



Vive Spiritu Fidei
Live by the Spirit of Faith

La Salle Academy Publications

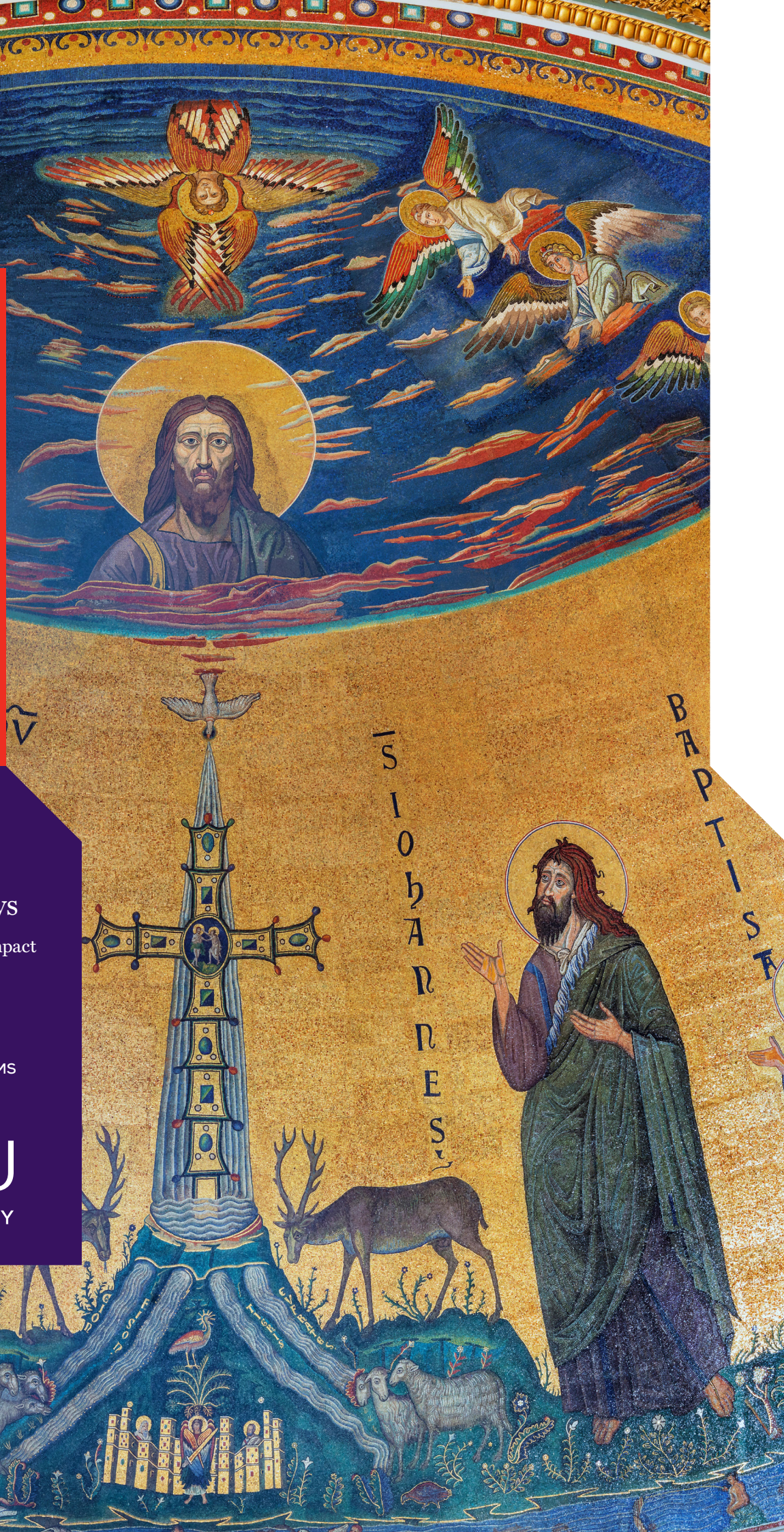
Number 14

AUSTRALIAN CATHOLIC
UNIVERSITY

Wellsprings Formation for mission surveys

Readiness, Quality, Impact

Associate Professor
William Sultmann AM
Associate Professor
Janeen Lamb
Professor Br David Hall FMS
January 2024



Contents

Foreword	1
Acknowledgements	1
Background to survey development	2
Wellsprings: Biblical imagination	2
Research relationships	2
Research aim and questions	2
Formation for Mission in the Catholic School	3
Formation for all	3
Recalling the vision	3
Baseline understandings	4
Nature and purpose of Formation	5
Survey development	6
Survey design	6
Survey development guidelines	7
Survey characteristics	8
Survey usability	8
Contemporary surveys	10
Daily Spiritual Experiences scale (DSE)	10
Religious Commitment Inventory-10 (RCI-10)	11
Faith leadership survey	12
Cultural surveys	13
Catholic schools identity survey	13
Formation surveys	14
Formation Readiness Survey (FRS)	14
Formation Quality Survey (FQS)	16
Formation Impact Survey (FIS)	17
Integration	18
References	20
Biographies	21

Foreword

The Plenary Council of Australia identified formation for mission as a key priority for the Church in Australia, and it is something to which the La Salle Academy (LSA) is firmly committed. The Academy works with stakeholders to design and deliver a range of formation programs, and in more recent times has turned its attention to ways in which the impact of formation experiences can be more objectively evaluated. This 14th publication from the La Salle Academy attends to this emphasis. Cognisant of the complex range of factors that constitute formation, it provides the bridge between how formation is understood and how formation experiences might be planned, delivered, and evaluated.

In partnership with Catholic Schools Parramatta Diocese, and Marist Schools Australia, LSA has developed three surveys on formation that are offered for reflection and potential application as to participant readiness, program quality, and sustainable impact. The surveys underline and bring to consciousness the purpose of formation in Catholic education as fundamentally formation for mission and foundationally aligned with mission intention.

The surveys are generic in nature. They are not prescriptive, nor representative of existing national and individual system practices. They do, however, offer starting points in objectively considering formation effectiveness and have been validated through quantitative and qualitative measures. In this context they allow schools and systems to apply and or adjust their content to inform and support multiple formation interests and associated accountabilities.

I am grateful to the authors of this edition of the LSA publication and express our hope that through its circulation our commitments and enterprise in formation might be enhanced. The surveys are windows into gathering and refining our wisdom on formation for mission, with teaching and learning at the centre, and student and personnel transformation our desired outcomes. Inspired by the Gospel and refined within our traditions, the surveys are Wellsprings from which our formation practices may draw.



Fr Anthony Casamento csma
Vice President
Australian Catholic University

Acknowledgements

This publication has been supported by commissioned projects from Marist Schools Australia Ltd (MSA) and Catholic Schools Parramatta Diocese Ltd (CSPD) in 2023. The La Salle Academy expresses its appreciation to these mission partners who have been generous in sharing advice and support.

Background to Survey Development

Wellsprings: A Biblical imagination

Wells and springs are prevalent metaphors throughout the Old Testament, frequently embodying God's encompassing provision of abundance, divine encounters, and spiritual sustenance. Prophecies use the imagery of living waters flowing from Jerusalem, indicating spiritual renewal and God's blessings flowing to

all places, east and west and across all times, summer, and winter (Zechariah 14:8). Moreover, the prophetic words from Isaiah 12:3: "With joy you will draw water from the wells of salvation" encapsulates the idea of God's presence as a refreshing and life-giving spring. The metaphor of *Wellsprings* embodies the intersection between the

ordinary and divine, between physical sustenance and spiritual nourishment. The election of the metaphor to introduce evaluative formation surveys brings together the experience of ministry with the sacred mission of the school within the life of the Church in harmony with the Gospel.

