



**Strong
Catholic
Identity**

Formation for Mission

Community: Made for Each Other

Participant Guide



**Brisbane
Catholic
Education**

teaching • challenging • transforming

Copyright © 2017 Brisbane Catholic Education

All rights reserved. No part of this guide may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or by an information storage and retrieval system without permission in writing from Brisbane Catholic Education.

Acknowledgements

Scripture quotations are from the *New Revised Standard Version Bible* copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used with permission, all rights reserved.

While every effort has been made to identify, contact and acknowledge copyright holders, in the event of omissions or unintentional errors, please contact Brisbane Catholic Education to ensure that proper acknowledgement can be made.

Photos and illustrations:

Cover Image: *Yarn bombing* by DeniseLitchfield. Licensed under Creative Commons Zero (CC0) via pixabay.com
<https://pixabay.com/en/yarn-bomb-guerrilla-knitting-tree-1191130/>

Page 3: *Staff Formation Framework*. Supplement 2015. Brisbane, Queensland: Brisbane Catholic Education, 2015.

Pages 8, 9, 21 & 23: *Abstract blurred image of devotees in Varanasi Ganga aarti, India* by Sumit.Kumar.99. Image used under license from Shutterstock.com

Page 11: *Catholic Identity logo*. Brisbane Catholic Education, 2015

Page 12: *People in the auditorium looking at the stage* by lapandr. Image used under license from Shutterstock.com

Page 14: *Friendship Happiness Leisure Partnership Team Concept* by Rawpixel.com. Image used under license from Shutterstock.com

Page 15: *Enneagram, Personality Types Diagram* by artellia. Image used under license from Shutterstock.com

Spiritual Formation Framework for the Mission of Catholic Education



Formation

From the latin word 'formare' meaning 'to shape'.

The process of bringing together the professional, human, spiritual, theological and scriptural dimensions of the life of a Catholic educator in a way that shapes into both educational praxis and community ethos.

Community

(mass noun) The condition of sharing or having certain attitudes and interests in common.

Ubuntu

(mass noun) A quality that includes the essential human virtues; compassion and humanity.

Oxford Dictionaries 2018, Oxford University Press, United Kingdom. <https://en.oxforddictionaries.com/>

Formation Capacities

Jesus - Communion - Mission

The Formation Capacities reflect core characteristics of Catholic Identity in BCE communities through being:

- Grounded in the Gospels and the story memories of the early Christian communities found in Acts.
- Connected to the Jesus Communion Mission dimensions of the BCE Formation Framework.
- Everyday ways in which to live out the vision 'to teach, challenge and transform'!
- Nurturing of each other in an interactive way.

Jesus

The capacities of Presence, Prayer and Principle are about the personal connection to Jesus and God in our lives. They are therefore linked to the 'Jesus' dimension of the framework.

Presence

Jesus showed his disciples what it was to be so connected to God it imbued every moment and every encounter. After the resurrection event, his followers could never look into another human being's eyes in quite the same way again. They saw Christ there. The capacity of Presence gives focus to an incarnational understanding of the world – that God is among us, in the world and in the moment.

Prayer

The capacity for prayer and for a personal lived-in prayer life is central to any Christian vocation. For Catholic educators, it is the plank upon which is built the day to day witness to God's presence. It is the sustaining centre-point for being and acting, for attending to who we are, and how we meet each day, each colleague and each student.

Principle

This capacity is about walking the talk of Jesus' vision. To be a person of principle is to know and practice the gospel values of justice, compassion, love, hope and forgiveness. These values are the guiding principles for our lives and are nurtured by personal prayer and the practice of presence.



Communion

The capacities of Welcome, Ritual and Journey are about the living of our connection in community and communion with our immediate 'circle of companions', the Church, the wider community, and all creation. They are therefore connected to the 'Communion' dimension of the framework.

Welcome

The capacity for welcome is about how we model inclusiveness and a deep ethos of hospitality that was so central to the person of Jesus and a stand-out characteristic of the early Christian communities. It is grounded in gratitude and charity to all.

Ritual

The capacity for ritual gives focus to the ecclesial dimension of community and the rich liturgical tradition of the Church, especially Eucharist and the sacraments, as well as the broader sensibility for ritual celebration in our lives and in our work. This capacity is grown out of a sacramental understanding of life and reverence for the sacredness of all creation.

Journey

The capacity for Journey proclaims that we are a pilgrim people; that we are part of a tradition that understands we do not and can not go the journey alone. Rather we belong to a companioning tradition, that links us deeply to each other, to the world and to the great communion of saints that have come before and go ahead. This capacity is grounded in an understanding of the Church as people of God and of the global environment as sacred creation.

Mission

The capacities of Purpose, Commitment and Fidelity are about how we understand and live out our particular vocation in the world and so are linked to the 'Mission' dimension of the framework.

