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Publication Details

Capets, R. (2018). The impact of pilgrimage upon the faith and faith-based practice of Catholic educators [Doctor of Philosophy (College of Education)]. The University of Notre Dame Australia. <https://researchonline.nd.edu.au/theses/219>

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THE IMPACT OF PILGRIMAGE
UPON THE FAITH AND FAITH-BASED PRACTICE OF CATHOLIC EDUCATORS

A Dissertation

Presented for the

Doctor of Philosophy, Education

The University of Notre Dame, Australia

Sister Mary Rachel Capets, O.P.

23 August 2018

THE IMPACT OF PILGRIMAGE UPON THE CATHOLIC EDUCATOR

Declaration of Authorship

I, Sister Mary Rachel Capets, O.P., declare that this thesis, submitted in fulfilment of the requirements for the award of Doctor of Philosophy, in the Faculty of Education, University of Notre Dame Australia, is wholly my own work unless otherwise referenced or acknowledged. The document has not been submitted for qualifications at any other academic institution.

Name: Sister Mary Rachel Capets, O.P.

Date: 23 August 2018

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Acknowledgements

Heartfelt gratitude is expressed to:

Almighty God for this opportunity to study; for the ways He has provided at each turn, through those people, texts, experiences He has placed in my path; for the new discoveries of His love, care and companionship!

Mother Ann Marie Karlovic, O.P., for the grace-filled opportunity and privilege to study, for her support and wise guidance throughout the years. To Mother Anna Grace Neenan, O.P. for her continuous support, encouragement and enthusiasm over the prospect of this thesis. To the Dominican Sisters of St. Cecilia, especially the Sisters with whom I have been missioned during this thesis, for the discussions that have put words onto the deep sentiments we share about Catholic education, the excitement of ongoing formation, and the joy of belonging more and more fully to Jesus Christ! For their countless prayers, encouragement, acts of kindness and sacrifices.

Colleagues in Catholic education who have shared their faith, friendship and love for teaching and formation: John Coppola, John Robinson, Donna McLaughlin, and Maria Tipaldo at Trinity Catholic College. To Anthony Cleary from Sydney Catholic Schools for suggesting this topic. Colleagues at Catholic Regional College for the short time together, for their encouragement and interest in this thesis. To Karen Doyle, Therese Nichols, Janet Smith, Mother Hilda Scott, OSB, Mother Virginia Marie, OCD, Annmarie Hosie and Kerstin Shands for the numerous ways they have supported me through friendship, prayer and encouragement.

To my parents, who have rightly been called “my engine room”; for the Masses they have had offered for me, for their unconditional love and support; for always keeping my feet planted firmly on the ground and my heart focused on heaven.

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Sincere thanks to my supervisory panel. To Sean Kearney who has supervised the methodology and overall project, remain Semper Fi. To Sandy Lynch who has not only been a mentor in the academic world but also a good friend and fellow ‘itinerant preacher’ throughout this journey. To Gerlese Åkerlind, who came into this project at a crucial moment, without whose generosity and constructive feedback in phenomenography, I could not have completed the task. To Robert Lynch, for his hidden yet invaluable advice along the way.

To the educators on the Road to Rome pilgrimage for their willing and enthusiastic participation in this study.

To Sydney Catholic Schools for their imaginative idea of a pilgrimage program and their generosity in the scholarship to study through the University of Notre Dame, Australia. To Dr. Dan White for his support of this project.

I hope this paper contributes to the growth of many educators, in their faith and faith-filled practice.

Abstract

A pilgrimage of Catholic educators from Sydney Catholic Schools served as a phenomenographic case study for an investigation into the impact of pilgrimage upon the faith and faith-based practice of Catholic educators. Forty-five Catholic educators embarked on a pilgrimage for the Canonisation of Popes John XXIII and John Paul II in April 2014. The pilgrimage itinerary led the educators through Italy, whereby the pilgrims visited the holy sites of Saints significant in the life of the Church.

Phenomenographic data collection and analysis are used to investigate the range of ways educators' perceive the impact of pilgrimage on faith. Pilgrimage is explored as a means to greater identification with Christ and His Church; and the influence of pilgrimage and its impact on the educators' faith-based practice is examined.

The external journey of pilgrimage is interpreted both as an opportunity for an analogous interior journey of growth and for its potential to lead to a transformation in faith. The writings of Turner & Turner (1978) provide a structure to discuss the way in which pilgrimage leads the educator to leave home and all that is familiar, to potentially have a liminal experience leading to transformation or confirmation of faith, and to return home with a newly integrated confidence in his/her role in the school and/or classroom.

This study investigates the experience of pilgrimage for its capacity to provide the educator with an encounter of dynamic Catholic culture. The impact of this experience of Catholic culture on the educators' perceived potential to influence the culture of the school community is also examined.

The results of the study demonstrated that the impact of pilgrimage upon the faith of the Catholic educator was seen as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community. The themes that emerged from the data and supported the growth in faith of the educator on pilgrimage were: the role of community;

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the liturgy and prayer; and the places of the Saints. The most inclusive awareness of the impact of pilgrimage upon faith-based practice were expressed by the educators as: an experience of pilgrimage as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community.

Based upon the findings, recommendations are made to Sydney Catholic Schools pilgrimage program to continue to foster the formation of her educators. Suggestions are given of potential ways to enhance the pilgrimage experience, acknowledging the need to provide further follow-up and on-going opportunities for formation that would extend the graces of pilgrimage into the lives and communities of educators. Recommendations for future research include the replication of this study for a larger sample, extending to multiple pilgrimages.

Key words: Catholic education, formation, pilgrimage, Saints, community, canonisation, liminality

Chapter 1: Introduction

This doctoral thesis presents a phenomenographic case study design, to investigate the impact of pilgrimage upon the faith and faith-based practice of the Catholic educator. Throughout this thesis two areas of study converge and interplay, namely pilgrimage and education, to answer the research questions: what is the Catholic educators' experience of the impact of pilgrimage upon their faith? What is the Catholic educators' experience of the impact of pilgrimage upon their faith-based practice? What is the relationship between pilgrimage, faith and faith-based practice?

Research questions one and two are designed to investigate the Catholic educators' awareness of the phenomenon of pilgrimage and its perceived impact on faith and faith-based practice (phenomenography), rather than upon the phenomenon of pilgrimage itself (phenomenology). According to Marton (1986), Phenomenography is

a research method adapted for mapping the qualitatively different ways in which people experience, conceptualise, perceive, and understand various aspects of, and phenomena in, the world around them. (p. 31)

The third research question is formulated from a first-order perspective and seeks to interpret the relationship between pilgrimage, faith and faith-based practice of the Catholic educator.

In this study pilgrimage is approached as a potential means of formation for its ability to introduce the Catholic educator to key aspects of the faith expressed in Catholicism.

Therefore, the perceived awareness of the relationship between pilgrimage, faith and faith-based practice of the educator are explored.

Jubilee Year Pilgrimage

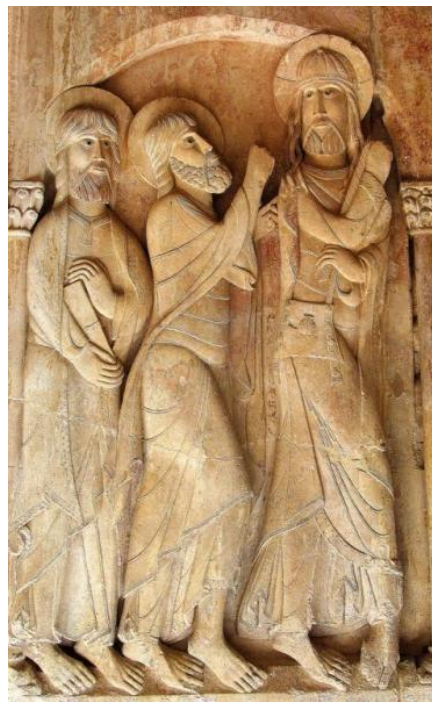
Throughout the centuries the practice of pilgrimage has held an important place in the life of Christians. In fact, the Second Vatican Council designated the nature of the Church as “a

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Pilgrim Church” (Lumen Gentium, Chapter 7, 1965), highlighting the character of the Church as itinerant, which is understood to refer to the Church on the *way* to God the Father.

The Year 2000 marked the celebration of the Great Jubilee of the birth of Jesus. Artists have depicted Jesus as a pilgrim journeying from the Father in heaven to whom he proceeds back after His incarnation. The relief in the cloister garden of the Benedictine Abbey Santo Domingo de Silos in Spain depicts Jesus as The Pilgrim; one foot faces toward his disciples as if to demonstrate that He came to the world from the Father, the other foot facing away from the disciples to denote His return to the Father.

Figure 1:1 *Jesus, the Pilgrim*. Relief from the Cloister Garden of Santo Domingo de Silos



The Church fittingly celebrated the anniversary of Jesus’ pilgrimage from the Father, namely through His incarnation and birth, in various ways. One such way of celebration was the opening of the Holy Doors of Rome, which demonstrated an invitation by the Church to her children from around the world to make pilgrimage *home* to Rome, the birthplace of the Church, to receive the mercy of God and celebrate the salvation of humanity in Jesus. The

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invitation harkened back to celebrations of the Jubilee years expounded upon in Leviticus when the prescriptions of the law were given: “During this year of jubilee, each person is to return to his own land that he has inherited” (International Standard Version, Leviticus 25:13).

It is within this context of Judeo-Christian tradition that the Dominican Sisters of St. Cecilia, the community of which I am a member, chose to prepare, along with the Universal Church for this great jubilee in the year 2000. The Dominican Sisters prepared for the great jubilee through prayer and study, in preparation for a pilgrimage *In the footsteps of Saint Dominic*, the founder of Dominican Order. This pilgrimage contributed to the background and the impetus of this study, although I only retrospectively became aware of this.

The itinerary for the pilgrimage *In the footsteps of Saint Dominic* included traveling to Saint Dominic’s home country, Caleruega, Spain; to the location of the foundation of the Dominican Order, Fanjeaux, France; to Bologna, Italy where Saint Dominic died; and finally to Rome, where the Dominican Order’s central house remains. Upon reflection, walking and praying in these holy places, so integral to the life of Saint Dominic, introduced me more intimately to his life and gave me access to those locations that shaped his character and spirit. The pilgrimage experience provided the understanding of the difference between knowing *about* Saint Dominic, and knowing *the man*, Dominic. In a word, the pilgrimage experience became an occasion of transformation and provided a new perspective on the life I had fairly recently embraced having joined the community four years earlier.

In addition to exposing me personally to the life of Saint Dominic, the experience of the communal pilgrimage, likewise gave my religious community a shared, common experience, and a renewed narrative that spanned the generations within community. Now, the Sisters, old and young in religious life could share their experiences, their thoughts and feelings about the holy places each had visited. In turn, this experience would build and

strengthen community; not just amongst those Sisters who were traveling throughout Europe together, but upon return, with the community overall and those they were sent to teach.

As religious women and men, the Church calls us to be “experts in communion” (Pope John Paul II, 1994). This precept has often challenged me in my work as an educator, given the breadth and complexity involved in the task of building community among staff, students and teachers. I have discovered and experienced that retreats, immersion experiences, service projects and now pilgrimages offer an experience of community like none other. The theme of community, within the context of pilgrimage, will be treated throughout this dissertation.

Pilgrimage Imagery

For those living in the third millennium, the pilgrimage facilitated an encounter with Saint Dominic, through praying where he prayed and walking the pathways that he trod. Dominic travelled, by foot, throughout Europe, preaching the Gospel. It is no surprise then that in the process of his canonisation, Paul of Venice testified that Dominic was known to say to the brethren, “Walk, let us think of our Saviour” (Costas, 2003). The emphasis on itinerancy, deriving from the words meaning *way*, *journey*, or *walk*, became synonymous with the Dominican Order and integral to the charisma, the gift of the Holy Spirit given to Dominic for the good of the Church (Masserano, 1981).

The external itinerancy of a pilgrimage is recognised also a manifestation of an interior journey of faith. Costa (2003), the 87th Master General of the Dominican Order begins his *Letter on Itinerancy* in this way: “Let us set out and walk together along this Dominican interior landscape” (p. 155). We read further, in the same letter to the Order, “In the bible geographical itinerancy is always accompanied by spiritual itinerancy; to go from one place to another has its aim in detachment from self in order to belong to nobody else but God” (Costa, 2003, p. 157). The external aspects of pilgrimage: moving from place to place,

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encountering holy objects and places, traveling with others; has the potential to facilitate, communicate, and direct an interior “movement”. It is for this reason that pilgrimage may be viewed as a *formative* activity. Pilgrimage has the potential to offer, in miniature, an experience of the life of the itinerant preacher, whose founding impulse and goal is imitation of the life of Christ; in His preaching, teaching, sharing of meals with the disciples, traveling from place to place to preach the Good news.

The emphasis of the Dominican Order upon *way, journey, path, walking*, are not Dominic’s innovation, rather their importance is taken in imitation of Jesus who called Himself the “Way” to the Father (John 14:6). Early followers of Jesus were not initially called Christians but rather followers of the Way (cf. Acts 9:2, 18:25, 19:9-23, 22:4, 24:14-22). Often Jesus could be seen teaching “on the road” (Costas, 2003, p. 170). Thus, the concept of itinerancy and by correlation, pilgrimage, is an essential mark of Christianity, as the exterior journey of exploration potentially facilitates a corresponding interior journey of discovery of one’s faith and one’s place as a transmitter of faith.

The experience of a journey is not devoid of peril and adventure. In fact, the word experience, derived from the Indo-European base *per-* means “to attempt, venture, risk” (Turner, 1986, p. 35). Faith and the educational enterprise of each individual can be considered a journey and therefore involve the element of a risk. So too the risk contained in pilgrimage and faith, is not foreign to the Christian narrative recognized in both. John Henry Newman (1891), in his sermon for the Feast of Saint James, whose basilica is one of Christianity’s most famous pilgrimage sites, speaks of the risk involved in the venture or journey of faith. He writes in Sermon 20:

Our duty as Christians lies in making ventures for eternal life without the absolute certainty of success... This indeed, is the very meaning of the word, ‘venture’; for that

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is a strange venture which has nothing in it of fear, risk, danger, anxiety, uncertainty.

Yes, so it certainly is; and in this consists the excellence and nobleness of faith.

The pilgrim-educator embarks on an adventure that includes the risks of travel but also the risks of faith, not knowing exactly what new possibilities lie ahead in their relationship with Christ and with others. Upon return from pilgrimage these pilgrims are likewise involved in the risk of educating the young. Pope Francis (2013) speaks of this risk in the task of educators who must take “one step on the cornice of safety but the other into the zone of *risk*. Education cannot be confined to the safety zone” (para. 14). The risk an educator takes is accompanying young people on their journey of faith.

Pope Francis’ view of the educator: One who accompanies another

Pope Francis, expounding upon the imagery of journeying, uses the analogy of a companion on a journey as the model of the educator. Pope Francis’s language (2013, 2017) language pertaining to the role of the educator identifies one who *accompanies* young people through the stages of their lives. Implicit in his language are the connotations of education as a journey and the educator as a traveling companion. “[The school] is a place of encounter. And we today need this culture of encounter in order to get to know one another, to love one another, to *journey* together [italics mine]” (Pope Francis, 2014). Pope Francis (2013), drawing from the influence and style of Saint Ignatius, emphasised education as a model for life, which not only involves teaching students but “inviting them to follow *on his path*, [learning] how to become grown-up, mature men and women who can *travel*, who can follow *the road of life*”. To educators Pope Francis (2013) says, “[g]ive them hope and optimism for *their journey in the world*”.

In response to an interview question from a student, Pope Francis uses the imagery of the spiritual life as walking:

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Walking is an art... Walking is precisely the art of looking to the horizon, thinking about where I want to go, and also coping with the weariness that comes from walking. Moreover, the way is often hard-going, it is not easy... Walking in community, with friends, with those who love us: this helps us, it helps us to arrive precisely at the destination where we must arrive. (Francis, 2013)

The imagery of a journey, of walking, of an adventure was offered by Saint Dominic and Saint Ignatius, and has been emphasised throughout Christianity as analogous to the journey of formation embarked upon by every seeking Christian.

Pilgrimage as Ritual

The interior and exterior journey of pilgrimage may also be viewed as a type of ritual. Van Gennep (1960) divides a ritual into three phases: leaving what is familiar; experiencing a liminal phase; and returning home with a different perspective. This will be explored in further detail in Chapter 7. In an approach similar to Van Gennep's, Costas (2003) draws attention to the beneficial capacity of itinerancy to take individuals/pilgrims out of one *place* of comfort and familiarity, into an unfamiliar *place*, and in doing so to stimulate the ability to empathise with others and as a consequence to build community. He suggests that "perhaps [the] being 'out of place' that is associated with itinerancy really means being able to be in another's place", to be able to offer consolation and comfort, to be a source of community-building (Costas, 2003, p. 171).

Formation of the Catholic educator

In a culture that is becoming increasingly individualistic and secular in nature (Taylor, 1991), the need for dynamic and richly integrated experiences of Christian formation are necessary for Catholic educators who are called upon to build community. Historically Catholic schools in Australia and throughout the world were staffed primarily by religious men and women for whom faith and religious formation was integrated into daily life (Jacobs, 1996).

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In 1965, 69% of the teachers in Catholic schools in the Australian state of New South Wales were members of Religious orders, while 31% were lay teachers; by comparison in 2005, 0.9% of the teachers in the state's Catholic schools were religious, and 99.1% were lay (Canavan, 2006). Embedded in these statistics lies a central hypothesis of this study: the necessity of formation for lay staff in Catholic schools if the mission of these schools is to be fulfilled. The Catholic Church's Sacred Congregation for Catholic Education, acknowledges this problem:

The need for an adequate formation is often felt most acutely in religious and spiritual areas; all too frequently, lay Catholics have not had a religious formation that is equal to their general, cultural, and most especially, professional formation (1982, n. 60).

From the perspective of those responsible for the implementation of Catholic education the necessity of this religious and spiritual formation is compounded by the demands of an increasingly secularised society (Hitchcock, 1993).

Catholic schools are faced with the challenge of maintaining a strong connection with the Person of Christ and to build community around Him (Franchi and Rymarz, 2017). Secularism, along with various other factors too numerous to recount here, has resulted in fewer religious men and women teaching in schools and more lay faithful who diligently lead and educate the young. What is common in religious life - a daily prayer schedule, formation which incorporates the spiritual, emotional, intellectual development of the person, a shared common life - is not readily available to lay teachers. Yet the expectations placed upon Catholic educators in contributing to the transmission of the faith do not recognise the impact that significant differences in the formation of lay teachers, by comparison with teachers who are members of religious orders, inevitably have on outcomes. It must be acknowledged that formation is a process dependent on the capacity of teachers to respond to the needs of students and it may have been that not all religious were well formed; however, the

implications of this possibility are beyond the scope of this thesis. Pilgrimage opportunities, an immersion into the life of Christ and His Church, and specifically into the lives of the Saints, seems to be one antidote to addressing the disconnection between expectation and outcome in relation to the faith formation of teachers and the Catholic education of students.

Pilgrimage as Formation

The question of teacher formation has perplexed entire dioceses as they seek to provide opportunities for formation programs that support the vocation of Catholic educators and continue to recognise their responsibility to provide such support (Sacred Congregation for Catholic Education, 1982). Meeting this challenge has been the warrant for programs such as pilgrimages, immersion experiences, retreat opportunities, and the subsidisation of further study for teachers (Fisher, 2014). The organization responsible for Catholic education in Sydney, Sydney Catholic Schools (SCS), has implemented their pilgrimage program with the aim of providing, not only ongoing professional development, but also faith development that includes formation in the capacity to serve as an instrument of evangelisation within schools upon return from pilgrimage (Cleary, personal communication, 2013). It is curious and noteworthy that in an increasingly secular culture, interest in undertaking pilgrimages has recently increased (Taylor, 2007). To argue for a direct correlation between increasing interest in pilgrimage and increasing interest in faith would be too simplistic an analysis of both phenomena (Reader, 2007); explaining the factors contributing to the growth in pilgrimage participation and the impact of that growth on faith commitment of pilgrims is a complex matter. Nevertheless, this thesis attempts to provide some insights into the relationship between pilgrimage, faith and faith-based practice.

While pilgrimages are a long-standing tradition in the Catholic church, their design has at times succumbed to a secular model due to an over-emphasis on tourism, a pluralistic viewpoint with regard to values and beliefs, or more recently what Balstrup (2013) refers to

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as a New-Age influence. These factors, among others, point to the need to investigate the nature and impact of contemporary pilgrimage within Catholic schools, given that their intent is to provide staff members with an experience in the Heart of the Church (*in medio ecclesiae*). The case study of contemporary pilgrimage undertaken in this thesis recognises the potential of pilgrimage to fulfil this intent by strengthening lay teachers' identification with Christ and His Church; by giving them confidence to share what they learn; and to contribute to building communities grounded on the truth of God's love and life. Thus, while pilgrimage facilitates an experience of Catholic culture, this case study investigates its potential to serve as a model to transmit this culture into the school setting.

Background to the study and future hopes

In exploring a topic for my doctoral thesis, I was uncertain as to how to approach a study focused on the formation of the Catholic educator so as to produce a study that would be dynamic and faithful to the Church and, as the *Primitive Constitutions* of the Dominican Order states, that it would most importantly be "of use to the souls of others". Upon attending a meeting, unrelated to my studies, at the Sydney Catholic Schools office, I met with Dr. Anthony Cleary, the director of religious education for SCS, who was at that time also undertaking doctoral studies. It was during this impromptu, or rather providential, meeting that my topic was formulated. One week previously Dr. Cleary had been advised to revise his plan to include a chapter on pilgrimage in his thesis, because pilgrimage was judged to be too large and complex a topic to be included within his thesis, which investigated the phenomenon of World Youth Day. Dr. Cleary suggested that I could perhaps adopt this topic and undertake a study of the Sydney Catholic Schools pilgrimage program.

Later, in conversing with my Major Superior at the time, Mother Ann Marie, who had given me the assignment to undertake doctoral studies, I began to explain the meeting with Dr. Cleary and my plan to investigate the impact of pilgrimage on the faith of the Catholic

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educator. I shared with Mother Ann Marie my initial thoughts about the power I felt that pilgrimage sites, particularly in Europe, had to introduce people to the faith and practices of Christianity. I suspected that pilgrimage sites had the potential to reengage those estranged from the faith and to further deepen and rejuvenate the faith of already committed Catholics through experience of the rich sources of the Catholic tradition found throughout Europe. As I explained my ideas I could hear only silence on the other end of the phone; this concerned me. When I asked Mother if everything was all right, she exclaimed in surprise that she had not realised this was the topic that interested me. She then began to explain that she, the General Council and our Congregation's Aquinas College in Nashville, were in the process of negotiating the purchase of a property in Bracciano, Italy, one hour outside of Rome. The Congregation's Aquinas College was planning a study abroad program for the students during which they would visit and pray at the various holy places in Rome and the surrounding area. The property in Bracciano became available to us through the Dominican Sisters of Bethany, who needed to sell the former orphanage. The college wished to purchase the property for their new program, but unfortunately the Sisters needed to sell the property to a Religious community rather than a college or other entity. Mother Ann Marie and the General council then considered the purchase of the property as a means to further the New Evangelisation and to foster deepening of faith through pilgrimages offered to the Aquinas students, but also to allow us to offer to the schools where we teach this opportunity for pilgrimage. This could be a means to renew not only the Catholic schools but also family life. We remembered with gratitude the pilgrimage that our community experienced in 2000 and the effect it had on each of us individually and the community as a whole. How wonderful if such a possibility of renewal could be offered to the teachers and families where we teach. The study of the long and short-term effects of pilgrimage on the life of faith was a timely gift. It was Mother's hope and the hope of the Council that this site could be used as a

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location from which individuals and groups, as pilgrims, could embark on pilgrimage and learn about and deepen their faith. This telephone conversation thus situated this study in direct relation to the needs of Aquinas College in Nashville, as well as to the mission of the Congregation of Dominican Sisters of St. Cecilia, while also offering a potential service to the Sydney Catholic Schools and its Pilgrimage program.

The pilgrimage program at Sydney Catholic Schools consists of approximately two-three pilgrimages a year offered for their staff. Shortly after my meeting with Dr. Cleary, I was invited to attend the *Road to Rome* pilgrimage for the occasion of the canonisation of Popes John XXIII and John Paul II in April 2014. Forty-five Catholic educators and one chaplain spent 15 days traveling to holy sites in Italy, significant to the Catholic faith. The *Road to Rome* pilgrimage served as the case study for the current research. (See Appendix 1 *Road to Rome Itinerary*)

Summary

Within the context of the case study, referred to as the *Road to Rome* pilgrimage, this thesis seeks to answer the following research questions:

1. What is the Catholic educators' experience of the impact of pilgrimage upon their faith?
2. What is the Catholic educators' experience of the impact of pilgrimage upon their faith-based practice?
3. What is the relationship between pilgrimage, faith and faith-based practice?

In Chapter 2, a review of the literature that supports this thesis is presented, with an emphasis on pilgrimage as well as the formation of the Catholic educator. Chapter 3 is divided into two parts. It begins with an examination of moderate realism as the theoretical framework that underpins this thesis. Moderate realism is the perspective within which to explain the underlying principles of Catholicism with regard to pilgrimage and education. Saint Thomas

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Aquinas teaches, and this thesis adopts the foundational view, that all of reality has its foundation in the divine intellect, a belief established via faith, reason and revelation. Therefore, this thesis rests upon an approach to pilgrimage and education that acknowledges a search for the truth of things supported by faith and reason. Social constructionism provides a secondary perspective of how the lessons learned on pilgrimage may be transmitted, by educators, to their students, colleagues and communities. The second section of the chapter provides an outline to the theory supporting the methodology, and proceeds to explain the methodology adopted for the study. The case study research design is presented and enhanced by phenomenographic data collection and analysis. Chapters 4 and 5 present the results of the research. Chapter 4 explores the findings of the impact of pilgrimage upon the faith of the Catholic educator, while Chapter 5 presents the findings of the impact of pilgrimage upon the faith-based practice of the Catholic educator. Chapter 6 presents the discussion on these findings, exploring the relationship between the literature presented in Chapter 2 and the results presented in Chapters 4 and 5. Chapter 7 presents the conclusion of the thesis, identifying possible ways this thesis may be useful to others and suggesting areas in need of further study. As Yin (2003) and Stake (1978) suggest in commenting on the rationale for adopting a case study research design, this study will ideally influence “decisions, programs, the implantation process, and organizational change” within the pilgrimage program of Sydney Catholic Schools (Yin, 2003, p.1); and achieve “further understandings” about the influence of pilgrimage upon Catholic educators (Stake, 1978, p. 5). Within the conclusion of this thesis will be an evaluation of the effectiveness of participation in pilgrimage for educators and a set of recommendations for further action and initiatives that may be implemented to enhance the faith-based experience of pilgrimage for Catholic educators.

Chapter 2: Literature Review

In the previous chapter the historical and religious milieu of Catholic education in Australia was outlined and the context of this study presented. Current existing research about pilgrimage spans the disciplines of sociology, anthropology and theology. Many religious writings contain rich historical accounts of pilgrimage sites, while other sociological writings explore the sacredness of the places to which pilgrims travel. However, very little literature combines the study of pilgrimage within the discipline of education, particularly as it impacts the formation of the Catholic educator and his/her faith-based practice.

The literature surveyed in this chapter will be presented in three sections. Section one presents the literature that treats of the Catholic Church's perennial mandate of education and the necessity of formation for the Catholic educator. The ecclesial documents acknowledge that the vibrancy of the school as a locale for the faith rests heavily upon the formation of the educators. Within this context of the rich body of teachings on Catholic education, research into the current challenges and gaps in formation opportunities for Catholic educators are presented. This section explores the literature that can assist in answering the question: what impact does pilgrimage have upon the faith-based practice of the Catholic educator?

Having established the context and background of the study, section two explores the literature dealing with pilgrimage as one potential means of formation of faith for the Catholic educator. Section three explores the literature addressing the notion of culture as it relates to the Catholic school community. Sections two and three explore foundational texts that assist in answering the research question: what is the impact of pilgrimage upon the faith of the Catholic educator? The literature reviewed in this chapter provides a context for the research presented in Chapters 4 and 5.

Section 1: Pilgrimage and faith-based practice of the educator

For Catholic educators, entrusted with the transmission of faith and Catholic culture, ongoing formation is essential. The Catholic Church has certain mandates regarding the necessity of formation for its educators, yet there are factors which make this formation all the more imperative. This section will 1) present Church documents outlining the requisite training and characteristics of an educator within the Catholic school setting; 2) literature that demonstrates current practices and identifies challenges to the fulfillment of the ideals addressed within ecclesial documents; and 3) present research into current formative initiatives for educators and will also identify gaps in research and practice.

Church Documents and research on the faith and practice of the Catholic educator

Several ecclesial documents of the Catholic Church include the necessity and the desired outcomes of formation of Catholic educators. However, no single document that specifically and comprehensively addresses the formation of the Catholic educator is found among the body of ecclesial texts (Franchi & Rymarz, 2017). Therefore, before proceeding, it is important to provide a working definition of the term *formation* for the purpose of this current study. *Formation* is drawn from the Latin word, *formo*, which means to shape or mould (Graham, 2011). Within the context of Catholic thought, formation is viewed as a life-long process of growing in understanding of what it means to be truly human, in light of “the graced nature of creation” (O’Leary, 2008, p. 73). In the document *The Catholic School*, the Congregation for Catholic Education (1977) acknowledges the need for ongoing formation as an indispensable pastoral initiative:

By their witness and behavior teachers are of first importance to impart a distinctive character to Catholic schools. It is, therefore, indispensable to ensure their continuing formation through some form of suitable pastoral provision. (n. 78)

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The ultimate goal of formation, according to Pope John Paul II (1988), involves the spiritual activity of growing “continually in intimate union with Jesus Christ, in conformity to the Father’s will, in devotion to others in charity and justice” (p. 60). This process of formation involves attitudes, values, knowledge and skills that prepare a person for a particular purpose (Bracken, Dean & Gowdie, 2016). A Christian understanding of formation acknowledges the cooperation of the individual with the work of the Holy Spirit. However, particular opportunities must be provided for the human and spiritual formation of the educator to take place. Kavanagh and Pallister (2015) describe the use of the term *formation* in the context of Catholic education and ethos in this way:

In faith we hold that formation is a work of the Holy Spirit and is only authentic when it involves free and deliberate individual assent. With this understanding then, formation commonly includes all those programs, experiences, and encounters which explicitly or implicitly, invite, even urge, the person to new paradigms and commitments in the expression of religious faith and spiritual values. (p. 98)

The ecclesial documents of the Catholic Church enumerate several characteristics regarded as essential to the formation of Catholic educators. Some of these characteristics are explained below, but in brief, they stipulate that educators bear witness to their faith through the integrity of the way in which they live; acquire a theological literacy, or knowledge of the faith; have pedagogical expertise; and participate in the formation of the heart.

Educator as Witness

With regard to what is required of the Catholic school and consequently Catholic educators, the Code of Canon Law, which contains the laws of the Roman Catholic Church, states in Canon 803:

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The instruction and education in a Catholic school must be grounded in the principles of Catholic doctrine; teachers are to be outstanding in [knowledge of] correct doctrine and [demonstrating] integrity of life (Stravinskias, 1993, p. 138).

If Catholic educators are to be effective in fulfilling the requirements of church law they must not only know the faith but *live* the faith in witness to others. As Pope Paul VI asserts in his Apostolic Exhortation, *Evangelii Nuntiandi*: “[m]odern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (1975, n. 41). Following the Master Teacher, Jesus, and having themselves learned wisdom through prayer, study and human experience, teachers must lead their students to a concrete and connatural understanding of the faith. A connatural understanding of the faith is, according to Torrell (2003),

[A] kind of participation in the very life of God, and it actualises between him and us a kind of *connaturality* that renders us capable of spontaneously grasping what God indicates... a capacity to understand ‘naturally’, so to speak, supernatural things. (p.13)

Catholic educators are called to impart to their students all that is true, good and beautiful by instruction, and by their own witness.

Addressing the Catholic Church in Oceania, Pope John Paul II (2001) reminded educators of the necessity that the educator’s life becomes a living witness to the faith. He reminded those responsible for the process of employing educators that they have a responsibility to employ those who have the potential to nurture the faith of students from the example of their own lived experience of commitment to the life of the Church.

The identity and success of Catholic education is linked inseparably to the witness of life given by the teaching staff. Therefore, the Bishops recommended that ‘those responsible for hiring teachers and administrators in our Catholic

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schools take into account the faith-life of those they are hiring'. School staff who truly live their faith will be agents of a new evangelization in creating a positive climate for the Christian faith to grow and in spiritually nourishing the students entrusted to their care. They will be especially effective when they are active practising Catholics, committed to their parish community and loyal to the Church and her teaching. (Pope John Paul II, 2001, para. 33)

Thus, educators are not only entrusted with passing on the faith, and kindling knowledge within the student, but must also bear witness to the faith. Given that presenting the faith as a lived reality is the task of every Catholic educator (Watson, Maher, O'Shea, & Waters, 2014), it is essential to the practice of an effective Catholic educator, that s/he attends to the way in which s/he passes on the faith; the pedagogy and methodology s/he employs; and the quiet or overtly expressive public example s/he provides. The Second Vatican Council Declaration on Christian Education, *Gravissimum Educationis* (1965) expresses the intention that teachers may "by their life as much as by their instruction bear witness to Christ, the unique Teacher" (para. 8).

Theological literacy

The second characteristic requisite to the formation of the educator within the Catholic school is that of acquiring a theological and/or religious literacy appropriate to the role (Kavanaugh and Pallisier, 2015). Pope Paul VI acknowledges that the success of the Catholic school depends "almost entirely" upon the teacher. In the same paragraph quoted above, *Gravissimum Educationis* (1965) further asserts the importance of the educators' role in the accomplishment of academic goals, as much as their witness. The document states, "[L]et teachers recognise that the Catholic schools depend upon them almost entirely for the accomplishment of their goals and programs" (para. 8).

Wright (1993, 2003), sheds light on definitions that are applicable to this research. He makes a distinction between religious, theological and spiritual literacy to argue that religious literacy is the ability to attend and respond to the truth claims of religion and demonstrate skills and abilities with regard to an understanding of the phenomenon of religion.

Theological literacy, according to Wright (2003) pertains to the study of and attentiveness to transcendent reality. Spiritual literacy then is described by Wright (2007) and Hella (2008) as that which is perceived to be ultimately valuable, real and true. The definition of theological literacy provided by Weeks and Grace (2007) build upon Wright's definitions to provide a definition within the context of Catholic literature. They write, that theological literacy is "the ability to communicate knowledgably how the faith of the Church relates to contemporary everyday experiences" (Weeks & Grace, 2007, p. 8). Accordingly, Catholic educators must be religiously, theologically and spiritually literate; capable of responding to truth claims about religion, attending to transcendent reality, perceiving what is ultimately valuable, and communicating knowledgeably.

Pedagogical expertise

Franchi and Rymarz (2017) underline two key principles necessary for teacher education and formation today. The first is that Catholic teachers should be professionally competent with lifelong formation processes that recognise the centrality of the teacher to the Catholic school; and the second stipulates that Catholic teacher education institutions should offer academic hubs linked to the wider Church. The former of these two principles relates directly to this current thesis and is supported by Franchi and Rymarz's claim (2017) that, "the Catholic teacher is called to pass on the Church's living body of traditions using the most educationally appropriate methodology" (p. 9). The Congregation for Catholic Education explains the necessity of professional formation in its document *Education together in*

Catholic schools: A shared mission between consecrated persons and the lay faithful when it writes:

One of the fundamental requirements for an educator in a Catholic school is his or her possession of a solid professional formation. Poor quality teaching, due to insufficient professional preparation or inadequate pedagogical methods, unavoidably undermines the effectiveness of the overall formation of the student and of the cultural witness that the educator must offer (2007, para. 21).

Hattie's (2003) empirical research, written from a secular perspective outside of the Catholic context, supports a focus on professional formation for all educators, arguing that teacher expertise is one of the essential qualities of student success.

However, the Catholic educator is called to engage in both professional and spiritual development, so as to be able to offer both excellence in education and spiritually sound doctrine. Morey (2017) writes about education in the Catholic framework as having an "integrated Christian vision of reality" (p. 1). She writes that in addition to the secular teaching methods, the Catholic approach to the development of cognitive and emotional intelligence draws upon four sources of understanding and authority: "Scripture, the Church, with its sacraments and liturgy; all of creation, which reflects the Creator; and Christian culture as it has developed over time" (Morey, 2017, p. 1).

Formation of the heart

In addition to the call of the Catholic educator to live as a witness to the Gospel and to engage in intellectual formation, the formation of the heart is also recognised as an essential mark of the Catholic educator. The Sacred Congregation for Catholic Education *Lay Catholics in Schools: Witness to Faith* (1982) asserts that human formation of the educator is indispensable and thus is understood as a formation not only of the head but also of the heart (para. 16). (Throughout this thesis references will be made from the Sacred Congregation for

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Catholic Education or the Congregation for Catholic Education. The name of this congregation was changed by Pope John Paul II in 1988. Thus, references to this congregation preceding this date will contain the word “sacred”. The acronym CCE will be used in future references). Fleming (2018) asserts that faith formation should include both cognitive and affective domains. This, she suggests might include activity that involves “individual formation in prayer, sacramental life, Scripture, doctrine, and [coming to] an understanding of the integrated nature of faith and reason” (p. 12).

The document *Educating Together in Catholic Schools: Shared Mission of Consecrated Persons and Lay Faithful*, (CCE, 2007) affirms the necessity of “formation of the heart”, which is an encounter with God that awakens love:

Catholic educators need a ‘formation of the heart’: they need to be led to that encounter with God in Christ which awakens this love and opens their spirits to others, so that their educational commitment becomes a consequence deriving from their faith, a faith which becomes active through love. (n. 25)

Franchi and Rymarz (2017) acknowledge the need for the formation of the heart, “[a]s the human heart needs exercise and care in order to function properly, Catholic teachers need pastoral and spiritual care in order to offer their own ‘heart’ to the school” (p. 9). Grace (2002) uses words such as “spiritual capital” to describe the resources the educator must draw from within him/herself, so that they “not act simply as professionals but as professionals and witnesses” (p. 236).

By way of summarising the qualities of optimal formation of the Catholic educator, Miller (2006) highlights five essential marks of Catholic schools, and by association, potential marks of the teacher. The Catholic teacher is inspired by a supernatural vision, has a grasp of Christian anthropology, is animated by communion, maintains a Catholic worldview, and is sustained by the Gospel witness of his life (Miller, 2006). Groome (1996),

preceding Miller (2006), offers to this list the sacramentality of life and appreciation for rationality as key components of Catholic identity. Groome claims that what makes a Catholic school Catholic is specifically the sacramental life and sacramental consciousness, “an awareness of the presence of God as mediated through the sacraments” (cited in Grace, 2002). Cummings and Allen (2012) condense the definition of the identity of a Catholic educator as living “*in medio ecclesiae*” (in the midst of the Church), primarily in its teachings and practice.

Challenges to formation of the Catholic educator

The ideals guiding the formation of Catholic educators, the necessity of formation and the demands placed upon Catholic educators have been presented above. However, meeting the demands of such ideals is complicated by the cultural challenges Catholic educators face. Each of the challenges enumerated below has the potential to influence the formation of the staff. While this list is not exhaustive and is worthy of its own attention, the challenges that influence the formation of the Catholic educator include dealing with the demands of the shift from religious to lay leadership in Catholic schools (Canavan, 2006; Kavanaugh & Pallister, 2015); the threat that the current religious landscape, characterised by pluralism and secularism, makes upon the educator and school environment (Arthur, 2009); failure to provide formation adequate to meet the demands of a fragmented and complex society (Bracken, Dean & Gowdie, 2016); and a lack of lived practice and adherence to the teachings of the faith (Crawford & Rossiter, 2006; Franchi and Rymarz, 2017).

Shift from religious to lay leadership

Many Catholic schools were begun through the dedication of religious men and women, whose entire lives were dedicated to the apostolate of Catholic education. A lengthy quotation by Kavanaugh and Pallister (2015) is worth considering in its entirety as it paints the

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picture of the formation enjoyed by these religious and thus the potential influence upon the school community under the care of religious Congregations.

The content and manner of formation would have varied from Congregation to Congregation but, in most cases, would have extended at least over a three-year period and would be comprised of many elements. The daily routine for religious would have included times of common prayer, private meditation and attendance at Mass. Annual retreat, withdrawal for reflection and prayer for about a week, was the norm for most religious. Generally, the religious working in a school lived together in a convent or monastery. ‘Staff meetings’ were usually part of the informal conversation around the dining room table. School mission statements were unheard of in these days. Personal vocation and attunement to the Catholic culture assured a strong union of hearts and minds about the reason for the existence of Catholic schools. It was firmly planted in the DNA. Catholic schools existed to be partners with the Church in the transmission of the faith (p. 95).

Catholic schools could not exist today without the dedication of lay men and women; however, Miller (2006) acknowledges, “the shift to lay leadership in Catholic schools which has followed from the dearth of religious, presents its own set of challenges” (p. 4-5). While the professionalism of the Catholic school is at its highest point, it is no surprise, notes Kavanagh and Pallister (2015) that there has never been such a high proportion of staff in Catholic schools who are “ambivalent about their own religious practice” (p. 97). In fact, recent statistics indicate that “fewer than two in ten of all baptised Catholics attend Mass regularly” (Kavanaugh & Pallisier, 2015, p. 97). It is worth drawing attention to the fact that this statistic refers to *all* baptised Catholics.

Lay leadership is taxed with the responsibility to provide formation that is comparable

to the formation opportunities religious communities enjoy. In the research conducted by Belmonte and Cranston (2009), principals in Catholic schools recognise that the two main sources of their own formation were the example of their parents (childhood) and the working relationship with religious. However, as the numbers of religious decrease (see Chapter 1) a generation has emerged without this communal memory of the faith.

Current cultural context

The Catholic School on the Threshold of the Third Millennium (CCE, 1997) situates Catholic education within the macro context of socio-political and cultural change (Neidhart & Lamb, 2016). The pluralism and secularism of this context affects the Catholic school and the educator. By secularisation is meant “the process by which sectors of society and culture are removed from the dominance of religious institutions and symbols” (Berger, 1969, p. 107). Franchi and Rymarz (2007) acknowledge that those who emerge from teacher education programs to embark on a teaching profession represent a sub-set of this larger population. The students may be subject to two current trends in the changing cultural contexts of today (Franchi & Rymarz, 2007). The first major trend is characterized by young people “whose connection with the religious community is not disavowed but it is not a strong or salient influence on personal beliefs and practices” (Franchi & Rymarz, 2007, p. 4). The second trend is the decreasing number of young people who participate in the sacraments and see themselves as closely associated with the Church; this disassociation creates a disconnect with religious communities (Crawford & Rossiter, 2006; Franchi & Rymarz, 2007). However, Franchi & Rymarz (2007) recognise that in the context of their study of teachers emerging from university to enter the educational profession, there is a small percentage of young teachers who are highly committed to their religious community, to the celebration of the sacraments and to faithful adherence to the teachings of the Church. However, a large portion of new teachers enter the profession without a strong cognitive grasp of Catholicism

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(Rymarz, 2012). Rymarz and Engebretson (2005) also note that while empirical data is difficult to obtain on this matter, it seems that most religious education teachers do not have sufficient training and background to teach in this area. With regard to the overall population of Catholic teachers within Catholic schools, nationally, 80% of primary school teachers identify as Catholic, while 61% of secondary school teachers identify as Catholic (NCEC, 2017), thus highlighting the need for formation.