Research relationships

The initiative of *Wellsprings* arises from research into the nature and purpose of formation (Sultmann, Lamb & Hall, 2022). In this earlier work four overall findings were generated. First, formation being viewed as a means for mission, occurring in mission, and witnessing to mission. A second outcome was the priority of formation as a quality educational process hallmarked by foundations, content, pedagogy and outcomes. A third dimension of formation effectiveness was the modelling of formation in terms of activating a zone of transformation arising from the interaction of organisational priorities with individual readiness. The fourth finding on formation illustrated the process as an ecologically systemic one with attributes of alignment, engagement, empowerment, and integration as characteristics which supported formation wholistically.

Wellsprings provides a series of formation surveys which address the key components of formation from the initial research. Drawing from the scripture and tradition, *Wellsprings* is a series of formation surveys addressing

formation readiness; formation quality; and formation impact. These instruments and their initial and summary description follows.

Formation Readiness Survey: is a self-report survey for determining individual formation capabilities: knowledge, skills, behaviours, dispositions, across personal, relational, professional, and communal formation fields in relation to mission and identity of the Catholic school.

Formation Quality Survey: is a self-report survey on formation planning and program outcomes on principles and themes identified nationally as significant to the development of formation experiences within the Catholic school.

Formation Impact Survey: is a self-report survey on formation impact on foundations for mission and leadership practices represented in national guidelines.

The development of the three formation survey instruments characterises an approach to formation as comprising:

1. Formation in the Catholic school is for mission.

2. Formation for mission is intentional, systematic, integrated, and accountable.
3. Formation for mission is an evidence-based approach in support of mission.
4. Formation for mission is a foundational principle within the identity of a Catholic school.
5. Formation embraces data for the individual, school, and system.
6. Formation data can be integrated with other mission information.
7. Formation data supports individual and organisational formation needs and priorities.
8. Formation data collection, over time, can support formation theory and practice.

Expectations arising from the approach of formation for mission are that the *Wellsprings* surveys will provide a base not only for formation planning and accountability but collectively can be a means for understanding and continuous improvement in support of mission and identity from a leadership perspective.

Research aims and questions

The presentation of *Wellsprings* embraces the overall aim of generating instruments in support of formation planning and accountability.

Four foundational questions which address this aim and structure this publication are:

1. What is the relationship between formation and mission in the Catholic school?
2. What development parameters apply to the construction of formation for mission survey instruments?
3. What contemporary surveys support formation survey construction?
4. What characteristics, presentation and access apply to the abovementioned surveys?

Formation for Mission in the Catholic School

Formation for all

Formation in the Catholic school enriches mission through nurturing the faith journey of the individual and group (Dodds, Thompson, Dutton, Avery, Sultmann & Lamb, 2023). It is relevant to context, recognises variable types of commitment, is invitational and intentional in nature and draws from a mix of formal and informal encounters. It is centred in learning about and engaging the person and message of Christ.

An individual's readiness to serve is foundational to formation delivery while the development and implementation of quality

experiences is one of the school's overall responsibilities. Central to both the person and the community is the quality of information associated with these formation experiences.

Pope Francis invites the Church to break through the 'dull categories' of the Christian message. The challenge is to recover the freshness that the Gospel elicits through 'new paths of creativity' with 'more eloquent signs and words with new meaning for today's world' (Francis, 2013, para. 11).

The challenge to formation is to recognise and respond to the faith needs of all within the Catholic school.

The tradition is that "as members of the Church, we should not stand apart from others. All should regard us as friends and neighbours, like the apostles, who 'enjoyed the good will of all the people' (*Acts 2:47*; cf. *4:21.33*; *5:13*). Yet at the same time we must "Dare to be different, to point to ideals other than those of this world, testifying to the beauty of generosity, service, purity, perseverance, forgiveness, fidelity to our personal vocation, prayer, the pursuit of justice and the common good, love for the poor, and social friendship" (Francis, 2019, para. 36).

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

John Paul II, para 3, 1984

Recalling the vision

The Second Vatican Council (1962-1965) acted as 'a compass for the new millennium' (John Paul II, 2001, para. 57) and characterised a vision for the Church as being reliant on tradition but equally awakened to its full and active life in the Spirit. It is a vision for a faith-filled community where everyone is welcome and respected, and action for the common good is experienced (Francis, *EG*, 2013, para. 114).

The mission of the Catholic school is to share, proclaim and witness to the Good News of Jesus Christ. It is to provide exceptional learning and teaching informed by the Gospel and so make a difference in the lives of young people, school communities and the wider world. The process entails being counter-cultural, radically inclusive and of service, particularly to those at

the margins. Consequently, Catholic education is a work of love, for the full human development of students, grounded in the person of Jesus Christ and at the service of society.

The Catholic school engages a 'living encounter with a cultural inheritance' (Congregation of Catholic Education, 1977, para. 26). It is an integral ministry of Church as it engages its educational mission of service and communion informed by the kingdom announced and lived by Christ. The role of the educator is one of walking with, listening to, challenging, and modelling for young people the fullness of the Gospel as an attractive and relevant means for the development of self and community.

All staff share in the evangelising mission of the Church as they work to

bring about a synthesis of faith, life, and culture in their communities. Integral to this ministry is the continuing relevance and significance of formation which serves mission in new and creative ways such that staff grow:

- stronger commitment to the ministry of teaching and parenting.
- deeper faith relationships with God, Church, self, others, and creation.
- lives marked by "accompaniment" in the service of others.
- a culture of dialogue.
- a deeper call into missionary discipleship" (NCEC 2017, page 16, *A Framework for Formation for Mission*).

Baseline understandings

Definitions, practices and modelling formation for Christian mission typically incorporate the interactive and multiple insights from scripture, theology, Church history, missiology, spirituality, sociology, canon law, psychology, educational pedagogy and leadership; to mention only 'the majors'. Hence, the depth and breadth of formation theory and practice is expansive and yet establishing parameters is foundational to ministry preparation, practice authenticity, and accountability. The implications of formation however are profound as the experience of formation enlivens an "ever clearer discovery of one's vocation and the ever-greater willingness to live it so as to fulfil one's mission" (John Paul II, 1988, para. 58).

Each personal vocation is a call to share in the Church's mission; and, given the needs of the new evangelisation, it is especially important now to remind lay people in the Church of their particular call. The Synod Fathers "rejoiced in the work and witness of so many of the lay faithful who have been an integral part of the growth of the Church in Oceania".

John Paul II, 2001, para. 43

Perspectives on formation (Sultmann, Hall & Lamb 2022) identified three waves of formation provision within a contemporary time frame with each recognised for their relevance and connection. These included:

- Formation in a Faith Tradition and entailing a spiritual emphasis: Formation in this light was centred in faith-based understandings and practices and typically associated with local Church and religious

institute charisms and pastoral practices.

- Formation with missiological, sociological, and cultural emphases: Formation in this context highlighted the importance of formation as foundational to diversity and inclusion within community and ministry profiles.
- Formation for mission: Formation that included the traditions of faith, accounted for missiological insights, and addressed pastoral realities, and identified respectful inclusion and dialogue within the sorority and fraternity of humanity informed by the Gospel.

The task of incorporating thematic waves of formation into a single definition was evidenced in the progressive and inclusive orientation provided by the National Catholic Education Commission (NCEC). In this instance, formation within Catholic education was nominated as faith formation and argued as Christ centred:

It is an intentional, ongoing, and reflective process that focuses on the growth of individuals and communities from their lived experiences, in spiritual awareness, theological understanding, vocational motivation and capabilities for mission and service in the Church and the world. (NCEC, 2017, p. 9).

The definition of formation for Catholic education is a clear and useful summation of the why, what, and how of formation. The emphasis of faith as providing meaning centred on Christ provided the basis for beliefs and values while sound educational practice was reflected in intentionality, individuality and lived experiences. Outcomes were broad and interdependent with an emphasis on making a difference within the ministry of Catholic education. Clearly, the nature and practice of contemporary formation for Catholic education counselled that educational mission authenticity as being dependent on personnel professionally and pastorally being prepared to address the integration of faith, life and culture that is sensitive to individual differences and relevant to the carriage of a distinctive mission.

