagogical practice enacted in consultation with ecclesial authority and wider community.
2. Religious environment: Inclusive of practices and witness and respectful of traditions.

Superordinate principle: Religious literacy

Appendix 5: Leximancer Analysis of two identity concepts from *The Religious Dimension of Education in the Catholic School*

Concept	Evidence from text
students	It tries to relate all of human culture to the good news of salvation so that the light of faith will illumine everything that the students will gradually come to learn about the world, about life, and about the human person".
	'True reflection should lead to concrete decisions about what can and should be done to make Catholic schools more effective in meeting the expectations of the Church, expectations shared by many families and students.
	Not all students in Catholic schools are members of the Catholic Church; not all are Christians. There are, in fact, countries in which the vast majority of the students are not Catholics - a reality which the Council called attention to.
	If a school is excellent as an academic institution, but does not witness to authentic values, then both good pedagogy and a concern for pastoral care make it obvious that renewal is called for - not only in the content and methodology of religious instruction, but in the overall school planning which governs the whole process of formation of the students.
	Catholic schools are spread throughout the world and enrol literally millions of students. These students are children of their own race, nationality, traditions, and family. They are also the children of our age. Each student has a distinct origin and is a unique individual.
	Having crucifixes in the school will remind everyone, teachers and students alike, of this familiar and moving presence of Jesus, the 'Master' who gave his most complete and sublime teaching from the cross.
	Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted. If it is not present, then there is little left which can make the school Catholic.
	Many of the students will attend a Catholic school - often the same school - from the time they are very young children until they are nearly adults.
	Students should feel a responsibility for their school; they should take care of it and help to keep it as clean and neat as possible.
	Parents are central figures, since they are the natural and irreplaceable agents in the education of their children. And the community also includes the students, since they must be active agents in their own education.
	These men and women have dedicated themselves to the service of the students without thought of personal gain, because they are convinced that it is really the Lord whom they are serving.
	The strength and gentleness of their total dedication to God enlightens their work and students gradually come to appreciate the value of this witness. They come to love these educators who seem to have the gift of eternal spiritual youth, and it is an affliction which endures long after students leave the school.
	Ideally, this lay witness is a concrete example of the lay vocation that

	most of the students will be called to.
	For teachers, students and families alike, each one according to his or her own role, always in the Gospel spirit of freedom and love.
	Partnership between a Catholic school and the families of the students must continue and be strengthened: not simply to be able to deal with academic problems that may arise, but rather so that the educational goals of the school can be achieved.
	Catholic students are helped to become active members of the parish and diocesan communities. They have opportunities to join. Church associations and Church youth groups, and they are taught to collaborate in local Church projects.
	Students spend a large share of each day and the greater part of their youth either at school or doing activities that are related to school. "School" is often identified with 'teaching'; actually, classes and lessons are only a small part of school life. Along with the lessons that a teacher gives, there *is* the active participation of the students individually or as a group: study, research, exercises, para-curricular activities, examinations, relationships with teachers and with one another, group activities, class meetings, school assemblies.
	The principle that no human act is morally indifferent to one's conscience or before God has clear applications to school life: examples of it are school work accepted as a duty and done with good will; courage and perseverance when difficulties come; respect for teachers; loyalty toward and love for fellow students; sincerity, tolerance, and goodness in all relationships.
	Students who are sensitive to the religious dimension of life realize that the will of God is found in the work and the human relationships of each day.
	Within the overall process of education, special mention must be made of the intellectual work done by students.
	When fatigued, the Christian student remembers the command of Genesis and the invitation of the Lord.
	As students move up from one class into the next it becomes increasingly imperative that a Catholic school help them become aware that a relationship exists between faith and human culture.
	But the lessons of the teacher and the reception of those students who are believers will not divorce faith from this culture; this would be a major spiritual loss.
	Everyone should work together, each one developing his or her own subject area with professional competence, but sensitive to those opportunities in which they can help students to see beyond the limited holism of human reality.
	Students will be helped to attain that synthesis of faith and culture which is necessary for faith to be mature.
	Those teaching these subject areas must not ignore the religious dimension. They should help their students to understand that positive science, and the technology allied to it, is a part of the universe created by God.
	Teachers should guide the students' work in such a way that they will be able to discover a religious dimension in the world of human history. As

	a preliminary, they should be encouraged to develop a taste for historical truth, and therefore to realize the need to look critically at texts and curricula which, at times, are imposed by a government or distorted by the ideology of the author. The next step is to help students see history as something real: the drama of human grandeur and human misery.
	To this end, the teacher should help students to see history as a whole.
	When they are ready to appreciate it, students can be invited to reflect on the fact that this human struggle takes place within the divine history of universal salvation. At this moment, the religious dimension of history begins to shine forth in all its luminous grandeur.
	Thus, while teachers are helping students to develop an aesthetic sense, they can bring them to a deeper awareness or all peoples as one great human family.
	In the upper grades, a teacher can bring students to: an even more profound appreciation of artistic works.
	The entire process of education, therefore, is a service to the individual students, helping each one to achieve the most complete formation possible.
	The special character of the Catholic school and the underlying reason for its existence, the reason why Catholic parents should prefer it, are precisely the quality of the religious instruction integrated into the overall education of the students.
	A school *has as* its purpose the students' integral formation.
	With kindness and understanding, they will accept the students as they are, helping them to see that doubt and indifference are common phenomena, and that the reasons for this are readily understandable.
	But they will invite students in a friendly manner to seek and discover together the message of the Gospel, the source of joy and peace.
	The teachers' attitudes and behaviour should be those of one preparing the soil. They then add their own spiritual lives, and the prayers they offer for the students entrusted to them.
	An excellent way to establish rapport with students is simply to talk to them - and to let them talk. Once a warm and trusting atmosphere has been established, various questions will come up naturally, These obviously depend on age and living situation, but many of the questions seem to be common among all of today's youth, and they tend to raise them at a younger age.
	Experts in history and science could be invited to class. One's own experiences and study should be used to help the students.
	For more mature students, this study can be expanded to include Jesus as Saviour, Priest, Teacher, and Lord of the universe.
	The discovery process is an important pedagogical method. The person of Jesus will come alive for the students.
	Students learn many things about the human person by studying science; but science has nothing to say about mystery. Teachers should help students begin to discover the mystery within the human person, just as Paul tried to help the people of Athens discover the "Unknown God".

	The educational value of Christian anthropology is obvious. Here is where students discover the true value of the human person: loved by God, with a mission on earth and a destiny that is immortal.
	The history or salvation continues in the Church, an historical reality that is visible to the students.
	The teacher will help students to discover the Church as the People of God, composed of women and men just like ourselves, bringing, salvation to all of humanity.
	They will, therefore, help students to discover the real value of the Sacraments: they accompany the believer on his or her journey through life. This journey takes place within the Church, and therefore becomes more comprehensible as students grow in an understanding of what it means to be a member of the Church. The essential point for students to understand is that Jesus Christ is always truly present in the Sacraments which he has instituted, and his presence makes them efficacious means of grace.
	Students become aware that being *a* member of the Church is something dynamic, responding to every person's need to continue growing all through life.
	Then, using the Creed as a pattern, the teacher can help students to learn about the Kingdom of Heaven: that *it* consists of those who have believed in him and spent their lives in his service.
	As we have seen, each truth of faith has educational and ethical implications, and students should be helped to learn about these from the time when they first begin the study of religion.
	This commitment is not automatic; it is itself a gift of God. We must ask for it and wait for it patiently. And students must be given time to grow and to mature.
	Students should be helped to see the human person as a living creature having both a physical and a spiritual nature; each of us has an immortal soul, and we are in need of redemption. The older students can gradually come to a more mature understanding of all that is implied in the concept of "person": intelligence and will, freedom and feelings, the capacity to be an active and creative agent; a being endowed with both rights and duties, capable of interpersonal relationships, called to a specific mission in the world.
school	In a number of countries, renewal in school programming has given increased attention to science and technology.
	A Catholic school must be committed to the development of a programme which will overcome the problems of a fragmented and insufficient curriculum.
	A Catholic school conforms to the generally accepted school programming of today, but implements these programmes within an overall religious perspective.
	A Catholic school is often attentive to issues having to do with educational methods, and this can be of great service both to civil society and to the Church.
	Interdisciplinary work has been introduced into Catholic schools with positive results, for there are questions and topics that are not easily treated within the limitations of a single subject area.