The challenges that face the Catholic educator make formation a greater necessity than ever, but these challenges are nonetheless demanding. Graham (2011) describes Catholic education as existing in a liminal phase, a transition, or what the New South Wales Bishops' Conference called a "crossroads". Pope Benedict (2005) describes this as a struggle between a hermeneutic of continuity and a hermeneutic of discontinuity.

Another challenge to formation is maintaining the delicate balance in a pluralistic society between safeguarding one's identity while simultaneously engaging in dialogue with other cultures and religions. This balance is in response to the Church's call that educators be prepared for dialogue between faith and cultures. CCE's *Education Today and Tomorrow, a Renewing Passion* (2014) states:

In order for teachers to be formed they must be (prepared) to engage in the dialogue between faith and cultures and between different religions; there cannot be any real dialogue if educators themselves have not been formed and helped to deepen their faith and personal beliefs. (para.1)

This dialogue between faith and culture is essential given, as Quinn, Dolye and Hille (2015) acknowledge, that there has been a 5% increase in the number of non-Catholic students in Catholic schools in Australia, which rose from 24% in 2006 to 29% in 2012. This non-Catholic population, some of whom are associated with other religious traditions, influences the religious culture of the school and this has led Quinn, Dolye and Hille (2015) to

recommend the need to “plan strategically the formation and ongoing support of school leaders in their role of maintaining in the schools, a culture and identity that are authentically Catholic” (p. 30).

An additional aspect effecting the formation of Catholic educators is what McLaughlin (2005) calls the development of a “parallel church” (p. 227). McLaughlin is referring to the perception that the “institutional church” and the “People of God” do not share similar concerns in important respects. This inevitably has a bearing on the formation of educators who may be ambivalent about their membership of the Church and may not see themselves as agents of evangelisation. Students who do not connect with their local parish church, and whose only experience of the faith occurs at school commonly experience the phenomenon of a “parallel church”. This is a dramatic shift within one generation since in the previous generation, the life of the school and the lives of the majority of its students revolved around the Church community (Franchi & Rymarz, 2007).

Gaps in research, initiatives, practice

Having established the necessity and nature of formation of the Catholic educator, it is important to explore the current gaps in the initiatives and research into formation for the Catholic educator. A study by Belmonte and Cranston (2009) reported a lack of both “formal preparation” and “attention to their ongoing formation” among principals entrusted with the spiritual and academic leadership of the Catholic school community (p. 302). Principals identified “formation in spirituality and opportunities for retreats as areas of greatest need”. They also “valued courses in Church teachings, theology, Scripture, prayer and liturgy, as well as opportunities for communal prayer and liturgy” (Belmonte & Cranston, 2009, p. 312). In a study conducted by Neidhart and Lamb (2012), principals reported that Religious Education teachers were unsure about the nature and implications of Catholic identity and found it difficult to balance the demands of inclusivity and exclusivity within the Church;

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they thus were less confident leading staff prayer and were reluctant to engage in faith study. These studies found that principals are fully aware of the need for formation that is consistent with the spiritual and religious understandings of Catholic faith and they express concern about the future leadership of Catholic schools (Neidhard & Lamb, 2016). The role of the principal in supporting the formation of the staff is essential, as those principals who have had good formation experiences will be “most effective in leading staff formation” (Kavanaugh & Pallisier, 2015, p. 98).

While there are formation initiatives available, the literature demonstrates an overall lack of ongoing opportunities for formation of Catholic educators. Kavanaugh and Pallister (2015) acknowledge that, in some instances, the emerging diocesan policies which offer a range of accreditation categories are a step in the right direction of providing for formation but “may potentially degenerate into a mere box-ticking exercise” (p. 98). Grace (2010), in writing about “spiritual capital” of Catholic educators asserts that there is not enough of a practical response to regenerate spiritual capital among lay Catholic educators to meet contemporary challenges (p. 124). Likewise, Rymarz and Graham (2006), acknowledge the gap in research with regard to identifying ways that religious education can comprehensively and intelligently address the contemporary issues of the day with the same rigour applied to other subjects in the curriculum. The formation needed requires the proper preparation of teachers to ensure that they have a relatively strong grasp of the sophisticated content knowledge as well as the pedagogical skill necessary to engage in meaningful dialogue in relation to cultural issues and curricular topics more generally (Rymarz, 1999).

Aware of the need for formation for Catholic educators, the National Catholic Education Commission (NCEC) developed the *Framework for formation for mission in Catholic education* (2017). According to this framework, formation initiatives within schools would focus on missionary discipleship characterised by living a spirituality of communion

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(koinonia); preaching Christ (kerygma); engaging in worship (leiturgia); serving Christ (diakonia); and witnessing to Christ (martyria). See image 2.1

Figure 2.1 Framework for formation for mission in Catholic education (NCEC).



The framework is not prescriptive in its recommendations for formation; rather it has left the decisions about best practice for opportunities and initiatives to the discretion of those responsible for formation.

This thesis is based on the hypothesis that pilgrimage has the potential to contribute to equipping educators with knowledge and practice of the faith that might respond to the concerns enumerated above. The remaining literature canvassed in this chapter presents the opportunities that pilgrimage may provide to enhance the faith of the Catholic educator, his/her theological literacy, pedagogical expertise and formation of the heart to match the current needs in Catholic education to provide what Miller (2007) terms a “solid, organic and comprehensive formation in the Church’s faith” (p. 473).

Section 2: Educator's experience of pilgrimage and faith

Pilgrimage touches every aspect of life, and for that reason a range of disciplines contribute to the literature on pilgrimage. The theologian, philosopher, anthropologist, sociologist, and educator each find within pilgrimage something productively informative to their field of study. Fascination with pilgrimage throughout the centuries and in every world religion demonstrates its perennial and universal nature (Cousineau, 1998).

Journeying towards and reaching the destination of pilgrimage has the capacity to uncover foundational truths about human persons regarding both aspects of their individuality and features common to every man and woman throughout history to the present. The concept of pilgrimage as a journey to a significant place spans every culture and time (Klangwisan, 2012). The Judeo-Christian tradition is rich with pilgrimage narratives, beginning with biblical times and continuing through historical accounts of the lives of Saints up to the present day. All of the Hebrew Scriptures are viewed through God's saving action of the Exodus and the journey through the desert to the Promised Land. Each religion, including Christianity, recognizes the value of returning to a foundational place or *locus* to reach a new or stronger awareness of one's identity (Scott, 2004).

A pilgrimage takes an individual to a foundational location, geographically and anthropologically. In undertaking a pilgrimage to a sacred place, a place integral to the pilgrim's particular religion, the pilgrim aspires to deepen his/her appreciation of the complexity and beauty of the sacred place and its significance to the adopted faith (Scott, 2004). Pope John Paul II (1999) acknowledged that since the Incarnation of Jesus, "places" have "taken on particular meaning, as [locations at which] God has 'pitched his tent' among us enabling man to encounter him more directly" (p. 1) and that Jesus thus acts as our "traveling companion" (p. 10). He goes on to say that "the physical particularity of the land and its geographical determination are inseparable from the truth of the human flesh assumed

by the Word” (1999, p. 3). It is openness to and acceptance of this understanding that underpins the experiential value of pilgrimage for pilgrims. These “places” where Jesus lived, walked and died have become destinations for pilgrims over millennia and visiting these places has the potential to facilitate a deeper connection with God and an expression of one’s faith that is the focus of this thesis.

Another impetus behind pilgrimage, within the context of Christianity, is that it serves as a tool for the deepening of faith. The rationale for traveling to visit sacred sites important to Christianity, which provide “an experience of deep and mature faith”, is explained by Pope John Paul II:

It is necessary to keep in mind, first of all, that evangelisation is the ultimate reason for which the Church proposes and encourages pilgrimages, such that they are transformed into an experience of deep and mature faith. (John Paul II, 1998)

Definition of faith

Throughout this thesis the term *faith* is consistently utilised. The working definition of faith upon which this research rests acknowledges that faith requires both interior ascent and expression of belief in practice. Saint James notes that “faith without works is dead” (2:26). Faith’s object is a God who reveals Himself, and the action of faith incorporates three main components: assent to God, trust and obedience, and commitment to action (Dulles, 1994). This implies that faith is both an internal disposition as well as an external act. The Catholic educator is called to give external expression to his/her private commitment to God, both in the school and in the world, so that teachers may “by their lives as much as by their instruction bear witness to Christ” (*Gravissimum Educationis*, 1965, n. 8). Faith is at once an encounter, a way of knowing reality, a demand upon one’s actions, and a journey. Faith is, according to Pope Benedict, “an encounter with the living God”:

Faith by its specific nature is an encounter with the living God—an encounter opening up new horizons extending beyond the sphere of reason. But it is also a purifying force for reason itself. From God's standpoint, faith liberates reason from its blind spots and therefore helps it to be ever more fully itself. Faith enables reason to do its work more effectively and to see its proper object more clearly. (Pope Benedict, *Deus Caritas Est* 2005, 28.)

A faith that acknowledges and impacts culture is one that holds consistently to particular beliefs and is expressed in one's life. The argument that emerges from the literature canvassed is that the task of education for faith educators must encapsulate one's whole life in integrity of thought, word and action; it must reflect a life that is rooted in a faith, which acknowledges and impacts culture.

Pilgrimage impacting faith

For this study, in the context of the Australian-Catholic culture, whose Christian history is only 200 years old, a pilgrimage to places associated with European Saints is of particular interest in its influence on the faith of the Catholic teacher. It is not without import that the inscription on the tomb of Australia's Saint, Mary of the Cross MacKillop, draws the viewer's attention to the journey of a lifetime, when the visitor reads, "Remember we are but travelers here". For the Catholic educator, pilgrimage may provide an experience of deep and mature faith.

Within pilgrimage literature several themes emerge, which are pertinent to the present study:

- Motivations for making pilgrimage
- The debate between pilgrimage and tourism
- Sacred place, objects and movement on pilgrimage
- Pilgrimage as a transformative experience

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(1) The motivations for making pilgrimage (Margry, 2008; Van Uden, Pieper, & Henau, 1991; Pieper & Van Uden, 1994; Rigsby, 2012) are explored, as we can reasonably hypothesise that the purpose of the journey would have an effect on the impact of the pilgrimage on the individual. Whether educators embark on pilgrimage as a ‘vacation’ from work or as an expression of a deeper desire for spiritual enrichment is very likely to influence whether or not the experience will enrich the faith of the individual, and consequently create the conditions for a subsequent effect on the school community. (2) The debate distinguishing between pilgrimage and tourism (Margry, 2008; Bradley, 2009; Rigsby, 2012; Terzidou, Scarles, & Saunders, 2017) is considered, given that the literature indicates the secular sites may add or detract from the pilgrimage experience. The foundation of this question rests upon making a distinction between the role of the sacred and the profane. (3) The third theme focuses on the notion of the sacredness of place, objects, and movement as means to growth in faith. This theme is pertinent to studies on pilgrimage and provides the impetus for treatment of *sacramentality*, which is founded on the belief that the physical world has the power to express eternal realities (Boersma, 2011; Smith, 2012). (4) Lastly, the common conviction that pilgrimage has the capacity to evoke a transformation in pilgrims (Loveland, 2008; Pieper & Van Uden, 1994; Robinson, 1997; Turner & Turner, 1978) on the social, cultural, and spiritual level will be explored. Each of these four themes will be explored in detail below.

Motivations for making pilgrimage

Motivations for embarking on pilgrimage may vary for each person depending on their itinerary. Exploring the motivations for travel is significant in the exploration of the impact of pilgrimage upon the faith of the educator. Motivations can range from the purely religious to the thoroughly secular, or a tourism-focussed, rationale. Morinis (1992) asserts that the motivation behind one’s traveling takes precedence in importance even over the destination.

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Motivations can include the prospect of benefit for one's own health or the desire to intercede on behalf of another (Van Uden, Pieper, & Henau, 1991). Ozorak (2006) acknowledges that many embark on pilgrimage at times of transition in their lives and notes an increase of those embarking on pilgrimage for psychological healing. Others acknowledge that pilgrimage is stimulated by a search for "what they cannot find at home", such as a source of healing or to perform a penance (Cousineau 1998, p. 8). The search for what one cannot find at home potentially directs them to the "strong meaning-making potential" of pilgrimage (Schnell & Pali, 2013). For some, pilgrimage can be an act of evangelisation, a "peregrinatio pro Christo" (traveling for Christ) to ensure that the message of the cross reaches shores that had never heard the Gospel (Robinson, 1997, p. 6).

Van Uden and colleagues' study of Dutch pilgrims traveling/going on pilgrimage to Lourdes included consideration of the psychological motivations for traveling (Van Uden et al., 1991). Lourdes is known to be a site of apparitions of the Blessed Virgin Mary to Saint Bernadette (1844-1879). At Mary's request, Bernadette burrowed into the ground whereupon a miraculous spring of healing waters emerged. To this day pilgrims travel to Lourdes to drink or bathe in these healing waters. Hence, the study by Van Uden et al (1991) focuses upon the theological appreciation of pilgrimage and its effects on the participants' well-being, especially its emotional dimensions.

The empirical research of Van Uden et al (1991) occurred in three phases: before pilgrimage, when profiles and motivations were gathered; during pilgrimage when data were collected at the shrine, with emphasis on the activities and experiences which occurred; and upon return, when the effects of pilgrimage upon the religious attitude, the physical and psychological well-being of the pilgrim were evaluated. These phases mirror Van Gennep's (1960) ritual structure, which will be considered in more detail in the discussion in Chapter 6.

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Embedded in the findings of Van Uden et al. (1991), one finds the ten most important motives attributed to those identified as elders (36 and older) for embarking on pilgrimage:

[T]o give thanks, to pray for those close to me, for ‘Maria’s’ (Blessed Virgin Mary) sake, to gain Maria’s intercession, to experience my faith among other believers, to gain new strength, to strengthen my faith, to pray for the healing of others, to ask for help/support, and to pray for a better world. (Van Uden et al., 1991 p. 38)

The motivations attributed to the younger pilgrims (35 years old and younger) were slightly more varied. Their top ten motivations for the pilgrimage to Lourdes, in order of importance were:

[T]o meet other people, because of the feeling of affiliation to others, to relax, to experience my faith among other believers, because of the companionableness, to pray for those close to me, to give thanks, to gain new strength, to pray for the healing of others, to strengthen my faith. (p. 39)

The differences are evident in the responses between the older and younger pilgrims: the motives of the older pilgrims are predominantly of a religious nature, while the younger pilgrims’ motivations were primarily social (Van Uden et al, 1991).

A subsequent study by Pieper and Van Uden (1994) indicates that modern pilgrimages often incorporate and are impacted by secular aspects. Many purely religious pilgrims are confronted by the secularisation of the pilgrimage to Lourdes, especially by the plethora of vendors adjacent to the shrine who sell various items (Shackley, 2006). Thus consideration of types of journeying, whether they be categorised as religious pilgrimage or secular tourism, and of the secular aspects of culture, which may impinge upon religious pilgrimage, is underpinned by a discussion of the sacred and the profane (Eliade, 1959; Pieper, J. 1991; Durkheim & Swain, 2008; Balstrup, 2013). An underlying question to be

explored is whether or not secular activities have a defensible place in the contemporary Christian pilgrimage.

The debate between pilgrimage and tourism

Turner and Turner (1978), and Damari and Mansfield (2014), writing decades apart from one another, both provide similar approaches to the categorisation of pilgrimage that can assist our understanding of the evolving nature of pilgrimage. These authors each propose four different types of pilgrimage, described below, that provide a context within which to examine changes in pilgrimage practice throughout the ages and contribute to the discussion between pilgrimage and tourism. These types of pilgrimage situate the Sydney Catholic Schools' (SCS) *Road to Rome* pilgrimage as one type of pilgrimage and its contribution to research on the relationship between pilgrimage and faith.

In their seminal work *Image and Pilgrimage in Christian Culture*, Turner and Turner (1978) define four types of pilgrimage: prototypical, archaic, medieval and modern. They would subsequently investigate these in light of the tripartite structure of separation, liminality and reincorporation. According to Turner, a prototypical pilgrimage is one linked to a root paradigm of a faith, e.g., Mecca for Islam, Mount Kailas for Hinduism, Jerusalem and Rome for Christianity. An archaic pilgrimage is synchronic with older religious beliefs and symbols (Turner & Turner, 1978). Archaic pilgrimage sites may draw upon an ancient religion and contain, for example, Celtic pagan overtones. Christian pilgrimages can be classified as medieval or modern. Medieval pilgrimages are those sacred journeys within popular and literary traditions of Christianity which occurred between A. D. 500 -1400 (Turner, 1978). The Sydney Catholic Schools pilgrimages, while prototypical for their destination, namely Rome, are examples of modern pilgrimages as they are situated in the technological and scientific age (Turner, 1978). However, Turner might have argued that a pilgrimage such as the SCS *Road to Rome* pilgrimage could be branded *anti-modern*, since

the organisers challenge modern scepticism about the existence of miracles, acknowledging both miracles (Turner & Turner, 1978) and the presence of the supernatural.

Damari and Mansfield (2014) and philosophers such as Taylor (1991) have recognised the increase in secularism, individualism and pluralism in recent decades and have developed an alternative conceptualisation of the types of pilgrimage. Damari and Mansfield developed an alternative conceptualisation of the types of pilgrimage. They developed four possible evolutionary typecasts of pilgrimage, based upon levels of modernity and levels of religious engagement. Implicit in these proto-types of pilgrimage is recognition of the complexity of the motivations of individuals who have embarked on pilgrimage throughout the centuries. The four time periods are identified as traditional, modern, post-modern and post-postmodern pilgrimage (Damari & Mansfield, 2014), categories partially reminiscent of Turner's prototypical, archaic, medieval and modern.

Damari and Mansfield (2014) note that due to the impact of industrialisation, scientific-rationality, and the so-called polytheism of values in the modern era, the "cross-contamination between the profane and the sacred domains has become significantly higher than in the past and in some respects, even more inevitable" (p. 7). This has resulted in a hybrid tourist experience. Turner (1978) is often called upon to bring clarity to the debate as he attempts to distinguish between pilgrimage and tourism, but his oft-quoted saying, "a tourist is half a pilgrim, if a pilgrim is half a tourist" (p. 20) appears to restate the quandary rather than clarify the distinction. Damari and Mansfield's typecasts imply multiple evaluations of the *Road to Rome* pilgrimage as either a pilgrimage, a tourist trip or a hybrid of the two.

Traditionally pilgrims focused primarily upon sacred travel, a journey of faith that entails three features: the journey from home to a given holy place, the pilgrimage path delineated upon religious determinates, and the evolving pilgrimage community of which the

pilgrims are members (Damari & Mansfield, 2014). The use of the word *community* in this context “acknowledges that the community also extends to the people of the past, who have visited the place while practicing their faith” (Damari & Mansfield, 2014, p. 4). Damari and Mansfield (2014) investigate the pilgrim’s evolving religious identity and interplay with the pilgrimage environment; in doing so, they adopt the language of the relation between the ego and the altar.

The traditional self-centred pilgrimage, according to Damari and Mansfield (2014), is characterised by the time period of the Middle Ages, whereupon there is an emphasis on hierarchical structures. This pilgrimage is mostly comprised of males who travel in a group; the traveling conditions are often unsafe and lacking in comforts; and there is a clear spiritual purpose to their travel, a particular holy destination. The relationship between the pilgrims and their external environment is minimal, and the dynamic of an encounter with the transcendent (the notion of God as a divine being above and beyond the human) is higher than acknowledgment of immanence (the notion of the divine being residing within the person).

The modern pilgrimage, according to Damari and Mansfield (2014) developed during the industrial revolution. This was a time of economic growth, when individuals enjoyed a higher standard of living and higher levels of education. Due to the rise in secularism, pilgrimage took on a tourist flavour. The destination sites became many and varied. The goal remained reaching a holy place, but greater flexibility applied to doing so. The travel group still mainly consisted of males, but travel became safer and more comfortable. The emphasis on the local inhabitants and environment was more common during this time period. The pilgrim “sought equilibrium between the transcendence and immanence in his pilgrimage experiences”, so that the pilgrim sought an “interplay between the sacred and mundane spheres” of pilgrimage. This allowed the modern pilgrim to gradually become more receptive

to an alteration in his or her previous identity, rather than to insist on a confirmation of previous self-identity (Damari & Mansfield, 2014, p. 14). Encounters with the local residents provided an impetus either to challenge, accept or to reject new ways of thinking.

The third typecast of pilgrimage participant is the Post-modern pilgrim. This type of pilgrim lived between the Second Industrial Revolution to the present, during the time of increased development in transportation and communication and an increasing secularisation and acceptance of pluralism within societies. Travel during this era became more affordable, and the emphasis was not strictly on sacred sites. In fact, the post-modern group of pilgrims consists of a balance of gender is comprised of those in search of existential answers in the face of change and its accompanying uncertainty. This time period sees not only a cross-cultural experience in which local families host pilgrims, but also the development of new communities. Lois-González and Santo (2014) note that while pilgrims still perceive their leading mission as a religiously motivated one, a serendipity effect may lead them to a combined religious and cultural experience that involves them in the lives of the local people and customs. In this typecast, immanence becomes a more central focal point than transcendence in that pilgrims are less concerned with the sacred aspects of pilgrimage, given that the latter had already been reduced on the modern pilgrimage. This process contributes to the introduction of new secular interpretations of the pilgrimage experience.

Post-postmodern pilgrimage is Damari and Mansfield's (2014) fourth typecast, which describes the contemporary pilgrimage experience. It is almost the opposite of the traditional pilgrimage presented above. Taking place in the midst of economic chaos, *post*-postmodern pilgrimage is mainly undertaken by individuals, rather than groups, and is characterised by an even greater increase in women embarking on pilgrimages. Close connections develop with host families and fellow pilgrims who participate in tours, some of which are inspired by more than one faith. Damari and Mansfield (2014) emphasise that these tourists are looking

for exciting experiences and new meanings in sacred places; however, these may either foster or weaken their faith commitments, given that they raise more questions than provide answers in relation to the purpose and effects of pilgrimage. Given that the emphasis in this typecast is on the external environment and involvement with the host community, this type of pilgrimage is sometimes labelled “sustainable tourism”.

As indicated in the discussion above, the types of pilgrimage explored in Turner (1978) and in Damari and Mansfield (2014) run along a continuum from secular (without reference to God) to sacred. However, the divide between the secular and sacred is not so definitive. In fact, on some occasions, as according to Terzidou, Scarles, and Saunders’ (2017) case study on the Greek Orthodox shrine in Tinos, “tourism constitutes a necessary anteroom from which to return to the previous but simultaneously new life back home” (p. 127). Therefore, before proceeding, a further exploration of the understanding of what is meant by sacred, profane or secular is necessary to understand the full-breadth of an experience of pilgrimage in “post-post modernity”.

Pilgrimage, the sacred and the profane.

The discussion in the literature that considers the differences between pilgrimage and tourism is essentially one that focuses on the distinction between the sacred and the profane.

Investigating this distinction is essential in examining aspects of pilgrimage that may contribute to understanding the faith life of the individual. Eliade (1959), in his seminal work, defines the sacred as “that which is opposite the profane” (p. 10). Eliade acknowledges that there is something within man that desires more than the material, more than what can be seen or touched. He describes this as a desire for the transcendent that is wholly devoted to the divine. “Man”, Eliade (1959) writes, “desires to have his abode in a space opening upward” (p. 91), by which he means a space of encounter with the sacred. Throughout the history of religion, the concept of the sacred has been discovered or revealed to meet this

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innate desire for contact with the transcendent and Eliade names this manifestation of the sacred, “hierophany” (1959, p. 11). A hierophany, he explains, may take on the form of a sacred object, for instance, a tree or a stone. However, the pinnacle of hierophany for Eliade (1959), and for the Christian is the Incarnation, the belief that God became man in Jesus Christ (John 1:14).

Eliade’s description of the sacred, that which is opposite the profane, differs from that of Pieper (1991) and Durkheim and Swain (2008), who describe the sacred as that which is set apart. Pieper (1991) highlights the historical definition of the profane as the area in front of the temple, in front of the gates and “outside” the temple (p. 16). This situates the profane in the vicinity of the sacred and simultaneously as one side of the same coin. Something is sacred, *sacrum*, because of its relation to the act of public worship, “*ad cultum divinum*” (St Thomas Aquinas quoted by Pieper, 1991). If, as Eliade (1959) concludes, the sacred is the opposite of the profane, Pieper (1991) asserts that the Christian may be obligated not to engage with the profane. However, if the profane is somehow connected with the sacred, but exhibiting a difference, then the Christian may very well be involved in both sacred and profane activities. The sacred and profane, according to Pieper (1991), are two modes of speaking about what is real, two modes of expressing the same truth, just as prose and poetry can address the same truth in different ways.

The discussion surrounding the sacred and profane treated by Eliade (1959), Durkheim and Swain (2008), and Pieper (1991) provides a rubric for distinguishing between pilgrimage for a religious purpose and travel for tourism’s sake, and questions which aspects of pilgrimage may impact upon faith. Acknowledging that the profane has a role in connection with the sacred, Pieper legitimises activities which are not religious per se but which may occupy any person during a pilgrimage—for example, relishing the meals together, visiting historic sites, or enjoying the natural beauty of the surroundings. Within

this context, Pieper (1991) validates these human activities by arguing that “Christ has sanctified the totality of the world and therefore everything is sacred” (p. 16). The discussion of the sacredness of life will be taken up later under the topic of sacramentality. From the viewpoint of Christ’s sanctifying action, places as well as times are deemed holy.

Sacred place, objects and movement on pilgrimage

The comprehensive understanding of a holy place, within the study of Christian pilgrimage, is most fully achievable within the context of an appreciation of the vast teachings about *grace*. Many sentiments, feelings and interpretations can be attributed to an experience; the way that Christianity describes these encounters, however, is through the doctrine of grace. A complex discussion of grace is beyond the scope of this chapter; thus, a simple definition must suffice. The *Catechism of the Catholic Church* defines grace in two ways: “grace is a favour, the free and undeserved help that God gives us to respond to his call” and “a participation in the life of God” (CCC, n. 1996, 1997).

God’s communication with man is often referred to as *revelation*. St. Thomas Aquinas’ theory maintains that Divine Revelation is true; that its transmission has been entrusted to non-secular bodies; and that its subject matter aims at complete human fulfillment via our free cooperation with God’s wisdom (Finnis, 1998). This fulfillment is a radically social process, an enduring experience of being called as a People, and so it is in this context and with these beliefs in mind that pilgrimage is a possible mechanism of transmission of revelation to pilgrims. In developing a pilgrimage program, Sydney Catholic Schools hopes that this transmission occurs through visiting sites of spiritual, historical and cultural importance, attending Mass at the places of the Saints, and engaging with the lives of the Saints and with the lives of current traveling companions; SCS also hopes that this experience motivates pilgrims in their personal and professional lives to give voice to the significance of their experience in their teaching and interactions upon their return (Cleary,

2013). It is also the pilgrim's daily interaction with the Sacred Liturgy, the Gospel, opportunities for prayer and play that facilitates the communication of revelation. Upon pilgrimage there is an integration of faith with each aspect of life, thus demonstrating divine action and Presence, which is not simply limited to times of prayer but enters into each moment, into the ordinary events of life as well as the extraordinary.

The explanation underlying the sacredness of a location is a highly debated question, a discussion that serves as one of the foundations of pilgrimage study. While the sites chosen for this pilgrimage were established by the organisation, nevertheless, a survey of this debate is important in giving a background context to the literature. Pieper (1991) asserts that a site is sacred in and of itself and by association with the divine. McKevitt (1991) presents the notion that the holiness of a person such as the much-loved Padre Pio, by his dedication to God's service, may also help explain the sacredness of a place that draws pilgrims. Orthodox Christianity upholds the holiness of place by the long-standing tradition of making pilgrimage to pray at the tombs of the martyrs, monks and bishops (Maraval, 2002). One popular pilgrimage site within the tradition of the Greek Orthodox church is the *Panagia Evangelistria*, an icon of the Blessed Virgin Mary located in the Church of the Annunciation on the island of Tinos (Dubisch, 1990; Terzidou, Scarles, & Saunders, 2017). This icon is believed to have miraculous healing powers by its association with the Blessed Virgin Mary. On the other hand, Eade and Sallnow (1991) posit that sacredness is poured into the place from the outside and emphasises the intentionality of the visitor to the location and the possibility that a site can hold various discourses at once. By comparison, Balstrup (2013) asserts that the sacredness of a location is a social construct. She summarises the Western academic cross-cultural definition of sacred sites by claiming that "it is generally accepted that a place becomes 'sacred' as the result of socially constructed beliefs that are projected upon the site, rather than qualities that are inherent to the place itself" (p. 69). This

demonstrates, according to Balstrup, a dualism between the physical and spiritual world. This definition may provide a “Western” understanding of sacred place, but not necessarily a Judeo-Christian understanding. It posits a clear divide between the sacred and the profane, while the Judeo-Christian understanding is that God designates places as sacred, yet God continues to dwell with and accompany his people. Balstrup’s dualism is more in *line* with Eliade (1959) than with Pieper’s (1991) understanding of sacred place. The view that God dwells with and accompanies his people requires the use of faith and hence is not explainable solely by a social constructionist approach. The exploration of what makes a place holy is pertinent to this research, as the discussion may contribute to the educator’s interrogation of his/her own experience of faith via sacred places.

In summary, the debate between Turner and Turner (1978) and others (Eade & Sallnow, 1991; Morinis, 1992) considers the question of whether meaning resides in a sacred place (Eliade, 1959; Turner & Turner, 1978), or whether it is imposed upon a sacred place (Eade & Sallnow, 1991; Balstrup, 2013). This question is important in the formation of the Catholic educator who will attend a modern-day pilgrimage and may grapple with similar questions and with the meaning attached to sacred places.

Eade and Sallnow (1991) describe the diverse meanings and practices present at one shrine, expressing a view contrary to the stance that has emerged from this review of literature:

The power of a shrine, therefore, derives in large part from its character almost as a religious void, a ritual space capable of accommodating diverse meanings and practices... This, in the final analysis, is what confers upon a major shrine its essential, universalistic character: its capacity to absorb and reflect a multiplicity of religious discourses, to be able to offer a variety of clients what each of them desires. Universalism is ultimately constituted not by a unification of discourses

but rather by the capacity of a cult to entertain and respond to a plurality. The sacred centre then, in this perspective, appears as a vessel into which pilgrims devoutly pour their hopes, prayers and aspirations. (p. 15)

Eade and Sallnow's description of a pilgrimage site echoes Damari and Mansfield's (2014) description of a post-modern pilgrimage, where various discourses are arguably held at once and a plurality of views are accepted (see above).

Reader (2005) attempts to reconcile the work of Turner and Turner (1978) and Eade and Sallnow (1991) by asserting that "[v]arious discourses may exist side by side, with participants espousing different (rather than necessarily competing) understandings of the pilgrimage, and yet remaining able to cooperate and interact with each other even while articulating such difference" (Reader, 2005, p. 29). Another way of expressing this reality is Aziz's definition that a pilgrimage contains a cacophony of interpretations of meanings (Aziz 1987).

These "various discourses" are quite evident in the reasons offered by those who undertake pilgrimage, but in particular the pilgrim's way known as the Camino de Compestella or the Way of St. James. Along the Way one may encounter a devout atheist, a mourner, a young university student, a friar, all of whom travel the same route with very different motivations and reasons for journeying, e.g. in search of meaning, healing, an opportunity for penance. Yet to walk the way of Saint James purportedly provides some remedy or elation for their search.

In one sense, "[p]ilgrims impose their own meaning on the shrine" (Eade & Sallnow, 1991, p. 10) pilgrims as they bring themselves and their intentions to the holy place; thus, there is a subjective nature to the experience. Yet, in the case of the SCS pilgrimage, it is simultaneously aligned with the teachings of the Catholic Church and has specific goals - namely to, incorporate the educator into the narrative of the Church via the journey to

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specific sacred places of pilgrimage; to introduce the person to the details of an historical reality; to form and transform the educator while not necessarily encouraging the development of his/her own exclusive narrative; and, as Turner (1969) notes, to transmit, “the crucial values of the believing community” (p. 2). Transformation refers to the impact on the individual as s/he comes into contact with a powerful story, and this encounter facilitates and allows a dramatic change or perhaps a form of conversion. On pilgrimage, there is something with which the educator engages that is taken by believers to be objectively true, and the educator is encouraged and given the opportunity to freely embrace or reject this reality. The various discourses developed by pilgrims will be due to the experiences of individuals as they focus on different, but not necessarily inconsistent, dimensions of the pilgrimage.

Haldane (1997), in reflecting on the formation of the person which occurs in higher education, asserts that within society at large, and the Catholic church in particular, there has been a tendency to distinguish and separate the spiritual, the historical, and the philosophical approaches to religious belief. However, favouring one approach exclusively over the others is neither “necessary nor desirable” (Haldane, 1997, p. 32). Haldane (1997) continues,

Currently, there seems to be a preference for the spiritual approach, often under the description of personal renewal or integrative healing. Those who are drawn to it will often say that they are not tied to any particular church or scriptural revelation but have a more personal or experiential understanding of religion. (p. 32)

The disintegration between the spiritual, historical and philosophical approaches to religious belief, which Haldane acknowledges, has a formative bearing on the current study as it acknowledges the challenges faced by educators and others in the contemporary milieu, as mentioned above. Acknowledging these challenges is significant for addressing the influences on educators who may attend pilgrimages, as well as the expressed goals of SCS, which are to place the pilgrimage within the Catholic religious context and to facilitate the

formation of Catholic educators. The concern that a spiritual experience can be divorced from its historical context or from its philosophical rationale goes some way to explaining the ambiguity that may result from Eade and Sallnow's (1991) approach to pilgrimage study and the interpretation of the pilgrim's experience. Haldane's explanation of the "preference for the spiritual approach" separate from "any particular church or scriptural revelation" provides an explanation of Van Uden, Pieper, and Henau's (1991) findings that on pilgrimage to Lourdes the Dutch pilgrims did not identify closely with Jesus and the Church, but rather had only a vague sense of God.

Using Turner and Turner (1978) as well as Damari and Mansfield's (2014) typcasting, the categories of people who may visit a shrine include non-believing secular tourists; those who are of various religious affiliations (both of which could fall into Damari and Mansfield's category of post-modern pilgrim); and believers at various stages of formation (Turner's traditional pilgrim). The example of the tomb of St. Francis will be utilised to provide context and an example of the various discourses that take place at one sacred site.

The tourist, whether non-believer or secular person, may, according to Eade and Sallnow (1991), construct meaning to suit him or herself, and in doing so s/he illustrates a constructivist approach to pilgrimage. The human person and his or her own experience becomes the measure of reality (Guba & Lincoln, 1985, p. 193), given that openness to the reality of the Transcendent may be an unfamiliar concept for such pilgrims. For example, an ecologist may greatly esteem St. Francis of Assisi for his love and care for creation; however, this is only one aspect of the life of St. Francis, one which resonates with the secular, non-believing ecologist.

The second group which Eade and Sallnow (1991) could account for are the representatives of various denominations who all claim to find meaning at the same shrine;

given the various discourses that emerge, commentators must necessarily adopt a pluralist stance to the significance of the shrine. Jerusalem is an example which Eade and Sallnow (1991) offer. While Jerusalem as a whole is significant for various faiths, it is the specific shrines that hold significance and meaning for individual faiths; the Dome of the Rock for Islam, the Western Wall for Judaism, the Cenacle for Christianity are some examples. In relation to Assisi, it may be the Jewish or Buddhist desire for peace that inspires the visit, however, this is an incomplete picture of the shrine of St. Francis from the perspective of the Catholic faith tradition.

Lastly, it is acknowledged that even among believers within the Catholic faith there are various levels of engagement with the faith. To continue using the example of the tomb of St. Francis, for some Catholics the tomb may constitute their first encounter with the life of St Francis; for others it may be the catalyst for a deepening of their knowledge, while for other Catholics it may facilitate a deep conversion experience, which prompts transformation in some way.

Pilgrimage is a complex concept that cannot be narrowly defined by one particular theoretical framework (Reader, 2005). Sacred space has been variously defined as an objective reality residing within a place (Pieper, 1991; Turner, 1978); as a vessel into which various discourses are poured (Eade & Sallnow, 1991); as a middle ground reconciling and delimiting the two paradigms described by Turner (1978) and Damari and Mansfield (2014) and as other anthropologists noted above. Reader (2005) acknowledges the development of Eade and Sallnow's (1991) thought, drawing attention to the fact that the newest edition of *Contesting the Sacred* asserts that “[p]ilgrimage is an unruly process whose regularities cannot be contained within the universalistic structures of integrative analysis” (Eade, 1991, p. xx).

Sacredness of movement in the experience of faith.

Religious processions can be considered mini-pilgrimages, given that the procession calls the inhabitants of the surrounds to quit the profane duties in which they are immersed and unite with fellow believers to join in the celebration. The focus of the celebration varies according to the festal season in the liturgical calendar and includes events such as the Corpus Christi procession (celebrating the sacred Body and Blood of Jesus) or the Marian procession. At the conclusion of the procession, it was customary in the past for the artisans to go “to their guild halls for a festive meal” (Van Herck, 2012, p. 20), so we can see here an analogy between pilgrimages and processions as the participants journey towards a destination, share celebratory meals and experience a sense of community. Taylor (2007) acknowledges the modern phenomenon of World Youth Day or Taize as having a similar draw to engage in the festive nature and quest involved in pilgrimage.

Saint Francis of Assisi, aware of the expense and danger of pilgrimages in the 12th century, raised questions as to how he could bring the graces of the Holy Land to each local parish. His solution was the development of the Stations of the Cross, where each church would have “stations” or stopping points whereby the ordinary faithful could walk the way of the cross and remember Christ’s saving action (Kaelber, 2012; Van Herck, 2012).

Processions to holy places or shrines and the Stations of the Cross both point to places of religious and historical significance for the Christian, while also expressing the relationship that exists between the body and the soul; as Pope John Paul II (1980) reminds us in his teachings on the Theology of the Body, what is done with the body expresses what is in the soul:

The body, and it alone is capable of making visible what is invisible, the spiritual and divine. It was created to transfer into the visible reality of the

world, the invisible mystery hidden in God from time immemorial, and thus to be a sign of it (Feb 20, 1980).

This notion of the body-soul unity has been upheld throughout the history of Christianity and can be meaningfully applied to pilgrimage studies. Contemporaneously with Saint Francis, and in the threatening milieu of the dualist Albigensian heresy, which understood the body as morally problematic and the soul as good, Saint Dominic popularised his nine ways of prayer. Each position of the prayer was in imitation of Christ: on the cross with arms raised, on the road traveling and preaching, sitting at the desk studying. Each posture reinforced the idea of the body-soul unity as each was taken to embody a different aspect of the life of Christ; each gesture was to incorporate more fully the sentiments of Christ, not just in imaginative thought but also in action.

Within most Christian denominations gesture is acknowledged as having the ability to recall or replay events in the life of Christ. For example, in the pilgrimage study of Bajc (2007), pilgrims travel to the Holy Land and re-enact scenes from the bible in an attempt to capture an embodied ritual experience in alternate places of worship. The pilgrimage site of Walsingham, England, shared by both Catholics and Anglicans, is known for its liturgical actions or gestures (Coleman & Elsner, 1998).

For the pilgrim-educator, an experience of movement from one place to another has the ability potentially to impact his/her faith. Just as the body expresses what is in the soul, so too do objects represent and help to remind one of an invisible reality. The material objects, for instance, that comprise the Stations of the Cross in a church or at a shrine are physical reminders of the invisible reality of Jesus' saving action.

Sacred objects in the experience of faith.

Every world religion holds to certain corporeal realities and makes use of rituals performed by tangible objects, by physical places and by the body as conduits for spiritual realities.

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Rituals express what is understood as a universal truth about the human person, that it is constituted as a unity of body and soul. The human person, comprised of body and soul, benefits from and needs physical reminders of spiritual realities, and sacred objects serve this purpose. The topic of sacred objects, or tourist art, has long been studied from the perspective of the seller or maker of the object (Bursan, 2011). To collect objects along a sacred journey is not peculiar to Christian pilgrimage; every world religion has collectable items that hold significance for believers (Robinson, 2011). These objects are not limited to religious artefacts, but may be any object associated with something or someone of significance. Tourist art is significant for its singularity in that it might be the only figure cast by such a particular artist, for instance. Souvenirs on the other hand, the name of which derives from the French word *souvenirs* ‘to remember’ and from the Latin word *subvenire*, ‘occur to the mind’, are those items which are made in bulk and sold as a memento of a place, event, or person (Bursan, 2011). These items may serve as a reminder of a significant event or experience during the pilgrimage. They have the power to call to mind, enliven, and even connect one with the place, event, or person whom it represents, and in doing so they become a symbol of meaning. Goods, according to Douglas and Isherwood (1996) are an example of material culture and can be used by both buyers and sellers for differing purposes to signify differing ideas. For the buyer they can be a means of recalling a significant, even a liminal experience. For the seller, however, they can be a means of perpetuating identity as a member of a culture; expressing national pride or religious fervour; making a living; or expressing a talent or skill in craftsmanship. Douglas (1999) asserts that it is often the knowledge of the ordinariness of an object, rich with the associations of daily life, that provides the doorway into the sacred meaning of the object: rich with the associations of daily life, that provide the doorway into the sacred meaning of the object. “Without this element the ritual injunctions

would have no power over the imagination, no force to compel assent. They are symbolic” (p. 40).

Sacred objects within Christianity are termed *sacramentals*, or little Sacraments, as they are believed to point beyond the material object to a divine reality. A sacramental is recognised as “the mediation of the divine in and through the material” (Brown, 2004; CCC n. 1667-1679). Certain objects used within Christian liturgy and sacraments act as conduits for divine influence; bread, water, and oil are examples. They point to and specify realities that simultaneously hide and yet reveal a deeper truth (Cavaletti, 1992). Bread, which nourishes the body physically, is a symbol of nourishment for the soul when it is transubstantiated into the Eucharist; wine, known to cheer physical hearts, brings joy to the soul. The physicality of the objects corresponds to our having a body, while the invisible reality it signifies corresponds to our spiritual nature. The physical alone, or the spiritual alone, is incomplete for one who is a body-soul composite, and hence the body-soul, physical-spiritual relationship is not to be taken for granted. Rowland (2014) explains the philosophical and historical perspectives that account for the separation of matter and spirit and notes the repercussions of this stance:

[A]n underlying problem has been so-called Modern Man’s loss of a sacramental imagination...for Ratzinger the anti-sacramental attitude rests on a double anthropological error which finds its origin in the separation of matter and spirit inherited from Descartes. On the one hand is the idealist error, which ignores the importance of matter, and on the other hand there is a materialism which reduces things to purely functioning objects. (p. 221)

Jesus knew the need for human beings to meet the divine according to their nature as body-soul; thus the Incarnation and the sacraments are means by which humanity makes contact with God, through both physical and spiritual means.

