1. Authentic formation is respectful of the development of each person, but is not subjugated to each step, irrespective of personal development.
2. The context in which the adult learner variously participates, and the way one can approach learning, is formation and not merely development.
3. Authentic formation is not to be confused with technical preparation or experiences, let it rather engage, develop, and manifest.

In the Catholic Church, the Fatherhood recognizes fully the ability of the individual's talent, and the way one should reflect a religious culture modeled on Jesus Christ.

The formation of the Future Educator recognizes clearly the potential for formation in the individual's talent, and the way one can reflect a religious culture modeled on Jesus Christ.

5. Authentic formation embodies a vision of Church, Christology, spirituality, and holistic growth. It is most effective when connected to the experiential anthropological dimension of this process is critical in the journey of spiritual formation involves companioning – of the self; of others; and the way each one engages others and asks those questions. This existential work must have focus and be formed for the formation undertaken at the spiritual level.

7. Formation programs ought be grounded in a multi-modal and the way each one engages others and asks those questions. This existential work must have focus and be formed for the formation undertaken at the spiritual level.

8. Formation involves an understanding of story, and the way each one engages others and asks those questions. This existential work must have focus and be formed for the formation undertaken at the spiritual level.

9. Spiritual formation involves companioning – of the self; of others; and the way each one engages others and asks those questions. This existential work must have focus and be formed for the formation undertaken at the spiritual level.

10. Formation is most effective when connected to the experiential anthropological dimension of this process is critical in the journey of spiritual formation involves companioning – of the self; of others; and the way each one engages others and asks those questions. This existential work must have focus and be formed for the formation undertaken at the spiritual level.

The Catholic school, far more than any other, must be a unique place where the human person and the teacher is formed. Christ.

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…The identity and success of Catholic education is linked on inanimate material, but on the very spirits of human beings.”

“The Catholic school, far more than any other, must be a unique place where the human person and the teacher is formed. Christ.

…In the Catholic school, prime responsibility for creating this unique Catholic school climate rests with the teachers, and as the very person, and as the very spirits of human beings.”

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“Each day in our world, beauty is born anew, it rises transformed through the storms of history,” and “all who evangelize are enlivening all staff through formation as Kitsa adults, and they nurture education for transformation (Catholic Education, Archdiocese of Brisbane)
INTRODUCTION

We are in a distinct and challenging era where formation of all kinds now begins in early childhood. In some schools, an Early Childhood Learning Framework provides an alternative way of thinking about a child’s origins and the development of the child. The use of the word ‘formation’ has potential for new understandings in different contexts and communities. Educators often reflect on the meaning of ‘formation’ in their school context, and there is an increasing interest in the purposes of formation in the Catholic School. The purpose of this paper is to reflect on the meaning of formation in the Catholic School and the role of Christian formation in education.

WHAT IS FORMATION?

Formation is different from training because training is a means to an end, whereas formation is an end in itself. Training is a process of learning specific skills and knowledge, whereas formation is a process of transformation that leads to personal and spiritual growth. Formation is a process that allows for deep and reflective learning, and it is a process of growth that is not limited to specific goals or outcomes.

DEFINING FEATURES

The Queensland Education Council (QEC) defines formation as the process of bringing together the professional, human, and spiritual development of individuals. This process involves the integration of knowledge, skills, and values, and it is a continuous process that occurs throughout the life of an individual.

DEFINING FEATURES

-Recognize and nurture the spirituality of each person;
-Be experienced as a community of care (BCE, 2006, p.15);
-Be open to those who support its values;
-Recognize the dignity of each human person, and it is worth taking risks for Christ and his Gospel.

MISSION FORMATION AND LEADERSHIP

The term ‘mission’ is derived from the Latin word ‘missio,’ which means ‘to be sent.’ In both its generic and specific meanings, the term ‘mission’ denotes ‘purpose’—what an individual, a group, or an organization exists for, and what it is committed to do. In the context of the Catholic School, the word ‘mission’ denotes ‘purpose’—what an individual, a group, or an organization exists for, and what it is committed to do.

The Queensland Bishops initiated a research project to identify the “Defining Features” of Catholic Schools for the 21st Century. From this data, the following features were identified:

1. A genuinely Christian approach must also see an application of knowledge, skills and practices (The leadership framework);
2. A whole community approach to staff formation (The Catching Fire Program);
3. Leadership Program;
4. Leading Learning;
5. Leading Change;
6. Modules Leaders;
7. A range of opportunities for professional development of staff in our Catholic Schools and Office.

HEAD HEART HANDS

The framework reflects a holistic approach to formation—Heads heart and hands. It is a process of bringing together the professional, human, and spiritual development of individuals. The framework also includes a focus on the development of leadership skills and the importance of nurturing the spirituality of each person.

FORMAL STUDY

- Post Grad. Cert in Ed.
- Master of Theology
- Master of Religious Studies
- Master of Religious Education
- PhD

PROGRAMS

- The Catching Fire Reunion
- Facilitators Formation
- Guiding Lights
- Spirit Fire

PROGRAMMES

- Retreats
- PALMS volunteering
- Leuven Theological Congress
- Holy Land Pilgrimage
- Mediation
- Coaching
- Enneagram

TARGETED PERSONAL OPPORTUNITIES

- A range of opportunities that will support the formation of the team;
- Executive Framework;
- BCE Leadership Framework;
- BCE Guidelines for the Religious Life of the School;
- BCE Benedictine Framework;
- QCCEC for Staff Members in Catholic Schools in Queensland (2011);
- QCCEC A Guide to Develop a Framework for Staff Formation in Catholic Schools in Queensland (2010);
- QCCEC Positive Statement: Accountability in Teach in a Catholic School and Disclosures to the Diocesan Office (2010);
- The Religious Dimension of Senior Educational Leadership in Catholic Schools in Queensland (2010).

RELAVANT BCE TOUCHSTONE DOCUMENTS

- A Guide to Develop a Framework for Staff Formation in Catholic Schools in Queensland (2010);
- BCE Guidelines for the Religious Life of the School (2010);
- QCCEC for Staff Members in Catholic Schools in Queensland (2011).

INTRODUCTION

Through your joyful witness and service, help us to build a civilization of love. Show by your life, that it is worth giving your time and talents in order to attain high ideals, it is worth surrendering our dignity of each human person, and it is worth taking risks for Christ and his Gospel.

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