	For young people, the school is one of the ways for this evangelization to take place. It may be profitable to recall what the Magisterium has said: "Together with and in collaboration with the family, schools provide possibilities for catechesis that must not be neglected... This refers especially to the Catholic school, of course: it would no longer deserve the title if, no matter how good its reputation for teaching in other areas there were just grounds for a reproach of negligence or deviation in religious education properly so-called. It is not true that such education is always given implicitly or indirectly. The special character or the Catholic school and the underlying reason for its existence, the reason why Catholic parents should prefer it, are precisely the quality of the religious instruction integrated into the overall education of the students."
	Sometimes there is an uncertainty, a difference of opinion, or an uneasiness about the underlying principles governing religious formation in a Catholic school, and therefore about the concrete approach to be taken in religious instruction. On the one hand, a Catholic school is a 'civic institution'; its aim, methods and characteristics are the same as those of every other school.
	The close connection makes it possible for a school to remain a school and still integrate culture with the message of Christianity. The distinction comes from the fact that, unlike religious instruction, catechesis presupposes that the hearer is receiving the Christian message as a salvific reality. Moreover, catechesis takes place within a community living out its faith at a level of space and time not available to a school: a whole lifetime.
	The aim of catechesis, or handing on the Gospel message, is maturity: spiritual, liturgical, sacramental and apostolic; this happens most especially in a local Church community. The aim of the school however, is knowledge.
	The distinction between religious instruction and catechesis does not change the fact that a school can and must play its specific role in the work of catechesis. Since its educational goals are rooted in Christian principles, the school as a whole is inserted into the evangelical function of the Church. It assists in and promotes faith education.
	A school has as its purpose the students' integral formation. Religious instruction, therefore, should be integrated into the objectives and criteria which characterize a modern school. School directors should keep this directive of the Magisterium in mind, and they should respect the distinctive characteristics of religious instruction. It should have a place in the weekly order alongside the other classes
	Like other course work, it should promote culture, and it should make use of the best educational methods available to schools today. In some countries, the results of examinations in religious knowledge are included within the overall measure of student progress. Finally, religious instruction in the school needs to be coordinated with the catechesis offered in polishes, in the family and in youth associations.
	The school curriculum as such does not take these attitudes into account, but teachers must be very aware of them.
	It begins at the level of family and school: affection, respect, obedience, gratitude, gentleness, goodness, helpfulness, service and good example.

	The religion teacher is the key, the vital component, if the educational goals of the school are to be achieved. But the effectiveness of religious instruction is closely tied to the personal witness given by the teacher; this witness is what brings the content of the lessons to life.
	Everything possible must be done to ensure that Catholic schools have adequately trained religion teachers; it is a vital necessity and a legitimate expectation. In Catholic schools today, these teachers tend more and more to be lay people, and they should have the opportunity of receiving the specific experiential knowledge of the mystery of Christ and of the Church that priests and Religious automatically acquire in the course of their formation.
	What characterizes a Catholic school, therefore, is that it guide students in such a way "that the development of each one's own personality will be matched by the growth of that new creation which he or she became by baptism".
	The responsibility of a Catholic school is enormous and complex. It must respect and obey the laws that define methods, programmes, structure, etc., and at the same time it must fulfil its own educational goals by blending human culture with the message of salvation into a coordinated programme; it must help each of the students to actually become the 'new creature' that each one is potentially, and at the same time prepare them for the responsibilities of an adult member of society. This means that a Catholic, school needs to have a set of educational goals which are 'distinctive' in the sense that the school has a specific objective in mind.
	Concretely, the educational goals provide a frame of reference which: defines the school's identity, in particular, the Gospel values which are its inspiration must be explicitly mentioned; gives a precise description of the pedagogical, educational and cultural aims of the school; presents the course content, along with the values that are to be transmitted through these courses; and describes the organization and the management of the school.
	The activity of a Catholic school is, above all else, an activity that shares in the evangelizing mission of the Church; it is a part of the particular local Church of the country in which it is situated and shares in the life and work of the local Christian community.
	While school authorities are the ones primarily responsible for the educational and cultural activities of the school, the local Church should also be involved in appropriate ways.
	It is clear, then, that the set of educational goals is something quite distinct from internal school regulations or teaching methods; and it is not just a description of vague intentions.
	The end of each school year is one appropriate time for such an evaluation.
	The academic programme is only one part of the process, and the end of the school year is also the time for a serious and intelligent examination of which educational goals have been achieved and which have not. A much more decisive time comes at the completion of a student's years in the school, because this is the moment when students should have reached the maximum level of an education that integrates them as Christian.

	The religious dimension of the school climate strengthens the quality of the formation process, so long as certain conditions are verified - conditions that depend both on teachers and students. It is worth noting, once again, that the students are not spectators; they help to determine the quality of this climate.
	Strong determination is needed to do everything possible to eliminate conditions which threaten the health of the school climate.
	Whenever some combination of these symptoms is present, the religious dimension of the school is seriously threatened. Religious instruction can become empty words falling on deaf ears, because the authentically Christian witness that reinforces it is absent from the school climate.
	A school exerts a great deal of effort in having to obtain the students' active cooperation.
	Even students who are very young can sense whether the atmosphere in the school is pleasant or not. They are more willing to cooperate when they feel respected, trusted and loved. And their willingness to cooperate will be rein forced by a school climate which is warm and friendly, when teachers are ready to help, and when they find it easy to get along with the other students.
	But we must remember that religious values and motivation are cultivated in all subject areas and, indeed, in all of the various activities going on in the school.
	Catholic school includes increasing numbers of young people from different faiths and different ideological backgrounds.
	The Catholic school is a centre of life, and life is synthetic. In this vital centre, the formation process is a constant interplay of action and reaction. The interplay has both a horizontal and a vertical dimension, and it is this qualification that makes the Catholic school distinctive from those other schools whose educational objectives are not inspired by Christianity.
	Their questioning, their trust, their critical observations and suggestions for improvement in the classroom and the school milieu will enrich the teachers and also help to facilitate a shared commitment to the formation process.
	Thus a relationship is built up which is both human and divine; there is a glow of love, and also of grace, and this will make the Catholic school truly authentic.
	The Congregation for Catholic Education asks local ordinaries and superiors of Religious Congregations dedicated to the education of youth to bring these reflections to the attention of all teachers and directors of Catholic schools.
	The Congregation would like to suggest that further study, research, and experimentation be done in all areas that affect the religious dimension of education in Catholic schools.
	Much has been done, but many people are asking for even more. This is surely possible in every school whose freedom is sufficiently protected by civil law. It may be difficult in those countries which allow the Catholic school as an academic institution, but where the religious dimension leads to constant conflict. Local experience must be the determining factor in such situations; however, to the extent that it is possible, a religious dimension should always be present - either in the

	school or outside its walls. There has never been a shortage of families and students, of fervent faiths and religions, who choose a Catholic school because they appreciate the value of an education where instruction is enhanced by a religious dimension.
	The document describes the distinguishing characteristic of a Catholic school in this way. "The Catholic school pursues cultural goals and the natural development to the same degree as any other school. What makes the Catholic school distinctive is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love. It tries to guide the adolescents in such a way that personality development goes hand in hand with the development or the 'new creature' that each one has become through baptism".
	The Council, therefore, declared that what makes the Catholic school distinctive is its religious dimension, and that this is to be found in (a) the educational climate, (b) the personal development of each student, (c) the relationship established between culture and the Gospel, (d) the illumination of all knowledge with the light of faith.
	The Catholic School develops a basic outline of the specific identity and mission of the school in today's world. *Lay Catholics in Schools' Witnesses to the Faith* emphasizes the contributions of lay people, who complement the valuable service offered in the past and still offered today by so many Religious Congregations of men and women. This present document is closely linked to the preceding ones; it is based on the same sources, appropriately applied to the world of today.
	Not all students in Catholic schools are members of the Catholic Church; not all are Christians.
	On the other hand, a Catholic school cannot relinquish its own freedom to proclaim the Gospel and to offer a formation based on the values to be found in a Christian education; this is its right and its duty.
	Many Catholic schools are located in countries which are undergoing radical changes in outlook and in life-style: these countries are becoming urbanized and industrialized, and are moving into the so-called 'tertiary' economy, characterized by a high standard of living, a wide choice of educational opportunities, and complex communication systems.
	These young people absorb a wide and varied assortment of knowledge from all kinds of sources, including the school.