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Certain actions and objects contain within them the means of reaching God. In his encyclical *Lumen Fidei*, Pope Francis refers to the Catholic liturgy, the official public worship of the church, as a means of transmission of the faith by its power to connect believers with the memory of the Church, by recalling and making present the saving events of Christ's life. He writes that the liturgy engages the whole person, body, mind and emotions, encompassing not just one moment in the day but the entire day:

The awakening of faith is linked to the dawning of a new sacramental sense in our lives as human beings and as Christians, in which visible and material realities are seen to point beyond themselves to the mystery of the eternal. (Pope Francis, 2013)

Liturgy, Sacraments, Sacramentals in the experience of faith.

For Catholic Christians, sacred objects and the memory they evoke converge in the living reality of the Holy Eucharist; when responding to Jesus' instruction more than 2000 years ago, a priest takes ordinary bread and wine and, using Jesus' words, says, "Do this in remembrance of Me" (Luke 22:19). The priest presides over the change from bread and wine to the Body and Blood of Jesus, known as transubstantiation. Each day during a pilgrimage, the educators participate in the liturgy. Drawing from this Eucharistic presence, other objects, namely, sacramentals such as rosaries, medals, medallions and scapulars, take on spiritual significance. For adherents of Christianity, these objects hold within them a grace, a connection with the divine, and the potential to enable the recall of a significant person, place or event most often associated with the life of Jesus, Mary or one of the Saints.

The central teaching of Christianity is the doctrine of the Incarnation, which is the belief that the Second Person of the Blessed Trinity, became man (John 1:14). Herein lies the crux of the teaching of sacramentality: within one divine Person, Jesus Christ, resides both a

human and divine nature. Christianity asserts that Jesus is the bridge between the human and the divine and thus provides the sacraments as a means of encounter with Him.

Within Catholicism the sacraments are not believed to be mere symbols; rather, the Christian believes that they effect what they signify. Nor are these sacraments acts of magic. The response of the believer or non-believer does not change the reality expressed by the Sacrament, given that the essence of the sacrament is the action of God, not the manipulation of the divine by man. Thus, the fullest understanding of a Christian sacrament requires an act of faith, without which these claims are incomprehensible and quite possibly might be viewed as “preposterous” (Pieper, 1991, p. 28-29). The life of the Christian is imbued by these sacraments and thus can be described as a sacramental life.

Teaching about the sacramental nature of the world is the byproduct of the Catholic Church’s teaching on the Incarnation and thus is a long-standing doctrine within Christianity. Sacramentality is not limited to the seven sacraments; rather it extends to a recognition that all of creation is good and contains meaning and purpose (Smith, 2012). Believers recognize God as having designated certain places and events as sacred. The term sacred could refer to “certain tangible things, spaces, times and actions as possessing the specific quality of being separated from the ordinary and directed toward the realm of the divine” (Pieper, 1991, p. 22-23). Many places, because of their sacral nature, have become places of pilgrimage - for example Jerusalem, Rome, and Compostella. While many indigenous religions accept pantheistic views and understand God or ancestral beings to dwell within the landscape, Christian theology asserts that God is separate from, higher than, and the Origin of all of creation. Catholicism teaches that when God sent His Son Jesus to the earth (as explained within the doctrine of the Incarnation), this became the pinnacle and paradigm of all sacramentality, since Jesus Christ elevated time and space, word and gesture even more profoundly by uniting Himself with all that is human.

Sacramental ontology is a way of looking upon reality (Boersma, 2011), which recognises that “the entire cosmos is meant to serve as a sacrament: a material gift from God in and through which we enter into the joy of his heavenly presence” (p. 9). In his book *Heavenly Participation: The Weaving of a Sacramental Tapestry*, Boersma acknowledges the divergent views that have emerged in the definition of sacraments, and aims to develop a plan for the retrieval (*ressourcement*) of the theology of sacramentality after its decline during the Protestant Reformation. He recognises that a shift has occurred throughout the history of theology from an emphasis on heaven and heavenly participation, which has characterised the history of theology and philosophy for a millennia, to an emphasis on “bodily goods, cultural endeavours, and political achievements” (p. 3). For Boersma (2011) this shift fails to acknowledge the eternal consequences of what happens in the here and now; he argues that the rupture between the natural and the supernatural is due in part to the de-sacramentalising that occurred during the Protestant Reformation, but that this is by far not the only cause (p. 5). However, he says, the acknowledgement that “the entire cosmos is meant to serve as a sacrament, a material gift from God in and through which we enter into the joy of his heavenly presence” (p. 9) presumes that what occurs on this earth, the earthly pilgrimage, is seen by God and has the capacity to bring man closer to Him, while all along transforming us. Sacraments and sacramentals as a means to encounter God have the potential to transform believers via their connection to the divine through sacred objects and gestures. Rather, the literature appears to indicate that pilgrimage may be seen as having the potential to provide the opportunity, among other things, of encounter with the Sacramental life of the Church, while also being acknowledged as a sacramental event in itself.

Pilgrimage as a transformative experience

If sacred places, objects and movements along the pilgrim journey have the potential to point one to supernatural realities, and facilitate an encounter with the divine, then, as suggested

above, it follows that transformation is a potential aspect of pilgrimage. Within Catholic, Orthodox and Protestant Christianity, pilgrimage has been valued for its twofold aspect of journeying and reaching one's destination (John Paul II, 1999; Bajc, Coleman & Eade, 2007; Terzidou, Scarles, & Saunders, 2017). Both of these elements of pilgrimage are humanly formative, not simply on the physical and intellectual level but on the spiritual level as well. The external journey mirrors an inner spiritual journey, and the external physical destination mirrors an analogous inner spiritual destination (Robinson, 1997). Throughout the writings of the Church, pilgrimage imagery is used as an analogy for the journey of one's life. From the writings of Saint Paul, the Christian is reminded that "our citizenship is in heaven" (Ephesians 2:12), and that the destination of the earthly journey is arrival in heaven. Thus, pilgrimage becomes the means of integrating what is sacred and secular, physical and spiritual, playful and solemn (Carrasco, 1996), in order to achieve a fresh re-integration of the manifold elements of faith into the pilgrim's inner life and lived Catholicism.

As noted above, the motivations of pilgrims may be various; however, the openness expressed through committing to such a journey makes possible a transformative experience. It is for this reason that Turner and Turner (1978) refer to the sacred journey of pilgrims as one that opens pilgrims to a *liminal* experience. Liminality will be explored further in the Chapter 6 Discussion, but in the context of this thesis it addresses the way in which

[p]revious orderings of thought and behavior are subject to revision and criticism, when hitherto unprecedented modes of ordering relations between ideas and people become possible and desirable. (Turner & Turner, 1978, p. 2)

This thesis posits that pilgrimage potentially allows what is superficial in one's faith to fall away so that the truth of a deeper identity can emerge. Having undergone this spiritual transformation, the pilgrim-educator now potentially possesses spiritual means of transmitting the faith far more effective than merely communicating historical or doctrinal

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facts upon return. T.S. Eliot (1943) in his poem *Little Gidding* synthesizes this transformation by asserting that when one returns to his/her home, things are seen in a newly transformed light:

With the drawing of this Love and the voice of this Calling
We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time. (Lines 865-869)

This thesis investigates the experience of pilgrimage as a means of faith formation for the educator. It asks whether a transformation of faith or confirmation of faith occurs and attempts to ascertain the nature of the impact of pilgrimage on faith. Secondly, this study seeks to discover, in cases in which a transformation has occurred, how this may influence the Catholic culture of the school in which the educator serves. To do so, the study must additionally ascertain what elements of pilgrimage act as the stimulus for any such re-definition or confirmation of faith.

Robinson (1997) supports the notion of confirmation when he writes that “pilgrimage was seen as an aid to those who were already devout (e.g. monks and nuns) rather than a means of devotion amongst those for whom faith was peripheral” (p. 5). Turner (1978) we will discover later, disagrees with Robinson’s view, and draws the conclusion that pilgrimage is to the lay person what religious life is to the nun or monk, given that both have the capacity to provide a liminal experience of transformation.

This thesis seeks to discover whether the pilgrimage experience leaves the Catholic educator “inwardly transformed and outwardly changed, in a new place in society” as Turner and Turner (1978, p. 249) suggests pilgrimage can do. The external journey of pilgrimage is claimed to reflect an inner dynamism, which finds its conclusion in an experience of

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“redefinition” or a rite of confirmation of belief (Pieper & Uden, 1994). Pieper and Uden’s (1994) theory has significance for the analysis of the role of pilgrimage in its proposed effect on any pilgrim. This transformation, ‘redefinition’, or rite of confirmation could be characterized by the educator’s awareness of any of the following: new information; a new perspective; deeper identification with the Gospel and the Church as regards beliefs and practices; or a greater confidence in transmitting the faith. It is acknowledged that each person is undertaking his/her own faith journey; however, this journey may be marked by heightened moments of awareness of change, transformation or redefinition. Liminality may affect a redefinition of the person, as they may experience change in perspective and presuppositions. Throughout the pilgrimage the educator has exposure to many new opportunities for experience of faith, the universal Church, her teachings and practices. The experiences and influence of these realities may result in a re-alignment of conceptions, and/or a deepening of held beliefs by the pilgrim-educator.

Pieper and Uden’s (1994) study of Lourdes concludes that “pilgrimage[s] influence people but do not lead to a permanent transformation of attitudinal style” (p. 102). Their study attributes this lack of transformation to the observation that some pilgrimages are less liminal than expected, and rather than leading pilgrims into a depth of an experience of what Turner describes as *communitas* (community), the events “deviate from daily patterns less drastically than anticipated” (Pieper & Uden, 1994, p. 102). Lastly, the participants of their Lourdes study were already close to God, faith and the Church. Therefore, the pilgrimage proved to be more of a confirmation than a transformation, as the participants’ faith was “affirmed and strengthened”. Pieper and Uden’s (1994) findings demonstrate that pilgrimage is a transformative experience for a few and a confirmative experience for the majority; while the participants could confirm that their devotion to Christ and Mary did increase as a result

of pilgrimage, they were not necessarily transformed by the experience as was evident by their report that the devotion experienced on pilgrimage was not long-lasting.

Section 3: Faith and culture

A pilgrimage involving travel to places of faith with other Catholic educators potentially introduces one to an experience of Catholic culture. The relationship between life, faith and culture is a perennial subject of dialogue within the teachings of the Catholic Church and more broadly, within society at large (CCE, 2014, 2013, 1997, 1988, 1977; Ratzinger, 2003; Francis, 2013). The interrelationship between faith and culture is an important consideration for this study given that educators involved in a faith-based pilgrimage are situated within a particular culture in their home country and upon pilgrimage they find themselves interacting in accordance with the cultural norms of their own country but also surrounded by the cultural influences of the country/countries they are visiting. In addition, educators on pilgrimage are being extended a particular invitation to engage with and reflect on the interrelationship of faith and culture in their own lives, as well as to consider their roles in influencing the culture of their schools. Two cursory definitions of culture from the perspective of anthropology will be explored below; however, the notion of Catholic Culture as presented by the historian Christopher Dawson (1929) and echoed in the writings of Dulles (1988), Guardini (1998), Pope Benedict (2006) and Rowland (2014) provides the foundational background for the treatment of culture within this thesis and specifically in this section. A cursory treatment of the separation of faith and culture that has occurred historically will be addressed, and lastly, an exploration of the educator's role in passing on faith and culture will conclude this section.

The seminal writing on culture by Tylor (1871) provides an all-encompassing definition of culture: “[c]ulture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other

capabilities and habits acquired by man as a member of society” (p. 1). Geertz (1973) offered the following reflections on culture, elaborated in his famous essay, *Thick Description*, a term that has since become widely used in qualitative research:

The concept of culture I espouse... is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning. (p. 214)

Geertz’ study is pertinent in its emphasis on interpretation of culture. Geertz’ position demonstrates a constructionist notion of culture as that which is “fabricated”, “spun” and “interpretive” (Geertz, 1973), placing emphasis on the ways of knowing a culture. Both Tylor and Geertz, operating from the field of anthropology, provide a stepping stone for further exploration of culture within the specifically Christian context.

According to Pope Benedict (2006), a Christian concept of culture is organic, in that it builds upon what is already present (Rowland, 2014). The natural progression of culture, upheld by Pope Benedict (2006) and Rowland (2014), is the result of maintaining a hermeneutic of continuity with the past. Pope Benedict and Rowland’s writings on culture act as an antidote to the disintegration within society between “spirituality, history, and philosophy” noted above by Haldane (1997). According to Pope Benedict (2006) and Rowland (2014), special emphasis is placed on the necessity of history as a contributing factor to an organic Christian culture; however, they never displace the spiritual and philosophical underpinnings of culture.

As the views of the theorists noted above imply, the relationship between faith, religion and culture is complex, and much of the discussion surrounding its complexities is beyond the scope of this chapter. However, the boundary lines drawn for this discussion

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include those aspects of faith that potentially make a culture Christian. Simply stated, the root word of culture, *cult*, can be taken to imply that religious observance or devotion is the foundational premise and impulse within a society. The driving idea of Christendom was based upon the reality of the Incarnation; the consequence of belief that the Son of God took on human flesh is that the spiritual and physical world has become elevated, and hence surges with meaning (Dawson, 2008). The Church's view on culture acknowledges that religion (the practice of faith) is the soul of a culture and its animating life principle; as such, religion has the ability to represent the transcendent dimension of culture (*Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love*, CCE, 2013). Hence, a way of life based on one's faith can justifiably be identified as a culture, and if it is the Catholic faith, then a Catholic culture.

Dawson (1929), who shares Pope Benedict's views, reiterates the assertion that faith as the centre of Christian culture must be motivated by the driving *idea* of the Incarnation. The Incarnation motivates every aspect of culture: place, work or occupation of the people, leisure or folkways, such as music, dance, and celebratory events (Gaston, 1995; Dawson, 1929; 1960). Ratzinger, who would become Pope Benedict, (1992) writes that it is "from the humanism of the Incarnation that the uniqueness of Christian culture has evolved. All its specific characteristics are fundamentally rooted in the belief in the Incarnation and disintegrate when this belief is lost" (p. 18-19).

According to Dawson (1960), history manifests an ill effect when one *idea*, such as work, place or folkways supplants *the* idea of the Incarnation, leaving an entire culture devoid of a vision. Gaston (1995) argues that this has instead resulted in civilizations inspired by communism (with its emphasis on work), nationalism (with its emphasis on place) or hedonism (with its emphasis on pleasure or leisure).

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The Second Vatican Council introduced a commitment to the dialogue between the Church and the modern world, making an attempt to address the pastoral difficulties that arose in modernity. Faggioli (2015) observes several trends in the Catholic Church post Second Vatican Council and suggest that the exploration of non-Eurocentric approaches to pilgrimage as avenues for further study. The relationship between Europeans and the faith in Europe as well as the strength of faith among believers in Europe has been undergoing a disintegration. This is significant, as Europe is often seen as the heart of Catholicism due to its centre in Rome. The very foundation of the culture of European art, architecture, and civil structure was built upon Christianity. For the current study it is worth noting that Europe, and Rome in particular, was the destination point for its historic, spiritual and symbolic connection with the faith. Therefore, to acknowledge a disintegration of the faith in Europe is important in the analysis and was previously treated in the investigation of the impact of place upon one's faith.

According to Guardini (1998) the disintegration of Christian Culture in Europe did not occur all at once; rather, it was a gradual process of a loss of the importance of Revelation as the medieval period drew to a close. The new culture which developed in Europe in particular began to see a divide even in the lives of believers, whereby "matters of religion belong[ed] in one sphere of life and secular matters in another" (Guardini, 1998, p. 96). According to Guardini there was a shift from reliance upon God to a self-autonomy, which came to height during the French Revolution. Modernity, according to Guardini, would pass through a period of neo-paganism, resulting in a secularism that will eventually demand a decisiveness of the Christian.

According to Faggioli (2015), the Second Vatican Council showed itself to be "a guarantee of citizenship for the Catholic Church in today's world" for the rights that it upheld (p. 303). This relationship between the Church and the world is an essential element of any

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consideration of the context in which the educators embarking upon pilgrimage find themselves.

Taylor (2007) refers to the disengagement of faith and culture or the disintegration of the relationship between faith and culture as “disenchantment” (p. 29). Once civilisation looked to an ordered cosmos governed by a Designer, the spiritual world was seen as present in everyday activities. This “enchanted” arena was characterised by the world of “spirits, demons, moral focuses” (p. 29). Conversely, the disenchantment Taylor reflects upon substitutes the enchanted world for

[a] world in which the only locus of thoughts, feelings, spiritual élan is what we call minds; the only minds in the cosmos are those of humans...and minds are bounded, so that these thoughts, feelings, etc., are situated ‘within’ them. This space within is constituted by the possibility of introspective self-awareness. (Taylor, 2007, p. 30)

The modern emphasis on self-autonomy referred to by Guardini (1998) is equally present in Taylor’s assertion of the shift throughout history from belief in and assumptions about the enchanted spiritual world of transcendent realities to reliance on an introspective world of self-awareness. Lonergan (1992) provides another viewpoint on the impact that disenchantment or disintegration of faith and culture has upon the human person. He insists that the search for meaningful engagement with the spiritual world is achieved not by self-awareness but rather by a process of self-transcendence, which has cognitive, moral, and religious dimensions (McCarthy, 2015).

The dichotomy that can arise between faith and culture and its effect on understandings of the relationship between the spiritual world and everyday life, is one Taylor (2007) tries to overcome for religious believers. He does so by combining the transcendent dimension of religion with the immanent dimension of human existence. He posits that the strong sense of religious faith in the modern West is characterised by a double

criteria: “the belief in transcendent reality, on one hand, and the connected aspiration to a transformation which goes beyond ordinary human flourishing on the other” (p. 510). The epochs of the history of religion and the twists and turns of the human search for meaning that Taylor (2007) addresses cannot be easily summarised here, and attempts to do so risk what McCarthy (2015) warns of as an oversimplification of the treatment of faith and culture.

The challenging task believers face in finding ways to flourish within contemporary society that are consistent with Church teaching, means that the role of the Catholic school in society is in part to understand and articulate the relationship between Christianity and culture. Dulles (1988) synthesizes the work of H. Richard Niebuhr (1951) by reducing Niebuhr’s five models that aim to explain the relationship between Christianity and culture to three: a confrontation model, a synthesis model, and a transformation model. The confrontation model simply stated asserts that Christianity and culture must always be in conflict. This model, Dulles notes, has not met with a comfortable reception in Catholic tradition, as aspects of culture, language and other cultural forms have inevitably been utilised in the service of the preaching the Gospel. The second model is the synthesis model. In contrast to the confrontation model, the synthesis model holds that “culture is regarded as good in its own order and as perfective of the human” (Dulles, 1988, p. 38). The examples Dulles offers to illustrate this type of relationship are the perfective aspects of Orthodoxy in Russia, of Protestant theology in Europe and North America, and the civilizing influences of Catholicism in the Middle Ages. Dulles (1988) writes:

Orthodox Christianity tended to identify Christianity with Byzantinism or with ‘Holy Russia’...Protestant theologians of Europe and North America looked upon individualism, personal freedom, and the capitalist system as the fruits of the gospel when planted in favorable soil. In Catholicism of the same period, Christian culture was identified with the civilization of the Middle Ages. (p. 39).

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The third typology summarized by Dulles is the transformation model and Dulles highlights five characteristics of this model, which describe: 1) Christianity as supracultural, or not reducible to any one culture, since it is characterized by the work of the Holy Spirit acting in and through the Church; 2) Christianity as culturally-embodied, given that human culture gives the Church “a language, artistic forms, and conceptual structures [so] that it can communicate itself to individuals and societies”; 3) Culture as a broader concept than Christianity or any religion, for it includes matters of civility, social customs artistic and literary conventions; 4) Christianity as not linked to any one culture but as universally applicable (as the first point implies); and 5) the mission of the Church as involving the evangelization of culture, given that it cannot simply passively accept cultures, “but may regenerate, inwardly renew and... transform them”. (p. 40-41) Thus Dulles’ transformation model is positive since it recognizes the potential of Christianity to revitalize and reinvigorate the relationship between faith and culture, by giving faith an inspirational role in cultural life and practices.

Christopher Dawson, also situates faith at the heart of culture, and for him a culture is only as strong as the faith it professes (1960). In establishing the Pontifical Council on Culture, Pope John Paul II (2002) drew attention to the transformative function of faith and implicitly to Dulles’ transformation model: “The synthesis between faith and culture is not only a demand of culture but also of faith... A faith that does not become culture is a faith not fully received, not entirely pondered, not faithfully lived” (para. 1).

Dawson’s (1961) work is informative for any discussion of the relationship between faith and culture since he maintains that education is only one means of passing on the faith and culture. Dawson believed that education was the means by which an integrated and faith-enriched culture could be passed on to the young, and in turn he saw this as a remedy for the rise in secularism (Hitchcock, 1993). Dawson warned that the role of education was to make

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students, “culturally conscious of their religion, otherwise they [would] be divided personalities; with a Christian faith and a pagan culture which contradict one another continually” (Dawson, 1961). Teachers, as vital instruments in the mission of the Catholic school, are entrusted with the dual task of imparting knowledge in their field of expertise, while simultaneously presenting truth in the light of the Gospel. As the Second Vatican Council document, *Gravissimum Educationis* explains:

No less than other schools does the Catholic school pursue cultural goals and the human formation of youth.... [But their task is also to] order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith (1965).

Applying Dawson’s theory to education, the culture of a Catholic school must maintain faith in the Incarnation as the centre and vision of all that occurs within the school. Following the same line of logic, one could assume that Guardini would assert that revelation provides the basis of culture and would ensure the Catholic culture of a school. The Sacred Congregation for Catholic Education, in *The Catholic School* (1977) affirms these teachings by asserting that “Christ is the foundation of the whole educational enterprise in a Catholic school” (para. 34). Thus Dawson’s view of education clearly adopts a model of Christianity that takes seriously the need to transform culture.

The case study investigated in this research seeks to establish whether a Catholic pilgrimage - a living experience of culture in the art and architecture, the horarium, the living prayer and practices of the Church - provides educators with a closer identification with their Catholic faith. Additionally, it seeks to ascertain whether a genuine experience of Catholic cultural constituents of “knowledge, belief, art, morals, law, customs”, which Tylor (1871) noted above are constituents of culture - can be achieved or adopted from the perspective of

faith; as well as to ascertain whether such a genuine experience can subsequently provide greater confidence for educators in sharing their faith with their school communities.

Dulles (1988) notes that Christianity post Second Vatican Council is characterized by a de-Europeanisation of the faith. While the faith in Europe is undergoing a decline, other parts of the world, especially in Africa and the Americas, are experiencing growth. Pertinent to this study is consideration of ways the faith or lack of faith in Europe, and Rome in particular, impacts or fails to impact educators from Australia. This will be discussed in the final chapter. In addition, it must be recognized the synthesis between the transcendent dimensions of faith and culture, coupled with the self-awareness necessary to reflect upon and challenge one's own living of the faith interact as important considerations as this thesis progresses.

Summary

This chapter presented the literature addressing the formation of the Catholic educator and various aspects of the relationship between pilgrimage and faith. While there is much literature on pilgrimage and many sources that explore the faith development of the Catholic educator, research on the relationship between pilgrimage, faith and faith-based practice of the Catholic educator is scarce. In addition, many modern-day pilgrimages emphasise a pluralistic or constructivist approach to pilgrimage, while Sydney Catholic Schools pilgrimage program is designed to be more *formative*. It seeks to provide staff members an opportunity for a deeper identification with the lived tradition of the Catholic faith in its beliefs and practices, while acknowledging and respecting each person's individual faith journey.

Sydney Catholic Schools proposes that pilgrimage can meet the goal of providing a deep and enriching encounter with Jesus in the heart of the Church (Cleary, personal communication, 2012) by taking individuals as part of a faith community to significant

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historical, cultural and religious sites. The daily experience of sacred place, objects, movement, liturgy, and prayer are expected to provide the educator with a holistic picture of the Christian life.

According to the literature, pilgrimage incorporates every aspect of a person's life, both secular and spiritual. Pilgrimage studies have sought to validate "movement, landscapes and narratives [as] interconnected in the construction of pilgrimage journeys" (Hermkens, 2009). Certain aspects of the physical world of place, object and movement potentially provide an encounter with divine, incorporeal realities. The external journey theoretically mirrors and gives expression to the inner journey of transformation and deepening or clarifying of one's faith. The landscapes of the holy sites of Saints and the places they walked are seen as providing a tangible encounter with the living tradition of the Church through the lives of those who have achieved ultimate transformation. The Gospel is enlivened and brought to the concrete lives and experiences of the pilgrims by the pilgrimage narratives shared along the way and passed on. The encompassing of all of life upon pilgrimage is seen as providing a prototype upon return to the ordinary and a way of living infused and integrated by faith. The infusion of faith into one's entire life is also regarded as participation in Catholic culture.

The perennial practice of pilgrimage has been celebrated in every religion and culture. The themes presented in Section Two elucidate the relationship between pilgrimage and faith, to argue that sacred places are significant for the believer; the external journey gives expression to an interior journey of faith; and an experience of faith is incorporated into the day-to-day lives of the believer. Due to the fact that a human being is a composite of body and soul, physical realities such as place, objects and motions have the potential to express deeper realities. For Christianity, these movements, gestures and objects are termed Sacraments or sacramentals and they serve as a vehicle of grace, a connection with the very

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life of God. Pilgrimage itself can be considered a sacramental, given that entire days and weeks are dedicated to the service of God during the journey. A pilgrimage may serve as a model for the Christian a way of living in which a culture is imbued with the Gospel.

This case study investigates the experience of pilgrimage as a means of faith formation for the educator and asks whether a transformation of faith or confirmation of faith occurs on pilgrimage, and if so, what the nature of this transformation or confirmation is. In brief, it attempts to ascertain the nature of the impact of pilgrimage upon the faith of the Catholic educator, given the complexities of the current, secular culture. Secondly, this study seeks to discover how pilgrimage may impact the faith-based practice of the educator. Lastly, this study seeks to determine what elements of pilgrimage act as the stimulus for such a re-definition or confirmation of faith, and whether these practices and experiences influence the school setting and the Catholic culture of the school.

Chapter 3: Theoretical Framework and Methodology

This chapter presents the theoretical assumptions that underpin and inform this study of the impact of pilgrimage on the faith and faith-based practice of the Catholic educator. The nature, purpose, and goals of Catholic religious educational formation activities provide the foundation to this study. Thus, in Section one, the philosophical and theological underpinnings of this research are presented, based on moderate realism, as initially taught by Aristotle and adopted by Saint Thomas Aquinas.

Section two explores the methodological approach that gives direction and foundation to the empirical aspects of this study. A qualitative approach utilising a case-study research design and phenomenographic methodologies of data collection and analysis have been employed as the most appropriate means to answer the research questions. Additionally, Section two establishes the foundation for adopting a qualitative research methodology, by exploring the interpretive paradigm, case study research design, and phenomenographic methodological assumptions. Considerations of the trustworthiness and validity of the results, limitations and delimitations of the study, and ethical considerations are presented in Section three.

The phenomenon under investigation is the impact on pilgrims-educators of the *Road to Rome Pilgrimage* that took place in April 2014. Forty-five Catholic educators, fulfilling various roles in the Sydney Catholic School (SCS) System, which is comprised of publicly funded, fee-paying schools run by the Catholic Archdiocese of Sydney, embarked on a 15-day pilgrimage through Italy, culminating at the Canonisation of Popes John XXIII and John Paul II. The pilgrims journeyed through Venice, Milan, Florence, Assisi, and finally reached their destination in Rome for the canonisation. All participants were surveyed at two weeks post-pilgrimage. Then, a smaller sample group was interviewed at six months and one year after pilgrimage. This created the potential for a longitudinal case study of the impact of

pilgrimage at different points in time, but no substantial differences were found between the six and 12-month time points, so these data were subsequently collapsed for analysis.

Section 1: Philosophical and Theological Underpinnings

The current study is set within the context of Catholic intellectual and spiritual tradition; therefore, drawing from Catholic scholarship, various theories are employed to clarify those aspects of the study that more directly involve the Catholic faith. This section aims to provide a theoretical foundation for the exploration of pilgrimage in two distinct sections: Firstly, an epistemology based on moderate and critical realism as the main lens through which the philosophical and theological underpinnings of the formation of the Catholic educator and the tradition of pilgrimage are explored. Secondly, aspects of constructionist sociology are also recognized and explored as informing an understanding of the activity of pilgrims as a means for transmitting the faith.

Given the specific nature of Catholic educators as witnesses to the faith in a Catholic system of schooling, this study adopts moderate philosophical realism as the main theoretical perspective within which to explain the underlying principles of Catholicism with regard to pilgrimage. Moderate realism, as initially taught by Aristotle and adopted by Saint Thomas Aquinas, provides the foundation for the investigation of the unique nature of Catholicism, not merely as a religion but as a foundational approach in coming to understand truth as it applies to the purpose and experience of human life. As a perspective, it strives to investigate and appreciate the reality of things, so as to see a thing objectively as it is, rather than through any particular lens or paradigm. An objective view of reality acknowledges certainties that might be provided by natural law, revelation from God or universalisable moral law (Nash, 2002).

Moderate realism is adopted especially in relation to the aspects of faith encountered by Catholic educators on pilgrimage. As the purpose of the thesis is to investigate the

potential formative nature of a pilgrimage for Catholic educators, moderate realism presents the view that there is an existing narrative into which educators from any time or place are invited, a narrative based upon revelation. This narrative may challenge and inform the individual's own narrative. Catholicism asserts that the aspects of the faith encountered upon pilgrimage are seen as objective realities knowable to the educator, but potentially experienced and viewed from one's own individual perspective.

Also informing aspects of this thesis, though to a far lesser degree, is social constructionism. This provides one means to describe human and social activity as it pertains to the educational practice of transmitting knowledge. Social constructionism recognises and seeks to understand the social order. In this study, pilgrimage as a product of human activity is explored in light of social constructionism (Berger & Luckmann, 1966).

Moderate Realism

Saint Thomas Aquinas, the 13th Century realist philosopher, theologian and doctor of the Church adopted an Aristotelian view of ontology, metaphysics and epistemology, a component of which acknowledges the existence of realities independent of the mind (Gracia, 2003). Thomistic realism is termed *moderate* because within the metaphysical debate on the existence of universals it presents the middle ground, between conceptualist and nominalist epistemological stances on the one hand, and Platonic forms on the other. Conceptualism holds that an essence (what something is) exists only as a concept of the mind (e.g. the concept of man) and nominalism asserts that essence exists merely as a word, e.g. *man* (Gracia, 2003, p. 140). Kraut (2017) defines Plato's approach:

The world that appears to our senses is in some way defective and filled with error, but there is a more real and perfect realm, populated by entities (called *forms* or *ideas*) that are eternal, changeless, and in some sense paradigmatic for the structure and character of the world presented to our senses. (p. 2)

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In contrast, moderate realism, also referred to as immanent realism (Wright, 1992) sees essences as universal concepts existing within particular things and as known accurately by the mind through the process of abstraction (Feser, 2014). For Aquinas there are “no such things as mind-independent abstract objects” (Feser, 2014, p. 227) and in this approach to the nature of reality he is non-dualistic. Aquinas claims that an essence, (e.g. man) exists as one outside of the mind, but as Gracia (2003) explains, for Aristotle an essence exists in the mind as a concept (e.g. the universal idea of man) and as word (the denotation of the entity perceived by the senses, e.g. “man”) (Gracia, 2003). Like Aristotle, Saint Thomas Aquinas views human beings as a body-soul composite and his commentary on Aristotle’s metaphysics explains our understanding of reality as a relationship between ontology and epistemology. In his commentary on Aristotle, Aquinas (1961) writes, “[I]t is not because we perceive or know a thing that it is so in reality; but it is because it is so in reality that we have a true knowledge or perception of it”.

However, this raises the question, beyond the scope of this chapter but briefly touched upon here: how do we come to know things? Feser (2014) describes the process of intellectual abstraction from Aquinas’ perspective, noting that firstly we come to know a thing through the senses, and then by the process of abstraction we come to know universals. The world is knowable and the senses are able to be trusted, but a commitment to the truth of objective reality calls forth an eternal perspective and this requires the commitment of faith.

Moderate realism recognises the eternal perspective and asserts that the truth of God, independent of human musings, is knowable by both reason and faith (John Paul II, 1998). In addition to acquiring knowledge of God, many other aspects of the faith are discernable. The problem that asserts itself in the process of acquiring human knowledge of divine things, requires the acknowledgement of human limitation, and at times impairment, with regard to our capacity to attain such knowledge. The ability to discern reality on any one occasion by

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any one individual may be limited or increased according to the background, circumstances or socio-cultural context of the individual. Nonetheless, Aquinas upholds the dignity and the capacity of the intellect is upheld in this approach to viewing reality, while also acknowledging that a different kind of knowing is essential, a knowing that requires faith. Pope John Paul II (1998) describes the workings of faith and reason as “two wings by which the human spirit rises in the contemplation of truth” (para. 1). Pope John Paul II affirms the enduring originality of thought proposed by Saint Thomas Aquinas:

Thomas recognised that nature, philosophy's proper concern, could contribute to the understanding of divine Revelation. Faith therefore has no fear of reason, but seeks it out and has trust in it. Just as grace builds on nature and brings it to fulfilment, so faith builds upon and perfects reason. Illumined by faith, reason is set free from the fragility and limitations deriving from the disobedience of sin and finds the strength required to rise to the knowledge of the Triune God. (para. 43)

The writings of Moore (2003) are helpful in explaining and consonant with Aquinas' stance on moderate realism and the union of faith and reason in the search for truth. Moore (2003) describes a Christocentric Christian realism as one in which God exists independently of our awareness of him. This knowledge of God is acquired by reason and by faith. We can know Him, and our language is not completely inadequate to speak of Him. Hella (2007) asserts that even though our judgments (about God) are partial and contested, nevertheless we *can* make judgments between varying accounts of reality. She describes this knowledge of God as faith. Hella (2007) writes, “[faith] is not to be seen as an arbitrary and irrational act of imagination, but a necessary basis of understanding the world” (p. 33). Douglas (2001) synthesises the relationship between metaphysics, ontology, and epistemology which underpins moderate realism, claiming that; “the world is real...truth is achievable, knowledge is possible, and all experience is not an illusion” (p. xxv).

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As noted above, moderate realism establishes the foundations of its recognition of objective reality, via appeal to Aristotelian and Thomistic philosophy, however there is need to acknowledge the subjective aspect of viewing and interacting with reality. Similar in some respects to moderate realism, critical realism rejects entirely the dichotomy between rationalist, empiricist and positivist accounts of knowing on the one hand, and constructivist and relativistic approach to knowing on the other (Maritain, 1953; Sweet, 2013; Wright, 2004). Critical realism works from the presumption that rational judgments are made from *within* and in relation to the world (Wright, 2003). According to Hella (2007) and Wright (2009), are helpful in acknowledging the critical relationship that exists between ontology and epistemology in coming to understanding of the world:

Our knowledge of the world is not based on absolute proof or arbitrary construction, but rather on informed judgment. This means that the basic paradigm of our relationship to the world is one of faith seeking understanding. This is so both for secularists and religious believers. (p. 61)

Critical realism serves as a useful theoretical support to moderate realism in that it posits that there exists “an objectively knowable, mind-independent reality, while acknowledging the roles of perception and cognition” (Wright, 1992). Wright (1992) acknowledges the “provisionality” of our knowing (p. 35), so that we recognise that realities themselves are independent of the knower; while also recognising that the knowledge is never independent of the knower and is in that sense, provisional and to some degree tentative. Wright (1992) states, “...any realism which is to survive has to take fully on board the provisionality of its own statements” (p. 35).

The combination of moderate realism and critical realism provides a nuanced treatment of ontology and epistemology in the context of attempts to come to an understanding of reality. Critical realism supplements, rather than challenges moderate

realism. In writing about critical realism, Hella (2008), acknowledges that “we are part of reality in an internal relationship with it, but reality transcends our ability to achieve knowledge about it.” (p. 35) Therefore, as moderate realism asserts the objectivity of realities, critical realism provides “an interpretive framework for the relationship between ontology and epistemology” (Hella, 2008, p. 35). Critical realism places greater emphasis than moderate realism on the evaluation and modification of one’s understanding of reality. The combination of critical and moderate realism is essential to this phenomenographic study that seeks to investigate the relationship between the realities experienced upon pilgrimage and the educators’ interaction and appropriation of these realities.

Wright (2003) draws together the objective and subjective interaction between an individual and his/her experience of the world. He acknowledges that as the individual dwells within the world in a unity of mind and body; his/her understanding of the world comes from a particular *givenness* in time and space. There is an inextricable link between the human being and the world around us. Likewise, our desire and ability to comprehend the world around us comes from the fact that we inhabit a specific location in the “ultimate order of things” (Wright, 2003, p. 61). Wright (2003) concludes,

It follows that any description of reality we produce must include an account of our place within it: subjective experience needs to be brought into a synergetic and sympathetic relationship with objective reality. (p. 47)

Dupré (1972) sheds light on the relationship between the objective and subjective in coming understand reality from the perspective of the religious believer; such understanding is an important element of this study of pilgrimage. For Dupré (1972), a religious attitude constitutes all objects and events as “symbols of the transcendent” (p. 13); in other words, one could say that for a person of faith (having a religious attitude) the actual events that

occur in her life (objective) can be viewed as moments of grace (impacting the subject).

Dupré (1972), continues,

[T]o conclude that religion is subjective is unwarranted for religion is always directed toward an ‘object’. Religious man does not create his ‘object’, it is revealed to him in a disposition to perceive a deeper reality under the appearance of objects and events. (p. 13)

Within Catholicism, this “deeper reality under the appearance of objects” could also be understood as sacramentality, which was explored in the previous chapter (Literature Review). The notion of sacramentality is most pertinent to the study of the impact of pilgrimage on the faith of the Catholic educator given that it brings to the fore the intensity of the believers’ engagement with the eternal via his/her everyday life. The interaction between the perspectives of moderate and critical realism provides theoretical support for coming to a coherent understanding of religious attitudes to life, and for investigating the possibilities that pilgrimage might facilitate for pilgrims.

Social Constructionism

To assist the investigation into the relationship between pilgrimage and the educators’ faith and practice, a brief explanation of social constructionism is helpful as it has contributed to some of the background thinking of this thesis. ¹By contrast, constructionism differs from constructivism in that constructionism is a sociological approach, which asserts that social activity is a form of human activity that gives direction and stability to human conduct

¹ It is important to distinguish between constructivism and constructionism, as constructivism has *not* been adopted within this thesis. Constructivism is a philosophical viewpoint about how one comes to know reality. Constructivism is a philosophical stance which holds that reality is based upon the individual’s interpretation of reality, and asserts that reality is relative from one knower to the next (Guba & Lincoln, 1994). This stance towards reality contravenes moderate realism, which has been adopted as a theoretical framework for this research.

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(Berger & Luckmann, 1966). Social constructionism draws attention to one way of understanding human activity, as such, constructionism potentially supports moderate realism as a sociological tool to aid in understanding social behavior, and providing a useful perspective for considering pilgrimage's impact on faith and faith-based practice.

Berger and Luckmann (1966) provide a framework for describing the social activity of pilgrimage. They assert that objective social reality is mediated through socialisation, and especially through conversation. Next, that this human activity of socialisation and conversation, done over a period of time, becomes habitualised and eventually institutionalised. For instance, (and applicable to this study) is the following scenario: when a holy person dies, local devotees may continue to visit the residence or burial site of the one they loved and admired. Actions are then performed at the gravesite, such as lighting candles, singing songs and reciting particular prayers. In time, a *cult* (formal religious veneration) may develop in remembrance of this holy person's life and actions. "Institutionalisation occurs when there is a reciprocal typification of habitualised actions by types of actors" (Berger & Luckmann, 1966, p. 54). That is, when an action is performed again and again over time, there is the potential that this action can become institutionalised. In the case of a holy person, recognised as such by the Catholic Church through a process of canonisation, there is an institutional recognition of the life of the Saint.

Berger and Luckmann (1966) posit that it is impossible to understand an institution without understanding its history. Thus, to properly understand the institutionalisation of devotions and activities surrounding a Saint's tomb, one must understand the history, life and death of the Saint, as well as the development of the cult surrounding the tomb or place of residence. This process of institutionalisation of a Saint's cause is understandable through the lens of social constructionism, which provides the language necessary to describe the

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development of meaning passed on from one generation to the next. This is pertinent for the Catholic educator, who is entrusted with the task of educating the next generation in the faith.

Applying Berger and Luckmann's (1966) framework to pilgrimage, one can see how the practice over years and sometimes centuries of visiting the tombs of Saints has led to the development of a cult. The geographical place of the Saint, in many instances, is a point upon the pilgrim's itinerary, and serves as an opportunity for *catechesis* or teaching about many aspects of the faith. The life of the Saint serves as a witness to and an inspiration for pilgrims who may visit from all parts of the world.

Human experience, such as pilgrimage and the visiting of the Saint's tomb, requires interpretation to assist those participating (or observing) to reach an understanding of the meaning and significance of the events experienced or observed. Building upon Berger and Luckmann (1966), Holstein and Gubrium (2011) provide a framework which analyses how people "methodically construct their experiences and their worlds and the contextual configurations of meaning and institutional life that inform and shape reality-constituting activity" (p. 342). They provide a perspective on social activity through what they term constructionist analytics of interpretive practice. This "interpretation" results in "transmission" (Berger & Luckmann, 1966. p. 51), whereby one generation passes on knowledge of the institutional practice to the next. This can be applied to the cult surrounding the life of a Saint, or to any religious practice that has social implications. It is also applicable to the role of the educator passing on knowledge and practice of the faith. In the transmission of knowledge, both an objective reality of the history, life, and beliefs of the holy person is passed on, as well as the subjective realities of what that person, experience, phenomenon may mean to the individual and/or the group.

Turner (1969) contributes a sense of sanctity to the discussion on the transmission of information from one generation to the next:

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The occasions on which transmission occurs are hallowed occasions; the messages wrapped up in the ritual...are messages from or about the gods, and are charged with mystical efficacy... In other words, we are dealing with information that is regarded as authoritative, even as ultimately valid, axiomatic. We are not dealing with information about new agricultural technique or a better judicial procedure: we are concerned here with the crucial values of the believing community, whether it is a religious community, a nation, a tribe, a secret society, or any other type of group whose ultimate unity resides in its orientation towards transcendental and invisible powers. (p. 2)

Here, Turner captures the formational character incumbent upon transmitting information. He describes the information accrued through ritual as “authoritative” and self-evident; it has the power to communicate the deeper meanings of the group. Implicit in Turner’s quote is the acknowledgement of both objectivity and subjectivity; specific “knowledge” and “values” (an example of moderate realism) are handed down via ritual, while acknowledging the social construct of a “religious community, a nation, a tribe...”. This presumes a character of subjectivity, as the knowledge and values are socially defined within and suited to the particular group.