Given the NCEC definition as a starting definition for defining formation, a

somewhat broader interpretation of what constitutes formation emerged with the research. Significantly, two additional themes presented as important. These included:

- An ecological perspective to formation: The provision of formation which recognised the multiple and interdependent interests from participants, the local ministry community, and the governing authority in whose name the ministry was commissioned.
- Formation as a process for transformation: Formation experiences which support a personal Zone of Transformation which recognises existing gifts and invites participation into respectful and inclusive processes that support the congruence of mission with ministry practice.

In view of the above, an expanded view as to what a generic definition of formation for mission entails is that formation supports transformation in becoming fully human; is shaped by beliefs and values; involves educationally sound practice; engages interdependent fields and capabilities; and integrates the multiple interests and priorities of participants, ministry intentions and governance authorities (Sultmann, Lamb & Hall, 2022). As such, Christian formation for mission as the basis for ministry incorporates five definitional touchstones:

- 1. It is a process in support of being and becoming fully human:** Formation recognises the dignity of the human person as made in the image of God, already graced and with motivation and potentiality for biological and spiritual development.
- 2. It is centred on beliefs and values.** Formation advances personal and communal meaning informed by the vision and mission of Christ, who shows us how to be human; the engagement of church in service of the community; and the aggregation of wisdom within the Catholic tradition.
- 3. It is undertaken through quality educational practices:** Formation is an intentional mission-focused process professionally undertaken and accountable for its goals, processes, and outcomes.

4. It supports transformation across fields of encounter and capabilities. Formation recognises the significance and interdependence of multiple fields of life and living (personal, relational, professional, and communal)

and the inherent capabilities of knowledge, skills, behaviours, and dispositions within each field.

5. It exhibits an aligned and integrated ecosystem of interests. Formation supports the development of the person;

is integral to the needs and priorities of the local community; and is aligned with the traditions and expectations of the ecclesial authority within which it is undertaken.

Nature and purpose of formation

An illustration of the unfolding and yet changing understandings of formation is seen in contrasting traditional with contemporary perspectives, examined under the domains of faith tradition, learning community, formation practice and service wholeness. As seen in what follows; an understanding of formation undergoes continuing change and with such the traditional emphases become interpreted, not discarded, in new ways.

FIGURE 1: COMPARING AND CONTRASTING TRADITIONAL AND CONTEMPORARY FORMATION EMPHASES	
FAITH TRADITION	
Personal formation for Mission	Formation for the mission of God already present.
Knowledge of Christ	Knowledge of, commitment to and relationship with Christ.
Mission of the school within Church	Mission of the school within the Church in service of the world.
A response to mission through Baptism	A response to mission through Baptism and a call to holiness.
LEARNING COMMUNITY	
Experiences provided by the organisational entity	Commitment to a shared moral purpose.
Independent relationship between provider and participant	Interdependent, co-responsible, partnership relationship between provider and participant.
Formation for service	Formation for service, empowerment, and advocacy.
Formation within a specific context	Formation within a specific context which is life-enabling.
Promotion	The promotion of Catholic Church teachings and practices within the school community.
Renewal	The renewal of faith-based and relevant expressions of the Catholic tradition.
FORMATION PRACTICE	
Formation in knowledge	Formation of the whole person – knowledge, skills, behaviours, and dispositions.
Formation through direct instruction	Formation through creative pedagogies.
Content focused	Content, experiential and witness focused learning.
Participant educational skills	Participant capabilities aligned with school and community.
Individualised learning	Individual agency and collegial learning.
SERVICE WHOLENESS	
Assessment and reporting of personal outcomes	Assessment and reporting of personal, school and system outcomes.
Life-giving personal transformation of participants	Life-wide, life-long and life-skilling mutual transformation of participants and facilitators.
A time bound process	A continuous journey of personal transformation.
Formation as a stand-alone activity	Formation as integral to the fullness of mission expression.
Formation for mission	Formation for, as, and in mission.

In recognition of the contribution of traditional and contemporary perspectives, Christian formation is a continuous process of transformation. It is the call to personal and community wholeness (holiness), a process that the Congregation for Catholic Education advances “as the key initiative to the maintenance of authentic Catholic schools” (CCE, 2007, para. 21). It is the provision of learning experiences which nurture personal transformation in advancing the Mission of God in the world.

As educational discourse in contemporary society becomes increasingly dominated by language of ‘training’, a Catholic educational discourse which emphasises ‘formation of the person’ is not only counter-cultural, but more human.

It insists that the ultimate goal of the educational process is the formation of good persons equipped with knowledge and skills to serve the common good motivated by faith and a Catholic social conscience. (Grace, 2013, p. 114)

Formation within Catholic education is foundational to mission and supported by local communities, system authorities, governance bodies, provincial and national agencies and is aspirational in its intention and organisationally rich in its engagement. In support of this position, the naming of formation as an ecological experience gives emphasis to principles which characterise a contemporary understanding. The summation of understandings from our research is not in any order of priority.

They simply identify elements of formation gleaned from traditions and experience in which formation supports educational practice in support of mission. These characteristics include *work of the spirit, dynamic and interdependent, for a distinctive mission, fully integrated, holistically transformational, graced and gifted, sacred time, a quest for meaning, a religious search, life giving in nature, invitational and inclusive, signs of the times, participant agency, a vocational calling, centred in Christ, missionary discipleship*. It is this summation of principles, in association with key formation themes, that gave rise to the elements of formation to be developed within the sequence of The Wellsprings survey instruments.

Survey Development

The development of a survey requires a systematic approach to ensure it is valid, reliable, and can generate applied insights. Survey development will entail attention to a common set of overall guidelines; a description of foundational properties; identifying essential statistical properties; and providing guidance on ethical considerations and applications (Anderson & Simester, 2011; Hill, Ogle, Santen, Gottlieb, & Artino, 2022; Kaplan & Norton, 1998; Ogle, Hill, Santen, Gottlieb & Artino, 2023; Pallant, 2011).

Survey design

Survey development guidelines (Figure 2) delineate the systematic and comprehensive processes of survey design. This encapsulates crucial steps starting from the crystallisation of objectives to the intricate facets of data collection and ethical

considerations. Each task in the survey design is broken down into distinct characteristics with a corresponding description, providing insights into ensuring clarity, relevance, and ethical integrity throughout the survey.

The table serves as a succinct representation of the foundational structure that guided the development, execution, and analysis stages of our surveys.

FIGURE 2: SURVEY DESIGN

TASK	CHARACTERISTIC	DESCRIPTION
Define objectives	Clarity	Be clear about the purpose. What do you want to achieve?
	Specific objectives	Break down the general goal into specific objectives.
TASK	CHARACTERISTIC	DESCRIPTION
Target audience	Identification sample size	Identify who the target respondents are.
	Interest	Determine an appropriate sample size.
TASK	CHARACTERISTIC	DESCRIPTION
Question development	Relevance	Ensure questions are relevant to the objectives.
	Clarity	Questions should be simple, clear, and concise.
	Variety	Include a mix of question types, e.g., open-ended, like style items.
	Single concept	Avoidance of double-barrelled items by ensuring presentation of one concept per statement.
	Positively worded	Positively worded items enhance response accuracy because they are easier for respondents to comprehend.
TASK	CHARACTERISTIC	DESCRIPTION
Survey structure	Logical flow	Organise questions logically.
	Response options	Selection of an appropriate number of options to elicit variability in responses.
	Sections	Group similar questions together.
TASK	CHARACTERISTIC	DESCRIPTION
Pilot testing	Test	Conduct a pilot survey.
	Feedback	Use feedback to make necessary adjustments.
TASK	CHARACTERISTIC	DESCRIPTION
Distribution	Channels	Decide on the distribution channels.
	Accessibility	Ensure the survey is easily accessible.
TASK	CHARACTERISTIC	DESCRIPTION
Data collection and analysis	Tools	Use appropriate tools for data collection and analysis.
	Privacy	Ensure data privacy and security.
TASK	CHARACTERISTIC	DESCRIPTION
Ethical considerations	Informed consent	Respondents should know the purpose of the survey and agree to participate.
	Anonymity and confidentiality	Protect respondents' identity and data.

