

## FOURTH PLENARY ASSEMBLY: WORKSHOP DISCUSSION GUIDE

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This discussion guide has been prepared for the workshop sessions of the Fourth Plenary Assembly of the Federation of Asian Bishops' Conferences (FABC), convening at the Major Seminary in Tokyo, Japan, September 16-25, 1986. The theme of the Plenary Assembly is: "The Vocation and Mission of the Laity in the Church and in the World of Asia."

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## **INTRODUCTION**

This particular workshop paper is designed to have three major parts. The first part is a set of questions to be accomplished in writing by each participant before the meeting. This process will enable each participant to look at what is the present situation of lay educators in his own country and not confuse it with what they would like the situation to be.

The participant then will be ready to move into the second part, which is a summary of the challenges, the problems, some options, a model for the laity and education into the year 2000. (This might sound so far off but actually it is only fourteen years from now; and what is fourteen years in the history of the Church and of Asia?)

In the light of what the participant has discovered, rediscovered or shared in Part II, Part III asks the participant to prepare a blueprint of his

plan of action for his vision of enabling lay educators to realize their full potential as "sharers in the priestly, prophetic and royal office of Christ," and thus make their maximum contribution in building the Church as a community of faith in Asia. This plan of action could be done as an individual (for his diocese), as a group (for his country), or as an association (for Asia).

#### ASSUMPTIONS

A vision of the laity\* and education in Asia in the future must take into consideration certain points:

1. A recognition that education in general, and Catholic education in particular, varies from country to country, and within a country, from diocese to diocese, from region to region, and from urban to rural. An effective model in one situation cannot simply be transplanted into another environment.

2. A recognition that we know very little of what is happening in other countries. A sharing of experiences between Asian countries will do much to enrich the participants' thinking about how others manage to give a greater role to the laity, its many challenges and its hopes.

3. A recognition that the educational apostolate of the laity as one of the activities of the local Church has to be seen in its setting within the secular community of which it is part, and which it has to evangelize, subject to the same social pressures and influences. Therefore, strategies or plans of action should take into account the factors which are changing secular society. For example, the breakdown of marriage, the advent of TV in the rural areas, computer technology, population trends, authoritarian governments, knowledge explosion and new technology in communication have revolutionized our society, our schools and our families, leaving an impact on our education, our social patterns and the world of work and leisure.

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\*When we speak of laity, we mean primarily the educators: teachers, guidance counselors, administrators. But we would also include parents, former students, the students themselves and all other lay people who are connected to the school.

When we speak of "basic education" we refer to elementary and secondary schools.

4. A recognition that besides the sociological, physical and other tangible changes, the participants have to wrestle with attitudinal and value changes, e.g., an increased awareness of the equal dignity of women, thirst for justice and peace, coupled with a sense of solidarity with the poor and the oppressed, recognition of human dignity and rights. The malaise of value changes is also evident, e.g., the attitude of self-fulfillment above the demands of duty and responsibility, the changing attitude towards fidelity and commitment.

5. A recognition that any education, to be truly a vehicle of evangelization, must be an education that is inculturated and contextualized. Education must at the same time assist in the process of synthesizing faith and culture. "Culture is here defined as a way of life of a people in their way of being human and hence it includes values and attitudes, world views, the laws and norms which guide a people's thought and behavior in order for them to be *this* and not another people." Therefore, education must be *for* the people, *by* the people, and *of* the people of each country.

6. A recognition that the context of the Church (of the future) is a participative church.

7. A recognition that, due to the great millions of young people in Asia, due to the growing affluence of a few Asian nations and the concomitant effect of materialism, and due to the growing role that China plays in Asia, the educational apostolate of the Church will continue to be very important for evangelization, especially amongst the rural people, because most of Asia has an agricultural-based economy. And with fewer numbers of clergy and religious in schools, there is need for the local Church of each country to make an explicit commitment to the work of education of Catholic schools, since there will be no large religious presence to make such support evident.