Before proceeding, it is important to set clear parameters of what is hoped for in this study. While it is possible to speak of God and the things of God, it is not possible to quantify, measure or, at times, put words to a person’s experience of God. This we leave to mystical theology to discuss. Throughout this thesis I hope to maintain a healthy reverence and modesty for the spiritual experiences of intimacy with God that pilgrim-educators may enjoy upon pilgrimage. Sarah (2017) cautions about the necessity of silence in the face of mystery. He writes,

Words often bring with them the illusion of transparency, as though they allowed us to understand everything, control everything, put everything in

order...Never before has the world spoken so much about God, about theology, about prayer, and even about mysticism. But our human language lowers to a paltry level everything that it tries to say about God...confronted with the mystery we are led to the 'dazzling obscurity of the secret Silence...surcharging our blinded intellects with the ...invisible fairness of glories which exceed all beauty' (p.125).

An individual's relationship with God or an experience of grace upon pilgrimage is not always quantifiably measurable, however, an investigation into the range of ways educators perceive the impact of pilgrimage upon their faith and faith-based practice is rather the aim of this thesis.

Summary of Theological and Philosophical Underpinnings

Drawing on the metaphysics, ontology, and epistemology of moderate realism, this thesis hypothesises that pilgrimage has the potential to provide an experience of faith resulting in transformation. The holy places of the Saints, experiences of prayer, and the immersion into the life of Christ through the liturgy are all means toward a deeper identification with Christ and His Church, resulting in a transformation of the pilgrim's sense of identification with the faith. The life of Jesus, who Himself became a pilgrim through His incarnation, serves as a model for the pilgrim.

The unique opportunity of immersion, through pilgrimage, into the life of Christ and His Church provides a means of incorporation into the narrative of the Gospel. The reality of places, objects, and rituals encountered along the journey is independent of the pilgrim-educators' understanding of these realities, and hence serves as an illustration of the theoretical basis of moderate realism. Yet their interaction with and acquisition of these realities provide a lens by which to understand the subjective and personal nature of the

experience. The Catholic educator, as a representative of this narrative, is now potentially equipped to tell the story, as his/her own, in an act of transmitting the faith.

The act of transmitting the faith is an expression of social constructionism, in that the pilgrim's experience is interpreted in the light of faith and transmitted to a particular group. Given that pilgrimage potentially provides educators with the opportunity to experience an encounter with Christ and His Church, upon return to their school setting they now speak personally and experientially of this encounter and share, not merely technical facts and figures about the faith, but rather a personal witness about Jesus, whom they have met along the way. No longer able to contain the enthusiasm of such an encounter, they become the instrument of transmission of the faith for others, and can confidently extend the invitation to "come and see" (John 1:39).

Section 2: Theoretical and Methodological Underpinnings

Given the complex nature of the relationship between pilgrimage and the various faith experiences of the educator, a qualitative research design was adopted, as this design seeks to "study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 2011, p. 3). This qualitative study investigated perceptions of the influence of pilgrimage on the faith and the faith-based practice of Catholic educators. It employed a case study research design in order to capture contemporary events and real-life situations (Flyvberg, 2011; Stake, 2005; Yin, 2003). The sample selection, of forty-five educators on pilgrimage, provided a window into the social processes of this particular group, seeking to find what may be common experiences among Catholic educators on pilgrimage, as well as the variations of experience (Bouma, 2000, p. 177). Phenomenography provides a method for discovering what meanings underlie the way pilgrim-educators experience pilgrimage and its influence upon their faith and practice. An understanding of the different ways that educators experience pilgrimage, and of those

aspects that assist or reduce impact on faith and practice, is seen as valuable for informing the design of future pilgrimages.

Throughout the study, the terminology faith-based practice will be used to broadly describe any work undertaken by the educator that may be influenced by pilgrimage, which could include: administration, teaching, and support or ancillary duties in the school setting. In this study, the interest is not necessarily in teaching specifically, rather more generally, yet not exclusively, on those responsibilities of educators that require, by commitment to the Catholic ethos, a faith-based perspective. The study has been conducted within the parameters of the Catholic faith and is thus situated within the rich teaching body of Catholic literature and practice.

Interpretive paradigm

This qualitative research project was by necessity interpretive (Denzin & Lincoln, 2011; Entwistle, 2006, Guba, 1990). While strict Interpretive Phenomenological Analysis (IPA) was not utilised, some of its philosophical and epistemological underpinnings guide the research to explore how people ascribe meaning to their experiences with the environment (Smith, Jarman, & Osborn, 1999; Schutz, 1973). This study did *not* however, attempt a “rigorous exploration of idiographic subjective experiences... and social cognitions” (Biggerstaff & Thompson, 2008, p. 4) rather, given this is a phenomenographically-based study, the nomothetic (what is shared between individuals) is the area of exploration, rather than the idiographic (what is unique to the individual). The researcher acknowledges that interpretation requires third-party observations and conclusions, which from a phenomenographic perspective are seen as a relationship between the researcher and the data (as per Figure 4.1, below). While this will not result in statistically generalizable data, those things learned have the potential to be generalisable to other pilgrimage experiences.

Within phenomenography, the interpretive process occurs in a series of iterative cycles: between the research data, the researcher's interpretation of the data, and the process of checking the researcher's interpretations against the data (Åkerlind, Bowden, & Green, 2005). Research data may potentially allow for various interpretations. Barnacle (2005) posits that the meaning of the interpretation is often extricated from the data by the questions the researcher asks, wants to know and find out. The interpretation of the data in phenomenography is organised by categories of description, which describe various ways of understanding a phenomenon. These categories are a result of the interpretive process and will be described in greater detail later in this chapter.

Case Study

As pilgrimage is a complex phenomenon, a case study research design was utilised to better understand the nature of the particular pilgrimage in question and how that experience impacted participants. A single descriptive case study design was chosen to provide depth to the investigation of pilgrimage and its influence on the educator (Yin, 1981). A descriptive case was used for this research as it potentially provides a richer, more inclusive understanding of the relationship between pilgrimage and the educator (Smith, 2001). A single case study was adopted, acknowledging that “the study of more than one case dilutes the overall analysis; the more cases an individual studies, the less the depth of any one case” (Creswell, 2007 p. 76). Flyvbjerg (2011) additionally acknowledges that, “case studies comprise more detail, richness, completeness and variance, that is – depth – for the unit of study than does cross-unit analysis” (p. 301). The *Road to Rome* pilgrimage provided rich data, thus the researcher felt that no other cases were necessary for this investigation of the impact of pilgrimage.

There is a debate about the nature of case study research. Stake (2005) posits that case studies are not a methodology but a choice of what should be studied, whereas Creswell

(2007) views case studies as “a methodology, a type of design in qualitative research, or an object of study, as well as a product of the inquiry” (p. 73). Given that case studies have their own research designs (Yin, 2003), it was necessary for this thesis to adopt a model that could incorporate case study research design alongside phenomenographic data collection and analysis. The approach taken in this study necessarily expanded the research design beyond a strict case study design to an amalgamation of methods to suit the research.

This case study was an investigation of the pilgrim-educators’ awareness of the influence of pilgrimage upon the faith life and practice of the educators (phenomenography), rather than a sole investigation of the phenomenon of pilgrimage (phenomenology).

As this pilgrimage encompassed weeks of the educators’ lives, it was felt that a method that allowed for the retention of the holistic and meaningful characteristics of real-life events was best suited to the study (Yin, 2003). “The advantage of the case study is that it can ‘close-in’ on real-life situations and test views directly in relation to phenomena as they unfold in practice” (Flyvbjerg, 2011, p. 309).

In the initial stages of research, the researcher drew boundaries around the case that required formulating judgements of what was most essential, namely those areas of pilgrimage to be investigated, i.e. the influence of pilgrimage upon the faith and faith-based practice of the Catholic educator. The boundary, a study approached from within the social group (emic) were kept in focus, rather than embracing the perspective of an outsider or observer (etic) (Stake 1978). These boundaries involved those who were involved in Catholic education, and more specifically, employed by Sydney Catholic Schools (SCS) and who participated in the *Road to Rome* pilgrimage. SCS conducts an average of two to three pilgrimages per year, however, limitations were put in place to investigate only one such pilgrimage for this study, with the view to the possibility of the study results influencing subsequent pilgrimages. The *Road to Rome* pilgrimage was chosen because the timing

corresponded to the beginning of this research project, and the researcher was able to attend as a part of the study. This particular pilgrimage also fulfilled the desired requirements of possessing a range of educators of various ages, educational backgrounds, and responsibilities.

Phenomenography

Primarily phenomenographic methods of data collection and analysis were utilised, within a single case study research design. Phenomenography is a relatively new methodology used predominately within education, however, other disciplines have also adopted its practices (Åkerlind, 2012; Marton, 1986, 1981). Phenomenography, in this context, is used as a methodological tool to focus on *variation in awareness* of a particular phenomenon, the impact of pilgrimage. The description of variation in awareness of the impact of pilgrimage that will result from taking a phenomenographic approach to this study is expected to contribute to the formative potential of pilgrimage, providing a means to enhance Catholic educators' awareness of the relationship between pilgrimage, faith and faith-based practice.

While this thesis asserts that religious truth exists independently of our understanding of it, phenomenography and the phenomenographical method can help us understand, and hopefully enhance, the process by which we come to understand the truth that God reveals to us. This happens via grace and the working of our own understanding.

Phenomenography was developed by Ference Marton and his colleagues, Roger Säljö, Lars-Öwe Dahlgren and Lennart Svensson in the 1970s (Bowden, 2000). According to Marton (1981), phenomenography adopts a 'second-order perspective,' which means "we aim at describing people's experience of various aspects of the world" (p. 177). This is in contrast to a first-order perspective that aims to describe the world as is (Åkerlind, 2011). Thus, as noted above, the focus of phenomenographic research is not on investigating phenomena in the world per se, but is rather on human experience of phenomena, posited as a

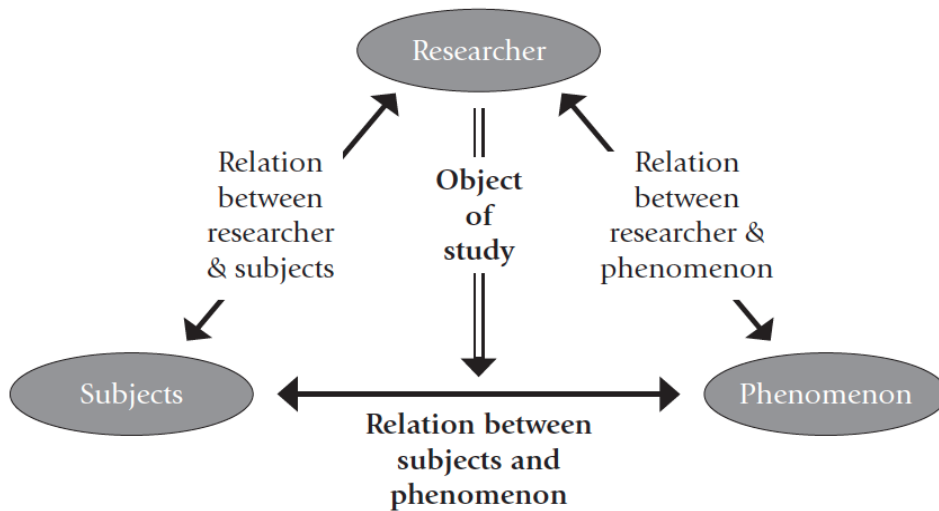
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relationship between humans and the phenomena. Therefore, in this case study, the educators' experience of the phenomenon of pilgrimage is the primary focus of investigation, rather than the phenomenon of pilgrimage itself (Bowden, 2005). The focus, in phenomenology is on identifying the participants' own individual interpretations. However, phenomenography's focus on collective analysis of the sample group as a whole means that individual responses are interpreted in the context of similarities and differences with other responses across the group. The researcher can be expected to interpret individual responses from another perspective than that of the participant him/herself. This is due to the fact that the researcher, in an attempt to capture the collective voice, has access to the whole data set while the individual participants do not. The research questions seek to investigate the Catholic educator's experience of the influence of pilgrimage upon their faith and faith-based practice, and the relationship between pilgrimage, faith and faith-based practice.

In line with the second-order perspective adopted within phenomenography, the relationship between the participants and the phenomenon is what remains under investigation, as demonstrated in Figure 4.1. Implicit in any qualitative research is the researcher's relationship to the object of study and to the research participants, which while potentially influencing the data, is bracketed to limit bias during the research. In this study, every attempt was made to keep the relationship between the researcher and the participants that began on pilgrimage and continued during the interview process in the background during the research process. This relationship is based upon the shared mission of faith and faith-based teaching between the researcher and research participants, and so there are certain assumptions about faith and teaching that can legitimately be made by the researcher. However, the researcher was careful not to impose her understanding of the phenomena onto her analysis of the participants' reports (Bowden, 2005). Each of these relationships

inevitably influences the research to some extent, however, the relationship between the participants and the phenomenon is what remains under investigation.

Figure 3.1 Phenomenographic Relationality (Bowden, 2005, p. 13)



Marton and Booth (1997) write about our world as a real world, but one that is *described* and *experienced* by humans:

The world is not constructed by the learner, nor is it imposed upon her; it is *constituted* as an internal relation between them. There is only one world, but it is a world that we experience, a world in which we live, a world that is ours (p.13).

This foundation of non-dualism is in accordance with moderate realism, the hylomorphic view, which runs through the theoretical framework of this study; namely the idea, based on Aristotelian thought and developed by Aquinas of the body-soul composite; that the body has a form, an essence (the soul), what is “in here”; which cannot be separated or pulled apart from the body, from what is “out there” (Stanford Encyclopaedia of Philosophy, 2016).

This research also corresponds to Wright (2007) and Hella’s (2007) writings about transcendent realism. Wright (2007) acknowledges an approach to religious education within the context of religion as a “faith community” in which “discreet identities are based on the different truth claims they make about transcendent reality” (p. 34). He further asserts that in

this view, “‘truth’ refers to the order-of-reality which exists independently of our existence and transcends our ability to perceive it” (p. 34). Säljö writes:

Phenomenography is admittedly an attempt to provide a perspective in which the person perceiving and his/her conceptions of the world are integrated. Thus, potentially, there is a striving toward studying mindful action and meaning. (p. 174)

Within the context of moderate realism, phenomenographic studies highlight variations in human meaning, understanding and awareness (Marton, 1981). In line with this, the focus within this phenomenographic study is not on the common essence of the individual educators’ experience, but rather on the variations in understanding, awareness or experience across the educators as a group (Åkerlind, 2005; Cherry, 2005; Marton & Booth 1997; Marton, 1986). These variations in meaning and awareness are presented in the form of categories of description, representing the different awareness, meanings or ways of experiencing found within a collective group (Marton & Pong, 2005). The set of categories of description produced during a phenomenographic study reflect the object of study, which is commonly referred to by multiple terms used synonymously, such as variation in “ways of conceptualising, ways of experiencing, ways of seeing, ways of apprehending, ways of understanding, and so on” (Marton & Pong, 2005, p. 336).

The outcomes of phenomenographic research focus on identification of a limited number of qualitatively different ways in which people can experience the same phenomenon, by identifying key or critical aspects of awareness of the phenomenon. It is this focus on critical differences that leads to identification of a limited number of ways of experiencing, rather than the unlimited number that might result from a focus on minor individual differences. Marton (1996) explains the focus on critical differences, arguing that “we can never describe experiences in their entirety; thus, we have to look for critical differences in people’s capabilities for experiencing various kinds of phenomena” (p. 178).

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Considering the nature of faith, and the often-difficult task of describing one's experience of faith, this study sought to capture critical aspects of the qualitatively different ways educators can experience the influence of pilgrimage upon faith and faith-based practice. While every individual's relationship with God is unique, the focus of this study is on grouping descriptions of experience into categories, based on shared critical aspects of awareness. This focus allows the information gained from the research to be more generalisable; it is expected that the range of meaning or categories found in the sample group will be representative of the range of meaning or categories found in the population (Åkerlind, 2012; Marton & Booth, 1997).

Consistent with its educational origins, phenomenographic research also provides a strong developmental potential, in that it assists in the planning of future learning experiences (Bowden, 2000a; Hella, 2007). Considering the possibility that this thesis may provide provisions for the professional formation of Catholic educators through pilgrimage, and is a study of the effectiveness of pilgrimage as a means of formation, phenomenography provided an appropriate method for data collection and analysis. Hella (2007), in reference to students' learning, speaks of the fitness of phenomenography in research with a developmental orientation: "Phenomenography provides a method of discovering what meanings underlie the way students see particular phenomena and act in the particular situations" (p. 84). Similarly, in this research design, phenomenography provided a method for discovering what meanings underlie the way pilgrim-educators experience pilgrimage and its influence upon their faith and practice. An understanding of the different ways that educators experience pilgrimage, and of those aspects that assist or reduce impact on faith and practice, could potentially inform the design of future pilgrimages.

Summary of the Theoretical and Methodological Underpinnings

The theoretical and methodological underpinnings of this thesis were adopted to best suit the research question of the impact of pilgrimage upon the faith and faith-based practice of the Catholic educator. Given the context of this study, within the Catholic Church, moderate realism was chosen as a means to approach the truths of the faith from the perspective of faith and reason. As the pilgrimage is seen as a formative experience for educators, the truths passed down through reason and revelation are the narrative into which the educators are invited. Social constructionism provides the opportunity to study pilgrimage as a human and social activity. Constructionism is particularly helpful to discuss the ways in which customs and practices within education and the faith are passed down from one generation to the next.

Case study, interpretive paradigm and phenomenography each work together to provide the basis of the methodology adopted for this thesis. The case study was chosen as it best suits real-life situations. The interpretive paradigm allows the researcher and the reader to acknowledge the breadth of interpretation needed to express the findings.

Phenomenography provides the means to analyse the range of ways educators may experience the impact of pilgrimage upon their faith and faith-based practice. The theory and methods are various to suit the complex nature of a study on the relationship between pilgrimage, faith and faith-based practice of Catholic educators.

Section 3: Research Process

Background

Prior to the commencement of this study, the SCS advertised and took full responsibility for selecting the forty-five educators to attend the *Road to Rome* pilgrimage. I arranged to meet with the organiser of the Pilgrimage program within SCS who outlined the following procedure for selecting pilgrims.

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Six months prior to the particular pilgrimage, SCS advertised the pilgrimage within the schools, directly to principals and Religious Education Coordinators (REC), as well as through a notice on the SCS Intranet. The principals and RECs made the application available to the school community, or alternatively, staff could access the notice directly. The application involved providing personal details and responses to short answer questions ascertaining the reason for applying. The application involved the following questions:

- How have you demonstrated a strong commitment to excellence in teaching and learning in Religious Education?
- How have you shown an interest in ongoing professional and personal formation?
- What strategies have you adopted to develop and exercise religious leadership? (This might include in the classroom, school or wider Church community).
- How will participation in the *Road to Rome Pilgrimage* benefit you personally and professionally?
- How will you share the new insights gained from your participation in the *Road to Rome Pilgrimage*?
- Please provide the details of any further study that you have completed or immersions/pilgrimages that you have undertaken during the last five years. (see Appendix 3.1: Application)

The application required the signature of the parish priest as well as an endorsement from the applicant's principal. If the applicant was currently a principal, then the signature of a consultant or regional director was required. Educators working for SCS can attend one pilgrimage only every 5 years, and thus are asked if they have attended a pilgrimage with SCS within the past 5 years.

Each applicant was required to pay a co-contribution of \$2000 toward the cost of the pilgrimage. The total cost of the SCS pilgrimages ranged from \$7,000-8,000.

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A commitment was made by the applicant to attend two formation sessions hosted by the SCS prior to the commencement of the pilgrimage, at two months before departing for pilgrimage, and one week before departure. SCS organised the events to allow the pilgrim educators to become acquainted with one another and to discuss details of the itinerary, as well as to make spiritual preparations for the pilgrimage, reflecting upon the purpose of pilgrimage. For instance, sample readings were emailed to the pilgrimage group to give background to the locations that would be visited.

At the second of the two pre-pilgrimage meetings, the pilgrimage leader introduced this research project and invited me to speak of the research to be conducted. I introduced myself and explained that I would be attending the pilgrimage in the hope of conducting research on the influence of pilgrimage upon the faith and faith-based practice of the Catholic educators. I further explained that I would distribute a survey about the pilgrimage and invite any educators who would like to participate in the interview process to do so.

Sampling strategies

Purposeful maximal sampling is recommended for phenomenographic research, to ensure access to variation in ways of experiencing a phenomenon. Purposeful maximal sampling refers to the selection of participants who will suit the research questions, with a variety of responses that correspond to the larger population. Such sampling ensures that different perspectives and backgrounds are captured (Creswell, 2007). Whilst not organised by the researcher, purposive maximal sampling occurred through the process of selection by the SCS itself. The educators were selected for a given purpose and a range of participants were selected to capture a variety of experience and background.

In phenomenography, small sample sizes with maximum variation sampling, that is, the selection of a research sample with a wide range of variation across key indicators (such as age, gender, experience, discipline areas and so on), is

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traditional (Åkerlind, Bowden, & Green, 2005, p. 79).

According to the organiser, the following criteria were considered in the selection of participants: commitment to living of the Catholic faith, the role occupied by the applicant within SCS, the region the participant's school was situated, their age and gender. The organiser also noted that the applicant must demonstrate a commitment to his/her local parish; during our meeting he stated, "[we are] looking for people, mostly those who are active in their faith, in their school, parish, larger church, because we are investing into people who will [give] back" (Haddad, personal communication, November 2016).

The SCS selection of applicants sought to find a balance across a set of criteria. Specifically, the individual applicants were required to demonstrate a commitment to faith, so as to ensure that the investment made in them would be returned to the school community; given that the SCS system is divided between three regions, representation between these regions for each pilgrimage needed to be balanced; representation of the different roles the applicants held (as consultants, principals, vice-principals, RECs, teachers, and support staff) also needed to be balanced; and finally an attempt was made ensure a balance of age and gender among applicants.

A combination of survey data with all the pilgrims selected, and interview data with a subset of nine of the pilgrims, were collected. The invitation to participate in the interview process was included in the survey, which was sent via email to the group of 45 pilgrim-educators shortly after completion of the pilgrimage. Pilgrims who accepted the invitation nominated, from a selection, a time and date on a Google document of their availability to participate in the interview. Participants whose schedule matched the availability of the researcher were initially selected. These participants would engage in two interviews, one at six-months and one at twelve-months after the pilgrimage. This would allow for data to be collected from a total of 18 interviews. Interviews at 6 and 12 months provided two data

points so as to compare growth or change in the participants' awareness between these two points in time. Other participants nominated themselves for an interview but were placed on a reserve list. After beginning the interview process with the first nine participants, the additional interviews were judged as not necessary as it was evident that substantial variation in understandings had already been captured. This research involved two sets of nine interviews conducted at two different periods, which constituted 18 interviews in total. This number of interviews falls well within the data management strategies recommended within the literature. Trigwell (2000) advises that an appropriate data management strategy in phenomenographic research should place a reasonable restriction on the number of interviews conducted; and Trigwell (1994) and others (Åkerlind, 2005; Dahlgren, 1995) propose 10-15 interviews as appropriate for phenomenographic research.

Interviewees were between the ages of 30-75, of both genders and fulfilled various roles within SCS: teacher, principal, support staff, consultant. This variety of background and experience amongst the interviewees increased the chances of a variety of perspectives on pilgrimage emerging (Åkerlind, 2005).

Data collection

A combination of survey and interview data were collected for the study. Data collection and analysis were conducted primarily using phenomenographic methodologies.

Phenomenography seeks to ascertain the qualitatively different ways of experiencing a phenomenon within a sample group and presumes that the range of ways of experiencing that emerge from the analysis may be generalisable to the larger population.

Surveys

A questionnaire survey (see Appendix 3.2) was administered at two weeks post-pilgrimage. The purpose of the survey was to assess pilgrims' motivations for attending pilgrimage, ascertain whether expectations were met, gain initial feedback on the perceived influence of

the pilgrimage from a personal and professional level, and invite pilgrims to participate in two interviews, at six and twelve months post-pilgrimage.

The survey comprised both phenomenographic and non-phenomenographic data collection. Two questions requiring a Likert scale rating constituted the non-phenomenographic data, while two open-ended questions requiring written statements constituted the phenomenographic data. While interviews are the primary means of data collection for phenomenographic research, surveys that contain open-ended statements are also well accepted and were utilised in this study to provide further scope to the research (Åkerlind & Jenkins, 1998; Marton & Booth, 1997; Prosser, 1994).

The survey was sent via email within two weeks of the pilgrims return from Italy. Of the 45 educators, 28 responded, a 62% response rate. To facilitate self-selection of participants for the interview, the surveys were not anonymous; however, once the interviewees were ascertained, the names were subsequently coded to ensure confidentiality.

The two Likert scale questions invited participants to rate (1) their motivation for participation in the pilgrimage and (2) whether their expectations were met in relation to their motivation to attend. The participants were asked to rate their motivation from 1-10 (10 being the strongest motivator) for each of the following possible motivations proposed in the survey. Upon reflection, a Likert scale based on 6 would have been more effective in achieving a succinctly high level of reliability and measurement precision, rather than a 10 which can dilute the results (Nemoto & Beglar, 2014). The list of possible motivations was derived from a combination of the researcher's own experience of pilgrimage and informed by the literature. Seven possible motivations were listed with an opportunity for participants to add other motivations. The seven possible motivations provided were:

1. leisure and recreation time;
2. professional development as a religious educator;

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3. professional development as an educator in other KLAs (knowledge learning areas);
4. exploration of places of historical significance to Western Culture;
5. exploration of places of historical significance for the Catholic faith;
6. development in my Catholic faith; and
7. experience of the canonisations of Pope John Paul II and Pope John XXIII.
8. Other. Please explain

The participants were then invited to rate on a Likert scale from 1-10 (10 being the strongest), whether their expectations were met in relation to their motivation to attend, with respect to each of the same seven possible motivations. There was also an opportunity to provide comments for each scaled statement. These comments provided the researcher with greater depth and breadth of information about the motivations for pilgrimage, and in some instances provided a fuller picture to the research, substantiating the rating attributed to each motivation.

Two open-ended questions invited the participants to consider the three most important observations of the pilgrimage experience from a personal and professional perspective. The two open-ended questions were: 1) What do you consider to be the three most important impacts of the pilgrimage experience on you from a personal perspective? 2) What do you consider to be the three most important impacts of the pilgrimage experience on you from a professional perspective in your role as a Catholic educator? In this way, the surveys provided data on perceptions of the initial influence of the pilgrimage upon the faith and faith-based practice of Catholic educators. The surveys assisted in answering the research questions: What is the educators' experience of the impact of pilgrimage upon their faith? What is the educators' experience of the impact of pilgrimage upon their faith-based practice? The survey data also provided a validity check on interview data, based on a larger

sample group and at a different point in time. However, upon reflection the researcher acknowledges that the seven possible motivators provided in the first part of the survey could potentially influence the awareness of the educators in subsequent interviews, should they remember these in the interview process. This was taken into consideration during data collection and analysis.

Interviews

While surveys are accepted within phenomenographic studies, the most common data collection method in phenomenography is the semi-structured, in-depth interview (Marton, 1996) because it provides a richness of data not possible with surveys. Semi-structured interviews provide the opportunity to clarify and deepen participants' expression of meaning during the interview (Hella, 2007). In contrast, fully structured interviews do not allow for follow-up prompts which enable the researcher to probe the awareness of the interviewee, and unstructured interviews do not provide the consistency among the data set. However, semi-structured interviews were judged to be the most suitable primary means of data collection for this study (Åkerlind & Jenkins, 1998; Marton & Booth, 1997; Prosser, 1994).

Two series of semi-structured interviews of approximately 30-50 minutes were conducted at six and twelve months post pilgrimage with the nine self-selected pilgrim educators. The researcher sent the interview questions to the participants ahead of time, to provide an opportunity for reflection before the interview. The interviews took place in the schools and work places of the participants to maximise the comfort of the interviewee (Bowden, 1998). Upon completion of the first set of nine interviews, it was evident that substantial variation in understandings had been captured, thus meeting the requirements of a phenomenographic study. Further interviews were seen as unlikely to yield any new meanings. Therefore, nine participants over two interviews each were regarded as adequate for this research.

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All interview recordings were professionally transcribed. The transcripts were then checked by the researcher against the audio recording for accuracy, and any changes in emotive response or context were noted to match the audio. If questions arose during the analysis, for instance due to a lack of information about context, unclear speech, or because the text did not seem to match what I recalled from the interview, the researcher would listen to the audio recording again while reading the transcript, to gain the proper context or to make any necessary corrections to the transcript. Throughout the research, participant names were changed to ensure anonymity and maintain confidentiality.

The same questions were asked in both sets of interviews (six months and one year) to ascertain if any change occurred in the interval between returning from pilgrimage. The first question sought background information, but this was only used as it contributed to the way the roles occupied by the educators or the number of their years of service may have influenced their thinking and thus contributed to variations in meanings emerging from the data (Wright, 2007). Subsequent questions were informed by the pilgrimage literature as well as the researcher's own experience of faith and pilgrimage. These questions were followed by open-ended prompts to elicit the participants' further reflection upon the phenomenon.

Throughout the interview process it was hoped that "the researcher can reach areas of reality [sic] that would otherwise remain inaccessible such as people's subjective experiences and attitudes" (Peräkylä & Ruusuvuori, 2011, p. 529). This was accomplished by the use of prompts and probes in the interview process. For instance, by asking, "Can you elaborate on that?" or "Can you clarify what you mean by...?" The researcher attempted to design the questions in such a way as to elicit a free response from the participants, without being led by the researcher.

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Interview Questions

Introduction, purpose of project, seeking permission for use of data, confidentiality, use of tape/transcription. Ascertaining the current role in education.

1. First, can you please tell me the number of years you have been serving in Catholic Education (any diocese)? Please indicate your current position in Catholic education and the number of years in your current position.
2. Consider your experience of pilgrimage. Given that pilgrimage offers a different faith setting compared to the classroom or school facilities, what impact do you see that pilgrimage had on you as a Catholic?

(Prompts: Reflecting on your pilgrimage experience, how has it affected your own personal life of faith?)

3. Sacred spaces are the cornerstone of pilgrimages, traveling to so many different holy places, what role did sacred spaces have on your faith journey?

(Prompts: What significance do sacred spaces have for you?

What memory or memories stand out most vividly from your pilgrimage?

In other words, what had the greatest impact on you?

Do you think that the same or similar experience of 'sacred place' could be gained remaining in Australia?

What role did secular sites have along the pilgrimage?)

4. Has your experience on pilgrimage influenced or altered your idea of a faith community?

(Prompts: Did you have an opportunity to share your pilgrimage experience with others?

How did you do this?

Was sharing your experience with others important or valuable for you?

What was their response?

What role do you think the process of sharing might have in the context of the New Evangelization?

Would you advise other Catholic educators to undertake a similar pilgrimage?

Why or why not?)

5. What impact do you see that pilgrimage has had on you as a Catholic educator?

(Prompts: How has it affected your sense of yourself as a Catholic educator?)

6. Has your understanding of your role as a Catholic educator changed as a result of your pilgrimage? If so, please provide examples.

(Prompts: Has your teaching changed?

Are there specific lessons/units/resources/initiatives/sharings that you've conducted as a result of pilgrimage?)

7. Has the pilgrimage changed your idea of what it means to be a Catholic?

(Prompts: Please give examples of what you mean that it has/has not changed. What would you say it means to be Catholic?)

8. Do you have any recommendations for future pilgrimages or pilgrim leaders?

(See Appendix 3.4: Sample interview)

While the questions were the same for both interviews, at six and 12 months, the emphasis shifted slightly in the second interview, because the timing of the interviews at one-year gave the participants greater opportunity to reflect upon and to have implemented into their practice the information and experience gained on pilgrimage. The questions were not always asked in the same order in each interview, rather they were asked in the best manner of maintaining the flow of the interview and the comfort of the interviewee (Åkerlind, 2005; Dunkin, 2000).

During analysis, the pseudonym, SCS role, gender and age of each participant was included with each transcript to provide greater depth and context to the data (Åkerlind, Bowden, & Green, 2005). However, the demographic data collected was regarded as having the potential to reveal the identity of the participant when reporting the findings; consequently, the SCS role, years of service and interview number alone were reported.

Analysis of Interviews

The researcher employed a phenomenographic process of analysis. To assist the reader in understanding the complex analysis process, I start with an overview of the phenomenographic procedures and associated terminology utilised in the process of analysis. This analysis process is then described in more detail throughout the remainder of this section of the chapter.

Overview

From the interview data, ‘categories of description’ were constituted for each phenomenon (the influence of pilgrimage on faith, and the influence of pilgrimage on faith-based practice). Categories of description represent qualitatively different ways of experiencing or being aware of the phenomenon (Åkerlind, 2012; Marton, 1981).

Running across the categories of description, ‘themes of expanding awareness’ were identified. Themes of expanding awareness demonstrate structural relationships connecting the different categories of description, and form a major justification for the ordering of categories into a hierarchy. Hierarchically inclusive relationships between categories are an expected outcome of phenomenographic analysis.

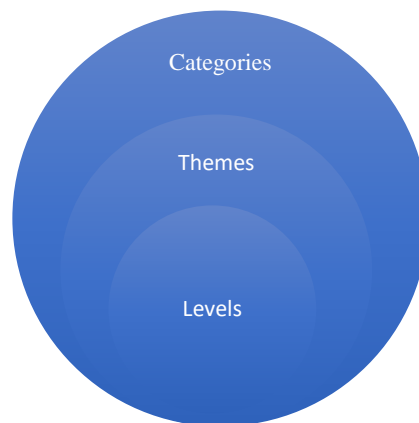
Each theme of expanding awareness contains different ‘levels of awareness’, corresponding to the different categories of description. The levels of awareness highlight different aspects of the phenomenon that are experienced (or not experienced) in the different categories of description. The expanding levels of awareness show how awareness of different aspects of the phenomenon expands in a hierarchically inclusive way across the categories of description.

The entire set of outcomes, i.e., the categories of description and the structural relationships between the categories (based on different levels of awareness within each theme of expanding awareness), is referred to as an ‘outcome space’ (Åkerlind, 2012). The outcome space constitutes a holistic picture of the potential influence of pilgrimage on faith and faith-based practice (Åkerlind, 2003). The use of the term ‘space’ highlights the fact that phenomenographic outcomes are at least two-dimensional in nature, providing a structured set or map of variation, whereby each meaning (category of description) is structurally connected to distinguish and relate to the different meanings within the category and between the categories.

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The analysis may be best understood as comprising three interconnected components, represented pictorially in Figure 4.2. The components are visualised in the figure as overlapping spheres. The overlapping nature of the spheres/components represents their interconnected nature. The combination of the outcomes from these different analytic components into an interconnected part-whole structure represents the outcome space, which incorporates the categories of description, structurally connected by themes of expanding awareness, and separated by different levels of awareness within each theme.

Figure 3.2 Component parts of the Outcome Space



Detail

Moving to a more detailed description of the analytic process, both case study methods and phenomenographic methods begin with narrative description (Stake, 1995). The first reading of the transcripts focused on identifying the overall meaning expressed within the interview transcripts of the qualitatively different ways pilgrim-educators experienced the impact of pilgrimage on faith. (A similar process was followed at a later date when analysing the perceived impact of pilgrimage on faith-based practice, but only one phenomenon was analysed at a time). During this first iteration, utterances in the transcripts were selected and marked, in correspondence to Marton's (1986) methodology:

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Utterances found to be of interest to the question being investigated... were selected and marked. The meaning of an utterance occasionally lies in the utterance itself, but in general the interpretation must be made in relation to the context from which the utterance was taken (Marton 1986, p.154).

After the first iteration of reading, the transcripts were condensed, and ancillary information not relevant to the research questions was put to the side to make the data more manageable (Åkerlind, 2005). This was accomplished through the drafting of summary reports or condensed transcripts for each interview, compiled of direct quotes from the interviews (see Appendix 3.4: Sample summary report).

To manage the data, the utterances extracted during this stage of analysis were placed within tables, with one table per participant. One set of tables, titled T1 (Time 1) for interviews conducted 6 months after pilgrimage, was arranged first by the perceived impact of pilgrimage on faith (labelled T1 – Faith), then by the perceived impact of pilgrimage on faith-based practice (labelled T1 – Practice). The next set of tables (again, one table per participant), titled T2 (Time 2) for one year after pilgrimage, were arranged in the same order, first by the impact of pilgrimage upon faith (labelled T2 – Faith), then by the impact of pilgrimage upon faith-based practice (labelled T2 – Practice).

A second interpretive report was then created for each interview. These reports served to summarise the meaning contained within each transcript as perceived by the researcher, and assisted in the interpretation of the data (see Appendix 3.5: Sample interpretive report).

The focus at the next stage of analysis shifted from individual transcripts to the collective pool of meanings, “brought together across transcripts into categories on the basis of what is similar or different” (Hella, 2007, p. 80). That is, utterances reflecting what all of the participants described about the same phenomenon were compared and contrasted, and the utterances expressing similar meanings were grouped together. Marton (1994) defines the

grouping of utterances as pools of meaning. When the researcher extracts the pools of meaning from the transcripts, the barriers between individuals are broken down, producing a focus on the collective meaning and variation in meaning across the group as a whole.

On occasion, an utterance from one transcript may be replicated within a category later in the same transcript; the participant may express a greater or lesser awareness that would be placed in a different category. This reflects the fact that an individual may be capable of various levels of awareness with different awareness experienced at different points in time and context. Marton (1996) explains:

One is looking for qualitatively different ways of experiencing the phenomenon in question, regardless of whether the differences are differences between or within individuals. One keeps iterating between two contexts: what an individual has said about something is interpreted partly against the background of what the same person has said about other things [so that the meaning of the utterance can be interpreted as accurately as possible] and partly against the background of what the other participants in the investigation have said about the same thing [so that variation in meaning is highlighted]. As variation is the object of research, a certain way of experiencing the phenomenon of interest very much derives its meaning from other ways of experiencing the same thing. (p. 182)

The best unit of analysis is debated within phenomenography: some phenomenographic studies utilise whole transcripts as the unit of analysis (e.g., Åkerlind, 2005; Bowden 2000), while others utilise meaning-laden extracts from the transcripts (e.g., Marton 1986). Both approaches are accommodated in phenomenographic studies, however, given the focus in phenomenography on the collective rather than individual voice (Marton, 1986), it can be argued that an analysis of whole transcripts may over-emphasise the individual and thus be less effective in capturing the collective voice (Åkerlind, 2012). Consequently, this research

employs Marton's method of extracting "pools of meaning" from the transcripts rather than utilising whole transcripts as the unit of analysis (Marton, 1986).

From these pools of meaning, "groups of quotes are arranged and re-arranged to constitute categories" (Hella, 2007, p. 80). As mentioned above, these categories of description represent qualitatively different ways of experiencing the phenomenon (Åkerlind, 2012). The utterances that comprise these pools of meaning are then used as evidence for the categories of description and themes of expanding awareness proposed by the researcher, in the form of direct quotes from the transcripts (this can be seen in Chapters 4 and 5 Results). Walsh (2000) questions whether the categories of description are constructed from the data or are discovered within the data. She concludes that the analysis can be seen as a process of "construction towards discovery", whereby the analysis is provisional (Walsh, 2000, p. 25). The researcher presents what is true in relation to their understanding at the time. The analysis is seen as presenting similarities and differences in the data rather than a hierarchical structure; the end point resulting in a discovery of new ways of understanding the phenomenon. In this research, while the researcher attempted to bracket her own understanding and knowledge of literature on the phenomenon during the analysis of the interview data, the data had nevertheless been elicited through an interview process that was informed by the literature. For example, interview questions that highlighted the role of community, sacred places and Saints in relation to pilgrimage and faith were asked during the interview process, thus encouraging participants to comment on these aspects of the pilgrimage. This may have played a role in these themes' emergence during the analysis as expanding awareness of the impact of pilgrimage on faith. However, the role of prayer and liturgy was not explicitly addressed by interview questions, but still emerged spontaneously as a theme of awareness of the impact of pilgrimage on faith. Nevertheless, the categories were constituted rather than constructed as described previously (Marton & Booth, 1997).

Categories of description

In developing the categories of description, I read and re-read the transcripts, and the interpretive reports were created from the transcripts to find the variation in participants' experience of the phenomena within the data set. This was a long process, occurring over months of reading and re-reading. The resulting categories focused on the different ways that the phenomenon was experienced.

While the categories constituted in phenomenographic research express different ways of viewing the phenomenon, the categories are expected to be related to each other (Bowden, Green, Barnacle, Cherry, & Usher, 2005, p. 138). Phenomenographically constituted categories are expected to be structured in a hierarchical relationship:

The qualitatively different ways of experiencing a particular phenomenon form, as a rule, a hierarchy. The hierarchical structure can be defined in terms of increasing complexity, where the different ways of experiencing the phenomenon in question can be defined as subsets of the component parts and relations within more inclusive (complex) ways of seeing the phenomenon. The different ways of experiencing the phenomenon can be seen as different layers of individual experiences. (Marton, 1996 p. 183)

For instance, the four categories of description that emerged for the perceived impact of pilgrimage on faith describe qualitatively different ways in which it is possible for pilgrim-educators to experience the relationship between pilgrimage and faith - see Chapter 5 Results.

These categories are

1. Pilgrimage as seen as a secular activity, with little relationship with God or others
2. Pilgrimage as seen as a personal discovery of new information and/or practices of faith

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3. Pilgrimage as seen as something to be shared, assuming a responsibility to share one's new knowledge of faith
4. Pilgrimage as seen as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community.

However, the four categories are related to each other in the form of an inclusive hierarchy of expanding awareness, from a minimal awareness of critical aspects of the impact of pilgrimage on faith in Category 1, through to a more expanded and inclusive awareness of critical aspects in Categories 2 and 3, to the most expanded and inclusive awareness in Category 4.

In constituting phenomenographic categories of description, the categories are expected to capture both the *distinctive nature* of the way of experiencing the phenomenon represented by each category, as well as the *hierarchical relationships* between the different categories of description. The aim in this process is to capture the inclusive expansion of awareness across each category, not simply differences in awareness between categories. Within these “nested hierarchies” (Bowden, Green, Barnacle, Cherry, & Usher, 2005, p. 139) of expanding awareness, the categories ascend in complexity of awareness from least to greatest awareness of critical aspects of the impact of pilgrimage on the faith and faith-based practice of the educator. The logical progression of these categories assumes that the degree of awareness of critical aspects in higher categories incorporates (and also expands on) that in previous categories (Hella, 2008).

The logical relationships between the categories that describe variation in understanding express a hierarchy of ascending complexity, according to which more developed understandings are inclusive of less developed ones (Hella, 2008, p. 5).

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The search for themes of expanding awareness, described below, helped to justify the claim of hierarchically ascending awareness across categories.

Themes of expanding awareness

Within the next stage of analysis, I looked for themes of expanding awareness that ran across the set of categories of description as a whole. The themes capture different levels of awareness, from least to greatest, of critical aspects of the perceived impact of pilgrimage on faith and faith-based practice. The themes focus upon the *similarities* in ways of experiencing expressed across the transcripts (although differences are also highlighted), in contrast to the categories of description which focus on the *differences* in ways of experiencing across the transcripts (although similarities are also highlighted). Together, they capture what both links and separates the different ways of experiencing the influence of pilgrimage on faith and faith-based practice.

Each level of awareness within the themes was seen to correspond to a different category of description. For example, the following three themes, A-C, were found to run across the categories of description for the impact of pilgrimage on faith, with each level of awareness corresponding to a different category of description (see Chapter 4):

Theme A - The role of community in pilgrimage, with levels of awareness of community expanding from:

- 1) meeting new people within the pilgrimage group in Category 1, to
- 2) shared experiences with others of faith within the pilgrimage group in Category 2, to
- 3) connection to a universal community of faith beyond the pilgrimage group in Category 3, and
- 4) connection to a spiritual community of faith beyond the pilgrimage group in Category 4.