Purpose

This capacity is about having a clear sense of what we're about. In our work in Catholic education as a critical part of the mission of the Church, it's about knowing the big picture of lifelong education that has a fundamentally transformative purpose.

Commitment

The capacity for commitment is about having a strong sense of connection, ownership and identification with purpose. This requires the capacity to know and articulate one's vocation and identify with it strongly enough to claim one's place in this ministry. It is about the passion for making a difference in the world that comes from a sense of purpose that takes us beyond ourselves. Commitment is about the many ways we give public witness to this.

Fidelity

This capacity gives focus to a sense of faithfulness to all those who have walked the path in the ministry of Catholic education before us, and all who will follow us. It is nurtured by a sense of faithful stewardship to this precious vocation, and of gratitude for those who walk with us. As we live out the best of the Catholic Christian educational tradition, we stand faithfully with all those whose vocation is in the name of Catholic education.

Formation Capacities. Brisbane, Queensland: Brisbane Catholic Education, 2017

Boundary Markers

All of you: come to the work with 100% of the self. Be fully present to what we are doing and where you are, rather than being anxious and preoccupied by what's going on at home or at school. You have accepted the invitation to be here, so allow yourself to be here. It will not be helpful to you, or to us, or to what you have left behind to be split and distracted so set aside the usual distraction of phones, email, things left undone from yesterday, things to do tomorrow. Bring all of yourself to the work, not just the parts of yourself that would be obviously relevant to this work. "I statements", that is speaking for oneself, help support this full presence. Some of the activities that we do may be difficult, in that they deal with some of our 'hard stuff'. There is a temptation to shy away from dealing with this hard stuff, but as part of bringing all of you to this experience, you are invited to bring 100% of yourself, even to the reflections and conversations that are difficult for you.

Welcome: Presume welcome and extend welcome. Work on the assumption that you will be welcomed by everyone else here and be prepared to be welcoming towards everyone. Understand that in so doing it is possible to emerge refreshed and less burdened than when you came, even with some surprises! Extending welcome to others means not limiting yourself to spending time with those you already know. Make the effort to get to know everyone in the group during the course of our time here. Sit in different seats each time when we gather here or when we gather for meals. The presumption and extension of welcome infers an element of invitation that underpins everything that we will do. You are invited into experiences that we will offer. It is a time to be open to receive. Sometimes that means there can be moments of silence, or even extended periods of silence. We normally don't welcome much silence and we rush to fill the gaps. However, for our work over these days, we will try to welcome silence as an additional member of our community. Sometimes silence speaks more powerfully to us than anyone else.

Soft eyes: Listen with soft eyes; with compassion. The safety of our space will be enhanced as we listen to each other's stories with compassion and understanding, finding aspects of ourselves in each other, and in our varied experience. When you are listening to something that is difficult or puzzling, turn to wonder; physically soften your eyes to an attitude of acceptance and wonder rather than judgement. 'Soft eyes' is a way to physically create a difference in a manner that your inner feeling will follow ... in other words, to remind ourselves when we're listening to others to have 'soft eyes' will change the physical disposition of our faces. You can't frown when you have soft eyes. And in changing the physical 'landscape' of our faces we find that our inner landscape will follow – we won't remain in a judging attitude or a fixing attitude – and this is critical to deep and respectful listening.

Confidentiality: Deep confidentiality, double confidentiality. Not just "what happens on camp stays on camp". It is very important that we all feel free to say whatever we need to say without any concern that what we've said will be discussed any further afield. The double confidentiality is that if you say something to me in a sharing session, not only will I not tell anyone else what you said but I won't even raise it again with you – unless you raise it yourself, or indicate that you are happy for it to be shared in any other way. For example, you may hear something that you think would be so helpful to be shared with others – we do so only with permission from the owner of the experience or story.

No Fixing: We are not here in the role of counsellors or even problem-solvers; there is a real temptation when someone shares something with us to try to offer solutions for them. However, most often, all that someone needs is the opportunity to share what they're thinking or feeling – they're not looking for advice. And most often, the best gift we can give is our time and a listening heart. Parker Palmer speaks about the voice of the inner teacher. Believe that there is a wisdom resident in each of us which allows us to bring extraordinary light to bear on our own issues – usually without the helpful advice of others.