8. A recognition that if "Christian ministry is the public activity of a baptized follower of Jesus Christ flowing from the Spirit's charism and individual personality on behalf of a Christian community to witness to, serve and realize the Kingdom of God," then teaching can be considered a ministry. Unlike the ordained ministry of the bishop, presbyter or deacon, teaching is one of a diversity of other ministries in the Church which is connected to one's personal charism. The religious/clergy and the laity are one people of God, one community, one body, enjoying a common dignity and responsibility, but having a diversity of roles, functions and lifestyles.

**PART I**  
**THE PRESENT SITUATION OF LAY EDUCATORS**

In light of your what you are now doing:

1. How do you see your present leadership role with regards to the laity and the educational apostolate of your local Church? Please describe.

2. What are your own attitudes regarding the leadership of the laity in Catholic Schools? Please describe.

3. What are some of the in-service faith-development activities and spiritual formation programs offered to lay educators in Catholic and non-sectarian schools in your local Church? Please describe.

4. What kind of continuing professional and faith-development programs are offered specifically for lay leaders or administrators?

5. Are these activities offered in urban or rural schools/areas?

6. How many Catholic colleges/universities offer a degree in teacher education in your local Church?

7. If there is one, what structures have been created to provide for the theological dimension in the professional preparation of future teachers, so that they will consciously inspire their teaching with the Christian concept of the person, in communion with the magisterium of the Church?

8. Do you offer catechetical classes for adults?

9. How many centers are there in your local Church for the training of professional catechists?

**A. Analysis of the present situation with regards to the number of lay teachers**

1. How many lay Catholic educators are presently teaching in Catholic elementary schools, in Catholic secondary schools, in Catholic colleges/universities?

2. How many lay Catholic educators are presently teaching in public/non-sectarian elementary schools, in secondary schools, in colleges/universities?

3. How many lay Catholic educators are presently involved in non-formal education, e.g., youth programs outside the formal school system.

4. What is the proportion of lay women to lay men educators in elementary schools, in secondary schools, in colleges or universities?

5. How many lay Catholic educators will be needed to teach just the Catholic population in the year 2000?

### **B. Analysis of the present situation with regards to lay leadership**

1. How many lay Catholic educators are in leadership positions in elementary schools, (headmasters or principals or assistant headmasters or assistant principals), in secondary schools? How many are men; how many are women?

2. How many lay Catholic educators are in mid-level administrative positions in basic education (heads of departments, supervisors, etc.)? How many are men, and how many are women?

3. How many lay Catholic educators are in leadership positions at the tertiary level (deans or chairmen of departments, or vice presidents or presidents of colleges/universities)?

4. How many Catholic schools are served by a completely lay board? With more than half the members of the board lay people?

### **C. Analysis of present situation with regards to power relationships**

1. In schools where lay educators are headmasters or principals, how is "control" exercised? Through moral influence or juridical power?

2. In school boards which have a big number of lay people, do these boards actually exercise the power to appoint the lay principal or are the candidates "picked" by the clergy/superior of the religious community?

3. What is the relationship between the parish priest and the principal of the school? In congregational schools, what is the relationship between the superior (clergy/religious) of the community, the director of the school (clergy/religious) and the principal (lay)? Are these roles (authority and responsibilities) clearly defined?

4. What is the decision-making mechanism?

**D. Analysis of present situation with regards to the socioeconomic situation of lay educators**

1. Do you know the average monthly salary of lay teachers in basic education, in tertiary education, in Catholic institutions in your country, in rural areas, in urban areas? How does this compare with teachers' salaries in public or non-sectarian institutions?

2. How does the average monthly salary of lay teachers compare with the average monthly salary of a secretary or a clerk in a business corporation?

3. Is the average monthly salary of a lay teacher enough to support a family with two children?

4. What is the median age of Catholic lay educators in your country? What is the median age of religious educators in your country? What problems does this present with regards to the formation of the present lay educators? With regards to preparing future educators?

**E. Analysis of the present cost of Catholic education in your country**

1. What is the average cost per annum to send a student to a Catholic elementary school, to a Catholic secondary school, to a Catholic college/university?

2. What percentage of a "low middle class" family's income is used for sending a child to a Catholic elementary school, secondary school, to a Catholic college/university?