Appendix 6: IPA of two identity concepts from *The Religious Dimension of Education in the Catholic School*

Concept One: Students

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Appreciation of human family
- Broaden horizons of students
- Catholic school is, above all else, an activity that shares in the evangelizing mission of the Church
- Church as people of God
- Connect to mission: spiritual and physical nature
- Continuity in school enrolment (12 years)
- Culture of faith for life
- Dialogue (natural) with students by teachers
- Expectations by families
- Experience of Christ in Sacraments
- Full partnership (school and parents)
- Gospel as joy and peace
- Gospel spirit of freedom and love
- Helping each student to achieve the most complete formation possible: mission on earth, eternal destiny
- Importance of co-curriculum
- Individual differences: personal excellence
- Journeying as pilgrim
- Lay witness as vocation
- Life-long learning
- 'Mystery' in life of students
- Other than Catholic faiths
- Participation in wider Church (parish and diocese)
- RE as reason for school
- Renewal through informed practice
- RI integrated into the overall education of the students
- Schools purpose is integral formation
- Service of Church through teaching
- Social critique and critical thinking, inquiry learning
- Students and parents as active participants
- Students gradually come to learn about the world, about life, and about the human person
- The entire process of education, is a service to the individual students
- The special character and the underlying reason for its existence, the reason why parents should prefer it, is precisely the quality of the religious instruction
- Value of symbols (cross)
- Values perspective
- Witness to authentic values

Stage Two (Themes and indicators)

• Expectations • Of Church • Of education • Of teachers as witness • Co-curricula • Religious symbol and Sacrament • RE as primary input • Family engagement • Wider Church involvement	• Outcomes • Values • Aesthetics appreciation • Culture of faith • Social critique • Informed and developing spirituality • Agency – acting in world in accord with Gospel • See life as 'mystery' • Life-long learning

Stage Three (Overarching narrative and superordinate principle)

1. Expectations: Formation and engagement in a culture of faith.
2. Outcomes: Skills for life-long application of faith while journeying within a changing social and cultural context.

Superordinate principle: Formation

Concept Two: School

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Address holism in curriculum
- Administrative imperatives
- Baptism as central to new life
- Catechesis as different to RE
- Cross curricula motivation
- Goals are rooted in Christian principles
- The school as a whole is inserted into the evangelical function of the Church.
- Educational goals blend human culture with the message of salvation into a coordinated programme
- Ensure that Catholic schools have adequately trained religion teachers; it is a vital necessity and a legitimate expectation
- Formation of lay people
- Horizontal and vertical dimensions (reality and spirit)
- Interdisciplinary approaches
- It assists in and promotes faith education'
- Measure progress of RE
- Membership through Baptism
- Must help each of the students to actually become the 'new creature' that each one is potentially, and at the same time prepare them for the responsibilities of being an adult member of society
- Overall religious perspective
- Parents are central figures, since they are the natural and irreplaceable agents in

the education of their children • Partnership between a Catholic school and the families of the students must continue and be strengthened • Primary focus and integration of RE • Rationale for further research • RE as special focus of administrators • Respect of students • School climate – warm and friendly • Science and technology engagement • Student cooperation

Stage Two (Themes and indicators)

• Interdisciplinary relationships • Methods • Knowledge • Integration of RE • Catechesis as different to RE • Religious values and motivations in all subject areas	• Church community • Place of catechesis • Handing on of Gospel • School as part of Church evangelization • Baptism as central: distinct form of membership	• Personal integration • Coordinate RE with parish, youth, family • Witness of teachers as RE specialists • Quality of formation for lay teachers • Horizontal and vertical aspects of school life • Administrators to raise awareness	• School climate • Warm, friendly, empathetic • Helpful teachers • Respectful teachers of individuals • Flow of grace in processes • Rationale for further research

Stage Three (Overarching narrative and superordinate principle)

1. Interdisciplinary relationships: A view of religious education as integral to all curriculum areas and the hidden curriculum of the school.
2. Church community: School as integral to the life of the Church within the parish and diocese.
3. Pastoral integration: Nurturing the religious dimension of the school through formation, administration and interpretation of life as 'mystery'.
4. School climate: Creation of a respectful and relational environment for learning.

Superordinate principle: Integration

Appendix 7: Leximancer Analysis of seven identity concepts from *The Catholic School on the Threshold of the Third Millennium*

Concept	Evidence from text
school	The sciences of education, which concentrated in the past on the study of the child and teacher-training, have been widened to include the various stages of life, and the different spheres and situations beyond the school. New requirements have given force to the demand for new contents, new capabilities and new educational models besides those followed traditionally. Thus education and schooling become particularly difficult today.
	Such an outlook calls for courageous renewal on the part of the Catholic school. The precious heritage of the experience gained over the centuries reveals its vitality precisely in the capacity for prudent innovation, And so, now as in the past, the Catholic school must be able to speak for itself effectively and convincingly.
	Ordinaries, as well as international Catholic organizations involved in education and schooling, all support our conviction that it is opportune to devote careful attention to certain fundamental characteristics of the Catholic school, which are of great importance if its educational activity is to be effectual in the Church and in society.
	We retrace with satisfaction the positive course of the Catholic school over the past decades.
	In this respect, mention must be made of the invaluable services of the Catholic school to the spiritual and material development of less fortunate peoples.
	The school is undoubtedly a sensitive meeting-point for the problems which besiege this restless end of the millennium.
	Among existing difficulties, there are also situations in the political, social and cultural sphere which make it harder or even impossible to attend a Catholic school. The drama of large-scale poverty and hunger in many parts of the world, internal conflicts and civil wars, urban deterioration, the spread of crime in large cities, impede the implementation of projects for formation and education. In other parts of the world, governments themselves put obstacles in the way, when they do not actually prevent the Catholic school from operating, in spite of the progress which has been made as far as attitude, democratic practice and sensitivity to human rights are concerned. Finance is a source of further difficulties, which is felt more acutely in those states in which no government aid is provided for non-state schools. This places an almost unbearable financial burden on families choosing not to send their children to state schools and constitutes a serious threat to the survival of the schools themselves. Moreover, such financial strain not only affects the recruiting and stability of teachers, but can also result in the exclusion from Catholic schools of those who cannot afford to pay, leading to a selection according to means which deprives the Catholic school of one of its distinguishing features, which is to be a school for all.
	This overview of the joys and difficulties of the Catholic school, although not pretending to exhaust its entire breadth and depth, does

	prompt us to reflect on the contribution it can make to the formation of the younger generation on the threshold of the third millennium, recognizing, as John Paul II has written, that "the future of the world and of the Church belongs to the younger generation to those who, born in this century, will reach maturity in the next, the first century of the new millennium." Thus the Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill. But at the same time, it should be able, above all, to impart a solid Christian formation. And for the Catholic school to be a means of education in the modern world, we are convinced that certain fundamental characteristics need to be strengthened.
	The Catholic school sets out to be a school for the human person and of human persons.
	For this reason the Catholic school, in committing itself to the development of the whole man, does so in obedience to the solicitude of the Church, in the awareness that all human values find their fulfilment and unity in Christ.
	This awareness expresses the centrality of the human person in the educational project of the Catholic school, strengthens its educational endeavour and renders it fit to form strong personalities.
	Indeed, although it is true to say that in recent years there has been an increased interest and a greater sensitivity on the part of public opinion, international organizations and governments with regard to schooling, and education, there has also been a noticeable tendency to reduce education to its purely technical and practical aspects.
	The fragmentation of education, the generic character of the values frequently invoked and which obtain ample and easy consensus at the price of a dangerous obscuring of their content, tend to make the school step back into a supposed neutrality, which enervates its educating potential and reflects negatively on the formation of the pupils.
	With its educational project inspired by the Gospel, the Catholic school is called to take up this challenge and respond to it in the conviction that "it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear".
	The complexity of the modern world makes it all the more necessary to increase awareness of the ecclesial identity of the Catholic school. It is from its Catholic identity that the school derives its original characteristics and its 'structure' as a genuine instrument of the Church, a place areal and specific pastoral ministry. The Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out.
	The ecclesial nature of the Catholic school, therefore, is written in the very heart of its identity as a teaching institution.
	By reason of its identity, therefore, the Catholic school is a place of ecclesial experience, which is moulded in the Christian community. However, it should not be forgotten that the school fulfils its vocation to be a genuine experience of Church only if it takes its stand within the organic pastoral work of the Christian community.