Survey characteristics

Figure 3 delineates the essential statistical properties integral to survey research, offering a structured insight into the process of ensuring that the data obtained is both reliable and valid. The characteristics and descriptions within the table provide a detailed overview of the nuanced approach undertaken to mitigate bias and error while ensuring optimal data representation and analysis.

FIGURE 3: ESSENTIAL STATISTICAL PROPERTIES		
PROPERTY	CHARACTERISTIC	DESCRIPTION
Validity	Content validity	Ensure the survey measures what it intends to.
	Construct validity	Check if the survey truly measures the concept it's supposed to measure.
PROPERTY	CHARACTERISTIC	DESCRIPTION
Reliability	Consistency	Results should be consistent over time.
	Internal consistency	Different items measuring the same concept should produce similar results.
PROPERTY	CHARACTERISTIC	DESCRIPTION
Bias and error	Avoid bias	Ensure questions are not leading or biased.
	Random error	Try to minimize errors that occur randomly.
PROPERTY	CHARACTERISTIC	DESCRIPTION
Scale	Rating scales	Decide on the types of scales to be used, e.g., Likert scale.
PROPERTY	CHARACTERISTIC	DESCRIPTION
Sampling	Random sampling	Every member of the population has an equal chance of being selected.
	Stratified sampling	Divide the population into subgroups and take samples from each subgroup.
	Representation	The sample is representative of the target population.
PROPERTY	CHARACTERISTIC	DESCRIPTION
Data analysis	Descriptive statistics	Include measures like mean, median, mode, etc.
	Inferential statistics	Use statistical tests to infer properties of the population, represented by data.

Survey usability

Survey usability is a critical aspect to ensure that the respondents can easily understand, navigate, and complete the survey. An enhanced usability increases response rates and ensures the collection of reliable data.

Figure 4 provides a breakdown of the various facets contributing to the usability of surveys, ensuring the quality and reliability of the responses received. This table sheds light on critical elements including the clarity of language and instructions, design aesthetics, and navigational ease, all tailored to foster an intuitive and engaging respondent experience.

FIGURE 4: SURVEY USABILITY

OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Clarity	Language	Use simple and clear language. Avoid jargon or complex terms.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Length	Time	Be mindful of the time it takes to complete the survey. Shorter is often better
	Question count	Avoid overwhelming respondents with too many questions.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Design	Layout	Use a clean and organized layout.
	Font	Ensure text is readable, with appropriate size and contrast.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Navigation	Progress indicator	Show the respondents' progress to motivate completion.
	Edit responses	Allow respondents to easily go back and change their answers.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Accessibility	Devices	Ensure the survey is accessible and usable on different devices (mobile, tablet, PC).
	Disabilities	Consider the needs of people with disabilities, ensuring accessibility.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Question types	Variety	Use a mix of question types to maintain engagement.
	Relevance	Ensure each question is relevant and necessary to meet the survey objectives.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Engagement	Visuals	Use visuals wisely to enhance understanding without causing distraction.
	Interactivity	Consider interactive elements to make the survey engaging.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Error handling	Validation	Use validation to ensure that answers are complete and in the correct format.
	Feedback	Provide feedback if there are errors or incomplete answers.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Privacy and security	Consent	Obtain informed consent and provide information on data usage and storage.
	Confidentiality	Ensure data confidentiality and security.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Feedback loop	Feedback	Allow respondents to give feedback on the survey experience.
	Improvements	Use feedback to make continuous improvements.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Response analysis	Data quality	Usability impacts the quality of the data; analyse response patterns for indications of usability issues.
	Optimization	Optimize the survey based on the initial responses to improve usability.
OBJECTIVE	CHARACTERISTIC	DESCRIPTION
Communication	Contact	Communication options for participant enquiries.
	Follow-up	The capacity for continuing communication between the participant and the researchers.

In the final phase of the survey development process, “Report and action” is pivotal, marking the transition from data collection to the implementation of insights derived. It is important to interpret the data, extracting actionable insights that are not only comprehensive but also

aligned with the survey’s initial objectives. The findings are typically articulated in a report that prioritises clarity and conciseness, ensuring that the insights are accessible and understandable to a diverse audience. The culmination of this process is the development of a tailored action

plan, a strategic blueprint designed to address the specific findings of the survey with precision and effectiveness. This systematic approach ensures that the survey transcends traditional data collection, morphing into a tool that fosters informed decision-making and strategic actions.

Contemporary Surveys

The presentation of formation has historically focused on aspects of formation in faith and formation in spirituality (Sultmann, Lamb & Hall, 2022). Typical of the Australian body of scholarly research, Gowdie, (2017) and Thornber and Gaffney (2014) provide perspectives to explore the frameworks and tenets that shape the breadth of formation.

Gowdie (2017) categorises formation models into two distinct clusters: those focusing on spiritual formation and others that are particularly tailored to Catholic Education, emphasising

formation as a supportive process for mission. Thornber and Gaffney (2014), on the other hand, delve into the specialised aspect of formation pertinent to governance in Church ministries. They observe a growing trend where lay individuals are progressively taking up governance roles amidst the intricate nature of ecclesial operations. Their research, informed by Church documents such as *Pastores Dabo Vobis* (John Paul II, 1992) and *Co-workers in the Vineyard of the Lord* (United States Conference of Catholic Bishops, 2005), led to

the creation of survey tools aimed at discerning consensus or disparities concerning traits associated with canonical governance. The findings underscored that effective formation for canonical governance, and consequently for leaders engaged in these roles, should integrally comprise human, spiritual, intellectual, and pastoral dimensions.

Complementing instruments in support of advancing governance, surveys also give attention to more focused areas for individual and group applications.

Daily Spiritual Experiences Scale (DSE)

The *Daily Spiritual Experiences Scale* (DSE) (Underwood, 2002) has been designed to quantitatively measure spiritual experiences. Grounded in an inclusive and comprehensive definition of spirituality, the DSE encompasses a wide array of experiences, entailing 16 items that probe individual's experiences associated with the presence and guidance of God, the impact of spirituality in providing strength and comfort, the realisation of a higher connection through the awe of creation, and the intrinsic motivation

towards selfless caring and acceptance of others.

The empirical validity and reliability of the DSE are underscored by rigorous statistical assessments. With a Cronbach's alpha of .92, the scale exhibits strong internal consistency, suggesting that the items coherently represent an underlying latent construct of daily spiritual experiences. The reported mean scores reflect the variance in spiritual experiences, highlighting the scale's effectiveness in

capturing a diverse range of individual differences. Thus, the DSE not only serves as a nuanced instrument for exploring the multifaceted nature of spirituality but points to the ways in which daily spiritual experiences intersect with emotional, cognitive, and behavioural dimensions of well-being. The items that make up the DSE are displayed in Figure 5. Noteworthy from an observation of items is their personal orientation and their simplicity in language usage.

FIGURE 5. DSE ITEMS

1	I feel God's presence.
2	I experience a connection to all life.
3	During worship, or at other times when connecting with God, I feel joy, which lifts me out of my daily concerns.
4	I find strength in my religion or spirituality.
5	I find comfort in my religion or spirituality.
6	I feel deep inner peace or harmony.
7	I ask for God's help in the midst of daily activities.
8	I feel guided by God in the midst of daily activities.
9	I feel God's love for me, directly.
10	I feel God's love for me, through others.
11	I am spiritually touched by the beauty of creation.
12	I feel thankful for my blessings.
13	I feel a selfless caring for others.
14	I accept others even when they do things, I think are wrong.
15	I desire to be closer to God or in union with Him.
16	In general, how close do you feel to God?