**F. Analysis of the present student population in Catholic schools in your country**

1. What is the average annual income bracket of the families which send their children to Catholic schools?

2. What is the proportion of students on grant-in-aid, as compared with full paying, in your diocese, in your country?

3. How many of the students in Catholic schools are Catholic?

## PART II

### A FEW REALITIES

Why is there a focus on the laity in education? While the decreasing number of religious working in schools is a reality and one of the factors in encouraging the laity to collaborate in the Church's educational apostolate, *the fundamental reason is the unique role of the laity in the Church after Vatican II*. What has developed is an uneven concern in Asia, but also around the world, to make the laity aware of their daily calling as baptized Christians to evangelize society through their teaching, through education. The laity have to be made more aware that through their presence in all the various spheres of human activity, they will be especially capable of bringing about the integral formation of the human person through education.

Due to the political moment of Asian countries, Catholic education has shifted from the hands of missionary clergy/religious to a local national clergy, and now to the laity. The impact that this religious-to-laity shift will have on religious life, on lay ministry, on a new generation's perception of Church, and on the Church itself, will be a phenomenon to watch, study and guide.

To prepare a whole new generation of Catholic laity to be active agents of social change in their countries, the role of Catholic education will have to change dramatically. Catholic schools will have to go beyond academic excellence to the service of faith and the promotion of justice. Schools will have to make clearer options for the education of the poor. With regards to the role of the laity in this new context of Catholic education, we are moving from the end of one era to the beginning of another era, one that is not well defined.

This Part II hopes to propose a vision of the laity in the educational apostolate, and some creative ways of dealing with the changes concomitant with this transition.

To talk about the laity in the world of education is to be cognizant of a few realities. One would be the concept of collaboration — the sharing of responsibility, vision and spirituality. Another is the process of sharing itself. How should it be done? Still others would be the challenges involved, and a model for formation of the lay educators as a starting point.

#### A. Collaboration

The meaning of genuine and full collaboration by both religious and lay in the ministry of teaching involves sharing in its triple aspects: responsibility, spirituality and vision.

#### The Sharing of Responsibility

1. If there is no sharing of responsibility, the laity will remain in a

subordinate position and will not have any reason to share in the spirituality or in the vision of the school. The laity will remain "employees" rather than "collaborators."

2. If there is sharing of responsibility without a sharing of vision and spirituality, there is a danger of politicization, struggle for power, disunity, etc.

3. As collaborators, lay faculty must be included in the determination of the philosophy of the school, the formulation of the rationale of the school and the type of service the school is called on to offer in the specific community in which the school is located. Together, they can develop guidelines which will highlight the essential elements of a truly inculturated Catholic type of education, the type of graduate the school hopes to form, the characteristics of a faculty to carry out this mission. They can also reflect on the pedagogy consistent with their goals. These guidelines then should be subject to constant review, evaluation and revision by both the laity and the clergy.

4. In situations where the laity takes the leadership-position of the school, it is fitting that there be a carefully worked-out balance between the authority of the leader and the responsibility to the school board. It should be made clear what are the items that need consultation, that need prior permission and that can be decided on one's own. This is one way to develop a system of checks and balances in the exercise of authority. A collegial, participative type of school government seems the best for this type of arrangement.

5. Team leadership, as a concept and as a lived experience, and the power relationships attendant upon it, should be explored. In the context of the parish school, team leadership means two leaders, the parish priest and the principal of the school. In the context of the private Catholic schools owned by religious congregations, it might mean the principal, the director of the school and the superior of the community. Unless authority and responsibility are clearly defined, they can contribute to power struggles that are hardly evangelical.

6. In Asia, where most countries have a more or less authoritarian form of government or society, it becomes even more necessary that sharing of responsibility is in a "participative," "collegial" school context so that students, faculty, parents and graduates live this experience. This presupposes that the context of the local Church is also a "participative" Church. Hopefully, this living example will provide the students with a model which they can help create anew in their mature years.

7. An approach to responsible lay collaboration is to invite more lay people to serve on school boards with real decision-making authority. The laity's contributions and aspirations can easily be incorporated and their commitment heightened in such cases.