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Theme B - The role of liturgy, prayer in pilgrimage, with levels of awareness of liturgy/prayer expanding from:

- 1) an expectation during pilgrimage in Category 1, to
- 2) a source of new experiences/knowledge during pilgrimage in Category 2, to
- 3) an inspiration to ongoing development/furthering of knowledge beyond pilgrimage in Category 3, and
- 4) a commitment to increased attendance at Mass/prayer beyond pilgrimage in Category 4.

Theme C - The role of the places of Saints in pilgrimage, with levels of awareness of places of Saints expanding from:

- 1) no spiritual response to places of Saints in Category 1, to
- 2) a spiritual response to the places of Saints stemming from new facts and new knowledge in Category 2, to
- 3) a spiritual response to the places of Saints as personally relevant and accompanied by a desire to share new information and stories in Category 3, and
- 4) a spiritual response to the places of the Saints as personally relevant and accompanied by the desire to follow in Category 4.

Like the process of defining each category of description and providing quotes to support the definition of each category, this process was repeated for each theme, defining and describing the theme and the different levels of awareness within the theme, then justifying the different levels of awareness with illustrative quotes.

The themes provide further empirical support for the nested hierarchy of inclusively expanding awareness found to connect the categories of description, with the progression from least inclusive to most inclusive levels of awareness within each theme reflecting the

progression across the categories of description. Thus, the first and least inclusive level of awareness of each theme was associated with the first and least inclusive category of description for the impact of pilgrimage on faith, the second level of awareness with the second category of description, and so on.

Outcome Space

Following identification of the categories of description and themes of expanding awareness, a final outcome space for the impact of pilgrimage on faith (see Chapter 4) and on faith-based practice (see Chapter 5) was derived from the structural relationships between the categories and themes. The categories and themes were integrated using a tabular format to present a holistic picture of the range of ways of experiencing each phenomenon across the sample of pilgrims as a collective whole. For example, the final outcome space for the impact of pilgrimage on faith was presented as follows (see Table 4.5 in Chapter 4).

Table 3.1

Illustration of the integration of Categories of description and Themes of expanding awareness into an Outcome space

Category 1 - Pilgrimage experienced as a secular activity, involving little relationship with God or others.

Marked by awareness of:

- The role of community in pilgrimage as meeting new people within the pilgrimage group
- The role of liturgy/prayer in pilgrimage as an expectation during pilgrimage
- No spiritual response to the role of the places of Saints in pilgrimage

Category 2 - Pilgrimage experienced as a personal discovery of new information and/or practices of faith

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Marked by awareness of:

- The role of community in pilgrimage as shared experiences with others of faith within the pilgrimage group
- The role of liturgy/prayer in pilgrimage as a source of new experiences/knowledge during pilgrimage
- The role of places of Saints in pilgrimage as a spiritual response stemming from new facts and new knowledge

Category 3 - Pilgrimage experienced as something to be shared, planning to share one's new knowledge of faith

Marked by awareness of:

- The role of community in pilgrimage as a connection to a universal community of faith beyond the pilgrimage group
- The role of liturgy/prayer in pilgrimage as an inspiration to ongoing development/furthering of knowledge beyond pilgrimage
- The role of the places of Saints in pilgrimage as a spiritual response, personally relevant and accompanied by a desire to share new information and stories

Category 4 - Pilgrimage experienced as a transformative process, a personal relationship with God and others

Marked by awareness of:

- The role of community in pilgrimage as a connection to a spiritual community of faith beyond the pilgrimage group
 - The role of liturgy/prayer in pilgrimage as a commitment to increased attendance at Mass/prayer beyond pilgrimage
 - The role of places of Saints in pilgrimage as a spiritual response, personally relevant, and accompanied by the desire to follow
-

Relationships between the two phenomena

The final stage of analysis for this study, to be presented in Chapter 5, was the laborious and rigorous task of seeking for variations and commonalities between the two outcome spaces (presented in Chapters 4 and 5) in order to explore the relationship between the two phenomena represented by the outcome spaces. Specifically, this entailed an investigation into the relationship between pilgrimage, faith and faith-based practice.

This was a logical rather than empirical analysis, based on a search for similarities and differences in meaning and awareness across the two outcome spaces. As both outcome spaces share an experience of faith, as well as an experience of pilgrimage, it is logically inevitable that ways of experiencing the two phenomena represented by the outcome spaces would be inherently related. The purpose of this analysis was to clarify the nature of that relationship. Logical relationships were drawn between participants' experience of the impact of pilgrimage on faith (Outcome space 1, Chapter 4) with participants' experience of the impact of pilgrimage on faith-based practice (Outcome space 2, Chapter 5), with faith as a common mediator between the two outcome spaces.

A desired practical outcome of this research is to provide information to help enhance future experiences of pilgrimage for Catholic educators, in a way that will help with their ongoing professional formation. Åkerlind (2005) describes the importance of phenomenographic research for its potential to inform "educational change":

The aim is to describe variation in experience in a way that is useful and meaningful, providing insight into what would be required for individuals to move from less powerful to more powerful ways of understanding a phenomenon to guide educational change. (p. 72)

This final stage of analysis, investigating the relationship between pilgrimage, faith and faith-based practice, was seen as particularly important for this goal, with the potential to inform

the design of ongoing faith and professional development opportunities for future pilgrimage groups. This will be discussed further in Chapter 7: Conclusion and Implications.

Analysis of surveys

While interviews formed the major data source for this research, supplementary data were collected in the form of a questionnaire survey of participants, as described in the Data Collection section above. The survey was conducted prior to the adoption of phenomenographic methodologies of analysis for this research. Nevertheless, the findings are pertinent and seen as providing a validity check of the interview findings, by exploring the same phenomena at another point in time, using different data collection methods, and from a larger group (28 participants).

The survey was conducted within two weeks of the completion of the pilgrimage, and provides data on perceptions of the *initial* influence of the pilgrimage upon the faith and faith-based practice of Catholic educators, as well as retrospectively rated motivations for attending pilgrimage. The survey consisted of four questions (see Appendix 3.2)

- two fixed-choice questions employing a Likert-scale response, which were analysed non-phenomenographically, and
- two open-ended questions seeking a written response, which were analysed phenomenographically.

Likert-scale questions

The Likert-scale questions asked participants to (1) rate seven possible motivations for attending pilgrimage, and (2) rate the extent to which their expectations were met on pilgrimage with regard to each of the motivations to attend.

To analyse the data on different motivations for pilgrimage, a table was created. Each motivation was placed on one axis in the table, and ratings (1-10) of the importance of that motivation to the pilgrim were placed on the other axis. Based on the scale, the ratings from

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each participant were tallied to determine the least to greatest motivation for travel. The motivators provided a general insight into whether the educators chose to attend the pilgrimage for opportunities of leisure, faith formation or professional formation.

Similarly, to analyse whether or not pilgrims felt their expectations had been met on pilgrimage, another table was formulated. Again, the seven motivations were placed in one column, and ratings (1-10) of the extent to which each motivation was met on pilgrimage placed in the other column. The responses were tallied in a notebook. The two tables were compared to determine the correspondence between the motivation for attending pilgrimage and the satisfaction with the experience. The findings from this analysis are presented in Chapter 4, Results.

Open-ended questions

Responses to two open-ended questions were sought:

- What do you consider to be the three most important impacts of the pilgrimage experience upon you from a personal perspective?
- What do you consider to be the three most important impacts of the pilgrimage from a professional perspective in your role as a Catholic educator?

While these questions were designed before adopting phenomenography as a mode of analysis, they were nevertheless relevant to the research questions about the educators' perception of the impact of pilgrimage on faith and faith-based practice and served as a validity check for the interview data. Key phrases that captured the educators' awareness of the impact of pilgrimage upon faith and faith-based practice were extracted from the open-ended questions and placed in a table.

Following the creation of the categories of description and themes of expanding awareness from the interview data, the open-ended tabulated responses from the surveys were analysed for their correspondence with the interview-based categories and themes. The first

question, “What do you consider to be the three most important impacts of the pilgrimage experience upon you from a personal perspective?” was analysed for evidence of impact of pilgrimage on faith. The second question, “What do you consider to be the three most important impacts of the pilgrimage upon professional perspective in your role as a Catholic educator?”, was analysed for evidence of impact of pilgrimage on faith-based practice. In a similar way to the interview analysis, a table of extracted quotes was created from responses to the survey questions. The questions were then analysed one at a time, using phenomenographic procedures as described for the interview analysis above.

Section 4: Issues and Considerations

Ethical considerations

The research undertaken and presented in this thesis follows the National Statement on Ethical Conduct in Human Research (2007), and approved by the University of Notre Dame, Human Research Ethics Committee and the SCS. Meticulous care was taken to comply with the ethical requirements for this research.

Ethical considerations that arose throughout the research were those typical of interview-based research, such as the need to maintain the privacy and confidentiality of the participants (Bouma, 2000). An Informed Consent form was sent to the participants in advance of their participation, in which they were asked to sign and date their willingness to participate in the research project.

Another ethical consideration that occurred was the need to bracket the conversations within interviews that pertained to the study and those which were of a more personal nature, unrelated to the research. If the interview began or ended with casual conversation unrelated to the interview, the researcher clearly, but respectfully, notified the interviewee that the recorder would be turned on or off (respectively) so as to delimit that information from the data.

Because of the personal nature of the interview questions, namely those which refer to participants' personal faith, sensitivity and discernment were required to judge when to continue recording the interview and when to stop the recording. For example, if the participant began to share information about their personal life, that had no bearing on the research the recording was stopped. Implicit in these scenarios is the relationship between the researcher as a consecrated religious and the interviewee. For instance, there could possibly be the impression among those interviewed that certain "party lines" should be maintained in the answering of interview questions. However, this tendency was mitigated by the voluntary nature of the interview, the atmosphere of ease with which the interview occurred, and familiarity between the interviewer and interviewees established upon the pilgrimage.

Objectivity and voice

Interpretive, qualitative research will necessarily contain the voice of the researcher and, as described above, the outcomes of phenomenographic analysis in particular are not seen as independent of the researcher, but as constituting a relationship between the researcher and the data. It is important therefore for the researcher to reflect on and be explicit about what s/he brings to the analysis process. The researcher attended the pilgrimage in the capacity of a religious Sister, an educator with SCS and a researcher. Throughout the pilgrimage the researcher engaged in all of the activities as a participant: daily prayer, meals, travel, tours. She minimally participated in a leadership role. Throughout the time of the pilgrimage informal observations were made; however, there were no formal observations or field notes taken. This was decided so that the researcher could enter more fully into the experience of pilgrimage as one of the educators rather than as an outside observer. Anything that might interfere with the experience of pilgrimage for the educators, such as interviews during pilgrimage or notes about observed behaviour observed, was avoided. Graham (1997) has

critiqued Marton's phenomenographic approach, asking, "what are the 'prejudices of phenomenographers' as they construct and interpret categories of understanding: What is the 'something theoretical' which informs their observations? What else can it be but their own historically and socially informed understanding?" (Graham, 1997, p. 200). With this in mind, the researcher acknowledges that this study is informed by and viewed through the lens of the body of Catholic thought. Therefore, the researcher brought to the study a certain amount of what Graham (1997) highlights, "historicity and socially informed understanding" (p. 200)

There is a balance that was necessary in conducting this research: to establish in as unbiased a way as possible the conceptions of pilgrimage for Catholic educators, while simultaneously acknowledging the objective or goal of SCS to assist the faith and professional formation of the participants. This formation in the Catholic faith requires a certain acknowledgement of historicity and perspective that is present, while not unduly biasing the research process. Verbatim quotes were utilised for analysis and every attempt was made to remain faithful to the text within the context of the interviews.

The researcher's own relation to the phenomenon and to the participants was controlled as much as possible so as to avoid distorting the research outcomes (Bowden, 2005). Throughout the interview process the researcher attempted to make as little response, whether positive or negative, to the interviewee's comments as possible (Bowden, 2005). The researcher utilised the interview questions and prompts without commenting on participants' responses, other than asking for clarification or providing prompts that would encourage an expansion of information from the interviewees. The prompts consisted of questions such as, "What do you mean by...?" or "Could you provide an example of...?". These prompts were used to seek further depth of perspective regarding the phenomenon than had emerged from

initial responses to the interview questions, but without leading the interviewee in any particular direction.

Despite my best efforts, it became apparent on several occasions that I, as the investigator, had come to the interview process with a preconceived notion of aspects of pilgrimage. For example, there was the possibility that visiting the Saints in Italy may have an impact upon the faith of the educators from Australia, such as exposing them to the historicity of the faith, as Australia has one canonised Saint in Italy each town boasts of its own Saint. However, these notions were proven to be false at times rather than verified by the participants' experience: "Experience indicates that case study contains greater bias toward falsification of preconceived notions than toward verification" (Flyvbjerg, 2011, p. 311). George and Bennet (2005) describe this feature of case-study research:

When a case study researcher asks a participant "were you thinking X when you did Y", and gets the answer, "no, I was thinking Z," then if the researcher had not thought of Z as a causally relevant variable, she may have a new variable demanding to be heard. (p. 20)

This experience occurred within the interview process of the *Road to Rome* pilgrimage. The interviews, rather than following any potential bias of the researcher, provided objectivity to the case.

As the researcher was conducting the research part-time, as well as teaching and fulfilling other obligations, this resulted in months passing between conduct of the interviews and the iterative analyses of the interview transcripts. This distance added a certain amount of objectivity when analysing interview data (Åkerlind, 2005).

Qualitative validity

It is difficult to completely mitigate threats to validity in qualitative research (Cohen, Manion, & Morrison, 2000). However, within qualitative research, a search for understanding

of perspectives presented by both the researcher and participants may be a more appropriate goal when studying human experience than a search for traditional notions of validity (Maxwell, 1992; Mishler, 1990). Qualitative understanding occurs when the researcher is faithful to the representation of comments made within the interview process. This provides what may be called descriptive validity, i.e., the factual accuracy of each account, as well as interpretive validity, i.e. the ability of the researcher to accurately catch the original meaning in their interpretation of the accounts (Maxwell, 1992). Efforts made by the researcher to ensure transcriptions of interviews were accurate have already been described above, as have attempts to ensure interpretive validity during analysis. A sample of one interview transcript, summary report and interpretive report is included in the appendices to provide transparency in both areas of descriptive and interpretive validity. (Appendix 3.3; 3.4)

This case study made use of multiple sources of evidence (a survey and two sets of interviews) to converge in a triangulating fashion to address the research questions. “The use of multiple sources of evidence (triangulation) in case studies allows an investigator to address a broader range of historical, attitudinal and behavioural issues” (Yin, 2003, p.98). This also increased validity, as various perspectives of the influence of pilgrimage upon the faith and faith-based practice of educators could be captured by these multiple sources of data. The interviews formed the primary source of data and could be verified by the researcher’s own knowledge and shared experience upon pilgrimage (Stake, 2005). The survey findings acted as a validity check to the findings from the interviews. Additionally, the survey data provided a larger sampling (28 participants), in comparison to the nine participants interviewed, demonstrating saturation of data.

Limitations and delimitations of the study

There are natural limitations to any study, this prompts the necessity of drawing the proper boundaries around the case. A limitation throughout this case study was the absence of an

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explicit investigation of participants' conceptions of faith. It became apparent during the data analysis that variations in fundamental interpretations of this term presented different understandings of what individuals may describe as faith. Some participants clearly focused on faith as an external manifestation of an internal conviction, while others perceived faith as primarily or exclusively an internal, relational phenomenon. Given that participants' understanding of faith was inherent to the three research questions, it would have enhanced the study had the researcher explicitly explored conceptions of faith, as well as of pilgrimage and practice, among the participants. Nevertheless, preconceptions of the definition of faith are difficult to overcome among the researcher, participants and readers.

An additional limitation of the study was the inability to survey the entire group before their departure on pilgrimage. This can be considered a limitation as the survey data relied on the participants' remembrance of his/her motivation for travel, two-weeks post pilgrimage, rather than capturing a current snap shot.

Consideration must be given to the potential impact of the researcher as a habited religious. This potentially limited the objectivity of the study and introduced bias to the ways in which participants might act upon pilgrimage and respond to questions in interviews; that is, they might tend towards offering more favourable responses. The researcher's proximity to the research and assumptions about pilgrimage could present another limitation (Bowden, 2005). However, the informal nature of the interactions that transpired over the period of time, during and after pilgrimage, proved to be an advantage to the data collection rather than a limitation (Cohen, Manion, & Morrison, 2000). Transparency in the interview process was diligently maintained and reported in the present study.

A delimiting factor of this case study was the purposive selection of participants. SCS selected the 45 educators to participate in the pilgrimage, with no initial reference to this study. Delimitation occurred in the selection of the participants according to the criteria

established by the organisers. Incumbent in this selection is the judgement about the perceived aptitude of the participants. Two distinct schools of thought could potentially influence these decisions: on the one hand, the selection of candidates based on how they self-report their practice of faith based upon attendance at weekly Mass as an expression of core Catholic beliefs and the desire to grow in knowledge of faith; on the other hand, self-reporting a minimal demonstration of the practice of the faith, however, openness to growth in faith. The central underlying criterion in the selection process became the inclusion of candidates who were likely to give back to community; the choice of candidates who are in greater need of evangelisation and growth in faith was a secondary consideration. The selection process, given that it was outside of the researcher's control, was necessarily a delimitation to this study.

Considering the pool from which these participants were chosen, SCS staff, the range of responses capture educators' perspectives within SCS, rather than the variety of responses present in society as a whole. This was a necessary delimitation to this study as the research questions sought to focus upon the Catholic educators' perceptions of the impact of pilgrimage upon their faith and faith-based practice rather than the broader population of society.

Another delimitation of the study was the number of participants (nine) who were interviewed. Nevertheless, the researcher is confident that saturation of data was reached with two interviews per nine participants.

Summary

This chapter presented the theory that underpins and informs this study of the impact of pilgrimage on the faith and faith-based practice of the Catholic educator. In Section one, particular attention was given to moderate realism as the theoretical foundation upon which this thesis rests, acknowledging the objective truths that are knowable through faith and

reason. An investigation into social constructionism was explored as a perspective to shed light on the social dimension of transmitting knowledge and experience in an educational setting. Section two presented the theoretical foundations of the methodology, with emphasis on the interpretive paradigm, case study and phenomenography. Section three provided a description of the case study research design and phenomenographic methods of data collection and analysis employed. In Section four every effort was made to assess the impact of the researcher's voice on the data collection and interpretation, and to present the limitations and delimitations of the study, so as to enhance the credibility of the findings. The aim of this chapter was to provide the reader with the necessary information to make a judgement on the framework for the research and methodology employed and to shed light on the ensuing results chapters.

Chapter 4: Motivations for pilgrimage and perceived impact on faith

The results within this chapter present both the phenomenographic as well as the non-phenomenographic aspects of this research. Section One of this chapter presents the analysis of motivations captured in the survey data and indicates whether or not the educators' expectations for embarking on pilgrimage were met. These results lie outside of phenomenographic methodology, however they nevertheless assist in answering the research questions.

Section Two of this chapter presents the phenomenographical analysis of variation in the perceived impact of pilgrimage on faith in three sub-sections:

- 2A - Categories of description for the perceived impact of pilgrimage upon faith;
- 2B - Themes of expanding awareness for the perceived impact of pilgrimage upon faith; and
- 2C - Outcome space for the perceived impact of pilgrimage upon faith, integrating the Categories of description and themes of expanding awareness.

Section Three presents a validity check on the findings of the interview presented in Section Two based on an analysis of the open-ended statements from the survey data. The chapter then concludes with a summary of the findings. The next chapter, Chapter 6, explores the influence of pilgrimage upon the faith-based practice of the educator and further elucidates the relationship between pilgrimage, faith and faith-based practice.

Section 1: Analysis of motivations for undertaking pilgrimage, and indications of whether expectations were met

In this section, the survey data outlining motivations for joining the pilgrimage are discussed, followed by data indicating whether or not the expectations that motivated the pilgrims were met. The survey was conducted 2 weeks after pilgrimage and provides an initial insight into

the potential impact of pilgrimage upon faith. The survey was designed and conducted at the non-phenomenographic stage of the research project, nevertheless the data collected substantiates the findings from the phenomenographically analysed interviews as well as providing a larger range of responses.

Demographics

Twenty-eight out of 45 participants are included in the survey results. Twenty females and eight males participated in the survey; ranging from the ages of 25-70 and fulfilling various roles in Catholic education, including those of teacher, principal, support staff, and administrators at the local or diocesan level.

Survey data: Motivations and expectations

Pilgrims were asked to provide their reasons for volunteering to participate in the *Road to Rome* pilgrimage. Seven categories of response were provided in the survey to which the participants would indicate (from 1-10) their motivation for attending pilgrimage (see Chapter 3 Methodology). The possible motivators included pilgrimage as an opportunity for:

1. leisure and recreation time;
2. professional development as a religious educator;
3. professional development as an educator in other KLAs (knowledge learning areas);
4. to explore places of historical significance to Western Culture;
5. to explore places of historical significance for the Catholic faith;
6. to develop in my Catholic faith; and
7. to be present at the canonisations of Pope John Paul II and Pope John XXIII.

Another category, other, was also provided on the survey, offering an opportunity to write other motivations that prompted attendance on the pilgrimage. Some of the additional comments were: "I was motivated by the interest from other teachers who had attended the

various pilgrimages in the past and said how life changing it was” (Survey 1). Another participant wrote, “[The pilgrimage was] an opportunity for me to reflect on my spirituality as a leader in Catholic schools” (Survey 16). This comment provided a direct link between the pilgrimage and one participant’s hope that pilgrimage would influence her/his life of faith and leadership.

The motivations for attending pilgrimage of the 28 participants surveyed are summarised in Table 4.1 and Table 4.2. The participants were asked to rate from 10 to 1 (10 being the highest; 1 the lowest) their motivation for going on pilgrimage. The findings show that the highest motivator for embarking on the *Road to Rome* pilgrimage was, *to develop in my Catholic faith*, with 26 of the participants ascribing either a 9 or 10 to this category. The next highest motivator was *an opportunity to explore places of historical significance for the Catholic faith* (identified as *Places of faith* in Table 4.1), with 23 participants rating this as a 9 or a 10. In contrast, “leisure” received the lowest score, with 12 participants giving this a score of 1 to 2, and no one identifying leisure as their highest motivator for participating in pilgrimage.

The range of the statistics presented in Tables 4.1 and 4.2 demonstrates that most of the pilgrims surveyed identified religious reasons, *to explore places of historical significance for the Catholic faith* and *to develop in my Catholic faith*, as their highest motivators for pilgrimage; while pilgrimage as an opportunity for leisure was rated as the lowest motivator.

Table 4.1. Motivations for attendance on pilgrimage

	1 – 2	3 - 4	5 - 6	7 - 8	9 -10	N/A
Leisure	12	6	6	3	0	1
Prof. dev. (RE)	0	3	2	6	17	0
Prof. dev (other)	6	4	6	5	5	2
History of culture	0	1	5	15	7	0
Places of faith	0	0	0	5	23	0
Catholic faith	0	0	0	2	26	0
Canonisation	0	0	1	7	20	0

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Participants were also asked about whether or not the pilgrimage had met their expectations in regard to their motivations from 10 to 1, with 10 being the highest (see Table 4.2). This question also provided an opportunity for an open-ended response.

Table 4.2. Expectations met related to motivations

	1 – 2	3 - 4	5 - 6	7 - 8	9 -10	N/A
Leisure	2	3	5	6	11	0
Prof. dev. (RE)	0	2	0	3	22	0
Prof. dev (other)	1	2	4	6	14	0
History of culture	0	0	1	7	19	0
Places of faith	0	0	0	1	26	0
Catholic faith	0	0	1	6	20	0
Canonisation	0	0	1	6	20	0

There were 27 responses to this question and a general consensus that the participants' expectations were substantially met. The item that received the highest rating (n=26) for meeting the expectations of the participants was *to explore places of historical significance for the Catholic faith*. An opportunity for leisure and recreation time was the lowest rated motivator, and it received one of the broadest range of rankings by comparison with other motivators (see Table 4.2).

The section of the survey inviting participants to comment on their ratings was intended to give a more complete picture of the pilgrims' experiences, providing an opportunity for the participants to indicate not only whether or not expectations were met, but to explain and give reasons for negative or affirmative responses to the question. The highest number of comments was found in relation to: *the opportunity to develop in my Catholic faith*. Significantly, six responders rated this item as 7 or 8; and one rated it a 5 or 6. While these are high ratings, one could reasonably predict that the pilgrimage organisers, Sydney Catholic Schools, would hope for improvement in this area. The comments on this item are noteworthy and indicate directions for possible improvement in the future. Respondents' comments included: "the wish for more time for quiet, recollection, opportunities for prayer in addition to Mass" (Survey 20); "I was hoping for more group led reflections on faith and

prayer in addition to Mass” (Survey 21); “I would have loved to have more time on some sites that would allow me to have a reflection time” (Survey 20).

The following quotations (Q1 and Q2, Q refers to quotation) were taken from the survey in answer to the question: “Please indicate on a scale from 1-10 whether your expectations were met in relation to your motivation to participate. Specific comment.” (10 being the reflected the highest correlation between expectations and motivation to participate).

(Q1) “Celebrating the Mass with a chapel full of people who responded and sang was exactly what I had hoped for.” (Survey 05)

(Q2) “This (opportunity to develop in my Catholic faith) was one of the main reasons I applied, standing there in awe of the grand, rich basilicas, one can only feel a sense of pride. The pilgrimage has enriched my faith and enabled me to feel the spirit alive and well in my life... Such an affirming and grace filled experience!” (Survey 06)

Both of these responses explicitly acknowledge the motivation for setting out on pilgrimage in language that reveals motivation or intent, such as: “what I had hoped for” and “...was one of the main reasons I applied”.

From the survey results the overall impression is that the pilgrims, while experiencing times of leisure, did not predominately embark on pilgrimage for leisure, but rather as an opportunity for professional and personal growth. In addition, the survey results demonstrate that the pilgrim-educators were highly satisfied with the pilgrimage experience for its ability to provide the opportunities for growth that were desired, even though written comments indicate that greater reflection time would have been appreciated by some.

Section 2: Variation in the perceived impact of pilgrimage upon faith

Based on a phenomenographic analysis, this section presents the first set of findings from the interview data and analyses, reflecting interviewees’ awareness of the impact of pilgrimage upon their experience of *faith*. From the two sets of nine interviews, four ‘categories of

description’ and three ‘themes of expanding awareness’ of the impact of pilgrimage on faith emerged. ‘Categories of description’ summarise the qualitatively different *meanings* of the phenomenon found in the interviews, i.e., the different ways in which those interviewed experienced the impact of pilgrimage on faith. ‘Themes of expanding awareness’ mark the *structural relationships* between the different categories of description. Within each theme there are hierarchically organised levels of awareness (Åkerlind, 2005), which demonstrate the expansion in awareness that occurs across categories of description, with the categories organised hierarchically according to different degrees of awareness.

Although interview data were collected at two points in time, six months and one year after pilgrimage, the two data points have been combined in the analyses below. Initially the two data sets were analysed separately, but the resulting categories of description and themes of expanding awareness were the same for each point in time; consequently, they were integrated for the final analysis to reduce repetition in the presentation of results. Table 4.3 summarises the categories of description for the perceived influence of pilgrimage on faith. The four categories range from a minimal to more expanded experience or awareness of the influence of pilgrimage upon the pilgrims’ life of faith. Table 4.4 presents the themes of expanding awareness that run across the different understandings of the potential influence of pilgrimage on faith. The three themes of expanding awareness elaborate the way in which awareness of different dimensions of the phenomenon expand across the categories. Each theme is marked by four levels of awareness, corresponding to the four categories of description, with level 1 within each theme showing more limited awareness of the potential influence of pilgrimage upon faith than level 2, level 2 showing a more expanded awareness than level 1, but more limited awareness than level 3, and so on.

Having described the categories and themes separately in Tables 4.3 and 4.4, they are then presented as an integrated ‘Outcome Space’ in Table 4.5, which shows how the different

themes of awareness combine within each category to constitute a holistic understanding of the influence of pilgrimage on faith. This is based on the phenomenographic assumption that meaning is determined by awareness (Marton and Booth 1997; Shutz, 1976). The categories of description, themes of expanding awareness and levels of awareness within each theme correspond to one another in a way that reflects the hierarchically expanding range of awareness, from more limited to more expanded and inclusive awareness that develops across the outcome space.

Categories of description

The categories of description identified in Table 4.3 express the variation of ways pilgrim educators may experience the influence of pilgrimage upon their faith. These ways of experiencing pilgrimage are seen as relating to each other through an “expanding hierarchy of inclusive awareness” (Åkerlind, 2005, p. 146). This means that the awareness shown in Category 2 is inclusive of the awareness shown in Category 1; Category 3 is inclusive of Categories 1 and 2; and Category 4 is inclusive of the awareness shown in all of the previous categories. In other words, the categories are ‘ordered’ according to the hierarchically expanding awareness of the influence of pilgrimage on faith that the researcher found to be expressed through the interviews conducted at six and twelve months after pilgrimage.

Table 4.3

Categories of description - Perceptions of the relationship between pilgrimage and faith

Pilgrimage as seen as:

1. a secular activity, with little relationship with God or others
 2. as a personal discovery of new information and/or practices of faith
 3. something to be shared, assuming a responsibility to share one’s new knowledge of faith
 4. a transformative process, integrating the experience into everyday life and vibrantly benefiting the community
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The four categories of description explored above run along two trajectories of expansive awareness: pilgrimage as seen as a secular event (category 1) to pilgrimage seen as a transformative event (category 4) for its connection with the supernatural; and pilgrimage as benefiting oneself (category 1) to pilgrimage as an inherently communal experience (category 4), whereby even those aspects that at first appear to be merely “personal” are seen to influence community.

Each category of description is further elucidated below, with *verbatim* quotations from the transcripts to illustrate key features of the category. Simplified demographics are provided with each quote, to give the reader greater background context to the quotes, specifying the position that the participant held in Catholic education at the time of the interview; the number of years the participant had served in Catholic education (some participants had held various roles within their educational experience in the years provided); and the interview number. Interview numbers 1 through 9 were conducted at 6 months; interviews 10 through 18 were conducted one year after pilgrimage.

Category 1. Pilgrimage seen as a secular activity, with little relationship with God and others

This category is characterised by a minimal awareness of the potential relationship between faith and pilgrimage. The relevant interview excerpts do not necessarily express awareness of any influence of pilgrimage upon the faith life of the individual; rather, the expressed outcomes could have been achieved in settings other than pilgrimage and need not have occurred during a religious journey. These interview excerpts are marked by their lack of religious or spiritual content: for instance, pilgrimage is perceived as an opportunity to meet new people; as providing a break from school; as enabling basic learning or expression of facts about the faith, Saints, art; and as primarily focused on self, rather than relationships with God or others.

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There were only ten statements spread over eighteen transcripts that reflect the description in Category 1, and no participants' experience was limited to only this way of perceiving pilgrimage. Nevertheless, the point of a phenomenographic analysis is to uncover the range of ways of experiencing a phenomenon, not the frequency with which different ways are experienced. So, whether a category is experienced by one or many participants, or by a participant at some time or at all times during an interview, all categories are of equal validity in the analysis and in unpacking the nature of human experience of a particular phenomenon. One quote at six months illustrates this category:

(Q3) “[Y]ou live your life for your children and for your husband. So you don't have time for yourself. Well, this was my time.” (Support staff in a school, 7 years service, interview 07).

This statement indicates minimal awareness of pilgrimage as a religious event but rather as a “time for self”, which could be achieved through other activities, rather than pilgrimage.

While it is not impossible that time for self could be used for religious reasons, no further knowledge beyond this statement is available from that particular interview, therefore one cannot assume further awareness. While it is always possible that a participant may be aware of more but has not articulated this awareness in the interview, within phenomenographic methodology one attempts to exclude this possibility through follow-up questions during the interview. For example, the next quote occurred in response to the follow-up question: “Has your idea of a faith community altered at all due to the pilgrimage?”

(Q4) “Perhaps not significantly because, I guess, I’ve been around, and I’ve been on this journey or [aware of] the focus of pilgrimage for many years.” (Teacher, 37 years service, interview 17)

While the follow up question was directly about *community*, the response is consistent with a Category 1 experience of a limited impact of pilgrimage upon faith, in terms of community's role in faith.

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Another quote illustrating a Category 1 experience of the impact of pilgrimage on faith involves a comment on the nature of the canonisation, seen not as something that built community or enhanced faith, but more as a secular event.

(Q5) “(Canonisation) was more of an event, I didn't really gain a great deal of spiritual growth from that event. There was a bit of *community* stuff, because we all tried to get in there, and there was that sense of excitement to try to be there. But it was almost like trying to get in to the Taylor Swift concert or a football match.” (Support staff SCS, 15 years service, interview 12)

These quotes demonstrate a limited awareness of the possible influence that the *Road to Rome* pilgrimage might have upon faith, and in particular of the possible role of community in building faith.

Category 2. Pilgrimage as a personal discovery of new information and/or practices

Unlike Category 1, in this category there is an expressed awareness of spirituality; however, it is limited to *external* details about faith, such as historical information about the Church or sacred places. Relevant interview excerpts illustrating this category include indications of: a deeper, more specific understanding about aspects of faith as a result of pilgrimage; strengthening and reinforcement of what is already known and believed; developing relationships based on newly discovered knowledge about what membership of the Church entails, or a new realisation of the centrality of the role of Christ in the Church; of seeing pilgrimage as a faith journey. For example, the following quotation illustrates the discovery of new knowledge about the Lenten practice that takes place during the Liturgy of Holy Thursday, when the priest, in imitation of Jesus washing the feet of His disciples, washes the feet of members of the congregation. One participant remarked:

(Q6) “You know, when we were in Venice and the washing of the feet, I'd never experienced that... Never! That was just amazing! And we were all exhausted, but it was such an opportunity that I'd never had before.” (Support staff, 7 years service, interview 07)

The quotation illustrates, not a dry or impassive knowledge, but a new experience infused with joy and enthusiasm as the pilgrim witnesses this *liturgical* tradition of the Church for the

first time. This quotation, taken from an interview that was also used to illustrate Category 1 above, demonstrates how within one interview various levels of awareness may be expressed. Phenomenography aims to map an integrated picture of the possible range of ways of experiencing within the collective group; it does not necessarily or exclusively focus on the individual's experience.

In terms of community, while the first category may place emphasis on pilgrimage as a means for meeting new people and making friends, the second category identifies these new relationships as being based upon a common faith, or like-minded vision. For example, the following quotation, which illustrates this second category, indicates a deeper awareness of *community* than in Category 1:

(Q7) "The pilgrimage is just such a powerful experience, because it's intense the way you spend that amount of time with colleagues over that two-week period. The closeness, the relationship that you develop because you're all there for that same sense of purpose. Because our faith is highly relational, it relies a lot on not just our relationship with God, but our relationship with others and how we share our experience of God." (Support staff SCS, 15 years service, interview 03)

This quotation encapsulates more than the Category 1 awareness of the role of community in faith, given its recognition of an experience of community as a means of experiencing God. The way this participant describes the faith is as "highly relational", pointing the observer to the notion of community.

The following quote illustrates the impact of sacred *places of Saints* on a pilgrim as well as the history of the Church as a catalyst to the discovery of something new whilst on pilgrimage:

(Q8) "I found Assisi moving, richness of tradition,...But also the City of Rome...and the history there is just so fascinating. I had never had the experience of going down the Catacombs. That was very moving, and of course I'd never been to places like St Paul Outside the Walls. I had seen St. John Lateran and I had seen the Colosseum but I'd never had a tour of it. ...I suppose because of the history and the much longer church tradition and history, our [Australian] sacred places are fewer, newer." (Support staff SCS, 46 years, interview 02)

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The comments of this participant introduce a new concept, that of the uniqueness of Rome, to offer a historical perspective on the Church, one which this participant later notes is not possible in Australia, because it is a “newer” country.

As another illustration of Category 2, in answer to the question, “What impact do you see the pilgrimage had on you and your *personal life of faith*?” this participant replied,

(Q9) “Brought me closer to God. Better understanding of the Church.” When prompted to add more she added, “the music for the Masses,... the washing of the feet (during the Holy Thursday *liturgy*)....Learning about different churches, different things inside the churches.” (Support staff in a school, 7 years service, interview 16)

In line with Category 2, this quote demonstrates an awareness through pilgrimage of new knowledge and practices of the faith, as instruments which brought the participant closer to God. When prompted to supply details, s/he incorporated observations about the role of the liturgy and sacred places.

The next two quotations further illustrate Category 2, showing the potential influence of pilgrimage upon the development of the individual’s faith through discovery of new information and/or practices. The examples include: gaining of new knowledge, the growth in confidence in one’s ability to share this knowledge, and the refreshing experience of travelling with others who are “like minded”. The emphasis in these quotations (Q10 and Q11) is on the personal development of faith, the role of historical places and knowledge (Q10), and experience of membership in a faith-based community as supports to one’s faith journey (Q11).

(Q10) “It’s probably, as I said, just given me more knowledge around some of the history of our church and also made me probably thirst for a little bit more knowledge, so that when we do things we’re grounded...beliefs are good but we also have the knowledge that goes with that belief, so that’s what it’s probably done.” (Principal, 29 years service, interview 14)

(Q11) “So I felt, often, people who are in positions - it’s a little bit like a carrot to them. But the people who are in the trenches, so to speak, at the grass roots, at the chalk face with the girls or students, really need that time out to replenish

and to just reflect back on what you've been through. So I have found that impact very significant for me, and to be with like minded people was a great - was very refreshing.” (Teacher, 37 years service, interview 17)

Category 3. Pilgrimage as something to be shared, assuming a responsibility to share one's new knowledge of faith

The third category is characterised not only by awareness of the impact of new knowledge upon the pilgrim him/herself, as described in Category 2, but expresses an awareness of the importance of sharing this new knowledge with others, and of ways that this may be accomplished. This category is also characterised by a deepening of existing knowledge of Christ, both His historical actions as well as a personal, spiritual awareness of His living Presence; and of the Church (her teachings, history and practices). Thus, it demonstrates a more complex and expanded awareness of the potential influence of pilgrimage upon faith.

Illustrative comments found in the interviews include descriptions of: “reacquainting self with previously held beliefs or practices”; developing “an inherent *plan* to do something with this new knowledge”; recognising that “incumbent on this new knowledge of the faith, one is called to share [it] with family or colleagues”. Envisaging a plan to share new knowledge is an indication of taking responsibility to undertake some form of evangelisation (by sharing the Gospel message). It is this emphasis on a responsibility toward *others* that marks the expansion of awareness of the potential influence of pilgrimage upon faith that is encapsulated in Category 3, as compared with Categories 1 and 2, which focus on *self*.

The following quotation (Q12) demonstrates both the communal aspect of faith, extending beyond the pilgrimage group to the universal group of believers gathered for the canonisation, as well as the hope-filled question of what would happen if knowledge of this experience and its impact were shared. Within this quote one may also see a theme found within the pilgrimage literature, referred to in Chapter 2, namely the matter of whether pilgrimage brings about communion or contestation among pilgrims (Sallnow, 1981; Coleman, 2002). As is evident in this excerpt, both contest and communion are possible at

the same time and can be reconciled in a heart that is both optimistic and open to possibilities.

(Q12) “[it] was the buzz of my lifetime! I mean, I’ve had my two boys, but it was like [a] different level experience again. That was amazing! I can’t even describe it. You can’t describe the birth of your child. You can’t describe some situations, and that was that. The people that were [there]... the amount of emotions that were going through the crowd. These Polish flags... I just wanted to hit people over the head with them and then I just wanted to wrap myself around with - and it was just completely nuts. But everyone was there for the same purpose and it was just beautiful. It was just beautiful....I just thought to myself at that point, far out! Imagine if all these people in this place go back to their places ... where they originate from and share this experience? Surely you would see - if you looked at the world, some lights pop up of these sparkling moments.” (Support staff SCS, 5 years service, interview 06)

Six months later, at the one-year interview, the same participant commented:

(Q13) “In terms of sharing my experiences, I’ve had people in my team who have sort of kicked it up a gear if you like. They started attending the Masses and the prayers a lot more than they would have initially. I think experiences within my life since I’ve come back, so we lost our grandfather and that was a very quick process. For me, who was typically a Catholic in a sense before going on a pilgrimage, but not really practising as much as I would have liked because of things that have happened over the years in my past, it really brought everything to a head. For me, it allowed me to be much more open to accepting my faith in God, basically.... Others have shared that my sharing has sparked an interest in them.” (Support staff SCS, 5 years service, interview 15)

This participant describes how the experience of pilgrimage not only stimulated a deeper identity with his/her Catholic faith after pilgrimage, but also upon sharing the faith with others (colleagues) s/he found that they too were influenced.

The next quotation illustrates a new awareness of the lives of the Saints and a desire to know more, so much so that it has prompted a plan to purchase a book to learn more about Saint Catherine, whose home the pilgrim group visited in Siena. The further illustration in this quotation is the deep influence of the Saints upon a new attitude toward embracing difficulties or “tough” times. The following quotation (Q14) illustrates the sharing of new-found knowledge of the saints during a reflection s/he lead with colleagues.

(Q14) “One of the reflections was, I’ve never - obviously over my years I used some stories of the saints - but I’d never really, I suppose, explored in any great

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depth the saints. When I was younger, I mean taking a confirmation name is quite a big thing, and you'd have a favourite saint. I was never named after a saint,..., so it wasn't from birth some special devotion. But I must admit going to places like Siena - first all of Padua and seeing the devotion of people, tombs, relics - some of them might be a bit eerie sometimes. I'd never looked into the life of Catherine of Siena. I knew more about Francis, little bit about Clare ... I really appreciated being able to kind of learn more about the lives of the saints and things like that miracle near [Orvieto] when Pope Urban instituted the Feast of Corpus Christi, I didn't know about things like that or about the miraculous hosts in Siena. But the other word that stuck with me was the word 'power'. The understanding of that was around the faith and the persistence of the saints, but also the builders and the artists who with their faith and gifts created these monuments, places of beauty or whatever. I suppose how it affected my faith - if something's tough you think, well, these people, how persistent were they and how faith-filled were they, and trusting in God that all would be well or even be prepared to die for the cause. So I suppose that's been something that's stayed with me." (Support staff SCS, 46 years service, interview 02)

The last two quotes to illustrate Category 3 include plans which influence the lives of young people; one participant shares the desire to develop a youth group in his parish, a plan initiated before pilgrimage and confirmed upon pilgrimage. He says,

(Q15) "I would like to do something to encourage youth in our parish. I'm still thinking about that, what I'm going to do. I don't know what to do. Finding the right way. I have to listen more about that, yes, pray some more about that." (Support staff SCS, male, 15 years, interview 03).