Adapted from Palmer J. Parker's, *The Circle of Trust* © Approach
www.couragerenewal.org/approach

Let us pray

WE GATHER - ACKNOWLEDGEMENT OF COUNTRY & INVOCATION OF THE HOLY SPIRIT

- Leader: Let us pray. We gather as one and acknowledge the First People of this land (the . . . people).
- Side 1: God of holy dreaming, Great Creator Spirit, from the dawn of creation you have given your children the good things of Mother Earth.
You spoke and the gum tree grew.
In vast deserts and dense forest, and in cities at the water's edge, creation sings your praise.
- Side 2: Your presence endures, as the rock at the heart of our land.
When Jesus hung on the tree you heard the cries of your people and became one with your wounded ones: the convicts, the hunted, and the dispossessed.
- Side 1: The sunrise of your Son coloured the earth anew, and bathed it in glorious hope.
In Jesus we have been reconciled to you, to each other and to your whole creation.
- Side 2: Lead us on, Great Spirit, as we gather from the four corners of the earth; enable us to walk together in trust, from the hurt and the shame of the past into the full day which has dawned in Jesus Christ.
- All: God of holy dreaming, Great Creator Spirit, we acknowledge the First People of this land, their elders past, present and emerging.

Lenore Parker, *Thanksgiving Prayer*.

Permission to use this prayer was given by The Reverend Lenore Parker in 2017.

WE LISTEN - SACRED SONG & CANDLE LIGHTING

Spirit Divine

Spirit of love, enfold and teach us; Spirit of peace, rest deep within;
Spirit of change, transform and heal us; Spirit divine. Spirit divine.

"Spirit Divine," words and music by Keith Duke. © Kevin Mayhew Ltd.

Published by Willow Publishing. All rights reserved.

Reprinted under One License #A-642545

WE RESPOND - SILENCE & MEDITATION

WE PRAY

- Leader: Let us pray,
- All: God of life and love,
As we gather in Your name,
Open our minds to know Your voice.
Open our hands to do Your work.
And open our hearts to hold your Spirit.
Amen.

What Makes A School Catholic?

The Catholic identity of a school is the responsibility of all within the school. It is not just the domain of those who teach Religious Education, but rather the whole community — staff, students, parents and parish.

"The distinctiveness of Catholic Education is prompted by the distinctive characteristics of Catholicism itself, and these characteristics should be reflected in the whole curriculum of Catholic Schools. By Curriculum I intend the content taught, the process of teaching, and the environment of the school" (Groome, p.107)

Building upon the work of Gilkey, Groome proposes five particular distinguishing, yet overlapping characteristics of Catholicism.

- i. Its positive *anthropology* of the person;
- ii. Its *sacramentality* of life
- iii. Its *communal* emphasis regarding human and Christian existence;
- iv. Its commitment to *tradition* as source of its story and vision; and
- v. Its appreciation of *rationality* and learning, epitomised in its commitment to education.

Anthropology: In God's own image and likeness

It recognises our capacity for sin, but insists that we are essentially good and have innate capacity for good and for God.

For Catholic Education: This understanding of our human condition before God calls the whole curriculum of Catholic education to reflect and promote at least three commitments:

- i. to affirm students basic goodness, to promote their dignity, to honour their fundamental rights, and to develop their gifts to the fullest;
- ii. to educate people to live responsibly, with God's help, for the fullness of life that God wills for self and others;

- iii. to convince and mould people to live as if their lives are worthwhile and have historical significance, that their every good effort advances the well-being of all.

Sacramentality: 'To see God in all things'

All of God's creation is essentially good and people encounter God through the ordinary of life — art, nature, relationships, etc. The seven Church sacraments are climatic instances of this principle of sacramentality.

For Catholic Education: The intention of forming students in a sacramental consciousness should permeate the whole curriculum of a Catholic school. This does not mean 'dragging in religion' in a contrived kind of way. Instead, education for a sacramental consciousness means encouraging students, regardless of what they are studying, to employ the critical and creative powers of their minds (reason, memory, and imagination) to look at life so intensely and rigorously that they begin to look 'through' it.

Community: 'Made for each other' ¹

Catholicism has a strong emphasis on the 'communal' nature of human existence: that we find our identity and true selves in relationship with others. This characteristic combines aspects of its anthropology and cosmology; the first suggests that we have a natural affinity for relationship and are capable of 'right relationship' with others, and its cosmology that the social structures and cultural expressions of our 'public' world, instead of being a 'city of sin' as the Reformers might have it, can be an instrument of God's grace.

This communal characteristic has been reflected in Catholicism's social and ecclesial emphases through out its history, its accent on the social responsibility of Christian faith to contribute to the 'common good', and the necessity for Christians to actively participate in a Christian community — the Church. In fact, theologically, Catholicism's communal emphasis arises from its conviction that we need to be church — a community that welcomes all.

¹ Extract from *What makes a school Catholic?* reproduced with the permission of Thomas Groome.

The Hebrew scriptures are the story of a people called to become a 'people of God' by entering into covenant with God and each other. Since the call of Abraham and Sarah, they are to live as 'the people of God'. Throughout their history, the Israelites are always aware that their wellbeing—depends on this covenant and community. Their sins and their graces, their faithfulness to God and their wandering away, are as a 'people'. Recent New Testament scholarship has deepened awareness that Jesus called his followers together into 'an inclusive community of disciples' (Fiorenza, 1983). The inclusiveness of his table fellowship alone, welcoming the socially marginalised and public sinners, is a powerful parable of the kind of community he intended among his people. Paul posed the image of the Church as 'the body of Christ' (see 1 Cor. 12, 12 — 31, etc.), a compelling analogy for communal solidarity and 'catholicity'.