8. To reflect collaboration through sharing of responsibility on a national level is to make it possible for more lay faculty to sit on national Catholic educational associations. Often, these associations have become arenas of power struggles and vested interests for religious congregations. The laity has to see a model of teamwork amongst the clergy/religious. A proportionate number of lay educators on national boards would make the local Church truly participative.

9. Collaboration and sharing of responsibility on a national level would make national Catholic educational organizations more dynamic in the renewal of Catholic schools and Catholic lay educators through continuing formation programs, especially for rural educators who often do not have the time or financial means to attend such programs.

10. Another approach to sharing responsibility is to invite committed, service-oriented, competent educators to take leadership positions. Great care should be used in the matter of choosing lay administrators. Besides talent, professional preparation and competence, and a clear commitment to the vision of Catholic education should be there.

11. Sharing of responsibility means something greater than the mere number of lay educators assigned to the school, or the number of lay faculty (men or women) in leadership positions. It is a real coresponsibility which penetrates more deeply into a shared spirituality, which leads in turn to an actual philosophy in the school, that is lived in common. Therefore, to the extent that it is possible, the laity chosen to work in Catholic schools should be men and women who can share Christian values, or at least appreciate them. Specific methods for choosing these teachers could be worked out for in different situations. Many new testing and interview methods have proven helpful.

12. There are countries in which the laity (parents, graduates, students and faculty) are reluctant to accept a lay person in a leadership position, and lay persons are reluctant to accept any real responsibility. In these cases, a long process needs to be begun which will include psychological preparation for the school community (parents, students, religious and lay faculty, graduates), technical preparation for those who can become potential leaders, and continuing support, evaluation and follow-up for those willing to assume responsibility.

13. In schools where the lay faculty are not formed (professionally and spiritually) — and therefore not ready for coresponsibility — the turning over of leadership positions has to be done more slowly; otherwise the schools might be academically excellent but spiritually hallow shells. In extreme cases like this, some juridical authority needs to be retained, either by the parish council or the religious congregation, to en-

sure the Catholic character and mission of the school. A word should be said here that in most cases moral authority is more important, more suasive, more effective, than juridical authority.

### **The Sharing of Vision and Spirituality**

1. Many of the Catholic teachers, even in "Christian" countries, are only nominally Christian or are post-Christian. They are not eager to share what they have traditionally thought of as the spirituality of clerics or religious. Therefore, the sharing of spirituality has to be done in ways that will attract the laity to engage in the clergy's efforts in the educational apostolate. The clergy's life and teaching must be witness to what they believe.

2. Sharing involves a give-and-take process. The religious give of their spirituality, their interiority, but they also receive, learning from the vision and spirituality of the laity. It would be a mistake to clericalize the laity in order to make them a volunteer force for the benefit of maintaining educational apostolic structures and initiatives.

3. What does sharing of vision and of spirituality mean in a non-Christian context? Is it possible to share spirituality with non-Christian educators, e.g., with Muslims, Buddhists, Hindus? In a situation like this, sharing has to start at the human level. It can begin with social events, with sharing of feelings about teaching, with problems, frustrations and hopes.

It could then move more deeply into a sharing of experiences. One way is to identify those elements in Catholic educational theory and spirituality which do not depend explicitly on the Catholic faith. These elements can be shared even with non-Christians. In the Asian context, the idea of "spirituality" is not foreign to most adherents of other religions, even if they are non-Christians. This type of sharing presupposes an atmosphere of trust on both sides. It means an appreciation of the personhood and the religious faith of non-Christian collaborators. Such a school climate does not just happen. It has to be prepared for and worked for.

4. For the laity, an apostolate of collaboration means a veritable "dying to self," since it presupposes an acceptance of a set of values proposed by a Gospel that often run counter to the values of the society in which they are immersed. For their role as witnesses to and primary interpreters of the Gospel values, the laity need to undergo a continuing spiritual formation and to have the strong support of the clergy/religious.

5. Many of the lay educators are at different levels in their knowledge of theology and spirituality. Some have never undergone any

Catholic education; others have had some training; still others have had very fine formation in school and home. So an academic program, to upgrade their theological background, to offer a more enlightened approach to moral problems or dilemmas confronting present-day Christians, may be needed.