Religious Commitment Inventory-10 (RCI-10)

The *Religious Commitment Inventory-10* (RCI-10) is a scale that quantitatively measures the depth and integration of an individual's religious commitment in their daily lives, reflecting the multidimensional facets of religious adherence, beliefs, and practices. Developed by Worthington, Wade, Hight, Ripley, McCullough, Berry, & Schmitt (2003), this scale is grounded in a conceptual framework that asserts religious commitment as a critical lens through which individuals interpret and navigate their worldly experiences. In this context, religious commitment is seen as a dynamic

force, profoundly influencing an individual's perspectives, decisions, and actions, especially for those within the uppermost 15 per cent of the religious commitment continuum.

These items collectively address the pervasive influence of religious beliefs on individuals' worldviews, the intentional efforts to deepen their understanding of faith, and their active engagement in religious communities and practices. This survey is significant in that it identifies the readiness and motivation for continuing formation in mission and its application in practice: the Mission Practice Relationship

(Sultmann, Hall, Lamb & Diezmann, 2023).

Statistical evaluations reinforce the RCI-10's reliability and validity, with a Cronbach's alpha of .93 confirming its internal consistency. The mean correlation of 0.26 further underscores the multidimensional nature of the scale, indicating nuanced interactions between individual items and the overarching construct of religious commitment. The items of the REI-10 are displayed in Figure 6. Again, what becomes noticeable in terms of the survey items is their accessible language and their personalised focus.

FIGURE 6. RCI-10 ITEMS

1	My religious beliefs lie behind my whole approach to life.
2	I spend time trying to grow in understanding of my faith.
3	It is important to me to spend periods of time in private religious thought and reflection.
4	Religious beliefs influence all my dealings in life.
5	Religion is especially important to me because it answers many questions about the meaning of life.
6	I often read books and magazines about my faith.
7	I enjoy working in the activities of my religious organisation.
8	I enjoy spending time with others of my religious affiliation.
9	I keep well informed about my local religious group and have some influence in its decisions.
10	I make financial contributions to my religious organisation.

Faith leadership survey

Two scales on the role of the principal as faith leader were developed to understand their role in the school community and within the parish and wider community (Neidhart & Lamb, 2010). The first scale on principals' faith leadership in the school considers the extent to which the principal identifies with the characteristics recorded in their role statement (see Figure 7). The second scale, identifying principals' faith leadership in the parish and wider community, asks principals to consider the extent to which they identify with the relevant statements characterising their role within this wider sphere (see Figure 8). Notably, both scales reflect the personal dimension of leadership, employ items that are succinct, with concepts simply narrated, are relatively few in number and possess an applied focus. The authors report a satisfactory internal consistency reliability with Cronbach coefficient alphas being .75 and .76 respectively; and aspects of validity arising from rational intuitive interpretations of role statement data.

FIGURE 7. PRINCIPAL'S FAITH LEADERSHIP IN SCHOOLS

1	I can confidently speak of my faith to others.
2	I participate in the planning of school liturgies and staff prayer.
3	Others would say that I treat all people with respect and dignity.
4	I remind others of the importance of developing a distinctive Catholic culture within the school.
5	I try to integrate faith with culture at school.
6	I make sure that religious symbols are on display throughout the school.

FIGURE 8. PRINCIPAL'S FAITH LEADERSHIP IN THE PARISH/WIDER COMMUNITY

1	I am committed to deepening my faith through the sacraments.
2	I am involved in my parish.
3	I promote the celebration of religious/ significant events as a community.
4	I communicate parish/ diocesan structures and roles to staff.
5	I promote the active role of the school within parish life.
6	I remind the school community of the vision for Catholic education within the Diocese.
7	I participate in diocesan education activities.

Cultural surveys

The significance of spirituality in the workplace is recorded across multiple studies (Giacalone & Jurkiewicz, 2010). Within this cluster of studies, the measurement of spirituality and mapping of values is developed by Barrett (2010). Instruments map the values of individuals and their alignment with organisational vision and mission. Three scales (*personal values; organisational values; and desired cultural values*) evaluate culture through participant selection of a random set of values believed to be comprehensive of the range of possible values attributed to the individual and the organisation. Of interest to the research instruments was the customisation of values for different organisations thereby encompassing practical responses for the organisation's mission, vision and values documentation. The uniqueness of the approach provides respondents with options which can be aggregated to offer overall cultural perspectives

for the individual and the organisation. The limitations to the approach present as an inability to be precise as to the interpretation attributed to the nominated values and the potential diversity of interpretation.

Survey research on culture in Catholic schools within the Australia context (Flynn, 1989) probed the perceptions of parents, staff, and final year high school students in 21 Catholic Boys high schools in NSW and ACT. In all, five surveys addressed *Students' School Goals and Climate; Students' Religious Education Outcomes; Staff Questionnaire; Parents' Questionnaire* and a *Survey of Religious Instruction in State High Schools*. Noteworthy in the design of the surveys were: the compilation of demographic data on all participants; use of a five-point Likert Scale; personalisation of items in terms of 'I' statements; and informational and ethical considerations for participants. Flynn's overall research established

that culture was significant to student outcomes, it was expressed uniquely, evident in component elements, centred on relationships, shaped by the curriculum, and impacted mission.

Complementing the Flynn studies was the Catholic school effectiveness research of Fahy (1992) which surveyed staff morale, acceptance of the religious goals of the school; and openness to lay administration. Survey pilot work led to the re-definition of a scale for the *Christian Community of Staff* scale. Similar to the design of the Flynn scales; an emphasis was given to personalisation of items, and the emphasis on experiential, accessible, and single concept items such as: "Christ has become a real person to me in my daily life"; "I see God as a loving Father"; "I like to take an active part of singing, reading at the Liturgy"; "I appreciate the opportunity to go to a religious camp or weekend" (Fahy, 1992 p. 244).

Catholic School Identity Surveys

Contemporary research on Catholic school culture shows that schools operate within varied and complex environments, necessitating adaptations that remain true to the teachings of the Gospel. In situations where the environment within Catholic schools has been characterised as 'increasingly secularized, departing from tradition, and diversifying' (Pollefeyt & Bouwens, 2010, p. 199), there exists a compelling need to continuously bridge understandings of Catholic school mission and

identity within a modern culture. The Enhancing Catholic School Identity Project (ECSIP) has been adopted by some Australian Catholic education authorities to foster a deeper understanding of identity through evaluative surveys and associated processes of respectful dialogue within school communities (Gowdie, 2017). The ECSIP surveys explore the faith convictions of the Catholic school community (via the Post-Critical Belief Scale); categorise a school's Catholic identity along a spectrum

from traditional to modern expressions (the Melbourne Scale); and propose pedagogical alternatives within a diverse societal landscape (the Victoria Scale). The Victoria Scale, especially, examines Catholic school identity concerning its community engagement capabilities. While not directly focused on formation for mission, the ECSIP group of surveys inform the identity of the Catholic school community and provide a basis for community engagement and professional learning.

Formation Surveys

A review of the literature on the development and application of contemporary surveys indicates that there is no universally used survey to explore formation for mission within the Australian Catholic school context. With this understanding, a series of generic surveys is proposed. The process of development of these surveys draws from survey development guidelines noted above, formation research and national and state frameworks on formation for mission (NCEC, 2017; Sultmann, Hall, Lamb & Diezmann, 2023).

The surveys are developed from the researchers' knowledge of formation for mission. Originating from the intuitive-rational model (Hase & Goldberg,

1967), the construction of these surveys integrates innate comprehension and empirical rigour through piloting, melding theoretical and subjective elements in survey construction. Initially, the survey components drew from established surveys as discussed above and associated research endeavours (Neidhart & Lamb, 2013; Sultmann, Larkins & Lamb, 2021).