When the Reformers rejected this ecclesial emphasis of Catholicism (and for some good reasons — corruption, exaggerated power of Church authorities, etc.), Catholicism clung to its emphasis that we encounter God as a community of faith, that the primary mode (not the only one) of God coming to us and our going to God is as Church — now the sacrament of Christ to the world. So deep was this Catholic conviction about the communality of Christian faith that it insisted on the solidarity of the whole Church of saints and sinners, living and dead. Over the Reformers' objections, it reiterated that the baptismal bond of the Body of Christ is never broken, not even by death, that the living and dead can intercede for each other before God.

The Second Vatican Council deepened and amplified this characteristic of Catholicism by returning to a more clearly communal understanding of the nature and mission of the Church. Likewise, recent Church teaching has clarified the kind of community that the Church should be within itself and in its mission to the world. Within itself, the Church is to be a community of deep love, of total inclusion, and of 'right relationship' — the biblical description of justice. While the Church is bound to give witness to justice, it recognises that anyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of

acting and of the possessions and lifestyle found within the Church itself. For its mission to the world, the 'mind of the Church' seems clearer than ever that it is to be a community of effective action and witness — a sacrament — of God's reign of peace and justice to the world, a catalyst for the 'common good'. And, as throughout its tradition, Catholicism sees its schools as crucial agents in this communal mission to be Church and sacrament to the world, 'The Catholic school finds its true justification in the mission of the Church' (The Congregation for Catholic Education, 1988, par. 34).

For Catholic Education: Though this communal characteristic of Catholicism should permeate the content and process of the school pedagogy, it is clearly most significant for the life of the school itself. A school influences people's identity, perspectives and values — socialises them — primarily through the implicit curriculum (Eisner, 1979, ch. 5) of its ethos, structure and style, by its whole way of being together as school. The environment of a Catholic school needs to reflect community not simply as an ideal taught but as a value realised. It is heartening to note the empirical evidence that community is, in fact, a notable value of Catholic schools (Covey, 1992, p 33 p 108). In the words of Vatican II, Catholic education "aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and love" (Abbott 1966 par 8, p 646).

Its spirit of freedom should be reflected in an atmosphere of openness, intellectual and social, where students and faculty feel free to become their own best selves and to pursue knowledge and truth wherever they can be found; where the school strives to be a community of welcome and hospitality for all. The love commitment of the school should be realised as a profound care and 'right relationship' among and between teachers, administrators, and students, and toward the school's extended community of parents, former students and the parish(es) of its local context. For analysis, we can think of this communal characteristic of Catholicism requiring a school to be both a public community and an ecclesial community.

The Catholic school is to be a public community, that educates its students in social responsibility, informing and forming them to contribute to

the common good. In this, Catholic education is often countercultural to the mores of rugged individualism, self sufficiency and social indifference that permeate western society. It will socialise its students to care about and contribute to the common good through its own ethos of right relationship and social consciousness, through its operative values of peace and justice, and by credible concern for the marginalised and suffering of society. Its explicit curriculum will teach for such 'right relationship' and common good' by allowing this ethic to permeate its formal content, and more effectively, perhaps, by its very style of teaching.

Commitment to community advises a pedagogy grounded in relationship, and marked by participation, by conversation, and by cooperation. Teaching styles that reflect domination, passivity, monologue, and competition would seem antithetical to this communal commitment. Furthermore, formation in a social consciousness calls for teaching styles that encourage critical reflection and questioning of the social-political context, that nurture creative imagination about what can and should be done in the public arena. Stated negatively, if a school does not challenge and encourage its students to oppose racism, sexism, militarism, ageism, and all other such 'isms' that bedevil our society and world, its education is not Catholic.

We can note two emphases in the Catholic school as an ecclesial community: its close association and partnership with the local church, and through this affiliation, its bond with the universal Church; and second its efforts to be a Christian faith community within itself.

The Catholic school should always think of the Church, local and universal, as its primary sponsor, as the parent community to which it belongs. Always, its mission finds its warrant and ideology, and is realised within the broader mission of the Church. Even for its own wellbeing, it needs a partnership with the faith community(ies) of its context, and to develop networks of support. This is the 'functional community' of Catholic schools that provides their 'social capital,' and which Coleman credits as a significant factor in the schools' effectiveness (Coleman and Hoffer, 1987, p. 378, note 6).

Tradition: to share the 'story and vision'

Christian 'story' refers the whole scripture and tradition that grew up before Jesus in the ancient people of Israel, around him from his person and preaching, and after him down through the ages as his community of disciples. The Church continued to develop in their understanding, living and articulation of the Christian faith.