6. In many non-Catholic countries, Catholic lay educators teach in government-owned public schools. Some support system for their spiritual growth could be made available in cooperation with them. E.g., they could be invited to join the spiritual formation programs of private Catholic schools. The parishes to which they belong could be the resource center, the focus of such programs, assisting these lay educators in forming small prayer or faith development communities within their own public schools to support each other. These small cell communities could be attached to the parish. This structure might prove especially helpful in rural areas where schools are so scattered and the only center possible would be the parish. A similar but special program for lay educational leaders which includes the spirituality of leadership and leadership skills could be considered.

7. The sharing of spirituality should be extended to the laity who hold clerical or secretarial positions in schools. Although they do not formally "teach" the students, they are the "witnesses" to Gospel values in many informal situations which can be either very productive or counter-productive to the efforts of the school.

8. Christian education of the young begins in the home. Only seldom and marginally can even the best Catholic schooling compensate for what is lacking in parental influence and example in religion and moral matters. The best thing we can do to nurture the faith of the young is to strengthen the faith of their parents. Therefore, the sharing of spirituality with parents is an important task. This in effect means the continuing education of the parents in the life of faith and its implications for Christian life. It means parent catechesis and spiritual formation. It means communicating the values of the school to parents. Much of this sharing can be done through parent organizations.

9. Many parents are at a loss how to tackle the growth problems of their children. Where possible, assistance could be given them to organize themselves for updating regarding topics such as parenting, the media, psychology of adolescents, psychology of the children, moral dilemmas, etc. Like the lay teachers, parents could organize small cells for spiritual support and activities. The small-cells concept would be especially helpful for Catholic parents whose children go to public schools.

## **B. The Process of Sharing**

1. Sharing, whether of vision, spiritual or responsibility, must be a process, a program developed over a period of time that involves experience and evaluation.

2. Sharing requires that trust be developed and skills learned to cope with new roles and new behavior patterns.

3. True sharing presumes an attitude of equality among those who participate. No one is higher or lower; all are people of God.

4. True sharing poses a challenge to the religious/clergy and lay teachers, which requires significant change not only in concept but in attitude, roles and behavior. The transition for the laity will be even more dramatic. The opportunity to be equal partners in the educational ministry of the Church is accompanied by a demand for a qualitatively different level of commitment and service. To attain this level is to be faced with a crisis of the head and of the heart. The crisis of the head because many lay teachers experience confusion and uncertainty, or even ignorance, regarding their faith. The crisis of the heart because it has to do with the lay teacher's own insecurities and attitudes, values, emotions, relationships with others. The process of sharing should be developed to take into consideration both head and heart.

5. From experience, small cells or small groups, more human-sized communities, seem more effective for sharing in personal and spiritual formation. The school or parish then becomes a community of communities.

## **C. Some Challenges**

1. In many places, shared responsibility, vision and spirituality are more apparent than real. Many religious are still reluctant to share authority and responsibility.

2. Lay educators in leadership posts find difficulty relating with religious in subordinate roles who feel that, being "owners" of the school, they are "above" the regulations of the school. Should the religious be formed for "followership" too? What kind of formation is needed for the religious in these changed circumstances?

3. In many countries, teacher education is undertaken by government universities. In countries where private Catholic colleges exist, one

seldom finds a teacher education department. These secular universities, although technically competent in the preparation of teachers, lack precisely the theological dimension, the spiritual and ministerial formation, that are so crucial to the Catholic teacher. In this situation, would a "renewal" or "continuing" lay educator's formation center in each country be helpful? Resources could be pooled to create such a center, the main thrust being catechetical and spiritual formation.

4. In non-Christian countries many Catholic students attend public schools where religion is not part of the curriculum. It would seem that there is and will be a dearth of professional catechists. To meet this need, the participants might want to consider a catechetical center for lay educators in each country. If such a center or program can be duly recognized and licensed by the government to give certification, it would attract more lay educators. The program need not be a four-year course. In fact, a short but substantial, well-packaged course will meet with greater success and will be financially more viable.