Likewise, one principal attributes the pilgrimage to his new "sense of purpose" in sharing his faith with others:

(Q16) "I guess it's probably just deepened me, and I've shared those experiences with the children. I've shared them with the other [RECs] that didn't go on the pilgrimage and I've shared it with the staff. So I think it's also given me a sense of, I suppose, a bit more confidence in my own ability to share my faith and impart it to others... Not only in a school sense but in a whole parish sense too... There's a wave of nostalgia that will sweep over you and you remember, wasn't that beautiful? It's that memory, and the joy of the experience just comes back. I don't think it ever leaves, and it surprises you; like grief does. It can take you unaware." (Principal, 29 years, interview 10)

Category 4. Pilgrimage as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community

The fourth category, which encompasses the previous three, is described as "transformative", or to use the term found in Chapter 2, "liminal" (Turner, 1978). This category demonstrates a

deeper understanding of faith than Category 3, as well as an *interior* change that the person has observed within him or herself, that expresses itself in a new way of looking at life. It is as if such individuals have crossed over a “threshold” into a new experience of faith in God.

This category emphasises the communal aspect of pilgrimage, the strengthening and deepening of relationships with others on pilgrimage and at home (with children), as well as acknowledging the spiritual dimension of community, and the role of the Saints and those who have died. Pilgrims used words such as: *reenergised* or *renewal* to describe their experience. This category is characterised by a transformative awareness that pilgrimage is a journey of faith, in communion with God and others, in which pilgrims see themselves as witnesses to the truths of faith in Christ and His teachings in the Church.

While the previous category expresses a desire and aspiration to implement one’s new knowledge about faith, in this fourth category the potential to implement change has been substantiated, and in some instances already actualised upon pilgrimage. This category also incorporates the emphasis on others that was demonstrated in Category 3, entails the presumption that a personal transformation will necessarily determine that one’s deep engagement with the faith will influence others through one’s witness and evangelization.” For example, the following quotation illustrates the influence of pilgrimage upon the faith life of this participant, but also its impact upon his/her children. Implicit within this quotation is the transformation that has occurred within her/his family, changing from a routine recitation of prayers to a personal conversation with God.

(Q17) “So I mean, day-to-day life, ... I try to role model now, whereas before I was just telling and asking. I'd say [to my children], ‘come on, let's go upstairs. Let's go to bed. Say our prayers’. It just was a part of routine, and that's what I didn't want it to be. But that's how it - it was ingrained in me. It was a part of life. Whilst that's great, I didn't want to be someone who made it routine. That it was just like brushing your teeth... So now... what I do is I say, no, ‘It's bedtime. [I'm] just going to go and say [my] prayers’, and then they want to come and join me. Or sometimes I go, and they're laying in bed, and I'll come and I'm, like, ‘Hey, buddy’. He's, like, ‘Just give me a second. I'm just talking [to God]’...he's only six, so I mean for him to do stuff like that, that's what I

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want. I don't want them just to sit there and feel like they've just got to say the Our Father and the Hail Mary and then that's it. So they're actually having that conversation [with God]... 'Give me a second. I'm just talking'." (Support staff SCS, 5 years service, interview 06)

While this study interrogates the influence of pilgrimage upon faith of the educator, the extension of influence upon others is included in this growth. The following quote illustrates the complexity and inclusivity of awareness of the influence of pilgrimage upon faith of the individual, and in turn upon others:

(Q18) "I can honestly say that was the first time in my life I felt like I was part of a faith community, that there was no agenda. There was no hierarchy. Everybody was loved, accepted and equal and there was no judgement... I think it (pilgrimage) gave me a sense of renewal. I know I was at a point where I felt very tired physically and spiritually. I felt very drained, I'd had a lot of stuff going on personally... In Our Lady of the Angels, (I had a) strong sense of grace, wonder, awe, deep love; I left feeling healed. After I walked out I felt loved and new... Sense of renewal, renewal of faith, reconnect with myself and with God, more importantly reconnect with God in me... I just felt such a strong presence and such a strong sense of grace and of wonder and awe and just love, like deep, deep love. I think for me that was just, I felt like I went to other people to help them to feel this because this is beautiful. I'd walk in and I'd feel just awe and wonder and physically, like goose bumps, and I had to sort of hold my heart and take a breath, just every time I'd walk through I'd pray for Dad there. So I think after his funeral, that moment, taking myself back to that moment and the Divine Mercy prayer, because it's a prayer for the suffering of our souls." (REC/teacher, 10 years service, interview 04)

This quote demonstrates a level of awareness that can be described as transformative; the knowledge of community as a place of total acceptance and love, and notes that this is a new experience. She describes this experience, not in the hope of something that may come, but as a present reality. She mentions the absence of "hierarchy" and the sense of equality; this is characteristic of Turner's (1978) notion of *communitas* described in the Literature Review (Chapter 2) and discussed in further detail in the Conclusion (Chapter 7). Secondly this quote places a direct connection between the experience this participant had at Our Lady of the Angels Church in Assisi, learning the Divine Mercy chaplet, with the final days of her

father's illness and subsequent passing². She expresses the "strong presence and such a strong sense of grace and of wonder and awe and just love... deep, deep love" which sustained her in moments of difficulty. The participant says that after pilgrimage she would draw upon this experience of prayer and reflects, "After his funeral, that moment, taking myself back to that moment and the Divine Mercy prayer," it provided strength. This intimate awareness illustrates the influence of pilgrimage upon the faith of the individual, and subsequently the faith of her father, as he took his final pilgrimage into eternity.

The timing of the pilgrimage, which occurred during the Easter Triduum (the Christian celebration of the life, death and resurrection of Jesus which is celebrated on Holy Thursday, Good Friday, Holy Saturday and Easter Sunday), proved to be an impetus for a renewed awareness of the influence of pilgrimage upon some of the participants. The following quotes, which illustrate Category 4, highlight the power of the *liturgical* season in its reoccurring patterns of yearly celebrations to draw one deeper into the mystery of faith, whether it is expressed in their current practice of faith, or in the recollection of graces gained upon pilgrimage. This is noteworthy as it suggests that those planning a pilgrimage might enhance its efficacy if they plan it to correspond with this significant time in the liturgical calendar, given the instructive value it offers.

(Q19) "I think in terms of my own personal life of faith, I think a year after - it was interesting I guess because it was Easter, that was a significant time again. So I was remembering the things that we did over that Easter period: where we were, where we had Holy Thursday Mass and then where we were on Good Friday. So all of that, it was sort of reliving it. I know a number of us had email contact during that time and were remembering the things that we did. I guess again it was about people, wasn't it? About just that connection of people and the sharing of that journey, I think. Because it was Easter, I think it was particularly significant. Each day, when I was going to different things over the Easter period, I was thinking, oh this is when I went - last year I was in Milan or last year I was here." (Principal, 29 years service, interview 10)

² The Divine Mercy chaplet is a prayer given to Saint Faustina by Jesus in a mystical experience in 1935, whereby Jesus asked that people pray for the mercy of God for the whole world. The chaplet refers to the string of beads, most often the rosary beads, used to pray this prayer. Pope John Paul II popularised this prayer when he canonised Saint Faustina in 2000. Pope John Paul II was canonised on the Divine Mercy Sunday 2014, the destination of the pilgrimage used for this study.

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(Q20) “[T]he awareness has even been heightened over the past few months, like leading up to when we went on the pilgrimage, and certainly over the celebration of Holy Week and Easter, because while the local parish ceremonies were beautiful and very sacred, they were nothing like the experience. Well, I guess they were something like it, but just the privilege, the solemnity and the beauty of the experiences we had on Holy Thursday, Good Friday in Venice and then in the Duomo in Milan for the Easter Vigil, I just thought were memories I’ll never forget.” (Support staff SCS, 46 years service, interview 11)

Another participant, likewise highlighted the importance of making pilgrimage during the Easter season:

(Q21) “Even the Easter Vigil, I know I went to the Easter Vigil deliberately this year because of the experience last year. Actually, for a change I knew what I was doing while I was there and what the readings were all about, rather than just letting it all wash over and going, ‘Gee these readings take a long time’. Things like that, that connection that is there and that it has stayed.” (Principal, 29 years service, interview 14)

While some participants recount the renewal of their faith through attendance at the Easter services, the next quotation provides an example of a participant whose experience on returning home might have led her to walk away from the faith completely; however, the pilgrimage experience encouraged a more creative means of fidelity.

(Q22) “When I came back our parish priest ... got transferred. So yes, the pilgrimage did help me in this sense, in the sense that we got a new priest and I didn’t get anything out of the Mass, absolutely nothing! I just went and sat there and came home. Would leave after communion and, you know, got nothing. Now I could have - and I think if I hadn’t gone on pilgrimage I would have - walked away from the Church at that stage, but I wanted to keep going... It was either walk away or find somewhere that I’m going to benefit from... I don’t think I would have been as committed to going out of my way to find somewhere to go to Mass.”

The above quote directly attributes the effort to maintain her faith life to the influence of the pilgrimage. The fact that this participant, rather than leaving the Church completely, decided to switch parishes demonstrates a decision about her faith directly related to the impact of pilgrimage. She continues,

(Q23) “[J]ust in talking like that, my girlfriend and I were trying to plan a night out this week on Saturday night. She said, I don’t know what to do. Well let’s

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go to Mass together. We haven't been to Mass together for ages. Let's do 5.30 mass ... and we'll have an early dinner" (Support staff in a school, 7 years service, interview 16)

This demonstrates a complex and inclusive awareness of the role and impact of pilgrimage upon faith. The transcript indicates that this practice of going to Mass together was something she did years ago with her friend and their families, and now she has reinstated it as a regular part of her routine and something to do with her friend.

Another participant describes the influence of pilgrimage upon faith in difficult moments:

(Q24) "[T]he things that I've encountered in the past year, honestly, I feel like – my girlfriends jokingly will say to me, you've been to hell and back. Like I've seriously had the worst year of my life, but I think if I didn't go on that pilgrimage I wouldn't have the grace and the resilience and the inner – I just feel like – I feel like I'm not alone." (REC/teacher, 10 years service, interview 13)

The most encompassing experience of pilgrimage is characterised by this last category of transformation and liminality, as this category expresses the most complex awareness of the relationship between pilgrimage and faith and is the most inclusive of all other categories.

Summary

The four categories of description explored above run along two trajectories of expansive awareness: from pilgrimage seen as a secular event (category 1) to pilgrimage seen as a transformative event (category 4) for its connection with the supernatural; and from pilgrimage as benefiting oneself (category 1) to pilgrimage as an inherently communal experience (category 4), whereby even those aspects that at first appear to be merely "personal" are seen to influence community.

Across the four categories, the ways educators understood pilgrimage to influence their faith varied in both degree and kind; there were variations in levels of awareness (degree) as well as aspects of faith (kind), namely community, liturgy/prayers, and experiences of the Saints, that acted as avenues or access points to faith. These variations will be explored in Section 2B, Themes of expanding awareness.

Themes of Expanding Awareness

This section presents themes of expanding awareness that were found to run across the different understandings (categories of description) of the potential influence of pilgrimage on faith. Three themes of expanding awareness were identified: community; liturgy/prayer; and places of Saints. These themes elaborate the way in which awareness of different dimensions or aspects of the potential influence of pilgrimage on faith expand across the categories. Each theme is marked by four levels of awareness that are hierarchically ordered from minimal to more inclusive awareness. Table 4.4 summarises the three themes and the four levels of awareness within each theme. These themes elaborate the hierarchical structure of the categories of description. The way in which this occurs is summarised in Table 4.5 in Section 2C below, where the categories and themes are integrated into a holistic outcome space, and where each theme represents a different aspect or dimension of the relationship between pilgrimage and faith.

Table 4.4

Themes of expanding awareness – levels of awareness of different aspects of the relationship between pilgrimage and faith

1. The role of community in the impact of pilgrimage on faith

- meeting new people within the pilgrimage group
- shared experiences with others of faith within the pilgrimage group
- connection to a universal community of faith beyond the pilgrimage group
- connection to a spiritual community of faith beyond the pilgrimage group

2. The role of liturgy, prayer in the impact of pilgrimage on faith

- an expectation during pilgrimage
- a source of new experiences/knowledge during pilgrimage
- a commitment to increased attendance at Mass, prayer beyond pilgrimage
- active participation in the Mass, finding more meaning in liturgy and prayer

3. The role of the places of Saints in the impact pilgrimage on faith

- no spiritual response to places of Saints
- a spiritual response to the places of Saints stemming from new facts and new knowledge
- a spiritual response to the places of Saints as personally relevant and accompanied by a desire to share new information and stories
- a spiritual response to the places of the Saints as personally relevant and accompanied by the desire to follow their example

1. The role of community in the impact of pilgrimage on faith

Within the theme of community four levels of awareness emerged. The following quotations taken from the interviews illustrate the gradation of awareness of the relationship between pilgrimage and the communal nature of faith.

Level 1 – meeting new people within the pilgrimage group:

Level 1 represents the least degree of awareness of the faith element of community.

The following quotation illustrates this limited awareness, indicating only a concern and apprehension about whether or not the applicant will “fit in” to the pilgrim group.

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(Q25) “I was very concerned about going, everyone else had a teaching background” (Support staff in a school, 7 years, interview 7)

Level 2 – shared experiences with others of faith within the pilgrimage group:

A slightly more inclusive awareness of the role of community in faith is expressed in level 2 whereby the participants express the awareness that the shared experience occurs with people who hold the same values. As illustrated in the following quotes, level 2 demonstrates the same feeling of anticipating meeting new people as was expressed in level 1; however, in this level of awareness there is the added component of meeting people “who are in your faith”. Level 2 encompasses the awareness that an ordinary event, such as communal meals together, can provide an opportunity for sharing and reflection upon the day’s events, as illustrated in the second quotation.

(Q26) “It’s lovely and it’s nice to meet people who are in your faith”
(Support staff in a school, 7 years, interview 16)

(Q27) “So I think the fact that the pilgrimage included meals together, particularly those evening meals [were] a real plus and an important part of the sharing. It gave people a chance to reflect on experiences of the day .”
(Support staff SCS, 46 years, interview 2)

Level 3 – connection to a universal community of faith beyond the pilgrimage group:

Level 3 represents awareness of community beyond the group travelling together on pilgrimage, which extends to the awareness that the pilgrims’ community is universal.

The illustrative quotes below express the universal or global dimension of community. An additional awareness expressed within this level is the reality of equality within community was illustrated by comments such as: “[I felt] a sense of belonging”, “they treat everybody equal” and “no one pulled rank”. The notion of equality is intrinsic to Turner’s (1978) writings on pilgrimage (Literature Review, Chapter 2).

(Q28) “Development of my understanding of what the universal Church is all about; “I’m a part of this” – it’s happening right across the world”
(Principal, 35 years, interview 9)

(Q29) “Community operated on two levels, us as a group (we’d eat, drink, share...) and the broader community of the church. See church now as less hierarchical and more of a very, very big and diverse community. I didn’t feel that but now I think I do. [The] sense of belonging to the international Catholic community” (Support staff SCS, 15 years, interview 12)

(Q30) “it was a great community. Like, you could really see that Christianity...they treat everybody equal, and I thought we were a great crowd.” (Support staff in a school, 7 years, interview 7)

(Q31) “Everyone was the same, so you can’t pull rank, we were pilgrims together, there was no principal or consultant that was better or bigger, or more important” (Principal, 29 years, interview 10)

Level 4 – connection to a spiritual community of faith beyond the pilgrimage group:

The fourth level of awareness expresses the most expansive notion of community as an expression of faith, as this level acknowledges the spiritual dimension of community. This requires an awareness of the spiritual connection that may be present among those who hold the same conviction in faith, and thus allows the pilgrims to travel “for” and intercede “for” another, as illustrated in the first quotation below. The second quotation acknowledges the “sacredness” found within others and represents an awareness of what a spiritual community is based upon.

(Q32) “I just felt that it was a shared journey... this sense of people travelling with us. Along the way I bought little presents for people that were special to me... some of the other women had letters and money and notes from their friends and relatives. Like N, her little Italian relative down the street who'd come up with an envelope full of money and a letter inside for her to take to Saint Anthony to put - place at the Altar. I thought there are people who have an expectation of what we're doing and a desire to be part of it as well that I - that really struck me. That sense of people carrying these gifts and these letters and these hopes and dreams with us. (Principal, 29 years, interview 1)

(Q33) “The sense of the sacred, not just in the chapels, basilicas, cathedrals, where we were but with each other” (Principal, 35 years, interview 9)

2. The role of liturgy, prayer in the impact of pilgrimage on faith

Opportunities for prayer and attending the liturgy, that is Mass and Vespers, are an integral part of pilgrimage. The assumption of the researcher is that prayer and liturgy are aspects and expressions of one’s faith. The four levels of awareness in this theme demonstrate a range of responses to the influence of these activities upon one’s faith: from being seen as an expectation to being seen as an integral part of one’s life.

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Level 1 – an expectation during pilgrimage:

Level 1 encapsulates the idea that liturgy and prayer are expected occurrences upon pilgrimage. The following quotation expresses a minimal awareness of the role of prayer/liturgy, demonstrating the view that prayer/attendance at Mass is an expectation that may or may not be embraced.

(Q34) “I’ll go to Church when I feel I need to, not like a robotic Catholic”
(Support staff SCS, 5 years, interview 15)

Level 2 – a source of new experiences/knowledge during pilgrimage:

Level 2 awareness acknowledges the inherent assumption that faith requires a development of knowledge. The following quotation acknowledges a new experience of the “beautiful liturgies” and the canonisation, however the expression of this awareness has not yet reached the level of commitment, which characterises level 3.

(Q35) “The beautiful liturgies, the companionships of fellow pilgrims, the canonisation day are memories that resonate.” (Principal, 29 years, interview 1)

Level 3 – a commitment to increased attendance at Mass and prayer beyond pilgrimage

Building upon the initial acquisition of new knowledge or experience of faith during pilgrimage (level 2), level 3 awareness demonstrates a commitment to increased attendance at Mass and prayer beyond pilgrimage. An assumption of the researcher is that voluntary attendance at Mass may indicate a lived expression of faith. The following quotations demonstrate two participants’ commitment to attending school Masses more regularly as a result of pilgrimage; one participant comments that, while this is not a requirement, nevertheless s/he makes it a point to attend.

(Q37) “Going on pilgrimage widened attendance at school Masses and prayer”
(Support staff in a school, female, 7 years, interview 16)

(Q38) “Made it a point to go to the school Masses, when in the past I didn’t have to, so I didn’t go” (Principal, 29 years, interview 5)

Level 4 – active participation in the Mass, finding more meaning in liturgy and prayer

Level 4 encompasses the most inclusive awareness of the relationship between prayer, faith and pilgrimage, demonstrated by an active participation in the Mass and prayer. This level incorporates the awareness that the participant acquires more meaning from the Mass, liturgy and prayer. The illustrative quotations below directly attribute attendance on pilgrimage to a more attentive participation in liturgies (Mass), through drawing connections between what the priest says in the homily to the participant's pilgrimage experience. In addition, this level of awareness incorporates the commitment to further development of one's life of prayer by, for example, "getting out the book and reading it myself".

(Q39) "Now I know this mightn't be kind of related as such to the pilgrimage, but I'd have to say that things I've heard, say in his [the priest's] homilies since I've come back, I've been able to kind of relate to some of the pilgrimage experiences." (Support staff SCS, 46 years, interview 2)

(Q40) "Made me pay more attention to the readings at Mass... I have found myself on occasions, especially if it connects, going, getting out the book and reading it myself, just so that I go, what was all that about?" (Principal, 29 years, interview 14)

These excerpts demonstrate an awareness of the participants that they are not only attending Mass but are deriving more meaning from the experience.

3. The role of the places of Saints in the impact of pilgrimage on faith

The *Road to Rome* Pilgrimage itinerary incorporated visitation at several locations (places) important for their connection with the Saints, i.e. Padua (Saint Anthony), Assisi (Saint Francis), as well as the canonisation event (Saint John XXIII and Saint John Paul II) at Saint Peter's Basilica in Rome. The role of the Saints and their influence upon place, and its subsequent relationship to faith was initially explored in the Literature Review (Chapter 2). In the interviews, the following four levels of awareness of the relationship between place, Saints, pilgrimage and faith were found.

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Level 1 – no spiritual response to places of Saints:

The most minimal awareness of the role of the Saints in pilgrimage and their impact on a life of faith is expressed in level 1, whereby there is no spiritual response to the places of the Saints. The illustrative quotation describes the event of the canonisation, with little reference to faith or spirituality; instead it was likened to a secular event such as a “Taylor Swift concert or a football match”.

(Repeated from Section 2A above; Q5) “Canonisation was like trying to go to a Taylor Swift concert or football match. It wasn’t as spiritual as I thought it would be” (Support staff SCS, 15 years, interview 12)

Level 2 – a spiritual response to places of Saints stemming from new facts and new knowledge:

Level 2 shows awareness of new facts and new knowledge about the Saints, yet keeps the Saints and their influence at arms-length. The illustrative quotation below indicates that while the canonisation was life affirming, it was not seen as integral to the pilgrim’s faith life.

(Repeated from Section 2A above; Q14) “I must admit going to places like Siena - first all of Padua and seeing the devotion of people, tombs, relics - some of them might be a bit eerie sometimes. I'd never looked into the life of Catherine of Siena. I knew more about Francis, little bit about Clare... I really appreciated being able to learn more about the lives of the saints. (Support staff SCS, 46 years, interview 02)

Level 3 – a spiritual response to the places of Saints as personally relevant and accompanied by a desire to share new information and stories:

For the educator, knowledge acquired is often translated into seeking an opportunity to share the new information. By including the possibility of sharing new information, level 3 represents more inclusive awareness than level 2, which includes personal awareness of new facts and knowledge. In the quote below, the experience of the Saints prompted the pilgrim to acknowledge the “great need for evangelisation” i.e., for sharing the “spiritually nourishing and uplifting” experience. Within the context of

Catholic-Christianity the idea of evangelisation is taken to mean a sharing of the Gospel message.

(Q41) “Mass in Saint Anthony’s and Saint Francis’ Church was the quintessential experience; it was so spiritually nourishing and uplifting, felt great need for more evangelization.” (Teacher, 37 years, interview 8)

Level 4 - a spiritual response to the places of the Saints as personally relevant, and as accompanied by the desire to follow their example:

Level 4 awareness contains the most inclusive awareness of the role of the place of Saints, as it not only incorporates sharing facts and information but also the inspiration to follow the example of the Saints. As illustrated in the following quote, the participant acknowledges the inspiration of the Saints in their readiness to “leave, follow and fight”, even to the giving of their lives.

(Repeated from Section 2A above; Q14) “Persistence of the Saints, their readiness to leave, follow and fight. I suppose how it affected my faith - if something's tough you think, well, these people, how persistent were they and how faith-filled were they, and trusting in God that all would be well or even be prepared to die for the cause.” (Support staff SCS, 46 years, interview 2)

Discussion

The influence of pilgrimage upon the faith of the Catholic educator may be expressed through one or more of the themes of expanding awareness identified: community, liturgy/prayer, and places of the Saints. Each theme contains four levels of awareness, reflecting the least to the most sophisticated understanding of the relationship between pilgrimage and faith found in the interview data. There is a logical relationship between the themes, whereby a more complete understanding of one theme will likely be accompanied by a more complete understanding of another theme. For example, an experience of community as something incorporating more than the physical pilgrims, to include those who have died, automatically links to the awareness of the lives of the Saints as influencing the faith of the

pilgrims. Likewise, the supernatural perspective on community and the Saints would logically contribute to a deeper appreciation and understanding of the role of prayer/liturgy in the lives of the pilgrim-educators. The range of awareness of various aspects of the pilgrimage-faith experience can be expected to contribute to the overall experience of the impact of pilgrimage on faith. The impact of pilgrimage on faith is described further in Section 2C: Outcome Space.

Integrated Outcome Space

The outcome space integrates the categories of description and the themes of expanding awareness to highlight the structural relationships between the qualitatively different ways of experiencing the perceived influence of pilgrimage on faith described in Section 2A. The different meanings derived from the analyses are further analysed in relation to one another. As Marton and Booth put it, "...the meaning of one bit [is] derived from the meaning of and lending meaning to the rest" (1997, p. 124). The focus of the outcome space within the context of phenomenography is not on the individual's experience, rather it seeks to capture the "collective voice". Therefore, the outcome space incorporates the range of potential experiences or meanings derived from the sample group as a whole.

Table 4.5 demonstrates the structural relationships between the categories of description and themes of expanding awareness proposed; this table shows how the categories are hierarchically constituted by expanding awareness of different aspects (themes) of the impact of pilgrimage on faith. The four categories of description are seen as each containing the three themes of expanding awareness. Category one shows the least degree of overall awareness of the potential influence of pilgrimage on faith, and is constituted by the least degree of awareness across each of the three themes. Category two shows a higher degree of awareness, with its congruent themes, and so on. Category four, with its corresponding themes of awareness, shows the most inclusive awareness of the

influence of pilgrimage upon faith; namely pilgrimage seen as a transformative experience through community, Saints, liturgy and prayer. Viewed from another vantage point, one may say that there are three components that contribute to a transformative experience of faith: an experience of community as incorporating the supernatural dimension; a recognition of the Saints as inspirational figures to be followed; and a commitment to liturgy and prayer as an integral part of life.

Table 4.5

Structural relationships between Categories of description and Themes of expanding awareness – how the categories are hierarchically constituted by expanding awareness of different aspects of the impact of pilgrimage on faith

1. Pilgrimage as a secular activity, involving little relationship with God or others.

Marked by awareness of:

- The role of community in pilgrimage as meeting new people within the pilgrimage group
- The role of liturgy/prayer in pilgrimage as an expectation during pilgrimage
- No spiritual response to the role of the places of Saints in pilgrimage

2. Pilgrimage as a personal discovery of new information and/or practices of faith

Marked by awareness of:

- The role of community in pilgrimage as shared experiences with others of faith within the pilgrimage group
- The role of liturgy/prayer in pilgrimage as a source of new experiences/knowledge during pilgrimage
- The role of places of Saints in pilgrimage as a spiritual response stemming from new facts and new knowledge

3. Pilgrimage as something to be shared, planning to share one's new knowledge of faith

Marked by awareness of:

- The role of community in pilgrimage as a connection to a universal community of faith beyond the pilgrimage group
- The role of liturgy/prayer in pilgrimage as an inspiration to ongoing development/furthering of knowledge beyond pilgrimage
- The role of the places of Saints in pilgrimage as a spiritual response, personally relevant and accompanied by a desire to share new information and stories

4. Pilgrimage as a transformative process, a personal relationship with God and others

Marked by awareness of:

- The role of community in pilgrimage as a connection to a spiritual community of faith beyond the pilgrimage group
 - The role of liturgy/prayer in pilgrimage as a commitment to increased attendance at Mass/prayer beyond pilgrimage
 - The role of places of Saints in pilgrimage as a spiritual response, personally relevant, and accompanied by the desire to follow
-

Section 3: Validity check: Analysis of open-ended statements from Survey

As a validity check to the interview analyses, the three Themes of expanding awareness that emerged from the interviews were used retrospectively to categorise the open-ended statements from the surveys, primarily in response to the question: “What do you consider to be the three most important impacts of the pilgrimage experience on you from a personal perspective?”.

The same set of themes and levels of awareness were found in the survey data as in the interview data, supporting the validity of the three themes that emerged from the interviews with a larger sample size and different set of data. Full results of the survey analysis are provided in Appendix 3.9, but not included here to avoid repetitive demonstration of the themes. However, Table 4.6 presents an example of open-ended statements from the surveys for each category of description with the themes in italics.

Table 4.6 Survey Results

Categories of description, themes of expanding awareness, quotations

Category 1: Pilgrimage seen as a secular activity, with little relationship with God or others

The awareness expressed in category one is limited to a secular view of pilgrimage, without reference to a relationship with God or others. For example, in the following comment, the opportunity to network with other staff members need not have occurred within the religious setting of pilgrimage, rather it could have occurred in other secular settings.

(Q42) “It has [also] given me an opportunity to network with so many other (CEO – as it was called then) SCS staff members whom I would never had the opportunity to meet and learn from” (Survey 10) - *community*

The second comment demonstrates an awareness of pilgrimage as a break from school, and shows no awareness of the relationship between pilgrimage, God or others.

(Q43) “Having a physical and emotional break from school, not being contactable by school, ‘recharging my battery” (Survey 22) – *personal response*

Category 2: Pilgrimage as a personal discovery of new information and/or practices of faith

The awareness in category two expands to include the recognition of the influence of pilgrimage upon the personal life of the individual by a discovery of new information and/or practices of faith. While category one does not acknowledge faith, category two incorporates new awareness of how pilgrimage influences faith through an acquisition of new knowledge. For example, the following comments each describe new knowledge from visiting the places of the Saints and having an opportunity for prayer at these holy sites.

(Q44) “The pilgrimage gave me the opportunity to be present and immerse myself in some of the significant sites of the Catholic faith. To pray in some of the churches with so much history and to be formed in places that have formed so many.” (Survey 7) – *prayer/liturgy; places of Saints*

(Q45) “Spending time in Assisi, learning more about the lives of Saint Francis and Saint Clare, and having significant time for prayer and reflection in various parts of the town.” (Survey 26) – *prayer/liturgy; places of Saints*

In addition to the new awareness of the role of the Saints through the canonisation process, the next comment begins with a new awareness of the place of the Catholic church in the world, and concludes with the expression of a more personal and enthusiastic awareness of one’s place in the Church, and pilgrimage providing the opportunity illustrated below to exclaim: “I am a Catholic!”.

(Q46) “The whole of the pilgrimage, especially the canonisation in Rome of the two popes, made me realise in greater depth the place of the Catholic faith in the overall Universal Church and how significant it is in the world. It was a great opportunity to say, ‘I am a Catholic!’” (Survey 1) – *places of Saints*

Category 3: Pilgrimage as something to be shared, assuming a responsibility to share one’s new knowledge of faith

Category three, similar to category two, describes new knowledge, however category three incorporates the impetus to share this new knowledge with others. Category three demonstrates that pilgrimage does not only affect the participant, through the new knowledge, others are also influenced. In the following comment, one participant describes

how pilgrimage has given him/her a deeper understanding of community, that “I do not walk alone”. Out of this expressed conviction, s/he is moved to share this experience of “not being alone” with others. By this very sharing, in fact, s/he is building community.

(Q 47) “It strengthened my faith and belief that I do not walk alone. That I can share what I have experienced with others.” (Survey 28) – *community*

The second comment expresses the experience of sharing the pilgrimage with others and through this sharing realising a sense of community built upon “faith in Christ”.

(Q48) “Sharing in the pilgrimage with others, that sense of community built on faith in Christ. Witnessing the places like Assisi that Saints walked in and lived. Feeling the sacredness and spirituality.” (Survey 21) – *community; places of Saints*

Category 4: Pilgrimage as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community

Category four demonstrates the potentially transformative process of pilgrimage. No longer is the information merely gained for one’s own benefit (category 2), or even shared to benefit others (category 3), but through a change in the person others are affected in positive ways. This category integrates the experience of faith and pilgrimage into every aspect of one’s life, and by this integration the pilgrim’s immediate community benefits in a life-giving way. For example, the first comment describes how the celebration of daily Mass allowed the participant to feel the sacredness of place, to be in touch with Christ, and as a result her relationship with her husband was “deepened/strengthened”. This comment also explicitly incorporates each theme of expanding awareness.

(Q49) “Taking time for myself to have the opportunity to celebrate Mass daily, be in touch with Christ and feel the sacredness and spirituality of places. Having the opportunity to share this experience with my husband. This has deepened/strengthened our relationship with Christ and each other.” (Survey 27) – *community; prayer/liturgy; place of Saints*

The following comment expresses the transformative nature of pilgrimage for this educator. S/he acknowledges that before pilgrimage s/he felt “disconnected” from the church; however, after pilgrimage s/he felt “reenergised”, “renewed in my faith”, and “better placed to allow my faith to guide and sustain me”. This comment demonstrates an awareness of change within oneself as a result of pilgrimage.

(Q50) “For me personally the impact of the pilgrimage has been huge. In some ways, although going through the motions I have felt disconnected from the church as an organisation. I feel reenergised as a Catholic, renewed in my faith and better placed to allow my faith to guide and sustain me.” (Survey 16) – *personal response*

Summary

This Chapter presented both non-phenomenographic analyses of survey data and phenomenographic analyses of interview data, with a validity check of the interview analysis based on further survey analysis.

The summary of results is presented in three parts. Firstly, the surveys explored the pilgrims' motivation for pilgrimage, as well as whether or not the associated expectations were met. Most of the pilgrims surveyed identified religious reasons (development of faith life and gaining knowledge of the history of the faith) as their highest motivators for pilgrimage. While most of the pilgrims reported in the survey that their expectations were met, one significant point to note was that several surveys indicated that participants would have preferred more time for prayer together in the sacred sites, times of reflection or led meditations.

Secondly, data from interviews conducted at six months and twelve months were analysed phenomenographically. Four Categories of Description emerged, representing the variation in ways educators may experience pilgrimage's influence on faith: 1. Pilgrimage as a secular activity, with little relationship with God or others; 2. Pilgrimage as a personal discovery of new information and/or practices of faith; 3. Pilgrimage as something to be shared; assuming a responsibility to share one's new knowledge of faith; and 4. Pilgrimage as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community. The categories were hierarchically organised from a minimal level of awareness to more inclusive awareness of the potential influence of pilgrimage on faith.

Across the Categories of Description, three Themes of Expanding Awareness emerged from the data: 1. Community; 2. liturgy/prayer; and 3. the places of Saints in the impact of pilgrimage on faith. Each theme contained four levels of awareness, corresponding

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to the four Categories of description. Various quotes from the interview data were used to illustrate each category, theme, and level of awareness.

Lastly, the structural relationships between Categories of Description and Themes of Expanding Awareness were presented in an Outcome Space. These relationships demonstrated how the categories are hierarchically constituted by expanding awareness of different dimensions of the perceived impact of pilgrimage on faith.

A validity check on the findings of the interviews presented in Section Two was presented. This was based on an analysis of the open-ended statements from the survey data. The overall findings demonstrate that the greatest awareness of the potential impact of pilgrimage on faith incorporates an experience of pilgrimage as having a transformative effect for the Catholic educator, and facilitating a personal relationship with God and others. This occurs through an experience of community as including a spiritual dimension; liturgy and prayer as an integral part of life; and the Saints as inspirational figures to be followed. Building upon these results, Chapter 5 will explore the relationship between pilgrimage, faith and the faith-based practice of the Catholic educator.

**Chapter 5: Perceived impact of pilgrimage on faith-based practice,
and the relationship between pilgrimage, faith and faith-based practice**

This chapter is divided into three sections. Section one presents phenomenographic findings on the perceived impact of pilgrimage upon the faith-based practice of the Catholic educator, detailing:

- 1A - Categories of description for the perceived impact of pilgrimage upon faith-based practice,
- 1B - Themes of expanding awareness for the perceived impact of pilgrimage upon faith-based practice, and
- 1C - The integrated outcome space for the perceived impact of pilgrimage upon faith-based practice.

Section two presents a validity check on the interview-based findings presented in Section one, based on an analysis of open-ended statements from the survey data. Section three considers the relationship between the two primary outcome spaces for this thesis, i.e., the relationship between the impact of pilgrimage upon faith and upon faith-based practice. The chapter then concludes with a summary and introduction to Chapter 6.

Section 1: Variation in the perceived impact of pilgrimage upon the Faith-based Practice of the Catholic Educator

The same phenomenographic method of data analysis that was utilised to judge the variations in awareness among pilgrims of the perceived impact of pilgrimage on faith, was also used to decipher variation in the pilgrims' perceptions of the impact of pilgrimage on their practice as educators. Table 5.1 summarises the categories of description used to represent the variation in perceived impact of pilgrimage upon the faith-based practice of the educator. Whatever the role of the educator (teacher, administrator, support-staff), this research is intended to discover how pilgrimage is experienced as influencing that role and responsibility.

Categories of description

Table 5.1:

Categories of description - Perceptions of the impact of pilgrimage on faith-based practice

1. Changes to practice as a short-term obligation to share information with students and colleagues, in order to meet pilgrimage requirements
 2. Changes to practice as a long-term inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues
 3. Changes to practice as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community
-

The terminology, “in order to”, used within the categories is based on the premise that human action is purposive/intentional (Marton & Booth 1997). For example, in category 1 the changes in practice are undertaken *in order to* ‘meet requirements’, whereas in category 3 the changes in practice are undertaken *in order to* ‘encourage a personal connection with God’.

The rationale behind each category of description is provided below, and supported utilising verbatim quotations from the interviews. The same format for quotations used in Chapter 4 is used in this chapter. Brief demographics are provided with each quote to give the reader greater background context to the quotes. The demographic information includes: the position that the participant held in Catholic education at the time of the interview; the number of years the participant had served in Catholic education (some participants had held various roles within their educational experience in the years provided); and the interview number. Interviews numbered 1 through 9 were conducted at 6 months; interviews 10 through 18 were conducted at one year after pilgrimage.

1. Changes to practice as a short-term obligation to share information with students and colleagues, in order to meet pilgrimage requirements

This category emphasises a short-term obligation to share with others information or experience gained on pilgrimage, but there is no evident long-term impact on practice. The

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sharing is primarily in the form of a ‘one-off’ event that remains at a surface or superficial level when compared with the sharing described in later categories. The main beneficiary of pilgrimage in this category is the pilgrim him/herself.

The following quote illustrates this category.

(Q1) “I gave a presentation at a Religious Education Coordinators meeting, [and] spoke of the equality of roles on pilgrimage; all [were] equal. [I also] led a professional development session on the Divine Mercy prayer”. (REC/teacher, 10 years, interview 4)

The quote (Q1) describes how the participant shared learning from the pilgrimage experience at a Religious Education Coordinators’ (REC) meeting. The participant refers to a new experience gained on pilgrimage, namely the equality of roles among the pilgrim-educators, as well as learning the Divine Mercy prayer (refer to Chapter 4). While s/he is willing to share these experiences with others, there is limited influence on practice. The benefit to the individual in terms of his/her own personal professional development from the pilgrimage is the primary focus of attention, rather than a benefit to others.

The next quotation illustrating category 1 also highlights the sharing of new information, some of which was done informally, while other sharing was organised by Sydney Catholic Schools at a Principals’ meeting. The experience of this sharing as a requirement is evident in the phrase “I had to do it”.

(Q2) “I know at our last regional principals’ meeting, three of them that went on the Jerusalem [pilgrimage] presented...to all of us and told us all about their journey and brought something back for us. I had to do it after my one. Then at the next regional principals’ meeting, three more are presenting. So we get to share that with each other all the time.” (Principal, 29 years, interview 14)

2. Changes to practice as an ongoing inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues

The second category is focused on sharing feelings generated on pilgrimage to enthuse or stimulate others. The quotations in this category indicate that the educator sees his/her role as not just to impart knowledge (as in category 1) but to make the experience of faith ‘real’ for

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others. Category 2 encompasses a more inclusive awareness than category 1 in the sense that the plan to share is at a deeper level, and involves sharing of feelings as well as information. Whereas category 1 is focused more on a sharing of new information or experiences alone, category 2 also focuses on sharing the feelings of faith that arose from that new information or experience. Further, the sharing is done to prompt other's growth, not just one's own growth (as in category 1).

To illustrate, the emphasis of the following quotation is that the experience of pilgrimage is not only beneficial to the individual pilgrim, but also potentially has a long-term influence on the students whom s/he will teach.

(Q3) "I love the perspective of travelling on pilgrimage because I believe it is uplifting, it's nourishing, it gives you life, to be able to then pick up things that you can use and bring back and make you better as a teacher and as a person. I can pull out the important things". (Teacher, 37 years, interview 8)

The quotation (Q3) highlights the influence of pilgrimage as making the pilgrim both a better person (benefits to self) *and* a better teacher (benefits to others). This indicates a deeper impact on practice than seen in category 1. In addition to the short-term impact of pilgrimage on practice seen in category 1, in category 2 we see a lasting impact on teaching practice, through a lasting impact on the educator themselves.

A dynamic experience of faith stimulates the desire to share this experience with others. In the same way, a dynamic experience of faith on pilgrimage seems to lead to a desire to share this new knowledge with colleagues and students, as indicated in the quotation below (Q4) representing category 2. This quotation expresses a desire that others, namely students and colleagues, would have a similar experience to what the pilgrim had, and attributes this experience to immersion in the culture. S/he refers to "igniting" in the students a similar experience to the one s/he had.

(Q4) "So, I mean, I think it's igniting in our students and in our colleagues [a] willingness, or the wanting to go and see what it's like for themselves. So you're a pioneer, in a way, but it is being immersed in the Catholic culture,

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because it's different - and they said that from [the] word go; it's different from being a traveller or a tourist, to be a pilgrim. It's full on. And it is total immersion. I mean, I don't think I [ever] prayed as much as I did when I was over there. That's the reality. I pray in so many different ways, but the formal prayer, the informal prayer, the being immersed in it, was a different way of being part of the Catholic culture.” (Principal, 35 years, interview 18)

The following quotation (Q5) describes the influence of pilgrimage extending beyond the school setting to the parish community. The emphasis in this quote is on both the sharing of information gained on pilgrimage (as in category 1) but also on sharing “my faith” and “impart[ing] it to others” (category 2). The quote encapsulates how the pilgrim wants others to benefit from the pilgrimage, not only him/herself.

(Q5) “I guess it's probably just deepened me, and I've shared those experiences with the children, I've shared them with the other [RECs] that didn't go on the pilgrimage and I've shared it with the staff. So I think it's also given me a sense of, I suppose, a bit more confidence in my own ability to share my faith and impart it to others. Not only in a school sense but in a whole parish sense too.” (Principal, 29 years, interview 10)

In this next quotation (Q6), the participant, reflecting upon the experience of prayer in the school, expresses the desire to make prayer more “real” for others in the same way s/he had experienced as a result of pilgrimage. S/he now feels able to “talk more personally” about the Saints during prayer in the workplace than before pilgrimage.

(Q6) “[A] very simple, practical thing, but it's something that I've experienced regularly. For our prayer in the office, ... we use the liturgy of the day..., and so often, particularly when it comes to people like Catherine of Siena, St Anthony of Padua, Francis of Assisi,...I just feel when I'm kind of reflecting on the prayers or the readings and looking at perhaps a snapshot of the person's life, it's just so much more real [than before pilgrimage], and I know when it came to – we had a meeting on the feast of Catherine of Siena, and to be able to show a couple of photos of Siena and to have been there and to be able to talk more personally about it” (Support staff SCS, 46 years, interview 11)

3. Changes to practice as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students and colleagues

The third category emphasises how the educators use their experience of pilgrimage to further develop the faith and faith-based values of students and colleagues. The sharing

envisaged has expanded from a focus on information in category 1, to feelings in category 2, to values in category 3. In this category, the pilgrims describe pilgrimage as facilitating a 'real' connection between themselves and aspects of the faith. They see their role as transmitters of the faith and witnesses to the truths of faith in Christ and His teachings in the Church. This category is characterised by a greater emphasis on influencing, long-term, the lives of others, through making curricular changes and building community. The participants desire to make the faith experience personally 'meaningful' for others, so that others acquire a personal 'connection' with the faith. This category illustrates awareness of pilgrimage as a journey of faith, in communion with God and others.

The following quote emphasises that, as a consequence of pilgrimage, prayer at school was experienced as "about who I am and my beliefs". The participant describes having developed a "personal connection" to prayer through pilgrimage, that s/he would like others to develop, so that their own experience of prayer would be "more closely connected to who they are". This goes beyond the focus on developing interest and enthusiasm in others seen in category 2, to include making prayer more "meaningful" for others.