	Unfortunately, there are instances in which the Catholic school is not perceived as an integral part of organic pastoral work, at times it is considered alien, or very nearly so, to the community. It is urgent, therefore, to sensitize parochial and diocesan communities to the necessity of their devoting special care to education and schools.
	In the life of the Church, the Catholic school is recognized above all as an expression of those Religious Institutes which, according to their proper charism or specific apostolate, have dedicated themselves generously to education.
	From the nature of the Catholic school also stems one of the most significant elements of its educational project: the synthesis between culture and faith. Indeed, knowledge set in the context of faith becomes wisdom and life vision.
	In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered.
	In its ecclesial dimension another characteristic of the Catholic school has its root: it is a school for all, with special attention to those who are weakest. In the past, the establishment of the majority of Catholic educational institutions has responded to the needs of the socially and economically disadvantaged. It is no novelty to affirm that Catholic schools have their origin in a deep concern for the education of children and young people left to their own devices and deprived of any form of schooling.
	The school cannot be considered separately from other educational institutions and administered as an entity apart, but must be related to the world of politics, economy, culture and society as a whole.
	For her part the Catholic school must be firmly resolved to take the new cultural situation in her stride and, by her refusal to accept unquestioningly educational projects which are merely partial, be an example and stimulus for other educational institutions, in the forefront of ecclesial community's concern for education.
	Catholic schools, moreover, like state schools, fulfil a public role, for their presence guarantees cultural and educational pluralism and, above all, the freedom and right of families to see that their children receive the sort of education they wish.
	The Catholic school, therefore, undertakes a cordial and constructive dialogue with states and civil authorities.
	A correct relationship between state and school, not only a Catholic school, is based not so much on institutional relations as on the right of each person to receive a suitable education of their free choice.
	In the framework not only of the formal proclamation, but also in the effective exercise of this fundamental human right, in some countries there exists the crucial problem of the juridical and financial recognition of non-state schools.
	In the Catholic school, prime responsibility co-creating this unique Christian school climate rests with the teachers, as individuals and as a community.

education	On the threshold of the third millennium education faces new challenges which are the result of a new socio-political and cultural context.
	In the specifically educational field, the scope of educational functions has broadened, becoming more complex, more specialized. The sciences of education, which concentrated in the past on the study of the child and teacher-training, have been widened to include the various stages of life, and the different spheres and situations beyond the school. New requirements have given force to the demand for new contents, new capabilities and new educational models besides those followed traditionally. Thus education and schooling become particularly difficult today.
	Finally, we cannot forget the part played by Catholic schools in organic pastoral work and in pastoral care for the family in particular, emphasizing in this respect their discreet insertion in the educational dynamics between parents and their children and, very especially the unpretentious yet caring and sensitive help offered in those cases, more and more numerous above all in wealthy nations, of families which are 'fragile' or have broken up.
	The drama of large-scale poverty and hunger in many parts of the world, internal conflicts and civil wars, urban deterioration, the spread of crime in large cities, impede the implementation of projects for formation and education.
	And for the Catholic school to be a means of education in the modern world, we are convinced that certain fundamental characteristics need to be strengthened.
	This awareness expresses the centrality of the human person in the educational project of the Catholic school, strengthens its educational endeavour and renders it fit to form strong personalities.
	Indeed, although it is true to say that in recent *years* there has been an increased interest and a greater sensitivity on the part of public opinion, international organizations and governments with regard to schooling, and education, there has also been a noticeable tendency to reduce education to its purely technical and practical aspects. Pedagogy and the sciences of education themselves have appeared to devote greater attention to the study of phenomenology and didactics than to the essence of education as such, centred on deeply meaningful values and vision. The fragmentation of education, the generic character of the values frequently invoked and which obtain ample and easy consensus at the price of a dangerous obscuring of their content, tend to make the school step back into a supposed neutrality, which enervates its educating potential and reflects negatively on the formation of the pupils.
	It is a true and proper ecclesial entity by reason of its educational activity, "in which faith, culture and life are brought into harmony".
	It is urgent, therefore, to sensitize parochial and diocesan communities to the necessity of their devoting special care to education and schools.
	In the life of the Church, the Catholic school is recognized above all as an expression of those Religious Institutes which, according to their proper charism or specific apostolate, have dedicated themselves generously to education.

	We should also remember that the presence of consecrated religious within the educating community is indispensable, since "consecrated persons are able to be especially effective in educational activities".
	From the nature of the Catholic school also stems one of the most significant elements of its educational project: the synthesis between culture and faith.
	In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom.
	It is no novelty to affirm that Catholic schools have their origin in a deep concern for the education of children and young people left to their own devices and deprived of any form of schooling. In many parts of the world even today material poverty prevents many youths and children from having access to formal education and adequate human and Christian formation.
	Spurred on by the aim of offering to all, and especially to the poor and marginalized, the opportunity of an education.
	The school cannot be considered separately from other educational institutions and administered as an entity apart, but must be related to the world of politics, economy, culture and society as a whole. For her part the Catholic school must be firmly resolved to take the new cultural situation in her stride and, by her refusal to accept unquestioningly educational projects which are merely partial, be an example and stimulus for other educational institutions, in the forefront of ecclesial community's concern for education.
	It fulfills a service of public usefulness and, although clearly and decidedly configured in the perspective of the Catholic faith, is not reserved to Catholics only, but is open to all those who appreciate and share its qualified educational project.
	Catholic schools, moreover, like state schools, fulfil a public role, for their presence guarantees cultural and educational pluralism and, above all, the freedom and right of families to see that their children receive the sort of education they wish for them.
	A correct relationship between state and school, not only a Catholic school, is based not so much on institutional relations as on the right of each person to receive a suitable education of their free choice.
	Parents have a particularly important part to play in the educating community, since it is to them that primary and natural responsibility for their children's education belongs.
formation	To this we must add - on the part numerous pupils and families - a profound apathy where ethical and religious formation is concerned, to the extent that what is in fact required of the Catholic school is a certificate of studies or, at the most, quality instruction and training for employment.
	The drama of large-scale poverty and hunger in many parts of the world, internal conflicts and civil wars, urban deterioration, the spread of crime in large cities, impede the implementation of projects for formation and education.
	This overview of the joys and difficulties of the Catholic school, although not pretending to exhaust its entire breadth and depth, does prompt us to reflect on the contribution it can make to the formation of

	the younger generation on the threshold of the third millennium, recognizing, as John Paul II has written, that "the future of the world and of the Church belongs to the younger generation to those who, born in this century, will reach maturity in the next, the first century of the new millennium".
	But at the same time, it should be able, above all, to impart a solid Christian formation.
	The fragmentation of education, the generic character of the values frequently invoked and which obtain ample and easy consensus at the price of a dangerous obscuring of their content, tend to make the school step back into a supposed neutrality, which enervates its educating potential and reflects negatively on the formation of the pupils.
	"Catholic schools are at once places of evangelization, or complete formation, of enculturation, of apprenticeship in a lively dialogue between young people of different religions and social backgrounds".
	In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom.
	In many parts of the world even today material poverty prevents many youths and children from having access to formal education and adequate human and Christian formation.
	During childhood and adolescence a student needs to experience personal relations with outstanding educators, and what is taught has greater influence on the student's formation when placed in a context of personal involvement, genuine reciprocity, coherence of attitudes, life-styles and day-to-day behaviour.
	The educating community, taken as a whole, is thus called to further the objective of a school as a place of complete formation through interpersonal relations.
	To this we must add — the part numerous pupils and families — a profound apathy where ethical and religious formation is concerned, to the extent that what is in fact required of the Catholic school is a certificate of studies or, at the most, quality instruction and training for employment.
	The drama of large-scale poverty and hunger in many parts of the world, internal conflicts and civil wars, urban deterioration, the spread of crime in large cities, impede the implementation of projects for formation and education.
teachers	Moreover, such financial strain not only affects the recruiting and stability of teachers, but can also result in the exclusion from Catholic schools of those who cannot afford to pay, leading to a selection according to means which deprives the Catholic school of one of its distinguishing features, which is to be a school for all.
	Before concluding, we should like to dwell briefly on the climate and role of the educating community, which is constituted by the interaction and collaboration of its various components: students, parents, teachers, directors and non-teaching staff.
	In the Catholic school, "prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community.