The proposed generic surveys address participant readiness, program quality, impact, and ongoing review and planning. In addition, they are designed to support individual and organisational needs. Within each survey, two characteristic elements of formation are addressed. The Formation Readiness Survey (FRS)

examines formation fields and capabilities; the Formation Quality Survey (FQS) examines experience and outcomes in the delivery of formation; and the Formation Impact Survey (FIS) examines the impact on leadership foundations and practices¹. Key to survey development was attention to survey design parameters, identification of statistical properties, useability criteria, identified above. Overall, the proposed generic surveys embody a dynamic fusion of intuitive insights with empirical validation through piloting, tailored to echo the multifaceted and evolving landscapes of formation for mission in education.

Formation Readiness Survey (FRS)

The purpose of the FRS is to provide individual and group data pertaining to formation fields and capabilities in respect to formation for mission. The formation fields comprise personal; relational; professional; and communal. The capabilities comprise: knowledge; skills, behaviours and dispositions in relation to mission within each of the fields. The survey in its current form draws from earlier research of Sultmann, Larkins and Lamb, (2021). The survey also benefits from the field-based research of Larkins, Sultmann and Lamb (2022).

Instructions

Each scale has eight mission and identity items, with participants asked to rate their competency in relation to the items using anchors of '1: Very Low to 5: Very High'. Within each scale, items represent capabilities of Knowledge (items 1 and 2), Skills (items 3 and 4), Behaviours (items 5 and 6) and Dispositions (items 7 and 8). See Figure 9.

Scoring

The Formation Readiness Survey can be completed within 10 minutes. Responses to statements will be automatically scored and presented in three forms.

1. Formation Readiness: An overall mean score across formation fields and capabilities.
2. Formation fields: A mean score for each of formation field; personal, relational professional and communal.
3. Formation capabilities: A mean score for each of the capabilities; knowledge, skills, behaviours and dispositions.

Reliability of the FRS

Statistical evaluations from the piloting of the FRS indicate reliability and validity, with a Cronbach's alpha for each of the fields: personal (.71), relational (.83), professional (.75) and communal (.83)². Initial survey development and piloting underscored the application of the FRS for continuing use.

1. In this instance leadership is understood as an expression of discipleship by all within the Catholic school.

2. Reliability data was drawn from Sultmann, Larkins & Lamb (2021). Some minor amendments have been made to the items since publication with a view to making them more generic.

FIGURE 9. FORMATION READINESS SURVEY ITEMS

CAPABILITIES	MISSION AND IDENTITY ITEMS
	PERSONAL: Engaging a faith-based view of the human experience
Knowledge	My life is informed by a meaning system. My life at school is informed by Catholic Church teachings.
Skills	Prayerful practice is important to me. My engagement with school mission supports my wellbeing.
Behaviours	My actions support the mission of the school. My formation advances the mission of the school.
Dispositions	Life at school is guided by a belief in God. Christ is the cornerstone of the mission of the Catholic school.
	RELATIONAL: Engaging the Spirit in relationships
Knowledge	My understanding of mission is central to my relationships at school. I understand that my relationships involve 'head, heart and hand' experiences.
Skills	My respectful listening nurtures mission with others. My dialogue about mission advances relationships.
Behaviours	My affirmations of others enhance personal relationships. My shared spiritual experiences at school promote school relationships.
Dispositions	Gospel values influence relationships. Relationships advance school mission.
	PROFESSIONAL: Engaging the mission and identity of the Catholic school
Knowledge	My understanding of school mission is that it is informed by the Gospel. My understanding of the Catholic tradition informs my professional practice. The spirituality/charism of my school shapes my professional practice.
Skills	I can support Religious Education as a quality educational experience. My ability to engage in ritual experiences supports the religious dimension of the school.
Behaviours	My teaching activities align with the mission of the school. I participate in the religious dimension of the school.
Dispositions	The Catholic perspective of the human person informs teaching and learning. Catholic Social Teaching is important to school culture.
	COMMUNAL: Engaging in respectful inclusion
Knowledge	I promote the understanding that parents and caregivers are the primary educators. I understand that Catholic school mission reflects Church mission.
Skills	I reach out to those who are marginalised. I can dialogue with the community the school serves.
Behaviours	I accept the identity of the Church in the Catholic school. I am involved with my school's community engagement.
Dispositions	The Catholic school respects the dignity of all people. The Catholic school aligns with the mission of God in the world.

Formation Quality Survey (FQS)

The Formation Quality Survey examines the educational quality of the formation experience and its outcomes. Foundational principles for formation for mission in the Catholic school delineate quality formation experiences as the content and process of formation across four themes (foundations, the sacred, inclusivity, practice), and outcomes across four themes (transformation, relationships, missionary discipleship, witness) (see Figure 10).

Instructions

The survey is comprised of eight themes each with five items. Participants are invited to respond to each statement

ranging from 1 (strongly disagree) to 5 (strongly agree).

Scoring

The Formation Quality Survey, Experience and Outcome themes can be completed within 10 minutes. Responses to statements will be automatically scored and presented in two forms.

1. Formation Quality: Score across experience and outcomes.
2. Formation Quality Experiences: Score across experience themes (Foundations, Experience of Sacred, Inclusivity and Practice).

3. Formation Quality Outcomes: Score across outcome themes (Transformation, Relationships, Missionary Discipleship, and Witness).

Scale reliability of the FQS

Statistical evaluations from the piloting of the FQS themes indicate reliability, with a Cronbach's alpha for each of Foundations (.88), The Sacred (.94), Inclusivity (.90) Practice (.87), Transformation (.92), Relationships (.90), Missionary Discipleship (.92) and Witness (.81).

FIGURE 10. FORMATION QUALITY SURVEY NESTED THEMES AND ITEMS

EXPERIENCE THEMES	
FOUNDATIONS ³	EXPERIENCE OF THE SACRED ⁴
Formation for mission programs incorporate Catholic Church foundations and are explicitly Christological	Formation for mission has facilitated a deeper relationship with God.
encourage ecclesial understandings	Jesus
encourage a personal relationship with Jesus	the Spirit of God in me.
encourage participation in a Catholic faith community	the Spirit of God in the Church community.
encourage participation in a faith community	the Spirit of God in community.
INCLUSIVITY ⁵ : Formation for mission programs are inclusive and	PRACTICE ⁶ : Formation for mission programs relate to practices of the faith and
are responsive to participant backgrounds	are aligned to the mission of the Catholic school.
are responsive to participant needs	are strategic in terms of priorities.
are responsive to participant professional responsibilities	are sequential in terms of continuous improvement.
support communal Catholic culture	engage the whole self and are characterised by prayerfulness.
facilitate a shared moral purpose for mission	characterised by reflection on practice.
OUTCOMES THEMES	
TRANSFORMATION ⁷ : Formation for mission programs support my	RELATIONSHIP ⁸ : Formation for mission programs supported
growth in theological understanding	the sharing of beliefs.
growth in my spirituality	'Walking with' (accompaniment) with others.
capabilities for mission	dialogical capabilities.
service in the Catholic Church	dialogue in professional settings.
growth in all the dimensions of my life	a collaborative expression of mission.
MISSIONARY DISCIPLESHIP ⁹ : Formation for mission programs facilitated my	Witness ¹⁰ : Formation for mission programs promote witness to
understanding of mission practice	each individual's faith tradition.
educational vocation	understanding of the relevance of community.
commitment to serving Christ in others	my unique story.
sharing the message of Christ	my understanding of school community traditions/charism/spirituality.
spirituality within the community	my participation in the faith life of the community.

3. Foundations: The theological, ecclesial, and learning community principles that inform formation.

4. Experience of the Sacred: The awareness of the presence and abundance of God in all creation.

5. Inclusivity: Founded on the dignity of each person and respectful engagement through welcome and hospitality.

6. Practice: The expression of formation in goals, practices and outcomes aligned with foundations in faith

7. Transformation: The reception, integration, and practice of shared perspectives in ways that enhance the mission of Catholic Education.

8. Relationship: The appreciation of the Spirit in self and others as a basis for shared wisdom, commitment, and professional collaboration.