(Q7) "The prayer, when I was doing it [at school], and it was about – say something around Assisi – it was about who I am and my beliefs. That was around what I was thinking and what was happening in my life. For everybody else who was there, they didn't have that connection to it because they haven't been to Assisi recently ... they were focused on - their prayer was - you know, one of them has got a disabled son who she was worried about; what she might be thinking is she was worried about the blisters that he was getting on the bottom of his feet, spending every night in hospital and getting them drained and doing something else. Now that was her reality. So for her, who she was is not someone in Assisi thinking about all the different things that were there and the influence that St Francis had on so many different things. So that's why we thought, okay, we need to make sure that the prayer is more closely connected to who they (school staff) are. So we went to the stage, which we're doing at the moment, of saying okay, rather than just, you prepare the prayer and have the prayer there for the meeting, let's actually sit down and prepare something together that links to what you're doing.... So we're doing something that's a little bit more meaningful to you and to everybody else." (Principal, 29 years, interview 3)

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The next quotation describes decisions that impact long-term planning and goals of the school, as well as the sharing of personal experience of faith to influence others. The influence encompasses systemic changes made to curriculum and staffing decisions; growth in the historical understanding of faith and spiritual development; and how this will influence the students long-term. Also, within this quote can be seen how this participant's perspective on faith and education was influenced by the values s/he saw expressed in fellow-pilgrims with whom s/he travelled. Seeing those values allowed this educator to actualise these values in the subsequent decisions about practice made upon return from pilgrimage.

(Q8) "Encouraged me to think more historically about faith and spiritual formation (particularly as it impacts on kids)... I think it [the impact of pilgrimage] is going to be those things that are really difficult to measure, but it's my approach to curriculum decisions, and sometimes about staffing and about the way I address staff about issues. All of that is going to be based on my experience, and part of that is the pilgrimage. ...So I guess, even though it's always going to be hard to quantify, I think all of those experiences have added to how I approach that and all those decisions. I guess you're always looking for a congruence of values when you appoint people, to whatever position it might be. It may be in a particular teaching area, you know that that person's going to have, in that position, they're going to have more impact on students in a particular way. So you're looking for the values that are going to be right for that. How is that impacted by the pilgrimage though? It's just one of the things I think that's added to my perspective on that. Because you do become very close to people and in a very spiritual way. So I guess ... the pilgrimage helped me to see that in people more, so maybe that's had an impact on the way I see those values in people." (Support staff SCS, 15 years, interview 12)

The following quote also illustrates a desire to influence others, long-term, to have experiences of faith that are "deep" and "connected". Out of this desire came the decision to hire a new member of staff who could implement religious education plans that would make faith development more meaningful. So again, we see the emphasis on using practice to encourage personal 'meaning' and 'connection' in development of faith, seen in previous quotes illustrating this category.

(Q9) "One of the things is, in terms of making sure that we give a significant amount of time to the staff for their faith development, which we probably weren't doing to the extent, and to try and make it more meaningful, that connects with them in terms of the staff. We presented opportunities [in the

past]. I think they were pretty, a little bit superficial. They weren't too deep and they weren't too connected. [Now] What we're trying to do with each of those experiences is use our own personal experience." (Principal, 29 years, interview 14)

As a final illustration, the following quote shows the depth of influence pilgrimage had upon one participant's career path, with a move into building competency and confidence in other religious leaders. S/he explains that the pilgrimage set this educator on a trajectory of adult faith formation, motivated by the desire to give to others – students, colleagues, religious leaders – the opportunity s/he had on pilgrimage. When illustrating what this pilgrimage experience meant for him/her, the pilgrim uses the emotive words of a “fire burning in my heart”. S/he expresses the desire to share this experience with students, and one could predict that the enthusiasm with which s/he shares would in turn, set them on fire.

(Q10) “It pushed me into a whole other field I didn't know I'd go into, building competency and confidence in other religious leaders. I don't think without the pilgrimage I would have sort of fallen into this because it's faith formation and so it's nurturing ... that's what I meant earlier on, I was talking about my principles of adult faith formation have – I think having this experience has enriched my capacity and my ability but my jest and my zeal and my – I want to give other people this opportunity ... I think it's what sustains us, and it's such a difficult role, I think. Without it we – you know, you can only give what you have. I think as a Catholic educator, children are very authentic and children are very good at being able to tell which teachers will sit there and teach religious education and don't have that spark in their eye ... and I think for me as a Catholic educator, it has helped me to develop like a meta language of like, yes the Holy Spirit came at Pentecost, but I have felt fire burning in my heart and I can tell the children about that” (REC/teacher, 10 years, interview 13).

Themes of Expanding Awareness

This section presents the themes of expanding awareness that were found to run across the different understandings (categories of description) of the potential influence of pilgrimage upon the faith-based practice of the Catholic educator. Each theme is marked by four levels of awareness that are hierarchically ordered from minimal to more inclusive awareness. The levels of awareness can be summarised as follows:

1. beneficiaries of impact on faith-based practice;

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2. what is shared during faith-based practice;
3. purpose of the impact on faith-based practice;
4. duration of impact on faith-based practice.

The first theme, *beneficiaries of impact on faith-based practice*, highlights expanding awareness of the potential beneficiaries of the impact of pilgrimage on practice. These beneficiaries range from self, others, or both self and others, including students, colleagues and the larger community: in level one, the focus is upon the benefits of pilgrimage for the educator's own growth and professional development; while categories 2 and 3 focus on potential benefits to others as well as themselves. However, the nature of the envisaged benefits varies between levels 2 and 3. In level 2, the impact is seen more on the individual student or colleague; and level 3 opens out to a wider audience through a change that influences the larger community.

The second theme, *what is shared during faith-based practice* from pilgrimage, emphasises the nature of what one is able to share as a result of pilgrimage. In level 1, the focus of awareness is on sharing information, with superficial or no real change to faith-based practice. In level 2, the focus is on sharing feelings, with changes to practice experienced as an inevitable consequence of changes to self. In level 3, the focus is on sharing values and personal meaning of faith, with the changes to practice occurring as a result of the educator acting as a conduit or witness to the truths of faith in Christ and His teachings in the Church.

The third theme of expanding awareness emphasises variation in the perceived *purpose of the impact on faith-based practice*. In level 1, the purpose is to meet the requirements of attendance upon pilgrimage, fulfilling the expectation to share one's experiences of pilgrimage. In level 2, the purpose of the changes in practice is to enthuse and stimulate others' growth. In level 3, the purpose is to encourage in others a personal connection with God.

The fourth theme of expanding awareness has been labelled, *duration of impact on faith-based practice*. This is characterised as a short-term impact in level 1; a long-term impact in level 2 and an ongoing impact in level 3. As will be seen below, there is an interplay between the different themes in that the duration of impact seems strongly linked to both who benefits and what can be shared from pilgrimage.

These themes are summarised in Table 5.2, and correspond to the hierarchical structure of the categories of description presented in Table 5.1. As shown in Table 5.2, the first level of awareness of each theme was evident in the category 1 perception of the impact of pilgrimage on faith-based practice, level 2 in the category 2 perception, and so on. Each of the themes is then further elaborated below, with illustrative quotations from the interviews.

Table 5.2

Themes of expanding awareness – awareness of different aspects of the impact of pilgrimage on faith-based practice.

1. *Beneficiaries* of the impact of pilgrimage on faith-based practice:
 - Self as beneficiary
 - Self, students and colleagues as beneficiaries
 - Larger community, self, students and colleagues as beneficiaries
2. *What is shared* during faith-based practice:
 - Sharing facts and information
 - Sharing feelings
 - Sharing values and personal meaning of faith
3. *The purpose of the impact* of pilgrimage on faith-based practice:
 - Meet requirements
 - Enthuse and stimulate others
 - Encourage personal connection with God
4. *The duration of the impact* of pilgrimage on faith-based practice:
 - Short-term impact
 - Long-term impact
 - Ongoing impact

1. Beneficiaries of the impact of pilgrimage on faith-based practice

The beneficiaries of the impact of pilgrimage on practice include those influenced by the pilgrimage experience directly, for example, the individual educator who benefits from pilgrimage; as well as those who benefit from the pilgrimage indirectly, through the pilgrim's change in practice.

Level 1 – Self as beneficiary

Level 1 focuses upon the impact of pilgrimage on the professional development of the educator him/herself, thus the emphasis in this level of awareness is the benefit to self. The following excerpt illustrates this awareness of the role of pilgrimage upon the professional development of the participant. The participant describes how the pilgrimage has filled in the 'blanks' in his/her own historical and religious knowledge.

(Repeated from Section 1A above; Q8) “So besides the reflecting on the religious side of me, it also allowed me to fill in some, I suppose, areas that I was (un)aware of, historically, religiously.” (Principal, 35 years, interview 9)

The following excerpt illustrates how the pilgrimage provided additional expertise (enhancing the pilgrim's own professional development) in advising others on what course of study they may pursue. While the students may benefit from the advice given, the focus is on what the educator can give more so than on what the colleague receives.

(Q11) “Adds another layer to advice I can give about what they might study, or direction they might go” (Support staff SCS, 46 years, interview 2)

Level 2 – Self, students and colleagues as beneficiaries

A level 2 awareness of the influence of pilgrimage upon faith-based practice expands beyond awareness of the benefits to self to include awareness of the potential

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benefits to others. The following excerpt identifies how attendance at pilgrimage impacted the occupational direction of the pilgrim-educator in a way that consequently and simultaneously built “competency and confidence in *other* religious leaders”.

(Repeated from Section 1A above; Q10) “It pushed me into a whole other field I didn’t know I’d go into, building competency and confidence in other religious leaders” (REC/teacher, 10 years, interview 13)

The following excerpt illustrates the way in which the pilgrimage experience provided the impetus to benefit both the educator and, through him/her, providing meaningful experiences of faith encounters for staff members. Because s/he has found meaning in prayers s/he desires to make prayer more meaningful for others; something with which they can “connect”. The educator acts as a conduit for others to have their own experience of faith.

(Repeated from Section 1A above; Q9) “One of the things is, in terms of making sure that we give a significant amount of time to the staff for their faith development, which we probably weren't doing to the extent, and to try and make it more meaningful, that connects with them in terms of the staff. ... What we're trying to do with each of those experiences is use our own personal experience....” (Principal, 29 years, interview 14)

Level 3 - Larger community, self, students and colleagues as beneficiaries

Level 3 includes awareness of pilgrimage as primarily benefiting others *through* the pilgrim-educator. While level 2 shows awareness of benefit to self and others, the emphasis in level 3 is upon benefitting others’ growth more deliberately than one’s own. This level captures ways in which the educator sees one’s place in a *community*. For a person of faith, there are assumptions within this level regarding the *instrumentality* of one person upon another that will be explored in the Chapter 6 Discussion. The understanding within the following quote (Q12) is that the

participant acknowledges that the appointment of a new position may influence other members of the community in their faith development. The educator reflects upon and questions his/her own experience and thus takes practical steps to implement a systemic change that will impact the entire school community.

(Q12) “We appointed... one of the young teachers - we call her a Leader of Learning in Religion...and her role, has come about through our discussions where we said we need somebody else to be able to take these areas [religious education] forward within the school.”
(Principal, 29 years, interview 14)

The following excerpt (Q13) demonstrates the educator’s desire to influence youth, not only at school but in the larger community of the parish setting.

(Q13) “I don’t know how quite to do it, but I would like to somehow promote youth involvement in our parish... it was sort of a long term goal for me, to try and do something in the parish.”
(Support staff SCS, 15 years, interview 12)

2. What is shared during faith-based practice

In this theme, the nature of sharing expands across three levels of awareness, from superficially sharing facts or information; to sharing feelings; to sharing personal faith.

Level 1 - Sharing facts and information

Level 1 shows awareness of the simple sharing of information and facts gained as a result of pilgrimage. The sharing remains on a surface or ‘superficial’ level because it expressly remains ‘outside of the person’, the sharing of ‘external things’. For example, the following excerpt expresses how one participant has shared stories and pictures about the Saints with students.

(Q14) The really obvious things are I've got more practical experiences and stories to tell kids. So when we're talking about saints or places of significance to the church, I can say I was there and I can show them a photo that I took of the place or an aspect of it. (Support staff SCS, 15 years, interview 12)

The following quote illustrates a minimal level of sharing, namely using photos with a few groups to share the experience.

(Q15) “[I] spoke to a few groups, using the photos from our pilgrimage” (Support staff SCS, 15 years, interview 3)

Level 2 - Sharing feelings

The sharing described in level 2 is more than facts or information, as seen in level 1, showing an additional focus on the sharing of feelings, which in turn influence others. This sharing is not always easily explained, but it is based on feelings based and easy to recognise by its influence upon others, by their response. This level of sharing is more personal. It is captured by utterances that express an attitude as if the educator cannot contain him/herself; an attitude expressed in sharing of feelings connected with pilgrimage and faith. The following quotation illustrates how one participant’s sharing influenced colleagues to attend Masses, prayers, and a future pilgrimage. Implied within this excerpt is an enthusiasm that is contagious and influential.

(Q16) “Since the pilgrimage, since returning, and I'm still like this, I'm very rejuvenated. I feel re-energised and I keep using those words when I have to describe it because that's something that's been consistent since I've come back. In terms of sharing my experiences, I've had people in my team who have sort of kicked it up a gear if you like. They started attending the Masses and the prayers a lot more than they would have ... He [colleague] even comes back [from meetings] and says, ‘Oh, the things you've said, it sort of sparks things in me when I have to go to those meetings (about pilgrimage and World Youth Day)’.” (Support staff SCS, 5 years, interview 6)

The following excerpt communicates how one participant shared the common experience of pilgrimage with colleagues at school. The use of the word “bond” illustrates that there are similar feelings shared between colleagues, even if they do

not attend the same pilgrimage, there is a mutual understanding that something special has occurred.

(Q17) “There’s a few teachers that have been on pilgrimages and you tend to have that special bond with people that have been on something similar to yourself, and they understand that faith journey that you’ve gone through and you understand where they’ve gone.” (Support staff in a school, 7 years, interview 16)

Level 3 - Sharing values and personal meaning of faith

The most inclusive awareness of the potential for sharing is expressed in level 3.

This type of sharing is conducted on an even deeper or more personal level than with level 2. What is shared is an interior realisation, not just feelings or facts. In some way the knowledge gained on pilgrimage has been assimilated into the life of the pilgrim-educator and has effected some degree of change within themselves. Out of this change, the educator shares information, sentiments, realisations and convictions. This level of sharing is apparent in utterances that express a knowledge that has become interiorised, a knowledge of the heart. Both of the examples below illustrate a personal knowledge of the Saints. No longer is the knowledge *about* the Saint but now knowledge is *of the Saint him/herself*. This is expressed in utterances such as: “it’s just so much more real”; “to be able to talk more personally about it”; and “I came to know the Saint, the heart of the man”.

(Repeated from Section 1A above; Q6) “I just feel when I’m kind of reflecting on the prayers or the readings and looking at perhaps a snapshot of the person’s life, it’s just so much more real [than before pilgrimage], and I know when it came to – we had a meeting on the feast of Catherine of Siena, and to be able to show a couple of photos of Siena and to have been there and to be able to talk more personally about it” (Support staff SCS, 46 years, interview 11)

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The knowledge of the educator could easily remain self-contained, however, the quotation below illustrates how the educator shares the knowledge s/he has assimilated, the knowledge of “the heart of the man”.

(Q18) “I came to know the Saint, the heart of the man, [Saint] John XXIII, so I introduce the students to these realities” (Teacher, 37 years, interview 8)

3. The purpose of the impact of pilgrimage on faith-based practice

This theme, *the purpose of the impact*, is related to the previous theme *sharing*, as the sharing is done for a purpose, ie *in order to* achieve something. For instance, the three levels of awareness within this theme express different goals/purposes of sharing: to meet professional requirements; to enthuse and stimulate others; and to encourage a personal connection with God. This theme also overlaps with the theme *beneficiary*, as ‘meeting requirements’ is done for oneself, while ‘enthusing and stimulating’ and ‘encouraging a personal connection with God’ is aimed at benefiting others.

Level 1 - Meet requirements

The most limited awareness of the purpose of changes in practice as a result of pilgrimage is sharing out of an obligation, in order to meet an external requirement. This external expectation is indicated below in utterances like, “I had to do it after my [pilgrimage]” in the first quotation below. Similarly, in the second quotation (Q19) the pilgrim writes something for a newsletter because s/he has been asked to do so by the REC Coordinator.

(Repeated from Section 1A above; Q2) “I know at our last regional principals’ meeting, three of them that went on the Jerusalem [pilgrimage] presented...to all of us and told us all about their journey and brought something back for us. I had to do it after my one [pilgrimage].”
(Principal, 29 years, interview 14)

(Q19) So, sharing the experience, I did mainly verbally with everybody, and just informally. The REC Coordinator asked me to write something,

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because he needed something for [the newsletter]. (Support staff in a school, 7 years, interview 7)

Level 2 - Enthuse and stimulate others

Level 2 goes beyond meeting external requirements to include an internal desire to share in order to enthuse and/or stimulate growth in others. The following quotation illustrates the sharing information in order to “spiritually and emotionally take the students” on pilgrimage. Inherent in this excerpt is a degree of reflection required to develop, plan and implement lessons that would enthuse or animate the students.

(Q20) “I made some slideshows, to spiritually and emotionally take students to those places (of pilgrimage) through imagery” (Teacher, 37 years, interview 8)

The next excerpt (Q21) illustrates how one participant’s sharing of stories and pictures was designed to stimulate his/her colleagues, “waking [them] up a little bit”.

(Q21) “Through sharing pictures and stories, you could see my colleagues waking up a little bit” (Support staff SCS, 5 years, interview 6)

Level 3 Encourage personal connection with God

The most inclusive awareness of the influence of pilgrimage upon faith-based practice is when one’s enthusiasm for the faith is intended not only to spark interest, and to enthuse and stimulate others (level 2) but to encourage a personal connection with God. The following excerpt uses the emotive phrase “*igniting* in our students and colleagues”, so that they would want to “go and see what it’s like *for themselves*”. In this case, the recipient of sharing no longer needs to rely on the faith of another, instead, the recipient can stand upon his/her own faith experience. This is the epitome of education, equipping another to do for themselves.

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(Repeated from Section 1A above; Q4) “So, I mean, I think it's igniting in our students and in our colleagues willingness, or the wanting to go and see what it's like for themselves.” (Principal, 35 years, interview 18)

The following excerpt refers to the relationship with God and the church as a connection. This participant comments that sharing his/her faith may provide a “way of reconnecting” or “bringing them back” to the church.

(Q22) “I guess the thing is that if you can share with people your reconnection, not that I was ever disconnected, but if you can share with people a way of reconnecting, that they can then tap into, then that's going to help with bringing them back in a sense, to the church.” (Support staff SCS, 15 years, interview 3)

4. The duration of the impact of pilgrimage upon faith-based practice

There is a relationship between the theme *duration of impact on practice* and the previous theme *purpose of impact on practice*. If the purpose of the impact on practice is to fulfil a requirement (level 1), then the duration may consequently be short-term (level 1). Likewise, if the purpose of the impact on practice is more personal, by way of sharing feelings or a personal connection with God, one would expect the duration to be more long lasting.

Level 1 short-term impact

Level one awareness of the *duration of impact on practice* envisages only short-term impact. Representative quotes describe an impact on practice that only occurs briefly. For instance, giving a presentation at a Religious Education Coordinators meeting and sharing at a professional development session. The motivation behind the sharing is not the focus of this theme (as this was dealt with earlier). In this theme, the focus is simply upon the fact that the perceived impact of pilgrimage on practice is short-lived.

(Repeated from Section 1A above; Q1) “I gave a presentation at a Religious Education Coordinators meeting, [and] spoke of the equality of roles on pilgrimage; all [were] equal. [I also] led a professional

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development session on the Divine Mercy prayer”. (REC/teacher, 10 years, interview 4)

The sharing of the pilgrimage experience expressed in the following excerpt is done through the giving of gifts (souvenirs). The giving of the gift occurs on a short-term basis and does not include sharing any meaning behind the gift.

(Q23) “ I tried to share it [pilgrimage] as much as I could, through bringing it up at meetings, putting it in the newsletter, going around to the children and sharing that. ... I tried to get something little for the kids, whether it was a medal or whatever. (Principal, 35 years, interview 9)

Level 2 long-term impact

Level 2 awareness recognises the long-term influences of pilgrimage. The following excerpt illustrates how pilgrimage has made the pilgrim-educator not only a better teacher, but a better person; the consequence of which are envisaged as long-lasting in his/her life, and the lives of his/her students and colleagues.

(Repeated from Section 1A above; Q3) “I love the perspective of travelling on pilgrimage because I believe it is uplifting, it's nourishing, it gives you life, to be able to then pick up things that you can use and bring back and make you better as a teacher and as a person. I can pull out the important things”. (Teacher, 37 years, interview 8)

The following quotation acknowledges the power of pilgrimage to change the way one perceives his/her faith. The consequence of this change would have a long-term impact upon the pilgrim and others, through the educator's new-found perspectives. In the words of this participant, it will “change the way you see things”.

(Q24) “I would say to anybody, look - and I've said it here and I've encouraged a few here to apply - I said look, this is an opportunity you won't get in any other occupation to start with. It will affect you and it will change the way you see things. I don't want to say too much more than that because I don't want to say it will change your faith or change the way you perceive the church because it may not. That's the individual thing. But I also don't want to scare them off by them going, I don't want to change, I like the

way I am. Well you know what, go experience it and see how you feel and what you bring back. But if there are other opportunities in your life to connect with things that are important to you, take those opportunities. If it's your Catholic faith, great. If it's your family, if it's whatever happens to be.” (Principal, 35 years, interview 9)

Level 3 Ongoing impact

Level 3 expresses awareness of the potential influence of pilgrimage upon faith-based practice that may be considered ‘systemic’, i.e., impact on practice will be ongoing because changes occur at a systemic level, not just at the level of individual practice. The following quotations illustrate this ongoing influence through “curriculum decisions”, “staffing”, and changes to the “sacramental program” effected as a result of pilgrimage. Changes in curriculum, staffing and programs have ongoing effects on the life of the school community.

(Repeated from Section 1A above; Q8) “Encouraged me to think more historically about faith and spiritual formation (particularly as it impacts on kids)... I think it [the impact of pilgrimage] is going to be those things that are really difficult to measure, but it's my approach to curriculum decisions, and sometimes about staffing and about the way I address staff about issues”. (Support staff SCS, 15 years, interview 12)

(Q25) “I'm just thinking that it would be good for them..., as part of their sacramental program, that they do something for somebody else. But also that you contribute in some way...that you do something while you're preparing to be confirmed. That was just something... that I was thinking on the pilgrimage. How can I make a difference as a result of it?” (Principal, 29 years, interview 1)

Integrated Outcome Space

Table 5.3 illustrates the structural relationships between the categories of description and themes of expanding awareness; this table shows how the categories are hierarchically constituted by expanding awareness of different aspects of the impact of pilgrimage on faith-based practice.

There are three categories of description marked by three themes of expanding awareness. The same hierarchical structure that was used in Chapter 5 Results is also utilised below.

Table 5.3

Structural relationships between Categories of description and Themes of expanding awareness – how the categories are hierarchically constituted by expanding awareness of different aspects of the relationship between pilgrimage and faith-based practice.

1. Changes to practice as a short-term obligation to share information with students and colleagues, in order to meet pilgrimage requirements

Marked by awareness of:

- Self as primary beneficiary of pilgrimage
- Changes to practice as sharing facts and information from pilgrimage
- Purpose of changed practice as meeting external requirements
- Impact on practice as short-term

2. Changes to practice as a long-term inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues

Marked by awareness of:

- Self, students and colleagues as beneficiaries of pilgrimage
- Changes to practice as sharing feelings from pilgrimage
- Purpose of changed practice as enthusing and stimulating others
- Impact on practice as long-term

3. Changes to practice as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community

Marked by awareness of:

- Larger community, self, students and colleagues as beneficiaries of pilgrimage
 - Changes to practice as sharing of values and personal meaning of faith
 - Purpose of changed practice as encouraging a personal connection with God amongst others
 - Impact on practice as ongoing
-

Section 2: Validity Check: Analysis of open-ended statements from Survey

As a validity check to the interview analyses, the categories of description and themes of expanding awareness that emerged from the interviews were used retrospectively to categorise the open-ended statements from the surveys, primarily in response to the question: “What do you consider to be the three most important impacts of the pilgrimage from a professional perspective in your role as a Catholic educator?”. The aim was to check whether the outcomes from the interview analyses could also be found in a different data set, collected with different methods and a larger sample size.

The same set of categories, themes and levels of awareness were found in the survey data as in the interview data, supporting the validity of the outcome space presented above. Table 5.5 presents an example of open-ended statements from the surveys for each category of description.

Table 5.4 Survey Results

Categories of description, themes of expanding awareness, quotations

Category 1: Changes to practice as a short-term obligation to share information with students and colleagues, in order to meet pilgrimage requirements

The limited awareness of the potential impact of pilgrimage on practice represented by category 1 is expressed by a primary focus on benefits to oneself, rather than others, and a relatively superficial sharing of facts and information gained on pilgrimage, rather than more personal feelings and meaning. This is illustrated in the focus in the following two quotes on the self as the primary beneficiary of pilgrimage, and sharing as limited to knowledge gained on pilgrimage.

(Q26) “The knowledge I gained from all the places... Will help me in sharing my knowledge of the faith” (Survey 17)

(Q27) “As a Catholic educator, the pilgrimage experience has enriched me with aspects of cultural, historical and religious knowledge that has enabled

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me to share the experience in a more informed and enlightened way”.
(Survey 1)

Category 2: Changes to practice as a long-term inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues

The awareness in category 2 expands to include the impact of pilgrimage upon the educator’s support of others’ learning and growth, as well as their own, and a deeper confidence and motivation to share the Gospel message. The following two quotes express the themes of self and others as beneficiary; and sharing in order to enthuse and stimulate growth in others.

The first utterance (Q28) emphasises a new enthusiasm to share the pilgrim-educator’s faith that stimulates sharing of the evangelising mission with others.

(Q28) “Being an REC this has given me a deeper/greater knowledge, historically, religious etc. Given me more enthusiasm and motivation with my own faith and motivation in the sharing/evangelising mission with others.” (Survey 27)

The next utterance (Q29) illustrates that the sharing that occurs between the educator and the students is the sharing of feelings, not just facts. The vitality expressed in the quote inherently expresses a desire to enthuse and motivate the students.

(Q29) “The stories and history of our religious past have allowed me to explore and question the depth of my faith. To... live the story [of the saints] ...to run back to the kids and show... the love our God has for us.” (Survey 12)

Category 3: Changes to practice as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community

Category 3, similar to category 2, contains an emphasis on influencing others, however, category 3 incorporates an impact on practice that effects substantial change within the educator’s own role as a “witness” to the Gospel, as well as implementing

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change at the level of programs, curriculum and initiatives. One college principal (Q30) describes how s/he has “greater confidence” to lead the faith community following pilgrimage, and an enlivened commitment to the “evangelising ministry” within the role.

(Q30) “As a college principal, the experience has given me greater confidence and knowledge to lead our faith community. It has helped to enliven my sense of work and commitment to the evangelising ministry within my role.” (Survey 14)

The next utterance (Q31) illustrates the practical application of pilgrimage to the RE curriculum, namely, that the significant sites of the saints visited upon pilgrimage will be worked into the curriculum. In fact, this participant expects that it will have “a dramatic impact on the way that I teach the curriculum”.

(Q31) “Seeing first hand important sites in our Catholic faith, giving me the experience to bring the RE curriculum more alive for my students, as well as other teachers/students through my role as REC. Developing my knowledge of the lives of significant saints in our Catholic faith, which will have a dramatic impact on the way that I teach the curriculum.” (Survey 26)

The next utterance (Q32) describes the feeling of gaining “greater authenticity” and being equipped to speak with a “genuine spirit” about places visited on pilgrimage.

The concluding sentence of this quote is the hope that the students will gain a greater appreciation of the Catholic faith, through this sharing. This quotation also emphasises the *other* as the beneficiary of pilgrimage.

(Q32) “The pilgrimage offered the opportunity to gain greater authenticity in my role as an educator. I can now speak with a genuine spirit about some of the people and places I have encountered so students too can gain a greater appreciation of the Catholic faith.” (Survey 7).

Section 3: Relationship between the outcome spaces: pilgrimage, faith and faith-based practice

The two phenomena explored in this thesis - the impact of pilgrimage on faith and the impact of pilgrimage on faith-based practice - have been analysed independently so far. However, they are seen as intrinsically related through a common focus on pilgrimage, faith and the pilgrim as Catholic educator. While it has been analytically useful thus far to demarcate the two phenomena, in this section the aim is to reconnect them. This is done by exploring logical relationships between the outcome spaces for the two phenomena and the perceived impact of pilgrimage on faith as related to its perceived impact on faith-based educational practice and vice-versa.

Within the context of this research, faith has emerged as a mediator between pilgrimage and practice. This is envisaged as an interrelationship between pilgrimage and practice, rather than a unidirectional relationship. One's experience of pilgrimage may change one's experience of faith; however, at the same time, pre-pilgrimage conceptions of faith are likely to influence the experience of pilgrimage. Further, the pilgrim's conceptions of pilgrimage may impact his or her practice as a Catholic educator. Thus, faith and pilgrimage have an influence on each other and on practice as a Catholic educator. This makes it impossible to fully disentangle the impact of pilgrimage from the impact of faith on practice as they are inherently related.

It should be noted that because the researcher did not explicitly focus upon the role of faith as a mediator, it is presented retrospectively to the research. Nevertheless, as the role of faith remains implicit in the data, the study has striven to highlight and utilise underlying conceptions of faith found in the data. Logically, one's experience of faith-based practice must be related to one's experience of faith itself, just as the impact of pilgrimage on one's faith-based practice must be related to the impact of pilgrimage on one's faith.

For example, when exploring educational phenomena such as learning, Marton and Booth (1997) proposed a structural relationship between conceptions of learning and what they call ‘approaches’ to learning, i.e., between ‘what’ is learned and ‘how’ it is learned (also called a what/how relationship). A similar relationship has been established for teaching, in terms of a relationship between conceptions of teaching and approaches to teaching, i.e., what one aims to achieve as a teacher and how one goes about teaching (Prosser & Trigwell, 1999). Lastly, a relationship between conceptions and approaches has been established for teacher development, i.e., what one thinks developing as a teacher means and how one goes about developing as a teacher (Åkerlind, 2007).

Using the what/how or conceptions/approaches structure as an analytic guide, a structural relationship between the two outcome spaces in this study is proposed, where *conceptions* of the influence of pilgrimage on faith are posited as structurally related to the *approaches* to faith-based educational practice adopted as a result of pilgrimage. The logical relationships between the two outcome spaces proposed below (see Table 5.6) are structured in such a way as to indicate how different experiences of the impact of pilgrimage on faith can be expected to impact the faith-based practice of the educator. As described by Marton and Booth (1997), humans can only act within the limits of their awareness or experience. Hence, the impact of pilgrimage on one’s actions or practice as a faith-based Catholic educator are inevitably limited by one’s awareness or experience of the impact of pilgrimage on one’s faith.

Table 5.5

Proposed relationship between the outcome spaces: pilgrimage, faith and faith-based practice

Categories for the impact of pilgrimage on faith (Ch 4)	Categories for the impact of pilgrimage on faith-based practice (Ch 5)
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<i>An experience of pilgrimage</i>	as a secular activity, with little relationship with God or others	<i>is expressed in practice</i>	as a short-term obligation to share information with students and colleagues, <i>in order to</i> meet pilgrimage requirements
<i>An experience of pilgrimage</i>	as a personal discovery of new information and/or practices of faith	<i>is expressed in practice</i>	as a short-term obligation to share information with students and colleagues, <i>in order to</i> meet pilgrimage requirements
<i>An experience of pilgrimage</i>	as something to be shared, assuming a responsibility to share one's new knowledge of faith	<i>is expressed in practice</i>	as a long-term inspiration to share feelings of faith, <i>in order to</i> enthuse and stimulate students and colleagues
<i>An experience of pilgrimage</i>	as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community	<i>is expressed in practice</i>	as an ongoing inspiration to share personal meaning of faith, <i>in order to</i> encourage a personal connection with God among students, colleagues and community

In the table, the outcome spaces are structured in such a way as to indicate how different experiences of the impact of pilgrimage on faith can be expected to impact the faith-based practice of the educator. A logical relationship is proposed between the two outcome spaces, namely, the more complex the experience of the impact of pilgrimage upon the faith of the

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educator, the more complex we can expect the experience of the impact of pilgrimage to be upon their faith-based practice.

For instance, as represented in row one of Table 5.6, one can see that the least complex experience of pilgrimage, *as a secular activity with little relationship with God* (category one experience of the impact of pilgrimage on faith), would inherently disallow the participant the opportunity to share aspects of faith in practice, as presumably there were few aspects of faith gained on pilgrimage. It would be logical for his/her practice post-pilgrimage to be simply share the experience of pilgrimage but disconnected to faith, such as *a short-term obligation to share information with students and colleagues, in order to meet pilgrimage requirements* (category one experience of the impact of pilgrimage on faith-based practice). Without the internal motivation to share provided by the deeper impacts on faith seen in later categories, it would be logical for sharing to be more externally motivated by a need to meet requirements. This is also consistent with another characteristic shared by the least complex way of experiencing the impact of pilgrimage on faith and faith-based practice: that is, a focus merely on impact on oneself. At the same time, if practice is focused mainly upon fulfilling requirements, there would be little or no reverse impact of practice upon the faith life of the educator.

The next row of Table 5.6 also logically connects pilgrimage experienced as *a personal discovery of new information and/or practices of faith* (category two experience of the impact of pilgrimage on faith) with the least complex experience of an impact on practice, i.e., *as an obligation to share information with students and colleagues, in order to meet pilgrimage requirements* (category one experience of the impact of pilgrimage on faith-based practice). This is because the new information or practices gained on pilgrimage are seen as too superficial to effect substantial change in practice. If all that has been gained is new information, then all that can be shared is new information. Again, without the motivation to

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share provided by the deeper impacts on faith seen in later categories, it would be logical for sharing to be more externally than internally motivated, by a need to meet requirements.

In the third row of Table 5.6, where the impact of pilgrimage on faith is described as *something to be shared, assuming a responsibility to share one's new knowledge of faith* (category three experience of the impact of pilgrimage on faith), the associated impact of pilgrimage on practice is posited as *a long-term inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues* (category two experience of the impact of pilgrimage on faith-based practice). This is because the awareness in both categories includes a desire to share not only information and knowledge, but also to share the feelings stimulated by the experience of faith on pilgrimage. The desire for others to benefit from the pilgrim-educator's experience of pilgrimage is inherent in both categories in the experience of pilgrimage, faith and practice. The educator cannot, in a sense, help but share the experience. This may have a long-term impact upon others who are enthused and stimulated by the sharing.

In the final row of Table 5.6, the most complex way of understanding the impact of pilgrimage on faith is described as *a transformative process, integrating the experience into everyday life and vibrantly benefiting the community* (category four experience of the impact of pilgrimage on faith). This is seen as logically related to an experience of practice as *an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community* (category three experience of the impact of pilgrimage on faith-based practice). Both categories share a focus on the personal meaning of faith and its benefit on the larger faith community. In addition, the more complex awareness of one's place in a faith community, that seen in the impact of pilgrimage on faith, is logically related to the focus on ensuring that others have a place in the faith community, as seen in the impact on practice. The depth of understanding of growth in faith-

based practice builds upon the depth of understanding of growth in faith, as the most complex understanding implies an integration of faith and practice through *integrating the experience of pilgrimage into everyday life*. It naturally follows that the most complex understanding of the influence of pilgrimage upon the individual, as *a transformative process*, would consequently affect the pilgrim's practice and the desire to contribute to ongoing change that benefits the community. It is also worth noting that within the data, many participants expressed these more complex understandings of the influence of pilgrimage upon faith and practice.

Summary

This chapter presented phenomenographic analyses of the impact of pilgrimage on faith-based practice. Three categories of descriptions emerged, representing the qualitatively different ways in which Catholic educators may experience the impact of pilgrimages on their faith-based practice: 1. Changes to practice defined as a short-term obligation to share information with students and colleagues in order to meet pilgrimage requirements; 2. Changes to practice defined as a long-term inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues; 3. Changes to practice defined as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community. The categories were hierarchically organised from a minimal level of awareness to more inclusive awareness of the potential influence of pilgrimage on faith-based practice.

Across the categories of description, four themes of expanding awareness emerged from the data: 1. beneficiaries of the impact on faith-based practice; 2. what is shared during faith-based practice; 3. the purpose of the impact on faith-based practice; 4. the duration of the impact on faith-based practice. Each theme contained three levels of expanding awareness

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corresponding to the three categories of description. Various quotes from the interview data were used to illustrate each category, theme and level of awareness.

Next, the structural relationships between the categories of description and themes of expanding awareness were presented in an outcome space. These relationships illustrated how the categories are hierarchically constituted by expanding awareness of different dimensions of the perceived relationship between pilgrimage and faith-based practice.

Lastly, Section 3 explored logical relationships between the two outcome spaces presented in this thesis: the impact of pilgrimage on faith (from Chapter 5) and the impact of pilgrimage on faith-based practice (this chapter). It was argued that the more complex the impact of pilgrimage on the faith of the educator, the more complex we can expect the impact of pilgrimage to be upon their faith-based practice. This section posits an intermingled and multi-directional relationship between one's experience on pilgrimage, one's growth in faith and the overflow into one's faith-based practice. While not proven empirically, it is argued that if pilgrimage has very little impact upon one's life of faith, the impact upon one's faith-based practice would in turn be limited. Conversely, if the experience of pilgrimage animates the faith of an individual, this in turn is likely to animate their practice, and through that, the faith-life of those they encounter in the classroom, office-space, and school community. There may be exceptions to this, of course, considering the complexity of the relationship between one's personal life of faith and one's faith-based practice. However, the findings in this chapter support the stance that as one's faith is enhanced by an experience of encounter on pilgrimage, so too will one's faith-based practice be enhanced, in turn affecting the culture of the school.

Chapter 6 will discuss these findings in the light of the literature, provide commendations and recommendations to Sydney Catholic Schools pilgrimage program and highlight areas for further study.

Chapter 6: Discussion

This thesis was undertaken with the aim of exploring the perceived impact of pilgrimage upon the faith and faith-based practice of Catholic educators, with the underlying aim of informing the enhancement of pilgrimage as a process of professional formation for the Catholic educator within the Australian school context. This chapter will discuss the relationship between the results of the thesis and the pertinent literature, to provide new insights into the possibilities of pilgrimage for the formation of the Catholic educator. Section 1 will discuss the findings of this thesis with respect to three key themes that emerged from the pilgrimage literature discussed in Chapter 2: motivations for making pilgrimage; the debate between pilgrimage and tourism; and the role of sacred places, objects and movement on pilgrimage. Section 2 will discuss the findings with respect to the fourth key theme from the pilgrimage literature: pilgrimage as a transformative experience. This theme is given a section on its own in the discussion because transformation is seen as the desired outcome of pilgrimage, particularly in the Catholic context, making a detailed consideration of the process of transformation highly pertinent to the potential of this thesis to inform formative outcomes for Catholic educators on pilgrimage. Section 3 will focus on the impact of pilgrimage on the faith-based practice of the Catholic educator, with respect to relevant literature on teacher formation and educational practice.

Section 1: The impact of pilgrimage upon faith - results and literature

The following discussion of the thesis findings on the impact of pilgrimage upon the faith of the Catholic educator is organised in terms of three key themes that emerged from the pilgrimage literature discussed in Chapter 2. The results presented in Chapter 4 are discussed below with respect to existing literature on these themes. The themes pertinent to this discussion are:

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- Motivations for making pilgrimage;
- The debate between pilgrimage and tourism;
- The role of sacred places, objects and movement on pilgrimage.

Motivations for making pilgrimage

The study of Van Uden, Pieper and Henau (1991) into the motivations of pilgrims embarking on pilgrimage to Lourdes is pertinent to the findings of this thesis. Van Uden et al (1991) discovered that the motives for undertaking pilgrimage varied, with older pilgrims in their sample (+36 years old) reporting motivations of a predominantly religious nature (e.g., to give thanks to God, to pray for those close to them, to gain the Blessed Virgin Mary's intercession), while younger pilgrims were primarily motivated by the social aspects of pilgrimage (e.g., to meet new people, to associate with others, to relax) (Van Uden et al, 1991).

While the results from this thesis on the *Road to Rome* pilgrimage are not delineated according to age, as are Van Uden, Pieper and Henau's (1991) findings, a spread of motivations was also found. The educators surveyed for this study were aged between 30-75 years and reported a predominantly spiritual rather than social motivation for travel. As reported in Chapter 4, their highest motivator for embarking on the *Road to Rome* pilgrimage was *to develop in my Catholic faith*, with 26 out of the 28 ascribing either a 9 or 10 rating (highest score) to the importance of this motivation. The next highest motivator was *an opportunity to explore places of historical significance for the Catholic faith* (identified as *Places of faith* in Table 5.1), with 23 participants giving this a 9 or a 10 rating. While "leisure" was acknowledged as a motivator, it received the lowest rating, with 12 participants giving this a score of only 1 or 2, and no one identifying leisure as their highest motivator for participating in pilgrimage. The pilgrims may have been less likely to identify leisure as their main motivator, considering the pilgrimage was heavily subsidised by Sydney Catholic

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Schools, whose primary reason for supporting the cost of the pilgrimage was for spiritual formation and professional development of its staff.

In terms of the extent to which the educators in this study felt that their motivations for pilgrimage were actually met, most educators felt that their expectations of growing in their faith were largely met, but there was also an expressed desire by some that more time be given to personal prayer and reflection on pilgrimage. This may explain why some of the pilgrims rated their actually-experienced satisfaction lower than their expectations for *the opportunity to develop in my Catholic faith*. On the Likert scale of 1-10, six participants out of twenty-seven rated satisfaction with this item as 7 or 8, and one rated it 5 or 6. This is a significant observation, as the participants' comments regarding the desire for more time for reflection and personal prayer indicate an area for further growth and improvement in future pilgrimage itineraries. This will be discussed further in the Chapter 7 Conclusion.

According to the results presented in Chapter 4, the least sophisticated category of description for the impact of pilgrimage on faith was an experience of *pilgrimage as a secular activity with little relationship with God or others*. While this was not a frequent experience of pilgrimage amongst the *Road to Rome* group in this study, the possibility of experiencing pilgrimage in this way was confirmed by the study. This way of experiencing pilgrimage corresponds to the social motivations of the younger group included in Van Uden, Pieper and Henau's (1991) study, with the themes of expanding awareness associated with this category showing a focus on *meeting new people within the pilgrimage group*.

In contrast, the most sophisticated category of description for the *Road to Rome* group was an experience of *pilgrimage as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community*. This way of experiencing pilgrimage corresponds to the more spiritual motivations of the older group included in Van Uden, Pieper, and Henau's (1991) study, with the themes of expanding awareness associated with

this category showing a focus on *connection to a spiritual community of faith beyond the pilgrimage group*. In Van Uden, Pieper and Henau's (1991) study, the older group also shows an awareness that they are connected to God, the Blessed Mother and those for whom they intercede, e. g. "to give thanks to God, pray for those close to them, gain Maria's intercession" (p. 38).