	Moreover, we must remember that teachers and educators fulfil a specific Christian vocation and share an equally specific participation in the mission of the Church, to the extent that "it depends chiefly on them whether the Catholic school achieves its purpose".
Catholic	Such an outlook calls for courageous renewal on the part of the Catholic school. The precious heritage, or the experience gained over the centuries reveals its vitality precisely in the capacity for prudent innovation. And so, now as in the past, the Catholic school must be able to speak for itself effectively and convincingly.
	Accordingly, the Congregation for Catholic Education, during this time of immediate preparation for the great jubilee of the year 2000, and as it celebrates the thirtieth anniversary of the creation of the Schools Office...proposes to "focus attention on the nature and distinctive characteristics of a school which would present itself as Catholic".
	It therefore addresses this circular letter to all those who are engaged in Catholic schooling, in order to convey to them a word of encouragement and hope.
	Furthermore, the teachings of the Second Vatican Council, innumerable interventions of the Holy Father, ordinary and extraordinary Assemblies of the Synod of Bishops, Episcopal Conferences and the pastoral solicitude of diocesan Ordinaries, as well as international Catholic organizations involved in education and schooling, all support our conviction that it is opportune to devote careful attention to certain fundamental characteristics of the Catholic school, which are of great importance if its educational activity is to be effectual in the Church and in society.
	We retrace with satisfaction the positive course of the Catholic school over the past decades. First and foremost, we must recognize the contribution it makes to the evangelizing mission of the Church throughout the world, including those areas in which no other form of pastoral work is possible. Moreover, in spite of numerous obstacles, the Catholic school has continued to share responsibility for the social and cultural development of the different communities and peoples to which it belongs, participating in their joys and hopes, their sufferings and difficulties, their efforts to achieve genuine human and communitarian progress. In this respect, mention must be made of the invaluable services of the Catholic school to the spiritual and material development of less fortunate peoples.
	Finally, we cannot forget the part played by Catholic schools in organic pastoral work and in pastoral care for the family in particular, emphasizing in this respect their discreet insertion in the educational dynamics between parents and their children and, very especially the unpretentious yet caring and sensitive help offered in those cases, more and more numerous above all in wealthy nations, of families which are 'fragile' or have broken up.
	Catholic school is thus confronted with children and young people who experience the difficulties of the present time.
	Among existing difficulties, there are also situations in the political, social and cultural sphere which make it harder or even impossible to attend a Catholic school.
	In other parts of the world, governments themselves put obstacles in

	the way, when they do not actually prevent the Catholic school from operating, in spite of the progress which has been made as far as attitude, democratic practice and sensitivity to human rights are concerned.
	Moreover, such financial strain not only affects the recruiting and stability of teachers, but can also result in the exclusion from Catholic schools of those who cannot afford to pay, leading to a selection according to means which deprives the Catholic school of one of its distinguishing features, which is to be a school for all.
	Thus the Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill. But at the same time, it should be able, above all, to impart a solid Christian formation. And for the Catholic school to be a means of education in the modern world, we are convinced that certain fundamental characteristics need to be strengthened.
	The Catholic school sets out to be a school for the human person and of human persons. "The person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ's teaching: This is why the promotion of the human person is the goal of the Catholic school".
	For this reason the Catholic school, in committing itself to the development of the whole man, does so in obedience to the solicitude of the Church, in the awareness that all human values find their fulfilment and unity in Christ. This awareness expresses the centrality of the human person in the educational project of the Catholic school, strengthens its educational endeavour and renders it fit to form strong personalities.
	The complexity of the modern world makes it all the more necessary to increase awareness of the identity of the Catholic school. It is from its Catholic identity that the school derives its original characteristics and its 'structure' as a genuine instrument of the Church and specific pastoral ministry. The Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out. In this way "Catholic schools are at once places of evangelization, or complete formation, of enculturation, of apprenticeship in a lively dialogue between young people of different religions and social backgrounds".
experience	Such an outlook calls for courageous renewal on the part of the Catholic school. The precious heritage of the experience gained over the centuries reveals its vitality precisely in the capacity for prudent innovation.
	The school is undoubtedly a sensitive meeting-point for the problems which besiege this restless end of the millennium. Catholic school is thus confronted with children and young people who experience the difficulties of the present time.
	By reason of its identity, therefore, the Catholic school is a place of celestial experience, which is moulded in the Christian community, However, it should not be forgotten that the school fulfils its vocation to be a genuine experience of Church only if it takes its stand within the organic pastoral work of the Christian community.

	During childhood and adolescence a student needs to experience personal relations with outstanding educators, and what is taught has greater influence on the student's formation when placed in a context of personal involvement, genuine reciprocity, coherence of attitudes, life-styles and day-to-day behaviour.
genuine	We retrace with satisfaction the positive course of the Catholic school over the past decades. First and foremost, we must recognize the contribution it makes to the evangelizing mission of the Church throughout the world, including those areas in which no other form of pastoral work is possible. Moreover, in spite of numerous obstacles, the Catholic school has continued to share responsibility for the social and cultural development of the different communities and peoples to which it belongs, participating in their joys and hopes, their sufferings and difficulties, their efforts to achieve genuine human and communitarian progress.
	It is from its Catholic identity that the school derives its original characteristics and its 'structure' as a genuine instrument of the Church, a place of real and specific pastoral ministry.
	However, it should not be forgotten that the school fulfils its vocation to be a genuine experience of Church only if it takes its stand within the organic pastoral work of the Christian community.
	During childhood and adolescence a student needs to experience personal relations with outstanding educators, and what is taught has greater influence on the student's formation when placed in a context of personal involvement, genuine reciprocity, coherence of attitudes, life-styles and day-to-day behaviour.

Appendix 8: IPA of seven identity concepts from *The Catholic School on the Threshold of the Third Millennium*

Concept One: School

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Be a leader within an ecclesial community
- Call for courageous renewal
- Call for new educational models
- Call to be effective and convincing
- Concern for students who cannot afford Catholic schooling: 'school for all'
- Curriculum is formation: subjects offer knowledge and values
- Education conceptualizes child as part of wider environments
- Educational project inspired by Gospel
- Focus on 'fundamental characteristics' to be effective
- Fundamental focus: still on Christian formation but also 'school for human person' – development of whole person, human values finding fulfilment in Christ
- Goal is: synthesis of culture and faith
- Historical support to young who experience difficulties
- Increase awareness of ecclesial identity
- Partnership with other institutions
- Responsibility for creating new Catholic school rests with teachers, as individuals and as a community
- School to help young find a place in society 'characterized by technical and scientific skill'
- Sensitize parish and diocese to support
- Set out to be a school for the human person and of human persons
- Special attention to 'weakest in society – needs of socially and economically disadvantaged'
- Instrument of Church
- Evangelizing mission
- Pastoral ministry
- Teaching institution
- Experience of Church
- Christian community
- Religious Institute charism

Stage Two (Themes and Indicators)

• Prophetic call • Renewal of educational models • Attention to most needy (socially, financially) • New world (science and technology)	• Defining features • Fulfilment in Christ • Ecclesial community • Instrument of Church • Experience of Church • Christian community of staff • RI charism • Teaching institution • Parish and diocesan connection

Stage Three (Overarching narrative and superordinate principle)

1. Prophetic call: To support those in most need within a changing world
2. Defining features: Centrality of being and building Church.

Superordinate principle: Prophetic mission

Concept Two: Education

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Cannot be considered separately from other educational institutions and administered as an entity apart
- Essence of education – deeply meaningful values and vision
- Faith and culture, faith and life harmony
- Focus on poor and marginalized
- Must be related to the world of politics, economy, culture and society as a whole
- New contents, new models called for
- New socio-political context
- Open to all – to those who share its project
- Parent freedom to choose
- Role to support family
- School in relationship to politics, economy, culture and society as a whole
- Value presence of consecrated religious

Stage Two (Themes and indicators)

• Responding to signs of times • New context • Faith and culture; faith and life • For marginalized	• Integral to society • New context • Engage politics, economy, culture, society • Open to all

Stage Three (Overarching narrative and superordinate principle)

1. Responding to signs of times: School as place integrated within social context with outreach to poor.
2. Integral to society: School as engaged with the culture of the day.

Superordinate principle: New evangelization

Concept Three: Formation

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Dialogue among participants
- Formation occurs everywhere
- Formation through interpersonal relationships
- Future of Church belongs to the younger generation
- 'It is a true and proper ecclesial identity by reason of its educational activity in which faith, culture and life are brought into harmony'
- Personal relationships with outstanding educators
- Place of evangelization or formation
- Solid Christian formation
- 'The Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out.