5. One critical impact of large lay faculties, the financial one, is immediate. Many excellent educators can still be found in Catholic schools, attracted by the Catholic school's emphasis on learning and values and perhaps by a personal sense of apostolate. Nevertheless, if lay educators (men and women) are invited to share in the apostolate of education, they should find there a means for personal growth. This obviously includes adequate salaries, together with security of tenure, retirement benefits, promotion opportunities, sabbatical leaves, financial assistance through credit unions, school fee reduction for their children. This social aspect is especially acute in many parts of Asia where teachers feel at some disadvantage with their peers in other professions, in other schools, and, in particular, with students, parents and religious who live at a higher standard than two-thirds of the country's population. What can be done in those countries where lay educators work in two or even three schools, or take on additional work, and have no time to be involved in formational activities, and still find it difficult to support a family?

6. It has been the experience of many schools that religious are appointed to administrative positions without the necessary formation or qualifications to maintain "control." The task then of managing the school is delegated to a lay person or a group of lay persons without any real authority, who become "workhorses." This attitude — that at any cost the head of the school has to be a religious — is a hindrance to the

concept of equal partnership. Changes have to be made in both the attitude and structures of the school to give real authority to the lay leaders.

7. The majority of schools in Asia still follow a traditional, urban, Western-patterned model of education. These schools serve higher income families and have turned into schools for the elite. To create a new generation of laity who will be involved in the political, economic, cultural, social and moral problems of their country means to search for a new model of Catholic educational system that will be more oriented to the poor urban and rural people, serving a broader segment of society, Asian national-based models, and more progressive. There has been no precedent in history where such a block of the world (so many nations and over two billion people) is moving simultaneously into the modern world. For each nation to accomplish this successfully involves the work of the civil government and the Church.

8. A challenge regarding the laity and education, besides the salaries of lay educators, is the skyrocketing cost of maintaining buildings, capital equipment, etc. How do we keep Catholic education affordable for the laity (Catholic parents) and not price ourselves out of the market, out of existence?

9. The Catholic school most vulnerable to extinction in Asia is the parish elementary school, especially in rural areas. It has fewer financial resources to tap and is subject to the financial liabilities of the supporting community. It cannot attract the excellent lay educators, who tend to flock to urban areas seeking higher salaries and better living conditions.

10. In keeping with the spirit of Vatican II, lay educators, parents and graduates have to be made more aware of the present world and national situation, in the light of the teaching of the Church regarding faith and justice. What can be done to help the laity promote this mission? What is the role of lay educators, as compared with the role of the families, in the service of faith and the promotion of justice? How can these roles be complementary?

11. The family has become much less *the object* of evangelization and more *the agent* of evangelization. This reality underscores the cooperative nature of education, for the mission of education unites bishop, family and school as mutual centers of the apostolate. How can the family be drawn in to be more responsible not only for finances but for the education of their children and for the conscientization of those who

have the power to influence structures? How can the family be drawn into genuine, active, shared leadership in the ministry of teaching, expressing their particular charisms so that a new spirituality will enrich and challenge the emerging future Church? As a first step, the participants could look into the model for parent formation which is similar to the Colloquium on the Ministry of Teaching and is called the Colloquium on the Ministry of Parenting.

12. How can the graduates of Catholic schools be involved in the ministry of teaching? Should we persuade these graduates (whose academic degree is not in education) to devote two to three years of their lives to teach, to be catechists, to be facilitators in youth formation activities, especially in the rural areas? Which existing structures could do this work of recruitment?

13. In countries where Catholic schools receive government support they are not free to decide on objectives, teachers, students, curriculum, pedagogy, textbooks, etc. How can the laity envision their role in these schools? Can these schools still be considered Catholic? What are the elements that make these schools Catholic?

14. Is the Church prepared to come up with an alternative? Should all Catholic schools be taken over by the government of the participant's country?

15. Are lay educators capable of nurturing vocations to religious life? How can they be prepared to undertake this task?

### **C. A Model of Shared Vision and Spirituality: the Colloquium on the Ministry of Teaching.**

A first step in shared spirituality may be to use the process of the Colloquium on the Ministry of Teaching. It is a means of preparing the lay and religious faculty for the acceptance of the true ministry of the laity in the apostolic work of the educating Church. It has a triple purpose: to help towards forming a truly united community, to make explicit the ministerial role of the teacher in the Church, and to inspire the teachers with a sense of the dignity and nobility of their calling. This has been found extremely helpful in the Far East and the Pacific regions, as well as in the United States.