9. Missionary discipleship: The response to the invitation of Christ to share the joy of the Gospel.

10. Witness: The visible expression of the job of the Gospel in teaching, service, community, and liturgy.

Formation Impact Survey: (FIS)

The Formation Impact Survey examines the impact of the formation experience on the foundations that shape Catholic school professional practices. The foundations include personal identity (awareness of self in context); faith based identity (who we are as community); relationship identity (how we relate to one another); and organisational identity (how we work together) (see Figure 11).

Instructions

The survey is comprised of four themes each with three items. Participants are invited to respond to each statement ranging from 1 (strongly disagree) to 5 (strongly agree).

Scoring

The Formation Impact Survey can be completed within 10 minutes. Responses to statements will be automatically scored and presented in three forms.

- Formation impact: a score across foundation forces.
- Formation foundation forces: a score for each of formation force; personal identity, faith based identity; relationship and organisation.

FIGURE 11. FORMATION IMPACT SURVEY FOUNDATION FORCES	
FOUNDATION FORCES	
PERSONAL IDENTITY: Formation for mission programs support my practices of	FAITH BASED IDENTITY: Formation for mission programs support my practices of recognising
action in the spirit of Love and Truth	all within the community are graced and gifted.
reflection of self in context	Jesus is the power and wisdom of God.
collaborating with the wider community	Christian leadership is a unique way of being in the world.
RELATIONSHIP: Formation for mission programs support my practices of	ORGANISATION: Formation for mission programs support my practices of
knowing myself	Integrating Catholic Social Teaching in the workplace.
engaging effectively in groups	engaging the work of the Spirit.
processes of prayerful connection	ensuring formation is a priority in the workplace.

Integration

The complexity and multifaceted nature of mission is akin to the broad and intricate nature of formation. Educators typically exhibit a blend of understandings and practices as to mission and formation and so reflect a unified whole and integrated approaches based on the needs of a specific context.

The generation of *Wellsprings* has underscored the construct of formation as foundational to the mission of the Catholic school and identified the construct (formation for mission) as rich and dynamic.

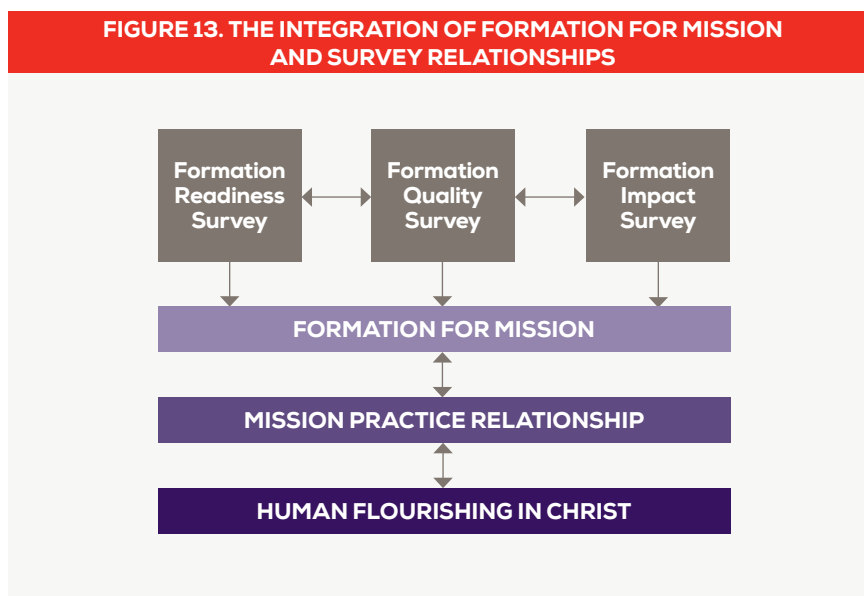
The application of the formation surveys will be subject to school and

system interpretation of their relevance and the potential timing and focus for their application. Figure 12 outlines the essential features of each of the surveys inclusive of their purpose and audience, outcomes, and applications and timing and leaves open the flexible take-up of the surveys.

FIGURE 12. AN OVERVIEW OF GENERIC FORMATION SURVEYS

SURVEY: Formation Readiness Survey (FRS)		
PURPOSE AND AUDIENCE	OUTCOMES	APPLICATIONS AND TIMING
Identification of mission.	1. A score across formation fields and capabilities.	1. Self-assessment tool for readiness for Catholic school mission.
Competencies across formation fields and capabilities.	2. A score for each formation field (personal, relational professional and communal).	2. Useful for staff orientation and induction.
Designed for all school, office and governance personnel.	3. A score for each capability (knowledge, skills, behaviours and dispositions).	3. Support for formation planning.
		Commencement of service and at other times for individual and group based annual planning.
SURVEY: Formation Quality Survey (FQS)		
PURPOSE AND AUDIENCE	OUTCOMES	APPLICATIONS AND TIMING
Identification of the effectiveness of the experience and outcomes of formal formation programs.	1. Score across experience and outcomes.	1. Suitable for immersion, residential, and prolonged experiences of at least two days.
Designed for participants following their engagement in substantial school and system formation experiences.	2. Score across experience themes (foundations, experience of sacred, inclusivity and practice).	2. Capacity to differentiate experience and outcome themes.
	3. Score across outcome themes (transformation, relationships, missionary discipleship and witness).	3. A resource for facilitators to support targeted focus group discussions.
		Immediately post substantial school and/or system formation experiences.
SURVEY: Formation Impact Survey (FIS)		
PURPOSE AND AUDIENCE	OUTCOMES	APPLICATIONS AND TIMING
Identification of formation impact on foundations integral to teaching and leading in a Catholic education community.	1. A score across Foundation forces.	1. Assessing the impact of formation experiences on foundations integral to teaching and leading in a Catholic education community.
Designed for all school, office, and governance personnel.	2. A score for each Foundation force (personal identity, faith based identity; relationship and organisation).	2. Identifying needs and priorities.
		3. Support for accountability and reporting.
		At times of individual and group based annual planning.

Three components to formation have been identified and narrated within Wellsprings surveys: Formation readiness, Formation quality and Formation impact. Each of these surveys are applicable to individuals and groups. A model displaying the relationships of mission with formation in terms of formation readiness, formation quality, and formation impact are shown in Figure 13. Significant to the relationship is the direct connection of formation as a means for advancing mission and in turn, the expression of mission identifying what becomes important to formation.



Formation can be seen as a gift to the individual reaching into all dimensions of life, while being a means for ensuring mission is practised in responsible and accountable ways. Its significance is again reinforced through understanding and practising formation as an “ever clearer discovery of one’s vocation and the ever-greater willingness to live it so as to fulfil one’s mission” (John Paul II, 1988, para. 58).

Entitled as *Wellsprings*, the collective group of formation surveys endeavours to go deeper into the nature of formation as a life-giving constant in nurturing the mission of the Catholic school. Seen collectively, Wellsprings image formation as a continuous source of renewal giving insight and understanding to mission inspired by the Gospels, developed through tradition, and finding a practical expression in the mission life and culture of the Catholic school.