Stage Two (Themes and indicators)

• Wholism • Emphasis on young people	• Process and dialogue • Dialogue with young through interpersonal relationships

Stage Three (Overarching narrative and superordinate principle)

1. Wholism: Formation occurs everywhere and is most relevant to the young
2. Process and dialogue: Most influenced by people through dialogue.

Superordinate principle: Story conversation

Concept Four: Teachers

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Capacity to pay by parents
- Climate and role of educating community
- Teacher's responsibilities: as individuals and as community
- Teacher's role as key: it depends chiefly on them whether the Catholic school achieves its purpose
- The educating community, taken as a whole, is thus called to further the objective of the school as a place of complete formation through interpersonal relations.

Stage Two (Themes and indicators)

• Educating community • Overall interdependence	• Professionalism • Core responsibility

Stage Three (Overarching narrative and superordinate principle)

1. Educating community: Teachers personally and in association, carry primary responsibilities for the purpose of the Catholic school to be achieved.
2. Professionalism: Teacher professionalism is a core requirement.

Superordinate principle: Vocation

Concept Five: Catholic

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Catholic school is a school for all hence aspects of 'costs' might be an obstacle
- Centrality of human person
- Complexity of modern world, signals need to be clear about identity
- Encouragement and hope – from Congregation
- Financial strain on parents
- School to speak 'effectively and convincingly'
- Suggestion to review role of school
- Support for 'fragile' families or families that have broken up

Stage Two (Themes and Indicators)

- Service in a challenging world
- Costs on families
- Complexity of world
- Catholic school challenge to be clear

Stage Three (Overarching narrative and superordinate principle)

1. Service in a challenging world: A call to serve all who desire a Catholic education.

Superordinate principle: Outreach

Concept Six: Experience

Stage One – Voices from text (messages, stances, perspectives, narrative)

- History of prudent innovation
- Needs of students
- School as 'organic pastoral work of the Christian community'

Stage Two (Themes and indicators)

• Tradition • Innovative • Renewing • Aim of Church as pastoral mission

Stage Three (Overarching narrative and superordinate principle)

1. Tradition: Innovative, renewing pastoral action.

Superordinate principle: Renewal

Concept Seven: Genuine

Stage One – Voices from text (messages, stances, perspectives, narrative)

• Genuine instrument of Church's pastoral activity • Influence of educators greatest when context is one of: 'personal involvement, genuine reciprocity, coherence of attitudes, life-styles and day-to-day behaviour' • School as integral to life 'participating in their joys and hopes, their sufferings and difficulties' • To be genuine is to exist within 'organic pastoral ministry of the Christian community'

Stage Two (Themes and Indicators)

• School, faith and life integration • Integral presence • Ministry of active Church	• Witness • Influence of educators • Engagement • Influence in day-to-day

Stage Three (Overarching narrative and superordinate principle)

1. School, faith and life integration: Genuine school is one that engages in life of community.
2. Witness: Teachers influence young people through witness.

Superordinate principle: Integrated living

Appendix 9: Leximancer Analysis of five identity concepts from *Educating Together in the Catholic School*

Concept	Evidence from text
school	The unexpected and often contradictory evolution of our age gives rise to educational challenges that pose questions for the school world.
	This perspective regards all scholastic institutions, but even more directly the Catholic school, which is constantly concerned with the formational requirements of society, because "the problem of instruction has always been closely linked to the Church's mission". The Catholic school participates in this mission like a true ecclesial subject, with its educational service that is enlivened by the truth of the Gospel.
	The project of the Catholic school is convincing only if carried out by people who are deeply motivated, because they witness to a living encounter with Christ, in whom alone «the mystery of man truly becomes clear.
	The implementation of a real educational community, built on the foundation of shared projected values, represents a serious task that must be carried out by the Catholic school. In this setting, the presence both of students and of teachers from different cultural and religious backgrounds requires an increased commitment of discernment and accompaniment. The preparation of a shared project acts as a stimulus that should force the Catholic school to be a place of ecclesial experience.
	Its binding force and potential for relationships derive from a set of values and a communion of life that is rooted in our common belonging to Christ. Derived from the recognition of evangelical values are educational norms, motivational drives and also the final goals of the school.
	Having already dealt in two previous separate documents with the themes of the identity and mission of Catholic lay persons and of consecrated persons in schools respectively, this document of the Congregation for Catholic Education considers the pastoral aspects regarding cooperation between lay and consecrated persons within the same educational mission.
	This document constantly refers to previous texts of the Congregation for Catholic Education regarding education and schools and clearly considers the different situations encountered by Catholic Institutions in various parts of the world.
	Communion is, therefore, the 'essence' of the Church, the foundation and source of its mission of being in the world the home and the school of communion, to lead all men and women to enter ever more profoundly into the mystery of Trinitarian communion and, at the same time, to extend and strengthen internal relations within the human community. In this sense, the Church is like a human family, but at the same time it is also the great family of God, through which he creates a place of communion and unity through all continents, cultures and nations.
	Schools, in their turn, take their place beside the family as an educational space that is communitarian, organic and intentional and

	they sustain their educational commitment, according to a logic of assistance.
	The Catholic school, characterized mainly as an educating community, is a school for the person and of persons.
	Above all, they are involved in the dynamics of interpersonal relations that form and vivify the school community.
	On the other hand, because of its identity and its ecclesial roots, this community must aspire to becoming a Christian community, that is, a community of faith, able to create increasingly more profound relations of communion which are themselves educational. It is precisely the presence and life of an educational community, in which all the members participate in a fraternal communion, nourished by a living relationship with Christ and with the Church that makes the Catholic school the environment for an authentically ecclesial experience.
	In this ecclesial context the mission of the Catholic school, lived as a community formed of consecrated persons and lay faithful, assumes a very special meaning and demonstrates a wealth that should be acknowledged and developed.
	What makes this testimony really effective is the promotion, especially within the educational community of the Catholic school, of that spirituality of communion that has been indicated as the great prospect awaiting the Church of the Third Millennium.
	Even in that special expression of the Church that is the Catholic school, spirituality of communion must become the living breath of the educational community, the criterion for the full ecclesial development of its members and the fundamental point of reference for the implementation of a truly shared mission.
	This spirituality of communion, therefore, must be transformed into an attitude of clear evangelical fraternity among those persons who profess charisms in Institutes of consecrated life, in movements or new communities, and in other faithful who operate in the Catholic school. This spirituality of communion holds true for the Catholic school, founded by Religious families, by dioceses, by parishes or by the lay faithful, which today takes into itself the presence of ecclesial movements.
	The Catholic professional associations form another situation of 'communion', a structured aid for the educational mission. They are a space for dialogue between families, the local institutions and the school.
	Many associations have among their member's teachers and persons in responsible positions both from the Catholic school and from other educational situations.
	Educating the young generations in communion and for communion in the Catholic school is a serious commitment that must not be taken lightly.
	One of the fundamental requirements for an educator in a Catholic school is his or her possession of a solid professional formation.
	It is not sufficient simply to care about professional updating in the strict sense. The synthesis between faith, culture and life that educators of the Catholic school are called to achieve is, in fact, reached by integrating all the different aspects of human knowledge through the subjects

	taught, in the light of the Gospel [...and] in the growth of the virtues characteristic of the Christian.
	In fact, even care for instruction means loving (Wis: 6:17). It is only in this way that they can make their teaching a school of faith, that is to say, a transmission of the Gospel, as required by the educational project of the Catholic school.
	This is why both consecrated and lay educators of the Catholic school need to follow an opportune formational theological itinerary.
	In many religious Institutes, sharing the educational mission with the laity has already existed for some time, having been born with the religious community present in the school.
	While invited to deepen their vocation as educators in the Catholic school in communion with consecrated persons, the lay faithful also are called in the common formational journey to give the original and irreplaceable contribution of their full ecclesial subjectivity.
	As educators they are called on to live in faith a secular vocation in the communitarian structure of the school: with the best possible professional qualifications, with an apostolic intention inspired by faith, for the integral formation of the human person.
	By its very nature, the Catholic school requires the presence and involvement of educators that are not only culturally and spiritually formed, but also intentionally directed at developing their community educational commitment in an authentic spirit of ecclesial communion.
	In educational communities, therefore, the style of life has great influence, especially if the consecrated persons and the lay faithful work together, fully sharing the commitment to develop, in the school, an atmosphere animated by a spirit of liberty and charity based on the Gospel.
	Education in the Catholic school, therefore, through the tools of teaching and learning, is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events and things.
	The shared mission experienced by an educational community of lay and consecrated persons, with an active vocational conscience, makes the Catholic school a pedagogical place that favours vocational pastoral activity.
	The very composition of such an educational community of a Catholic school highlights the diversity and complementarity of vocations in the Church, of which it, too, is an expression.
persons	These persons, therefore, acknowledge a personal and communal adherence with the Lord, assumed as the basis and constant reference of the inter-personal relationship and mutual cooperation between educator and student.
	Having already dealt in two previous separate documents with the themes of the identity and mission of Catholic lay persons and of consecrated persons in schools respectively, this document of the Congregation for Catholic Education considers the pastoral aspects regarding cooperation between lay and consecrated persons within the same educational mission.
	It wishes to call attention to three fundamental aspects of cooperation