The exercises help towards self-acceptance and ease in communication. Previous experiences as a teacher are then examined, and considerations follow to build up confidence and trust in God, in oneself and in others. After one's attitude to God, one's own spirituality is brought into focus. Then follows the central consideration of one's calling

to the ministry of teaching. (The presentation must be adapted, of course, for teachers who are not members of the Church or even Christian — a special problem in Asian countries — to whom one cannot speak of teaching as a charism or ministry in the Church.) An audiovisual presentation follows of what St. Ignatius Loyola in the Spiritual Exercises calls the “Two Standards (or Flags),” a vision of the world as a spiritual battleground where the followers of Christ strive to win all to his standard, the cross, from being followers of Satan — a vision Ignatius shared with St. Augustine in his City of God. School groups then get down to the “nitty gritty” of planning the follow-through of the colloquium in their schools, and these plans are discussed by the whole body of participants. Finally, the inspiration of the liturgy, with an audio-visual presentation on the nobility of the calling of a teacher, sends the participants home to their schools fervent and determined to carry on what has been begun. The group meets afterwards at regular intervals.

A second step is the post-colloquium. The success or failure of sharing spirituality depends very much on this, and so is obviously of vital importance.

The activities or experiences in this post-colloquium phase might consist of small groups of religious and lay faculty sharing religious experiences and ideals, personal and professional hopes, dreams of the future, discussing how as a school team they can help or hinder the Christ-dimension of the school. Through shared bible sessions and shared prayer, they assist one another to become aware of how Jesus is working in their lives, and find ways in which they can mutually support each other.

The success of the early Christian community can be attributed to the zeal of the twelve apostles and the small communities of early disciples. It was they who had been in personal contact with Christ and who had been charged by him to continue his mission. Yet, a large measure of their success can be found in the collective strength of those numerous small communities of believers. As individuals, they could not have done without the strength they drew from each other. These early Christian groups are suggested as a model for what can follow from the colloquium.

No participant is able to be compared with any of the Twelve. But they have been drawn together by a common acceptance of the apostolate.

Their experience has been similar to that of the early communities, and so also is their dedication to the work of the Gospel, to teaching others about the good things of God's world and about the Lord himself. Just as they find themselves committed to the apostolate of education, so

also they are resolved to make that commitment real in the school setting to which they return.

### **PART III PLAN OF ACTION**

This part asks whether the participant is satisfied with the quality of the laity's participation and contribution in the Church's educational mission, and what will be his leadership in this sphere. It also seeks to come to a plan of action (goals, programs, projects) to realize his vision (dreams and aspirations) for the laity, and what recommendations he will bring to the consideration of this plenary assembly.

Using a 5-point scale for measurement, with 1 indicating the lowest degree of satisfaction and 5 as the highest, rate your own degree of satisfaction regarding the following points:

1. There is shared vision, spirituality, responsibility, leadership and accountability. ...  
Why did you give this rating?
2. I have exercised leadership with regards to the laity and education, especially in their formation. ...  
Why did you give this rating?
3. I have exercised leadership with regards to parent formation in the educational apostolate of the Church. ...  
Why did you give this rating?
4. I have given clear guidelines to schools regarding an orientation towards the promotion of justice. ...  
Why did you give this rating?
5. What are the resources and the hindrances to better and greater lay participation in the educational mission of the Church?  
Please list at least 3.

## Resources

## Hindrances

1.

1.

2.

2.

3.

3.

4.

4.

5.

5.

6. What do you see yourself doing for the educational apostolate of the laity (educators)? Please describe.

7. What do you see yourself doing for the laity (parent/family) as the *agent* of the evangelization in the educational apostolate of the Church? Please describe.

8. What do you see yourself doing for the laity (graduates of Catholic schools) in the educational apostolate of the Church?

9. What are the first steps you yourself will take towards accomplishing these goals of yours. Please describe.

1.

2.

3.

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