References

1. Anderson, E. T., & Simester, D. (2011, March). A step-by-step guide to smart business experiments. *Harvard Business Review*, 98-105.
2. Australian Curriculum, Assessment and Reporting Authority (ACARA) (2013). Website data. Retrieved from: <https://www.australiancurriculum.edu.au/f-10-curriculum/general-capabilities>.
3. Barrett, R. (2010). Culture and consciousness: Measuring spirituality in the workplace by mapping values. In R. A. Giacalone, & C. L. Jurkiewicz, (2010) (Editors). *Handbook of workplace spirituality and organisational performance*. M.E. Sharpe: New York, pps. 255-275.
4. Congregation for Catholic Education. (1977). *The Catholic school* http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html
5. Congregation for Catholic Education. (2007). *Educating together in Catholic schools: A shared mission between consecrated persons and the lay faithful*. Homebush, N.S.W.: St Paul Publications.
6. Congregation for Catholic Education. (2013). *Educating to intercultural dialogue in Catholic schools: Living in harmony for a civilization of love*. Rome: Vatican City.
7. Dodds, E., Thompson, C., Dutton, M. Sultmann, W. & Lamb, J. (2022). *Leading formation for mission: A practical guide*. Sydney: National Catholic Education Commission.
8. Fahey, P. (1992). Faith in Catholic classrooms: *Theory and practice*. Homebush: NSW. St. Paul Publications.
9. Flynn, M. (1989). The culture of Catholic schools. *Catholic School Studies*. 62(2), 22-29.
10. Francis. (2013). *The joy of the Gospel: Evangelii Gaudium*. Rome, Holy See.
11. Francis. (2013a). *Address to the students of the Jesuit Schools of Italy and Albania*. http://w2.vatican.va/content/francesco/en/speeches/2013/june/documents/papafrancisco20130607_scuole-gesuiti.html
12. Francis. (2019). *Post Synodal Apostolic Exhortation. Christus Vivit. To young people and to the entire people of God*. Rome, Holy See.
13. Giacalone, R. A., & Jurkiewicz, C. L. (2010) (Editors). *Handbook of workplace spirituality and organisational performance*. M.E. Sharpe: New York.
14. Grace, G. (2013). Catholic religious education should permeate the Catholic secondary school curriculum: An agenda for reform. *International Studies in Catholic Education*, 5(1), 99-109.
15. Gowdie, J. (2017). *Stirring the soul of Catholic education: Formation for mission*. Mulgrave, Victoria: Vaughan Publishing.
16. Hase, H. D. & Goldberg, L.R. (1967). Comparative validity of different strategies of constructing personality inventory scales. *Psychological Bulletin*. V67 p. 231-248.
17. Hill, J., Ogle, K., Santen, S. A., Gottlieb, M., Artino, A. R. (2022). Educator's blueprint: A how-to guide for survey design. *AEM Educ Train*. 10:e10796. doi: 10.1002/aet2.10796
18. John Paul II (1984). *Address to Catholic Educators*. Newfoundland: Canada.
19. John Paul II. (1988), *On the vocation and the mission of the lay faithful in the Church and in the world*. Rome: Vatican.
20. John Paul II. (Nov. 2001). *Ecclesia in Oceania: Post-synodal apostolic exhortation*. Homebush, N.S.W.: St Paul Publications.
21. Kaplan, R. S., & Norton, D. P. (1998). The balanced scorecard: Measures that drive performance. *Harvard Business Review on Measuring Corporate Performance*. Boston, MA: Harvard Business School Press.
22. Larkins, G., Sultmann, W. F. & Lamb, J. (2022). A formation journey with mentoring, supporting teaching and leading in Religious Education. *Collected essays celebrating the contribution of Tom Doyle to Catholic Education*. Melbourne: Catholic Education Commission Victoria.
23. National Catholic Education Commission. (2017). *A Framework for formation for mission in Catholic education*. <https://www.nceec.catholic.edu.au/images/AFramework>.
24. Neidhart, H., & Lamb, J. (2010). Faith leadership and the primary principal: An expanding role in Catholic schools. *Journal of Catholic School Studies*, 82(2), 13-28.
25. Neidhart, H., & Lamb, J. (2013). Forming faith leaders in Catholic schools. *Leading and Managing*, 19(2), 69-76.
26. Ogle, K. Y., Hill, J., Santen, S.A., Gottlieb, M., & Artino, A. R. (2023). Educator's blueprint: A how-to guide on survey administration. *AEM Educ Train*. 2023;7:e10906. doi:10.1002/aet2.10906
27. Pallant, J. (2011). *SPSS Survival Manual: A step by step guide to data analysis using SPSS* (4th Ed.). Crows Nest, NSW: Allen and Unwin, 2011.
28. Paul VI. (1975). *Apostolic exhortation evangelii nuntiandi, on evangelisation in the modern world*. Homebush, N.S.W.: St Paul Publications
29. Pollefeyt, D. & Bouwens, J. (2010). Framing the identity of Catholic schools: Empirical methodology for quantitative research on the Catholic identity of an education institute. *International Studies in Catholic Education*, 2(2), 193-211.
30. Sultmann, W. F., Larkins, G., & Lamb, J. (2021). Catholic School Formation Index (CSFI): Development and application of an instrument in support of formation for mission. *Practical Theology*. doi/full/10.1080/1756073X.2021.1935558
31. Sultmann, W. F., Lamb, J. & Hall, D. (2022). Formation for mission: Transformation in an ecological space. *Springer Briefs in Education*, Singapore: Springer. <https://link.springer.com/book/10.1007/978-981-19-3770-5>
32. Sultmann, W., Hall, D., Lamb, J. & Diezmann, C. (2023). *Mission in Practice: A lens for examining Catholic School Identity*. Brisbane: Queensland Catholic Education Commission.
33. Thornber, J. H. & Gaffney, M. (2014). *Governing in faith: Foundations for formation*. Ballarat: Connor Court Publishing.
34. Underwood, L. G., & Teresi, J. A. (2002). The Daily Spiritual Experience Scale: Development, Theoretical Description, Reliability, Exploratory Factor Analysis, and Preliminary Construct Validity Using Health-Related Data. *Annals of Behavioral Medicine*, 24(1), 22-33. doi:10.1207/S15324796ABM2401_04
35. United States Conference of Catholic Bishops (2005). *Co-Worker's in the vineyard of the Lord*. Washington. United States Conference of Bishops.
36. Worthington Jr, E. L., Wade, N. G., Hight, T. L., Ripley, J. S., McCullough, M. E., Berry, J. W., & Schmitt, M. M. (2003). The Religious Commitment Inventory-10: Development, Refinement, and Validation of a Brief Scale for Research and Counseling. *Journal of Counseling Psychology*, 50(1), 84-96. doi:10.1037/0022-0167.50.1.84

Biographies



Associate Professor William (Bill) Sultmann is a teacher, psychologist, theologian and administrator with executive and governance roles in education, health and welfare sectors across 40 years. Qualifications span arts, education, psychology, and leadership with research doctorates in educational psychology and pastoral theology. Fellowships exist within education and management professional bodies. His current position is Associate Professor and Director of Catholic School Identity and Mission within ACU with responsibilities as Deputy Dean within the La Salle Academy. Continuing interests are with professional writing and governance participation in not-for-profit boards in support of mission, nationally and internationally.



Associate Professor Janeen Lamb, Ph.D. is a researcher in La Salle Academy. She has expertise in Educational Leadership, Curriculum and Pedagogy, Statistical Applications, and Research Methods. Professional experience and expertise have been evidenced in positions as Director, Higher Degree Research in Education, and in instructional leadership in teaching doctoral courses. Her work on leadership and the development of leaders within faith-based cultures has been across several national projects as well as provincial research in support of specific Arch/Dioceses. In all cases, the significance of leadership and its integration within the changing landscape in which the faith-based school operates has identified the significance of mission and the foundational role of formation.



Professor Br David Hall FMS is the foundation Dean of the La Salle Academy at the Australian Catholic University. La Salle has responsibility for programs that the university offers in the areas of Educational Leadership, Faith Formation and Religious Education and works across the faculties of education and theology. David came to this position after thirty years in Catholic education where he held positions as teacher, head of mission and religious education, principal and systems administrator. In addition to his duties as Dean of La Salle he teaches in Masters of Educational Leadership, and is involved in the governance of Australian Catholic schools. Among his range of international engagements David designed and led a Catholic school leaders program across 22 countries in Africa.



Vive Spiritu Fidei
Live by the Spirit of Faith

Front cover image

Mosaic in the apse of the Basilica of Saint John Lateran, Rome. The base of the mosaic depicts a representation of the opening verse of Psalm 42:

*As a deer longs for flowing streams,
so my soul longs for you, O God.
My soul thirsts for God,
For the living God.*