	between lay faithful and consecrated persons in the Catholic school: communion in the educational mission, the necessary course of formation for communion for a shared educational mission and, lastly, openness towards others as the fruit of that communion.
	The Catholic school, characterized mainly as an educating community, is a school for the person and of persons. In fact, it aims at forming the person in the integral unity of his being, using the tools of teaching and learning where criteria of judgement, determining values, points of interest, lines of thought, sources of inspiration and models of life are formed.
	In this ecclesial context the mission of the Catholic school, lived as a community formed of consecrated persons and lay faithful, assumes a very special meaning and demonstrates a wealth that should be acknowledged and developed. This mission demands, from all the members of the educational community, the awareness that educators, as persons and as a community, have an unavoidable responsibility to create an original Christian style.
	This spirituality of communion, therefore, must be transformed into an attitude of clear evangelical fraternity among those persons who profess charisms in Institutes of consecrated life, in movements or new communities, and in other faithful who operate in the Catholic school.
	Many associations have among their members teachers and persons in responsible positions both from the Catholic school and from other educational situations.
	Consecrated persons who profess the evangelical counsels show that they live for God and of God and become concrete witnesses to the Trinitarian love, so that people can experience the charm of divine beauty. Thus, the first and foremost contribution to the shared mission is the evangelical deep-rootedness of the lives of consecrated persons.
	Again within this exquisitely ecclesial dynamic, consecrated persons also are invited to share the fruits of their formation with the laity, especially with those who feel that they are called [to share] specific aspects and moments of the spirituality and mission of the Institute.
	While invited to deepen their vocation as educators in the Catholic school in communion with consecrated persons, the lay faithful also are called in the common formational journey to give the original and irreplaceable contribution of their full ecclesial subjectivity. This involves, first and foremost, that they discover and live in their life of a lay person a specific 'wonderful' vocation within the Church: the vocation to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will. As educators they are called on to live in faith a secular vocation in the communitarian structure of the school: with the best possible professional qualifications, with an apostolic intention inspired by faith, for the integral formation of the human person.
	At the same time, they are also driven to carry out an active role in the spiritual animation of the community that they build together with the consecrated persons.
	In the perspective of formation, by sharing their life of prayer and opportune forms of community life, the lay faithful and consecrated persons will nourish their reflection, their sense of fraternity and generous dedication.

	The shared mission, besides, is enriched by the differences that the lay faithful and consecrated persons bring when they come together in different expressions of charism.
	Organised according to the diversities of persons and vocations, but vivified by the same spirit of communion, the educational community of the Catholic school aims at creating increasingly deeper relationships of communion that are in themselves educational.
ecclesial	The Catholic school participates in this mission like a true ecclesial subject, with its educational service that is enlivened by the truth of the Gospel.
	The preparation of a shared project acts as a stimulus that should force the Catholic school to be a place of ecclesial experience.
	On the other hand, because of its identity and its ecclesial roots, this community must aspire to becoming a Christian community, that is, a community of faith, able to create increasingly more profound relations of communion which are themselves educational.
	In this ecclesial context the mission of the Catholic school, lived as a community formed of consecrated persons and lay faithful, assumes a very special meaning and demonstrates a wealth that should be acknowledged and developed.
	Even in that special expression of the Church that is the Catholic school, spirituality of communion must become the living breath of the educational community, the criterion for the full ecclesial development of its members and the fundamental point of reference for the implementation of a truly shared mission.
	This spirituality of communion holds true for the Catholic school, founded by Religious families, by dioceses, by parishes or by the lay faithful, which today takes into itself the presence of ecclesial movements.
	A genuine ecclesial maturity, nourished by the encounter with Christ in the sacraments, will make it possible to develop «whether of the more traditional kind or the newer ecclesial movements.
	Again within this exquisitely ecclesial dynamic, consecrated persons also are invited to share the fruits of their formation with the laity, especially with those who feel that they are called [to share] specific aspects and moments of the spirituality and mission of the Institute.
	While invited to deepen their vocation as educators in the Catholic school in communion with consecrated persons, the lay faithful also are called in the common formational journey to give the original and irreplaceable contribution of their full ecclesial subjectivity.
	With the gradual development of their ecclesial vocation, lay people become increasingly more aware of their participation in the educational mission of the Church.
	By its very nature, the Catholic school requires the presence and involvement of educators that are not only culturally and spiritually formed, but also intentionally directed at developing their community educational commitment in an authentic spirit of ecclesial communion.
	This requirement assumes even more importance and urgency within the sphere of the Catholic faith, experienced in the love of ecclesial communion.

	In the same way, inasmuch as it is an ecclesial subject, the Catholic school acts as the Christian ferment of the world.
community	They force us to seek appropriate answers not only as regards contents and didactic methods, but also as regards the community experience that is a mark of educational activity.
	The implementation of a real educational community, built on the foundation of shared projected values, represents a serious task that must be carried out by the Catholic school.
	Communion is, therefore, the 'essence' of the Church, the foundation and source of its mission of being in the world «the home and the school of communion, to lead all men and women to enter ever more profoundly into the mystery of Trinitarian communion and, at the same time, to extend and strengthen internal relations within the human community.
	Because its aim is to make man more man, education can be carried out authentically only in a relational and community context. It is not by chance that the first and original educational environment is that of the natural community of the family.
	The Catholic school, characterized mainly as an educating community, is a school for the person and of persons. In fact, it aims at forming the person in the integral unity of his being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life are formed. Above all, they are involved in the dynamics of interpersonal relations that form and vivify the school community.
	On the other hand, because of its identity and its ecclesial roots, this community must aspire to becoming a Christian community, that is, a community of faith, able to create increasingly more profound relations of communion which are themselves educational. It is precisely the presence and life of an educational community, in which all the members participate in a fraternal communion, nourished by a living relationship with Christ and with the Church that makes the Catholic school the environment for an authentically ecclesial experience.
	In this ecclesial context the mission of the Catholic school, lived as a community formed of consecrated persons and lay faithful, assumes a very special meaning and demonstrates a wealth that should be acknowledged and developed. This mission demands, from all the members of the educational community, the awareness that educators, as persons and as a community, have an unavoidable responsibility to create an original Christian style.
	What makes this testimony really effective is the promotion, especially within the educational community of the Catholic school, of that spirituality of communion that has been indicated as the great prospect awaiting the Church of the Third Millennium.
	In this way, the educational community makes room for the gifts of the Spirit and acknowledges these diversities as wealth. A genuine ecclesial maturity, nourished by the encounter with Christ in the sacraments, will make it possible to develop whether of the more traditional kind or the newer ecclesial movements, a vitality that is God's gift, for the entire scholastic community and for the educational journey itself.
	In many religious Institutes, sharing the educational mission with the

	laity has already existed for some time, having been born with the religious community present in the school.
	At the same time, they are also driven to carry out an active role in the spiritual animation of the community that they build together with the consecrated persons.
	In the perspective of formation, by sharing their life of prayer and opportune forms of community life, the lay faithful and consecrated persons will nourish their reflection, their sense of fraternity and generous dedication.
	For each one this involves being open, welcoming, disposed to a deep exchange of ideas, convivial and living a fraternal life within the educational community itself.
	Organised according to the diversities of persons and vocations, but vivified by the same spirit of communion, the educational community of the Catholic school aims at creating increasingly deeper relationships of communion that are in themselves educational.
communion	By giving witness of communion, the Catholic educational community is able to educate for communion, which, as a gift that comes from above, animates the project of formation for living together in harmony and being welcoming. Not only does it cultivate in the students the cultural values that derive from the Christian vision of reality, but it also involves each one of them in the life of the community, where values are mediated by authentic interpersonal relationships among the various members that form it, and by the individual and community acceptance of them. In this way, the life of communion of the educational community assumes the value of an educational principle, of a paradigm that directs its formational action as a service for the achievement of a culture of communion.
	Another pillar of open communion is formed by the relationship between the Catholic school and the families that choose it for the education of their children. This relationship appears as full participation of the parents in the life of the educational community, not only because of their primary responsibility in the education of their children, but also by virtue of their sharing in the identity and project that characterize the Catholic school and which they must know and share with a readiness that comes from within.
	It is precisely because of this that the educational community identifies the decisive space for cooperation between school and family in the educational project, to be made known and implemented with a spirit of communion, through the contribution of everyone, discerning responsibilities, roles and competences. Parents in particular are required to enrich the communion around this project, making the family climate that must characterize the educating community more alive and explicit.
	At an ecclesial level also, the communion experienced within the Catholic school can and must be open to an enriching exchange in a more extensive communion with the parish, the diocese, ecclesial movements and the universal Church.
	Education in the Catholic school, therefore, through the tools of teaching and learning, «is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events and things.