What the 'story' means for us, how we are to live it on all levels of existence (personal, interpersonal and social/political), and who we are to become in response to it, this is the Vision of Christian faith.

For Catholic Education: Catholic education should intentionally [give witness to] its students in Christian Story and Vision. Catholic [education] has never settled for a 'religious studies' type of programme, a learning about the Catholic or other religious traditions. Beyond 'learning about', Catholic education intends students to 'learn from', and even, with ecumenical sensitivity and respecting students' backgrounds to be personally influenced and enriched by Catholic faith.

Rationality: 'Faith seeking understanding'

Catholicism has a deep commitment to rationality and to education. The striving to understand the mysteries of life and the divine presence (rationality) and a deep holistic knowing that encompass the whole learner (spiritual, social, emotional, physical and cognitive) is seen as essential.

For Catholic Education: Catholic education should not tell people what to think but prepare and practice its students to think for themselves. It should form them in the habit of critical reflection, a kind of questioning that engages people's reason, memory, and imagination, and is critical in the sense of becoming aware of the historical source and responsibility of all knowledge.

Thomas Groome, "What makes a school Catholic," in *The Contemporary Catholic School Context, Identity and Diversity*, eds. Terence McLaughlin et al. (London: Falmer Press, 1996),

107-125.

For your reflection:

- i. What resonates with me from what I have read?
- ii. What aspects of the article challenge me?
- iii. What is something that I had not known or been conscious of before?
- iv. How do I see Groome's ideas expressed in my school context?





Ted Talk with Boyd Varty

What I Learned From Nelson Mandela

In the cathedral of the wild, we get to see the best parts of ourselves reflected back to us." Boyd Varty, a wildlife activist, shares stories of animals, humans and their interrelatedness, or "ubuntu" — defined as, "I am, because of you." And he dedicates the talk to South African leader Nelson Mandela, the human embodiment of that same great-hearted, generous spirit.

Boyd Varty, "What I learned from Nelson Mandela," taken from TED: Ideas Worth Spreading. (December 2013).
www.ted.com/talks/boyd_varty_what_i_learned_from_nelson_mandela

For your reflection:

- i. Our own wellbeing is deeply tied to the wellbeing of others – explain what this statement means to you.
- ii. Is Ubuntu something you identify in your school community? If so, identify how you see it being lived. If not, how might it become a reality?

1. The first part of the document is a title page. It contains the title of the document, the author's name, and the date of publication. The title is "The History of the United States from 1776 to 1876". The author is "John Smith". The date is "1876".

2. The second part of the document is a table of contents. It lists the chapters of the document and the page numbers where they begin. The chapters are: "The American Revolution", "The Early Republic", "The Jacksonian Era", "The Civil War", and "The Reconstruction Era".

3. The third part of the document is the main body of the text. It is divided into five chapters, each corresponding to a period in American history. The first chapter, "The American Revolution", covers the years 1776 to 1789. The second chapter, "The Early Republic", covers the years 1789 to 1800. The third chapter, "The Jacksonian Era", covers the years 1800 to 1845. The fourth chapter, "The Civil War", covers the years 1845 to 1865. The fifth chapter, "The Reconstruction Era", covers the years 1865 to 1876.

4. The fourth part of the document is a bibliography. It lists the sources used by the author in writing the document. The sources include books, articles, and primary documents.

5. The fifth part of the document is an index. It lists the topics covered in the document and the page numbers where they are discussed. The topics include: "The American Revolution", "The Early Republic", "The Jacksonian Era", "The Civil War", and "The Reconstruction Era".