	The communion lived by the educators of the Catholic school contributes to making the entire educational sphere a place of communion open to external reality and not just closed in on itself. Educating in communion and for communion means directing students to grow authentically as persons who «gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude to life that will help them to open their views and their hearts to the world that surrounds them, able to see things critically, with a sense of responsibility and a desire for a constructive commitment. Two orders of motivation, anthropological and theological, form the basis of this opening towards the world.
	This requirement assumes even more importance and urgency within the sphere of the Catholic faith, experienced in the love of ecclesial communion. In fact, the Church, the place of communion and image of Trinitarian love, «is alive with the love enkindled by the Spirit of Christ.
	A vigilant acceptance of the contributions of the world to the life of the school also nourishes and promotes open communion, especially in some educational environments, such as education to peace, to living together, to justice and to brotherhood.
	Sharing the same educational mission with a diversity of persons, vocations and states of life is undoubtedly a strong point of the Catholic school in its participation in the missionary life of the Church, in the opening of ecclesial communion towards the world. In this respect, a first precious contribution comes from communion between lay and consecrated faithful in the school.

Appendix 10: IPA of five identity concepts from *Educating Together in the Catholic School*

Concept One: School

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Aspire to be Christian community
- Challenges of new times
- 'Communion is essence of Church' the 'home and school of communion
- Communion of life, common belonging to Christ
- Communities of dialogue
- Discernment and accompaniment as 'ecclesial experience'
- Educating 'in and for communion'
- Educational commitment according to logic of assistance
- Educational service enlivened by Gospel
- Express spirituality as an attitude of evangelical fraternity
- Focus on formation requirements of society
- Integrate human subjects
- Interpersonal relations 'form and verify the school community'
- Lay – 'active vocational conscience'
- Lay called to live in faith a secular vocation for 'integral formation of human person'
- Liberty and charity – atmosphere based on Gospels
- Linkages to other Roman documents
- Mission assumes special meaning through promotion of 'spirituality of communion' – prospect of 21st century
- Norms, drives, goals from evangelical values
- Nourished by 'living relationship with Christ and with the Church' makes school an authentic ecclesial experience
- Pastoral emphasis to build unity
- Project is convincing only if witnessed to Christ as model
- 'Real' educational community founded on shared values
- Reflective of Trinitarian communion
- School 'for the person and of persons'
- School as an expression of Church, of diversity and complementarity
- School is 'communitarian, organic and intentional'
- School referred to as a world
- 'Solid professional formation' is key
- 'Spirituality of communion' is fundamental point of reference for shared mission
- Teacher represents a 'synthesis of faith, culture and life'

Stage Two (Themes and indicators)

• Mission • Service • Shared values • To build	• Conscience • Attitude (spirituality) • Commitment	• Relationships • Christ centred • REC/education community	• Climate • Communion of life • Norms, drives,

communion • To be an authentic witness • A synthesis of life and culture	• 'Logic of assistance' • Spirituality of communion • Active vocational conscience	• Discernment and accompaniment • Living relationships	goals • Dynamic and intentional • Aspirational

Stage Three (Overarching narrative and superordinate principle)

1. Mission: Engagement of service through a synthesis of shared values and lived communion in life and culture.
2. Conscience: The intentional creation of a spiritual communion with Christ guided by a goal of assistance.
3. Relationships: Living relationships characterized by discernment and accompaniment with and for Christ.
4. Climate: An aspirational community of life based on norms and goals.

Superordinate principle: Witness

Concept Two: Persons

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Attitude of evangelical fraternity
- Being active in 'spiritual animation of community'
- Best possible professional qualifications
- Build reflection, fraternity, dedication
- Consecrated persons share story
- Formation, integration from teaching and learning towards: values, interests, thoughts, inspirations and models of life
- Formational journey to full ecclesial subjectivity
- Increase deeper educational relationships
- Live for God and of God
- Personal and communal relationship with Lord
- 'Original Christian style' – a Christian way of being
- Relationships centred on 3 facets
  - Communion as mission
  - Formation for shared values
  - Open communion as product or fruit
- Rooted in faith
- Vocation to seek Kingdom
- Witness to Trinitarian love

Stage Two (Themes and indicators)

• Communion • Characteristics of shared mission, values, growth in dynamism	• Vocation • Fraternal, attitudinal, ecclesial, spiritual communion	• Formation • Professional, includes interests, values, thoughts, inspirational and models of life

Stage Three (Overarching narrative and superordinate principle)

1. Communion: Commitment based on a common vision
2. Vocation: A vocation seen through the head, heart and hand.
3. Formation: A process rooted in faith and touching all aspects of life.

Superordinate principle: Servant community

Concept Three: Ecclesial

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Aspiration to be a community of faith
- Catholic school to develop itself
- Contribute full ecclesial subjectivity and vocation
- Ecclesial maturity through encounter with Christ and Sacraments
- Enlivened by Gospel
- Includes those who are culturally, spiritually, intentionally ecclesial
- Participates in Church
- School acts as Christian ferment of the world
- School as an ecclesial experience
- Spirituality of communion is its living breath for members and mission

Stage Two (Themes and indicators)

- Subjectivity
- Personal
- Challenge to grow
- Intentional and gradual
- Participatory
- Faithful

Stage Three (Overarching narrative and superordinate principle)

1. Subjectivity: A personal response to Baptism lived through mission and expressed in communion.

Superordinate principle: Baptismal leadership

Concept Four: Community

Stage One – Voices from text (messages, stances, perspectives, narrative)

- All members participate
- Aspire to 'becoming a Christian community of faith'
- Builds relationships with human persons
- Communion is foundation for mission
- Community is family
- Community is relational
- Forms person in integral ways
- Life of prayer and community life by consecrated people as model
- Makes room for gifts of Spirit – allows for diversity
- Open, welcoming, inclusive
- Relationships themselves as educational
- Responsibility to create an original Christian style
- Role in spiritual activity
- Seek answers about community – educational experience
- Serious task – share values
- Vitality is God's gift

Stage Two (Themes and indicators)

- Inclusiveness
- Community serving itself and in service of world
- Model of deeper relationships
- Vitality
- Service
- Acknowledges diversity
- Self sustaining

Stage Three (Overarching narrative and superordinate principle)

1. Relationship inclusiveness: Aims at creating a space of consecration, reflection, fraternity and dedication of those who aspire to share their values.

Superordinate principle: Sacramental consciousness

Concept Five: Communion

Stage One – Voices from text (messages, stances, perspectives, narrative)

- Alive and explicit process
- Animates harmony and welcome
- Authentic relationships
- Communion with man, events, things
- Communion with parish, diocese, wider Church
- Constructive commitment and openness to world (anthropological and theological)
- Culture for communion
- 'Decisive space' for communion
- Discern roles and competencies
- Educates towards communion
- Full participation to share in identity and project
- Goal to grow and develop attitude to life
- 'Love of ecclesial' communion
- Open beyond itself
- Open ecclesial community to the world
- Paradigm to direct formation
- Share mission with others
- Witness to communion

Stage Two (Themes and indicators)

• Connectivity • Vigilant outreach • Critical constructive commitment • Openness to all	• Complementarity • Diocese • Parish • Community • Acceptance • Decisive roles

Stage Three (Overarching narrative and superordinate principle)

1. Connectivity: In a vigilant, dynamic and constructive ways
2. Complementarity: Acknowledging connectivity to God and humankind.

Superordinate principle: *Communio*