Exploring the Diversity of our Community

- i. What is your ethnic background? _____

- ii. Where were your parents and grandparents born? _____

- iii. How much education do your parents have? _____

- iv. What languages do you speak? _____

- v. What is your biggest challenge this term? _____

- vi. What is one of your hopes or dreams for the future? _____

- vii. What do you enjoy most? _____

- viii. What is your most important value and why? _____

- ix. What is one thing you are proud of? _____

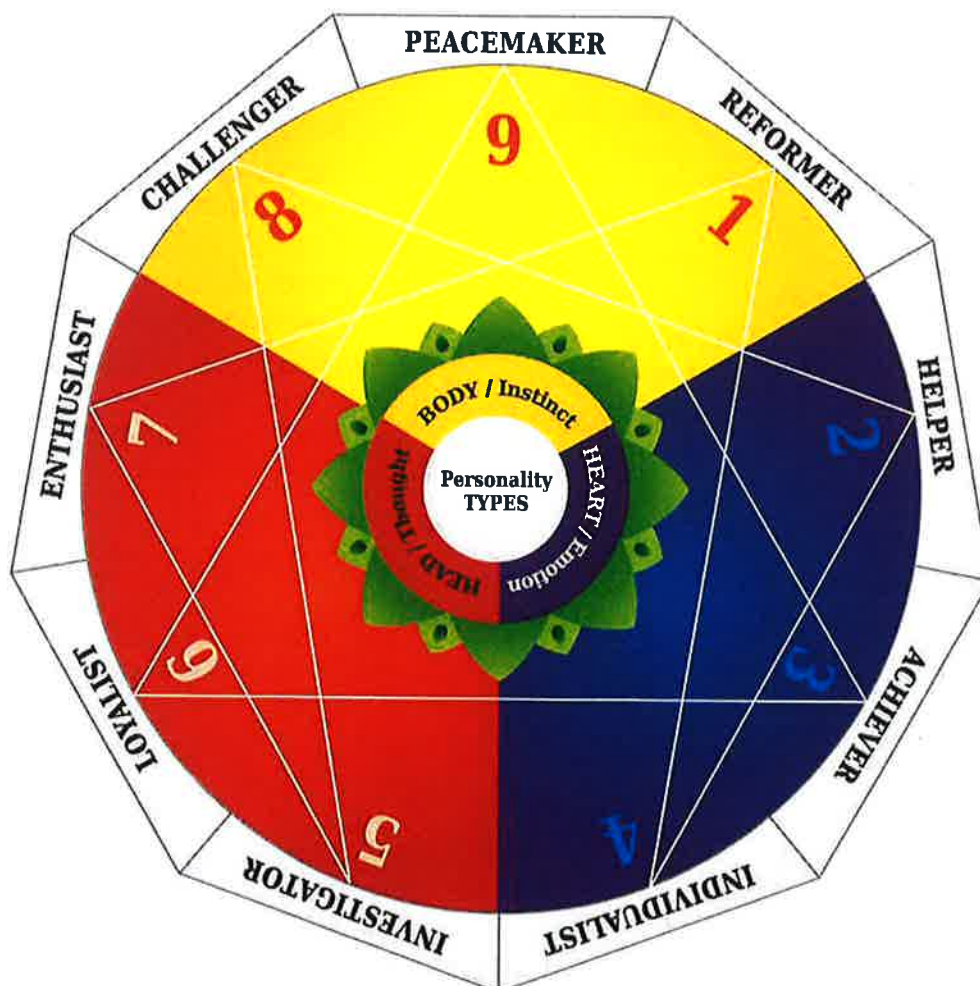
- x. What is one thing people would not know about you just by looking at you? _____

- xi. Have you ever experienced discrimination because of your differences? If so, briefly describe this discrimination. _____



Exploring the Diversity of our Community through the Enneagram

- i. Characteristics I admire in others are: _____
- _____
- _____
- ii. Characteristics I'd like to have are: _____
- _____
- _____
- iii. Characteristics others see in me are: _____
- _____
- _____
- iv. My natural strengths are: _____
- _____
- _____



The Enneagram is a powerful and dynamic personality system that describes nine distinct and fundamentally different patterns of thinking, feeling, and acting. "Ennea" is Greek for nine, and "gram" means a figure or something written. Hence, the Enneagram personality system is represented by a diagram of a nine-pointed star within a circle. Each of the nine patterns is based on an explicit perceptual filter and associated driving emotional energy. This is congruent with the way our neurons operate according to the interwoven flow of information and energy. The patterns determine what individuals of each personality type pay attention to and how they direct their energy and behaviour. Underlying each of the nine patterns is a basic proposition, or belief, about what we need in life for survival and satisfaction.

Each one of us developed one of the nine patterns to protect a specific aspect of the self that felt threatened as our own personality was developing. As you discover your Enneagram personality type, you will discover more about your original whole self. You will also understand more about the unconscious motivation from which you operate.

Discovering your Enneagram, personality type can help you learn how to bring positive change into your life. It can help change the way you relate to yourself and others as well as give you a greater understanding of the circumstances and issues facing you. Moreover, it can give you powerful assistance in integrating the personal and spiritual aspects of your life, integration being the linkage of differentiated elements.

As a tool for personal and collective transformation, the Enneagram fosters greater understanding through a universal language that transcends gender, religion, nationality and culture. While we are all unique, we share common experiences.

Determining our personality type through the Enneagram does not put us in a box, but helps

us see the box from which we experience the world. With this awareness, we can step outside of our limited perspective. Ideally, personality is an effective way to express ourselves, but challenges arise when our point of view becomes rigid and we get stuck in automatic habits. By discovering these unconscious patterns, we can lead more fulfilling lives, enjoy healthier relationships, and connect to our true essence.

Following are nine paragraphs that describe nine different personality types. None of these personality types is better or worse than any other. Each paragraph is meant to be a simple snapshot of one of the nine Enneagram types. No paragraph is intended to be a comprehensive description of an individual's personality. You are to:

- Read the descriptions and pick the three paragraphs that you believe fit you best.
- Number these paragraphs from 1 to 3 with 1 being the paragraph that seems most like you, 2 the paragraph next most like you, and 3 the third most like you.
- Each of the nine paragraphs may describe you to some degree, but choose the three that seem most like you.
- In making your selections, please consider each paragraph as a whole rather than considering each sentence out of the context of its paragraph. Ask yourself, "Does this paragraph as a whole fit me better than the other paragraphs?"
- If you find it difficult to choose the three paragraphs most like you, think about which description someone close to you would select to describe you. Because personality patterns are usually most prominent in young adult life, you may also ask yourself which one of these patterns would best fit you in your twenties.
- After reading the paragraphs and selecting the three most like you, please record the paragraphs you selected:

1st choice: A B C D E F G H I

2nd choice: A B C D E F G H I

3rd choice: A B C D E F G H I

- A. I approach things in an all-or-nothing way, especially issues that matter to me. I place a lot of value on being strong, honest, and dependable. What you see is what you get. I don't trust others until they have proven themselves to be reliable. I like people to be direct with me, and I know when someone is being devious, lying, or trying to manipulate me. I have a hard time tolerating weakness in people unless I understand their reason for their weakness or I see that they're trying to do something about it. I also have a hard time following orders or direction if I do not respect or agree with the person in authority. I am much better at taking charge myself. I find it difficult not to display my feelings when I am angry. I am always ready to stick up for friends or loved ones, especially if I think they are being treated unjustly. I may not win every battle with others, but they'll know I've been there.
- B. I have high internal standards for correctness, and I expect myself to live up to those standards. It's easy for me to see what's wrong with things as they are and to see how they could be improved. I may come across to some people as overly critical or demanding perfection, but it's hard for me to ignore or accept things that are not done the right way. I pride myself on the fact that if I'm responsible for doing something, you can be sure I'll do it right. I sometimes have feelings of resentment when people don't try to do things properly or when people act irresponsibly or unfairly, although I usually try not to show it to them openly. For me, it is usually work before pleasure, and I suppress my desires as necessary to get the work done.
- C. I seem to be able to see all points of view pretty easily. I may even appear indecisive at times because I can see advantages and disadvantages on all sides. The ability to see all sides makes me good at helping people resolve their differences. This same ability can sometimes lead me to be more aware of other people's positions, agendas, and personal priorities than of my own. It is not unusual for me to become distracted and then to get off task on the important things I'm trying to do. When this happens, my attention is often diverted to unimportant trivial tasks. I have a hard time knowing what is really important to me, and I avoid conflict by going along with what others want. People tend to consider me to be easy-going, pleasing, and agreeable. It takes a lot to get me to the point of showing my anger directly at someone. I like life to be comfortable, harmonious, and others to be accepting of me.
- D. I am sensitive to other people's feelings. I can see what they need, even when I don't know them. Sometimes it's frustrating to be so aware of people's needs, especially their pain or unhappiness, because I'm not able to do as much for them as I'd like to. It's easy for me to give of myself. I sometimes wish I were better at saying no, because I end up putting more energy into caring for others than into taking care of myself. It hurts my feelings if people think I'm trying to manipulate or control them when all I'm trying to do is understand and help them. I like to be seen as a warm-hearted and good person but when I'm not taken into account or appreciated I can become very emotional or even demanding. Good relationships mean a great deal to me, and I'm willing to work hard to make them happen.
- E. Being the best at what I do is a strong motivator for me, and I have received a lot of recognition over the years for my accomplishments. I get a lot done and am successful in almost everything I take on. I identify strongly with what I do, because to a large degree I think your value is based on what you accomplish and the recognition you get for it. I always have more to do than will fit into the time available, so I often set aside feelings and self-reflection in order to get things done. Because there's always something to do, I find it hard to just sit and do nothing. I get impatient with people who don't use my time well. Sometimes I would rather just take over a project someone is completing too slowly. I like to feel and appear "on top" of any situation. While I like to compete, I am also a good team player.
- F. I would characterise myself as a quiet, analytical person who needs more time alone than most people do. I usually prefer to observe what is going on rather than be involved in the middle of it. I don't like people to place too many demands on me

or to expect me to know and report what I am feeling. I'm able to get in touch with my feelings better when alone than with others, and I often enjoy experiences I've had more when reliving them than when actually going through them. I'm almost never bored when alone, because I have an active mental life. It is important for me to protect my time and energy and, hence, to live a simple, uncomplicated life and be as self-sufficient as possible.

G. I have a vivid imagination, especially when it comes to what might be threatening to safety and security. I can usually spot what could be dangerous or harmful and may experience as much fear as if it were really happening. I either always avoid danger or always challenge it head-on. My imagination also leads to my ingenuity and a good, if somewhat offbeat, sense of humour. I would like for life to be more certain, but in general I seem to doubt the people and things around me. I can usually see the shortcomings in the view someone is putting forward. I suppose that, as a consequence, some people may consider me to be very astute. I tend to be suspicious of authority and am not particularly comfortable being seen as the authority. Because I can see what is wrong with the generally held view of things, I tend to identify with underdog causes. Once I have committed myself to a person or cause, I am very loyal to it.

H. I'm an optimistic person who enjoys coming up with new and interesting things to do. I have a very active mind that quickly moves back and forth between different ideas. I like to get a global picture of how all these ideas fit together, and I get excited when I can connect concepts that initially don't appear to be related. I like to work on things that interest me, and I have a lot of energy to devote to them. I have a hard time sticking with unrewarding and repetitive tasks. I like to be in on the beginning of a project, during the planning phase, when there may be many interesting options to consider. When I have exhausted my interest in something, it is difficult for me to stay with it, because I want to move on to

the next thing that has captured my interest. If something gets me down, I prefer to shift my attention to more pleasant ideas. I believe people are entitled to an enjoyable life.

I. I am a sensitive person with intense feelings. I often feel misunderstood and lonely, because I feel different from everyone else. My behaviour can appear like drama to others, and I have been criticised for being over sensitive and over amplifying my feelings. What is really going on inside is my longing for both emotional connection and a felt experience of relationship. I have difficulty truly appreciating relationships because of my tendency to want what I can't have and to disdain what I do have. The search for emotional connection has been with me all my life, and the absence of emotional connection has led to melancholy and depression. I sometimes wonder why other people seem to have more than I do--better relationships and happier lives. I have a refined sense of aesthetics, and I experience a rich world of emotions and meaning.

David Daniels and Virginia Price, *The Essential Enneagram: The Definitive Personality Test and Self-Discovery Guide*. (San Francisco: Harper, 2000).

Peter O'Hanrahan, *A Guide to the Enneagram and the Nine Types*. (Enneagram Work, 2007-2014).

www.enneagramworldwide.com/wp-content/uploads/2014/01/Enneagram-Guide.pdf

Once you have read the nine types and chosen three, take some time to journal with the following questions:

- x. In considering your chosen type, name what rings true for you.
- xi. Identify which characteristics of your type that you see in yourself always, sometimes or never.
- xii. Explain how the characteristics that you named in the opening activity are reflected in your enneagram type.
- xiii. Discuss the importance of self-knowledge in building communities of diversity and acceptance.

At the end of the day

- i. What did I discover today?
- ii. What caused the biggest surprise?
- iii. How did I receive this experience of discovery?



Let us Pray

WE GATHER

All: **We pause and think of the love and the grace that God showers on us,
We are a community created in the image and likeness of God;
We are God's dwelling place**

WE LISTEN - THE WORD

Reader: A reading of the First Letter of Paul to the Corinthians. *1 Cor 12:4-13*

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptised into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

The Word of the Lord.

All: **Thanks be to God.**

WE LISTEN - SACRED SONG

HOLY SPIRIT COME NOW

*Holy Spirit, come. Holy Spirit, come now, come now.
Holy Spirit, come. Holy Spirit, come now, come now.*

Oh, the sweetness of your mercy and grace! Bring us true wisdom right here in this place.
Bring a glimmer of the depth of God's will. Bring understanding; God's plan be fulfilled.

In the faith we share, flowing from truth, bring us the knowledge that brings us to you.
Through the darkness of despair and of fear, give us the courage to know you are here.

With the reverence of the Lord, love is shown. Serving each other, God's presence is known.

Oh, the goodness and the glory of God! Hearts overflowing with wonder and awe.

"Holy Spirit, Come Now," words and music by Jesse Manibusan. © 2006, Jesse Manibusan.
Published by Spirit & Song®, a division of OCP. All rights reserved.
Reprinted under One License #A-642545

WE RESPOND

After a moment of silence, you are invited to participate in a simple ritual acknowledging one thing that you have learnt about yourself through the activity. You are invited to acknowledge that gift in the silence of your heart:

Created in God's image and likeness, today I discovered that I am . . .

After silent reflection, pray together:

*Make strong in my heart what unites us,
build bridges across all that divides us.
United we rejoice in our diversity.*

WE GO FORTH

Leader: Let us pray.

All: God of all creation, you created us in your image.

We thank you for the astonishing variety of races and cultures
in this world and how this is reflected in our school community.
Enrich our lives by ever-widening circles of friendship,
and show us your presence in those who differ most from us,
until our knowledge of your love is made perfect
in our love for all your people;
through your Son, Jesus Christ our Lord.

Amen.

"For the Diversity of Races and Cultures" from the Lutheran Book of Worship: Minister's Desk Edition, as cited in Jesuit Resource:
Prayers for Diversity, www.xavier.edu/jesuitresource/online-resources/Prayers-for-Diversity.cfm