From this comparison it can be argued that the *Road to Rome* pilgrimage group had a motivation that was predominately spiritual rather than secular or social, and that the motivations of the *Road to Rome* pilgrims corresponded with the findings of Van Uden, Pieper and Henau (1991) regarding the mature-age grouping presented in their study. Nevertheless, a range of motivations exists and may impact the final outcome of pilgrimage.

The debate between pilgrimage and tourism

Related to the secular-spiritual distinction in motivations for pilgrimage, there is a debate in the literature on the validity of including secular sites on the pilgrimage itinerary (Bradley, 2009; Margry, 2008; Rigsby, 2012). The literature indicates that the question remains unsettled as to whether secular sites add or detract from the pilgrimage experience.

Turner and Turner (1978) and Damari and Mansfield (2014) provide two type-casts of pilgrimage throughout the centuries and acknowledge that both types run along a continuum from traditional religious reasons for embarking on pilgrimage to the more modern hybrid reasons for embarking on pilgrimage, the latter being classified by engagement with the secular (or profane) as well as the sacred. Pieper (1991) presents the view that due to the Incarnation of God becoming man in the Person of Jesus Christ, even that which could be considered profane is instead unified and elevated in Christ. Therefore, the events upon pilgrimage that may be considered profane, such as sharing meals, visiting historical sites, and engaging in other activities not directly related to religion are validated as legitimate for

pilgrims: they are seen as essential parts of journeys either modelled on the lives of Saints or on the life of Christ Himself, or else they expand pilgrims' understandings of God's creation.

This study supports Pieper's view. The *Road to Rome* pilgrimage included visiting some historical sites that could be considered tourism, e.g., visiting the *Teatro alla Scala* Museum in Milan. However, one participant described these experiences of "tourist" sites as an encounter with God's beauty, and thus reinforced Pieper's (1991) view of the relationship between the sacred and profane:

"...going to see the (Leonardo da Vinci's) Last Supper. It didn't matter whether it was a religious painting or not, it was such a beautiful painting. It was reinforcing the gift of God's gift to people that they can paint like this or sing like this or build these magnificent buildings. [I]t was slightly separate in that it was touristy. But I could see that it ... reinforced the beauty of God... ... the painting's that we saw, like La Scala,...they might be touristy but it is God's beauty and gift." (Principal, 29 years, interview 1)

The role of sacred place, objects and movement on pilgrimage

Pieper's (1991) view of the relationship between the sacred and profane acknowledges the possibility that place, objects and movement may also be considered holy, or at least as capable of turning a pilgrim's attention to God. The designation of places, objects and movements as potentially having aspects of the sacred is based upon the teaching of sacramentality, which acknowledges God's interaction with the created world (Boersma, 2011; Smith, 2012).

According to Eliade (1959) and Turner and Turner (1978), a location is holy by its association with a sacred event or person. For instance, the locations in the life of Jesus are holy because He walked, spent time with friends, and worked as a carpenter in a specific geographical locale. Catholicism recognises that the places of the Saints are also made holy by the goodness of a life offered in dedication to God.

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During the *Road to Rome* pilgrimage, several sacred places of the Saints were visited and acknowledged as having significance for individual pilgrim's experience of faith. One participant, reflecting upon the visit to Assisi, stated:

“To know that that's ground that he [Saint Francis] stepped on and had been in. You imagine in your mind what it might have been like. Visiting the hermitage [where Saint Francis lived] and where Saint Clare was; they were very special places for me. There was a sense of...the spirit there, I could really feel that.” (Principal, 29 years, interview 1)

This participant notes how imagining the actual place upon which Saint Francis had “stepped” leads one to wonder what he might have been like; feeling that both “spirit” and Saint Clare's were there.

For Catholics, this reality is not simply an act of imagination, but rather a confirmation of the belief in the Communion of Saints, discussed later in this chapter and confirmed by Turner and Turner (1978) as a significant aspect of pilgrimage. This location thus acted as a sacramental for its ability to connect the pilgrim with the reality of the transcendent.

Another participant, reflecting upon the role of sacred sites, described their capacity to place one in contact with the “continuity of the Church”. This comment is significant for Catholic educators in Australia, as it draws attention to the limited possibilities in Australia for connecting with an overall sense of Catholic history. This is made clear in another comment noting that “you don't really get that here because of our limited history.” For this pilgrim educator, the sacred sites were prominent due to their capacity to impact life and faith:

“Sacred sites deepen the sense of continuity of church, life and faith I think more than anything else; they (sacred sites) had the biggest impact. Because they were the things that deepen your sense of the continuity of the Church, but also the continuity of God and faith. Because of the amount of time that it covers...The depth and breadth of the church that you experience, that you don't really get here because of our limited history. So there's that sense of those sites really did deepen... my belief and sense of the continuity of it all. (Support staff SCS, 15 years, interview 12)

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Just as sacred places are considered holy, so too movement may be considered holy or sacred. This is based upon Pope John Paul II's (1980) teaching referred to in Chapter 2 as the "Theology of the Body." This teaching acknowledges that what one does with the body reflects what is in the soul. For example, a simple smile demonstrates an external expression of what lies hidden in the soul. Likewise, the act of bodily movement potentially expresses a deeper reality. The moving from one place to another in hopes of reaching a destination is analogous to the journey one makes throughout one's entire life. One participant notes the sense that s/he had of journeying to Rome, and the unity of moving towards a place, cognisant of pilgrims traveling to Rome for the canonisation.

"There was a sense of journey, moving towards Rome. Especially when we were in Orvieto... There were other people walking along besides from different parishes... That sense of, we're all moving together towards a place." (Principal, female, 35 years, interview 1)

This same participant recalls how the act of walking home from the restaurant one evening facilitated sharing privileged information between pilgrims; this walking together points simultaneously to a movement towards communion and fellowship. The external steps taken denote the internal steps that may lead to deeper knowledge of another, and as this participant put it:

"...one night walking home I was with one woman. It was only a few days into the journey and we were walking back from a restaurant and we'd left early. She started telling me about the death of.... I felt really privileged to be hearing that" (Principal, 29 years, interview 1).

Walking together to a destination is a long-standing tradition within pilgrimage literature and the life of Catholicism; both pilgrimages and processions demonstrate the growth in communion that may occur on pilgrimage, walking from one place to another, towards a temporal goal that represents an eternal one.

As suggested above, just as movement may be considered sacred if it points to a deeper reality, so too may objects to be considered sacred; to be more specific, a sacred

object has within it the capacity to recall a memory of spiritual significance to an individual, and by that memory, deepen one's identification with the graces received (Capets, 2018).

Pieper and Van Uden (1994) acknowledge that certain objects, e.g., the holy water from Lourdes, "produce a continuing effect from a one-off event" (p. 93). One participant's reflection upon the significance of a souvenir rosary-bracelet supports this claim. She bought the rosary-bracelet directly after what is referred to elsewhere in this thesis as a liminal experience: walking into Our Lady of the Angels chapel and back out. She reflects:

"I think the memories have faded and that's normal but for me. I have reflected so many times...I probably think of it more fondly because it forces me to go back there and re-evaluate and to sit there in those moments - to try and grasp on to how I was feeling there and why. I still look at my bracelet. I look at it every morning... a sacred space in my home. I've got all my little prayer cards and things on it that we collected and my bracelet... time has passed but it will always be in my heart." (REC/teacher, 10 years, interview 13)

According to this participant, even when perhaps the words of an experience fail to capture the sentiment, the memory remains hidden within one's heart, potentially offering strength and comfort. Looking upon this bracelet each morning facilitates her "go[ing] back there". This potentially demonstrates how the impact of pilgrimage on faith may continue to grow and expand post-pilgrimage through recalling the memory of certain events.

The key role of the sacred on pilgrimage, in the form of varying experiences of the places of Saints, emerged as a key theme of expanding awareness in the Chapter 4 Results. Awareness of the role of the places of Saints in pilgrimage were found to vary from:

1. no spiritual response to places of Saints;
2. a spiritual response to the places of Saints stemming from new facts and new knowledge;
3. a spiritual response to the places of Saints as personally relevant and accompanied by a desire to share new information and stories;

4. a spiritual response to the places of the Saints as personally relevant and accompanied by the desire to follow.

Each of these different levels of awareness of the role of places of Saints was associated with a different category of description for the overall impact of pilgrimage on faith. For instance, a profane experience of places of Saints, reflected in the form of *no spiritual response to places of Saints*, was associated with an overall non-spiritual or non-religious experience in the category of pilgrimage as *a secular activity, with little relationship with God or others*. In contrast, a sacred experience of places of Saints, in the form of *a spiritual response to the places of the Saints as personally relevant and accompanied by the desire to follow*, was associated with a spiritual or religious experience of pilgrimage as *a transformative process, integrating the experience into everyday life and vibrantly benefiting the community*.

Section 2: Pilgrimage as a transformative experience

The potentially transformative nature of pilgrimage is obvious from the results presented in Chapters 4 and 5. Such transformation is the desired outcome from pilgrimage, but as the results show, is not inevitable outcome. In this section, the writings of Turner (1969, 1974) and Turner and Turner (1978) in particular are utilized to discuss the possibilities that pilgrimage has for providing a transformative experience. Turner's writings assist in interrogating the thesis findings to help answer the question: what facilitates the transformative process, allowing an integration of pilgrimage and faith into one's everyday life and vibrantly benefiting community?

Turner's pilgrimage structure provides a vantage point from which to view the potential impact of pilgrimage upon the faith of the Catholic educator and the possibilities of pilgrimage as a spiritually formative experience. Turner's writings support Dulles' (1998) writings on the transformation model of Christianity and culture treated in the Chapter 2,

Literature Review. However, before proceeding, an outline of Turner's proposed pilgrimage structure is necessary.

Turner's Pilgrimage Structure

Turner's contribution to pilgrimage literature has become the reference point for much subsequent work on pilgrimage. His contribution to the anthropological study of religion and ritual has been regarded as providing the platform upon which to study pilgrimage as a form of religious ritual (Deflem, 1991; Turner, 1969). On the basis of his own experience and observations of ritual ceremonies in Africa, Turner applied his observations to wider secular society and eventually to religious events and activities (Starkloff, 1997). He and his wife began to appreciate synergies between the practice of pilgrimage and the structures of ritual they had experienced in Africa (Turner & Turner, 1978).

In an attempt to systematise and make accessible the meaning of ceremonial activities, Turner uses the language of ritual structure to describe ceremonies that express, for example, rites of passage from one stage of social or personal development to the next. These rites of passage are important to this discussion, as the current thesis is interested in the formation or passing on of ideas and practices to educators.

The pilgrimage experience, mirroring Van Gennep's ritual structure, is seen as having three stages. For Turner and Turner (1978) the tripartite processual structure is easily transferred to the study of pilgrimage:

1. separation from what is familiar or common;
2. the liminality of a "theophany" or what he calls a *communitas* experience; and,
3. re-immersion into society, changed (Carrasco, 1996; Turner & Turner, 1978; Van Gennep, 1960).

**Turner's structure and variation in the impact of pilgrimage on faith –
explaining the transformative potential of pilgrimage**

According to Turner's hypothesis, a participant in a pilgrimage may experience changes in perspective and presuppositions. Throughout the pilgrimage the educator has exposure to many new opportunities of faith associated with the universal Church, such as her teachings, practices and rituals. These mark the objective realities that one may encounter upon pilgrimage. However, as the Chapter 4 findings show, different pilgrims on the same pilgrimage may have different experiences or awareness of these realities. Thus, the experiences of these realities may result in a re-alignment of conceptions, a deepening of held beliefs, or no change at all.

The openness to change and to new experiences begin when the educator first has the intention to attend the pilgrimage. The next step of this desire is actualized when s/he leaves home and much of what is familiar. The stages of pilgrimage that may lead to transformation, according to Turner, are separation, liminality and re-incorporation. The results of this thesis will shed light on what may or may not contribute to the pilgrimage as a formative and potentially transformative experience. Turner's three stages provide a structure for discussing the thesis findings.

Stage 1: Separation

The first phase of the pilgrimage structure developed by Turner and Turner (1978) is characterised by separation from what is familiar - in the case of pilgrimage, literally leaving home. Turner (1983) accentuates this phase of separation from the familiar, noting that "this phase clearly demarcates sacred space and time from profane or secular space and time" (Turner, 1983, p. 57). This notion of a clear demarcation between sacred space and time versus profane space and time echoes the writings of Eliade (1956) that were explored in Chapter 2.

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Turner, quoting T.S. Eliot's *The Four Quartets*, explains this characteristic of separation upon pilgrimage as a "moment in and out of time" (T. S. Eliot quoted in Turner, 1968, p. 5). This phase of separation takes the individual out of time and provides the opportunity to open him to the possibility of discovery and encounter. Eliade (1956) writes regarding sacred time that "religious man feels the need to plunge periodically into this space and indestructible time. For him it is sacred time that makes possible other time" (p. 88-89). This could be acknowledged as an eternal present.

Pilgrimage thus offers the educator an opportunity to step away from the ordinary obligations of his/her responsibilities of daily life and occupation to potentially experience time without the daily pressures of performance or deadlines. One participant commented:

"To be taken away from your family situation and to be taken away from your own surroundings, you know, when you're in your own surroundings, you think about everything else that's going on in your life. Whereas away, you're completely taken away from it, and it's like it's your purpose, why you're going there." (Support staff in a school, 7 years, interview 7)

While the itinerary presents a specific schedule of events, it is often open for the pilgrims to experience opportunities for prayer and reflection, unencumbered by specific responsibilities and providing a new way of viewing their lives and themselves.

For the educators, the very fact of arriving at the airport, not knowing many of those with whom they would travel, was the first step in separation from the familiar. The participants alluded to this reality in the interview process, some noting their own reticence at spending two weeks with other educators whom they did not know. One participant noted, "we met as strangers at the airport," yet, concluding with a comment that hints at the possibility of the next stage of liminality, "...then it followed on. So to share that [Eucharist] with the people on the pilgrimage, and their sincerity in that, was very special" (Teacher, 37 years, interview 17).

Underlying this experience is the inherent choice the educators have to either begin the process of separation by engaging in the possibilities of new experiences or relationships, or else choose not to engage. Geographical distance may not be enough to ensure an experience of separation from the ordinary events of life. For example, those who view pilgrimage as *a secular activity with little relationship with God or others* (Category 1, Chapter 4) may not actually experience separation from normal daily secular activities; the experience of pilgrimage may have little impact upon their life of faith. This phenomenon is treated in Pieper and Van Uden's (1994) study, which attributes the lack of transformation to the observation that some pilgrimages are less liminal than expected, given that the events "deviate from daily patterns less drastically than anticipated" (Pieper & Uden, 1994, p. 102).

Stage 2: Liminality

This second stage of Turner's pilgrimage structure is the phase of crossing over a 'threshold' and providing a type of transition and potential change in the way one perceives certain conceptions and the events of life. According to Turner, the liminal stage is characterised by ambiguity, an experience of the unknown – a state that is fostered by separation. In the liminal stage, individuals are "betwixt and between the positions assigned and arranged by law, custom, convention" (Turner, 1969, p. 95). The old is challenged by the new.

However, Turner gives only a vague sense of what this stage of liminality might actually consist of:

[I]t is a very long threshold, a corridor almost, or a tunnel which may, indeed, become a pilgrim's road or passing from dynamics to statics, may cease to be a mere transition and become a set way of life, a state that of the anchorite, or monk (Turner & Turner, 1978 p. 37).

This study has the potential to contribute to Turner's model by better defining the nature of liminality, i.e. what it is that happens in the tunnel, corridor or along the pilgrim's road.

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Based on this study, the period of liminality may be understood as a period of expanding awareness, where new aspects of faith and spirituality that had not previously been noticed are now discerned. The themes of expanding awareness described in Chapter 4 indicate the nature of the expanding awareness that can occur during liminality, and the categories of description in Chapter 4 indicate the nature of the final transformation that can occur from pilgrimage.

Throughout the interview data, attitudes and feelings were expressed in relationship to pilgrimage that point to this notion of liminality. A personal response runs through each of the themes presented. The range of responses vary from pilgrimage as “me time” (Support staff in a school, 7 years, interview 16) to pilgrimage as a transformative experience; it is these latter participants’ comments referring to the transformative nature of pilgrimage that bring to mind and highlight Turner’s stage of liminality. For example, “you can’t help but be changed” (Principal, 29 years, interview 5); “It’s connected me again... Getting the confidence back about being Catholic” (Support staff SCS, 5 years, interview 6); “It alters us, when you share the story it becomes more real” (Principal, 35 years, interview 9); “Sense of renewal, renewal of faith, reconnect with myself and with God, more importantly, reconnect with God in me” (REC/teacher, 10 years, interview 4).

The utterances “changed”, “connected me”, “alters us”, and providing “renewal” each alludes to transformation, defined in this research as an expansion of awareness, and according to Turner and Turner (1978), an experience of liminality. Consideration of the notions of transformation and liminality presents the question: does change occur at one point in time or by progression? The data suggests that it will occur differently for different people. According to the results, some participants report a particular moment and experience of intense awareness of a transformative process, by which they knew *something* occurred. Walking into the Basilica of Our Lady of the Angels in Assisi, one participant describes a

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moment of transforming grace: “I walked in there feeling broken and I left feeling healed. I just wanted to keep walking through [it] because each time I felt re-energised when I left” (REC/teacher, 10 years, interview 4). This quotation expresses both a moment of intense awareness of transformation and the potential of the place of a Saint (the church that Saint Francis of Assisi built and that is near the location of his death) to effect such an awareness and change. Other participants report that, upon reflection months after pilgrimage, even up to one year afterward, their awareness of the impact of pilgrimage upon their faith (and/or practice) has increased:

“There’s a wave of nostalgia that will sweep over you and you remember, wasn’t that beautiful? It’s that memory and the joy of the experience just comes back. I don’t think it ever leaves and it surprises you; like grief does. It can take you unaware” (Principal, 29 years, interview 10).

This raises another question that will be treated later: What facilitates maintenance of awareness or an increase in awareness?

Turning to the different ways of experiencing the impact of pilgrimage on faith presented in the Chapter 4 Results, four categories of description emerged:

1. Pilgrimage seen as a secular activity, with little relationship with God or others;
2. Pilgrimage as a personal discovery of new information and/or practices of faith;
3. Pilgrimage as something to be shared, assuming a responsibility to share one’s new knowledge of faith; and
4. Pilgrimage as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community.

Those who experienced pilgrimage *as a secular activity with little relationship with God or others* (Category 1) clearly did not enter a stage of liminality despite being on pilgrimage.

Those who experienced pilgrimage *as a personal discovery of new information and/or practices of faith* (Category 2) may be entering Turner’s stage of liminality, which is characterised by crossing over a threshold into something new. An experience of newness is

the common component between Category 2 and Turner and Turner's (1978) stage of liminality. However, liminality is also marked by transformation, change at a deep level, which has obviously not occurred in Category 2. Category 2 awareness indicates only minimal change, and entry into liminality, while progression through liminality occurs for levels 3 and 4.

Those whose experience of pilgrimage is viewed *as something to be shared, assuming a responsibility to share one's new knowledge of faith* (Category 3) are in a sense in between Turner's liminality and reincorporation stages. They are aware that there is something new to share, and are in the process of preparing for reincorporation back into the normalcy of life after pilgrimage. Those who experienced pilgrimage *as a transformative process, integrating the experience into everyday life and vibrantly benefiting the community* (Category 4) appear to illustrate the pilgrim-educator who has travelled through each of Turner's stages: separation from ordinary life; an experience of liminality; and reincorporation back into everyday life, but changed.

Stage 3: Reincorporation

The third stage in Turner's pilgrimage structure is particularly pertinent to this study's focus on changes in practice as a result of pilgrimage. The third phase presupposes that having emerged from the liminal stage of transformation, one reaches the stage of reintegration, reincorporation or re-immersion. Turner (1969) describes this stage:

[He is] in a relatively stable state once more and, by virtue of this, has rights and obligations vis-à-vis others of a clearly defined and structured type. He is expected to behave in accordance with certain customary norms and ethical standards binding on incumbents of social position in a system of such positions. (p. 95)

According to Turner's pilgrimage structure, reincorporation means that "the passage is consummated, and the subject returns to classified secular or mundane social life" (Turner &

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Turner 1978, p. 2). This is pertinent for the lay educator whose task it is to be leaven in society, by their very presence influencing the social order through the message of the Gospel (Vatican II, The decree on the Apostolate of the Laity, *Apostolicum Actuositatem*).

This last stage of Turner's structure is particularly applicable to the findings reported in Chapter 5 on the impact of pilgrimage on faith-based practice. Reincorporation, in the context of this study, assumes that the educator's experience of faith on pilgrimage will manifest itself in faith-filled actions in the classroom and/or school setting. Indeed, the intention of the Sydney Catholic Schools' pilgrimage studied in this research is to provide its educators with an enriching experience of their faith, with the expectation that they return to the classroom and school prepared to integrate new experiences into their professional practice. It could be argued that the pilgrimage would be considered unsuccessful or at least incomplete should one return to the classroom or the school with little new to offer from the experience.

The categories of description presented in Chapter 5 describe varying degrees of changes to practice following reincorporation, some indicating minimal change on the part of the educator, and of very short duration:

1. Changes to practice as a short-term obligation to share information with students and colleagues, in order to meet pilgrimage requirements (Category 1);
2. Changes to practice as a long-term inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues (Category 2);
3. Changes to practice as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community (Category 3).

Clearly, not every pilgrimage experience results in transformation that is apparent on reincorporation. So, negative findings of transformation, such as Category 1 above, must also

be discussed. This may be due to not fully progressing through Turner and Turner's (1978) three stages. In fact, some pilgrims may not even experience the first stage, separation, as mentioned above. This may be due to any number of factors but particularly due to the use of social media, which may serve to anchor the pilgrim within the daily secular activities that typify their lives at home. Because the role of social media is to connect people, such virtual connection with people at home potentially militates against the separation deemed necessary to proceed to liminality, according to Turner and Turner's (1978) structure.

The potential dangers of maintaining communication with home are not always obvious, as one would like to share with loved ones or one's school community the experiences being gained upon pilgrimage. However, the very process of contacting home periodically or even daily may not allow for the break necessary to proceed to a liminal experience. One participant notes this directly, before describing what may constitute a liminal experience. She comments,

"I think for me in the beginning, it [technology] was definitely distracting because I was so worried about Dad... I think it could be a distraction if people were isolating themselves... I think when I stopped calling home every day, I just sort of went, I need to". (REC/teacher, 10 years, interview 4)

Directly after this quote, the participant then talked about the experience (described above) of walking into the Basilica of Our Lady of the Angels. "I just felt such a strong presence and such a strong sense of grace and of wonder and awe and just love, like deep, deep love". A connection between not calling home and having a liminal experience is worth noting in this participant's experience.

What might inhibit or promote the pilgrim-educator from progressing through each stage is an essential question for the success of a pilgrimage program for educators. This warrants further research that is beyond the scope of this project. However, some ideas will be offered in the Chapter 7 Conclusion.

Themes of expanding awareness in liminality and transformation

In this study, three themes of expanding awareness were found to underpin the more or less transformational experiences of faith on pilgrimage represented by the four categories of description described in Chapter 4. The themes were:

1. The role of community in pilgrimage;
2. The role of liturgy, prayer in pilgrimage; and
3. The role of the places of Saints in pilgrimage.

Each of these themes can also be found within Turner's (1974, 1976) and Turner and Turner's (1978) writings on pilgrimage; their understanding of the role of community, liturgy and prayer, and places of the Saints supports the findings presented in Chapter 4 and allows for a more complete picture of the possibilities of pilgrimage as a means of transformation. Turner's tripartite structure of pilgrimage (separation, liminality and reincorporation) can also be seen in the context of liturgy/prayer, community and the Saints. This section will present Turner and Turner's (1978) writings on each of these themes as they link with the results.

The role of liturgy in liminality and transformation on pilgrimage

In the context of this study, Turner's own conversion to Catholicism through the experience of liturgy within the Catholic faith is significant, and one may say constitutes his own liminal journey (Deflem, 1991; Turner, 2006), which is apparent in his later works (Deflem, 1991). Turner's conversion enables him to write from the perspective of one who has experienced liminality, having developed the capacity to understand supernatural things naturally (Torrell, 2003).

Turner's wife and partner in anthropological study, Edith Turner (2006), describes their first encounter with Catholicism after they were immersed in fieldwork in Africa, the initial stimulus for their writings on ritual, liminality and *communitas*. This testimony, while a lengthy recount, is important to capture in its entirety, as it dramatically draws attention to

features of liminal experience. Turner (2006) writes of their first experience of Catholic liturgy, an experience akin to testimonies of pilgrims on the *Road to Rome* pilgrimage:

We approached the grimy church along with other people and followed inside along with them. Then we gaped. We were in a different world. Saints in red and blue looked down in blessing; a haze of something like wood smoke filled the air, giving the stained glass windows a dim beauty. Symbols were painted on the ceiling, while tones of plainchant sounded softly. Way down in front we saw an altar, which was obviously used. There were candles everywhere, forests of candles before each saint, golden candlesticks, much gold everywhere. We sat down enchanted. Old women pushed by us dangling black rosaries, which they proceeded to mutter over and click. “Vic! It’s like Africa!’.... People crossed themselves – which I’d never seen done before. Was this some kind of self-immolation? I was nervous of doing such a thing. If I did it to myself I’d never be the same again, I’d be for it. I flubbed the gesture somehow... ‘Introibo...’ [sic] ‘I shall enter,’ the future tense. ‘Kwingisha,’ in Ndembu, the ‘going-in’ stage of a rite of passage. The rite proceeded. It was all there, the going in, and then the strange liminal world. (p. 88)

Pope Benedict’s (2000) ritual structure of the liturgy in its three stages mirrors and can be used to inform Turner and Turner’s (1978) writings in the context of a study of religious pilgrimage. A pilgrim leaving home models *the* Pilgrim, Jesus, leaving the home of the Father, a *separation* from all that is familiar. The second stage of the liturgy is “the entry of the eternal into our present moment in the liturgical action” (Pope Benedict, 2000, p.60). This can be seen as the meeting point, the encounter, the threshold or limen typical of the liminal experience: the point of *communitas* between God and man. The third stage of Pope Benedict’s structure, “the desire of the eternal to take hold of the worshipper’s life and ultimately of all historical reality” (p. 60) correlates with Turner and Turner’s (1978)

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reincorporation, when “the passage is consummated, and the subject returns to classified secular or mundane social life” (p. 2). It is the belief and the hope that the liturgy effects a change in the educator, so that when they *return* to ordinary life, they do not go alone, and in fact they are sent. This is expressed in the concluding words of the Mass, the great *Missa*, or sending. This third stage mirrors Jesus’ return to the Father. Pope Benedict (2000) writes:

[I]n the liturgical celebrations there is a kind of turning around of *exitus* and *reditus*, of departure to return, of God’s descent to our ascent...the Shepherd takes the lost sheep on his shoulders and carries him home. (p. 61)

The third stage of pilgrimage is the return to the earthly home. This is symbolic and indicative of the final return to the heavenly home, in imitation of Jesus’ return to the Father. This third stage presented by Pope Benedict corresponds to Turner and Turner’s third stage of reincorporation.

As the Mass is a part of the daily life of the pilgrimage, the understanding of its ability to effect transformation is essential to this study. For many of the pilgrims it was attendance at Mass in significant places that remained highlights. In addition, situating the *Road to Rome* pilgrimage during the days of Triduum and Easter had unforeseen consequences, as it allowed in subsequent years the recalling of the graces received upon pilgrimage. While not studied empirically, the logical conclusion can be drawn from examples in the interview data that pilgrim’s may *re-live* their experience each year during the Triduum and Easter season, which potentially increases the efficacy of the pilgrimage in terms of its impact on their life of faith and practice:

I think in terms of my own personal life of faith, I think a year after - it was interesting I guess because it was Easter, that was a significant time again. So I was remembering the things that we did over that Easter period: where we were, where

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we had Holy Thursday Mass and then where we were on Good Friday. So all of that, it was sort of reliving it.” (Principal, 29 years service, interview 10)

This is worth noting for the planning of future pilgrimages.

The theme of expanding awareness of the role played by liturgy and prayer in pilgrimage is characterised by four levels of awareness, with liturgy and prayer seen as:

1. an expectation during pilgrimage (level 1);
 2. a source of new experiences/knowledge during pilgrimage (level 2);
 3. a commitment to increased attendance at Mass, prayer beyond pilgrimage (level 3);
- and
4. an active participation in the Mass, finding more meaning in liturgy and prayer (level 4).

These themes of expanding awareness correspond to Turner and Turner’s pilgrimage structure. Liturgy and prayer as *an expectation during pilgrimage* (level 1) may constitute Turner and Turner’s (1978) stage of separation, as it entails doing something other than what one might ordinarily do at home. This very separation from routine prepares one for an experience of liminality, and provides an opportunity to discern new aspects of faith one was not previously aware of.

Liminality in liturgy and prayer may correspond to the second level of awareness, *a source of new experiences/knowledge during pilgrimage* (level 2). The new experiences of liturgy and prayer potentially challenge former ways of thinking and may open one to transformation. On the supernatural level, believers can recognize that, even if the individual is not aware of change, his/her willingness to engage in prayer is enacting spiritual, possibly unseen, growth. This interpretation is possible on the basis of faith and a commitment to religious truths, which although acknowledged may not be recognised by non-believers.

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A commitment to increased attendance at Mass and prayer beyond pilgrimage (level 3) and *an active participation in the Mass, finding more meaning in liturgy and prayer* (level 4) both express the pilgrim's re-incorporation in daily life post-pilgrimage. The commitment to attendance at Mass as well as finding more meaning in the liturgy both indicate that a liminal, transformational experience occurred on pilgrimage to motivate these resolutions.

The role of community in liminality and transformation on pilgrimage

Upon pilgrimage, each individual potentially makes an interior and individual journey while simultaneously experiencing events together with other pilgrims. These shared experiences can create among the group an experience of community. *Communitas* may develop from a myriad of experiences: times together in prayer, sharing thoughts and responses of the day during the evening meal, being understood by a colleague who shares a similar viewpoint.

Turner's writings on *communitas* also shed light on another phenomenon that took place on the *Road to Rome* pilgrimage. Within the Catholic education system there are roles and responsibilities that at times emerge within a hierarchical structure. While the structure is necessary, Turner's writings on *communitas* situate, partially challenge, and hence shed light on the concept of hierarchy in the relationships between pilgrims in the context of the pilgrimage group's experiences. The interview data resonates well with Turner's discussion of these matters and describes a sense of equality among the pilgrims. In one instance a participant noted that no one pulled rank but everyone was equal:

“I can honestly say that was the first time in my life I felt like I was part of a faith community; that there was no agenda. There was no hierarchy. Everybody was loved, accepted and equal and there was no judgement.” (REC/teacher, 10 years, interview 4)

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In this study, different levels of awareness were found for the role of community in pilgrimage. These were:

1. meeting new people within the pilgrimage group;
2. sharing experiences with others of faith within the pilgrimage group;
3. connecting to a universal community of faith beyond the pilgrimage group; and
4. connecting to a spiritual community of faith beyond the pilgrimage group.

These levels of awareness may likewise be viewed within Turner and Turner's (1978) structure. For example, the notion of community as involving *meeting new people within the pilgrimage group* (level 1) may demonstrate Turner's stage of separation. The pilgrims are separating from their ordinary circle of influence and meeting an entirely new group of fellow-educators for the first time. Since it is possible that one may or may not engage in meeting new people on pilgrimage, the fact of separating so as to unite with a new group is not a given; it requires a willingness to engage.

The second level of awareness found in the results sees community as involving *shared experiences with others of faith within the pilgrimage group*. This level consists of awareness that the shared experience is occurring with people who hold the same values; it is an experience of commonality consistent with Turner's *communitas*. Several of the participants alluded to this common sympathy shared at the meals, in discussions, on the bus or walking through the pilgrimage sites. This may indicate entry into Turner's stage of liminality.

The experience of liminality paves the way for an experience of re-incorporation and the awareness expressed in levels 3 and 4 about the role of community involving *connection to a universal community of faith beyond the pilgrimage group* (level 3); and *connection to a spiritual community of faith beyond the pilgrimage group* (level 4). Both of these levels presume an experience of community beyond the newly formed groups of pilgrim-educators

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on the *Road to Rome* pilgrimage. Level 3, *connection to a universal community of faith*, captures the awareness that the pilgrim-educator belongs to a community larger than his/her immediate group – that is the world-wide family of the Church. Level 4, *connection to a spiritual community of faith*, captures the reality of a supernatural family, and recognises that one is also united with those who have died, i.e., the communion of Saints.

Both levels 3 and 4 may be compared to Turner's third stage, reincorporation, as the pilgrim's experience with the local group expands to include awareness of other potential opportunities for community that may continue post-pilgrimage. It is presumed that the experience of community upon pilgrimage will inform community-building attitudes and actions in one's own school community upon reincorporation.

Role of places of the Saints in liminality and transformation on pilgrimage

On a religious pilgrimage of educators, the experience of community can be likened to that of a religious community in its shared moments of prayer, meals, fun and travel. However, the pilgrimage community is understood as extending itself beyond sight, so that pilgrims understand themselves as immersed in the Church and experience union with the Mystical Body of Christ. The Church, as the Mystical body of Christ, also known as the Communion of Saints, is composed not only of the souls of those who have died and are in purgatory (the state of purification and waiting), and those who are in heaven as saints, but also of living persons on earth traveling together actually or vicariously (Turner & Turner 1978).

The realisation of the Saints as living realities was made concrete during the *Road to Rome* pilgrimage for at least some pilgrims, whose itinerary included the canonisation of Popes John XXIII and John Paul II. One participant commented on return, "I came to know the Saint, the heart of the man, John XXIII, so I introduce the students to these realities." (Teacher, female, 37 years, interview 8)

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Visiting the places of the Saints proved to be a highlight for many of the pilgrims. The same participant noted, “Mass in Saint Anthony’s and Saint Francis’ church was the quintessential experience; it was so spiritually nourishing and uplifting”. The doctrine of the Saints is based upon the belief that conversation and intercession is possible between those who have died, and are in heaven or purgatory, and those on earth. This belief extends to the practice of praying for or offering sacrifices to assist those on earth or in purgatory. Pilgrims have not only traveled for their own needs but have traditionally travelled *for* others. This is illustrated in the interview data of the pilgrims who lit candles at Saint Anthony’s shrine or who purchased souvenirs for the communities to whom they would return.

One participant spoke of the “sense of people traveling with us” (Principal, 29 years, interview 1), alluding to the long-standing tradition of the Church’s teachings on the Communion of Saints, which Turner and Turner (1978) elucidates and believes to be an essential element of Christian pilgrimage. This same participant commented that other pilgrims in the group were performing the same acts of devotion for others: “(there were) people who have an expectation of what we're doing and a desire to be part of it - that sense of people carrying these gifts and these letters and these hopes and dreams with us”. The remembrance of others along the way found expression through lighting of candles in churches and purchasing crosses, rosary beads and other sacred objects. Friends and neighbours of the pilgrim-educators gave notes and money to be placed before the tomb of St. Anthony of Padua.

According to the results of this study, the experience of visiting the holy sites of the Saints throughout the pilgrimage produces in the educator a number of effects, including:

1. no spiritual response to places of Saints (level 1);
2. a spiritual response to the places of Saints stemming from new facts and new knowledge (level 2);

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3. a spiritual response to the places of Saints as personally relevant and accompanied by a desire to share new information and stories (level 3); or
4. a spiritual response to the places of the Saints as personally relevant and accompanied by the desire to follow their example (level 4).

The quote that was used in Chapter 4 to illustrate a level 1 awareness of the role of Saints in pilgrimage, i.e. *no spiritual response to places of the Saints*, recounted the experience of the canonisation as akin to a Taylor Swift concert. This individual's level of awareness has not even reached the first of Turner's pilgrimage stages, separation from ordinary life. The separation experienced at this level is simply a geographical one.

A level 2 awareness, *a spiritual response to the places of Saints stemming from new facts and new knowledge*, may indicate initial entry into Turner and Turner's (1978) idea of liminality, because new knowledge is experienced, though transformation is yet to occur. Levels 3 and 4, *a spiritual response to the places of the Saints as personally relevant*, indicate that a more transformative experience has occurred. In addition, both point to the time period after pilgrimage, where the *new information and stories gained are shared* (level 3) accompanied in level 4 by *a desire to follow the example of the saints*.

Table 6.1 below provides a summary of the relationships posited in the discussion above between the themes of expanding awareness for the impact of pilgrimage on faith (Chapter 4) and Turner's pilgrimage structure.

Table 6.1

The relationship between Turner's ritual structure and Themes of expanding awareness, levels of awareness.

Turner's structure/ Level of awareness	Separation from the everyday/ Level 1	Entry into the liminal/ Level 2	Reincorporation after liminality/ Level 3 and 4
Community	meeting new people within the pilgrimage group	shared experiences with others of faith within the pilgrimage group	connection to a spiritual community of faith beyond the pilgrimage group connection to a universal community of faith beyond the pilgrimage group
Liturgy/prayer	an expectation during pilgrimage	a source of new experiences/knowledge during pilgrimage	a commitment to increased attendance at Mass, prayer beyond pilgrimage active participation in the Mass, finding more meaning in liturgy and prayer
Saints	no spiritual response to places of Saints	a spiritual response to the places of Saints stemming from new facts and new knowledge	a spiritual response to the places of Saints as personally relevant and accompanied by a desire to share new information and stories a spiritual response to the places of the Saints as personally relevant and accompanied by the desire to follow their example

Having discussed the impact of pilgrimage on Catholic educators' experience of faith, I will discuss in the next section the findings on the impact of pilgrimage on Catholic educators' practice.

Section 3: The impact of pilgrimage on faith-based practice - results and literature

The documents of the Catholic Church explain the expectations the Church has for her educators, and these are described in the Literature Review and addressed as they emerged from the findings of this thesis. The Church calls educators to be witnesses of a living faith in action; to possess a theological literacy that meets the demands of the current religious climate; to employ sound pedagogical knowledge and skill in their area of educational expertise; and to engage in the formation of the heart, whereby they may speak, from the heart, of an encounter with God.

Educator as witness

The call to educators to bear witness to the truths of the faith by the integrity of their lives is a common theme among the ecclesial documents (*Gravissimum Educationis*, 1965). The pilgrim-educators acknowledged this task of witnessing to their faith upon return from pilgrimage. Some of the educators shared their pilgrimage experience at staff or regional meetings, some among colleagues in the office or staff room, some by implementing certain programs and initiatives. A principal whose pilgrimage experience extended to the families in his school gave one example of how he bore witness to his experience of faith. The simple act of sharing souvenirs demonstrated a willingness to share his faith:

“I try to say to everybody let's share that [pilgrimage experience] to try and bring other people in on that experience. For example, we've just made a prayer box for all the classes here. I feel euphoric in some ways that a little bit of what I got while I was overseas (rosaries and crosses) is now every week going into someone's home to help them create their prayer and faith community in their home.” (Principal, 29 years, interview 14)

Theological Literacy

The ability to share one's faith presupposes a knowledge of the faith. Pilgrimage potentially provides an experience of new knowledge of the faith and a language to explain this faith. Theological literacy, according to Weeks and Grace (2007), is "the ability to communicate knowledgably how the faith of the Church relates to contemporary everyday experiences" (p. 8). The extent of growth in theological literacy may depend upon the fluency possessed by the educator embarking upon pilgrimage. For example, some pilgrims may enter the experience with a solid grasp of the breadth and depth of knowledge of the faith, a readiness to share, and confidence in communicating the faith to others. While other pilgrims may not be as knowledgeable about the faith and so less confident to share the faith. One participant, who belonged to this latter group of pilgrims, expressed a lack of theological literacy in her own formation, and showed excitement at new knowledge and experience gained:

"The opportunity of doing the pilgrimage and learning whilst on the pilgrimage has been amazing, because at school I didn't really pay too much attention to religion. So my learning of my faith is now in my later part of life. You know when we were in Venice and the washing of the feet (Mass of the Last Supper), I'd never experienced that." (Support staff in a school, 7 years, interview 7)

While the Sydney Catholic Schools pilgrimage program offers an opportunity for pre-reading materials to develop in theological literacy, these are still, according to these findings, acknowledged as an area in need of growth. The desire for more theological reflection and formation afterwards also was expressed by one participant when she commented, "I would have liked to see debriefing sessions" (Teacher, 37 years, interview 8), indicating the desire to learn more about the faith and to discuss the concepts and experiences gained along the way of pilgrimage. Opportunities for formation in theological literacy will be discussed in Chapter 7 (Conclusion) as a recommendation for Sydney Catholic Schools.

Pedagogical expertise

Having gained the theological knowledge appropriate to the audience, pedagogical expertise acknowledged within various sources in the Literature Review as a key component to what is expected of the Catholic educator. As seen in Chapter 2, Franchi and Rymarz (2017) state, “[T]he Catholic teacher is called to pass on the Church’s living body of traditions using the most educationally appropriate methodology” (p. 9). Upon pilgrimage, pedagogy and methodology may not have been overtly discussed; however, upon later reflection on the pilgrimage experience, some educators were able to identify the impact of pilgrimage upon their pedagogical practice. The following excerpt demonstrates one educator’s consideration of best-practice in developing a curriculum that would provide students with an appropriate means to explore their faith:

“One of the biggest concerns is how are we approaching Studies of Religion and school based Catholic Studies. What are the implications - if we move the curriculum, what are the implications?...Because we want to make sure that all students, [are] always doing religion. We want to make sure that they've got the depth in the curriculum, and the depth in the RE curriculum, and that they're being given opportunities to explore their faith. I think all of those experiences [of pilgrimage] have added to how I approach that and all those decisions.” (Support staff SCS, 15 years, interview 12)

Formation of the heart

While theological literacy and pedagogical expertise refer to the knowledge gained and practiced, “formation of the heart” refers to the affective aspects of faith formation; these are recognised in the Chapter 2 Literature Review as those aspects of pilgrimage that fuel the heart, for example, prayer and reflection. A person whose heart is formed by an encounter with Christ demonstrates knowledge *of* a Person, not just facts *about* the Person. One participant, in relaying the impact of pilgrimage upon his/her practice, acknowledged that students can assess the authenticity of teachers as they address events in the life of Christ and the Church. This educator argued that students clearly perceive the contrast between teachers who discuss these events in an uninterested or indifferent manner and teachers who have

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experienced an encounter with God and consequently teach in a distinctly different and enlivened manner. The educator noted that students see the “spark in their eyes” and discern the belief within the teachers who have had such an encounter.

“I think, as a Catholic educator, children are very authentic and children are very good at being able to tell which teachers will sit there and teach religious education and don’t have that spark in their eye and don’t really believe that truth and will say Pentecost is when the Holy Spirit came and they spoke in tongues ... and the children will go, right. I think for me as a Catholic educator it [pilgrimage] has helped me to develop [a] meta-language of: yes, the Holy Spirit came at Pentecost but I have felt fire burning in my heart and I can tell the children about that.” (REC/teacher, 10 years, interview 13)

The experience of this educator, describing the “fire burning in my heart” encapsulates an example of one who has engaged in formation of the heart. It is easy to imagine that the students might ‘catch the fire’ from this educator, and in turn, come to meet the One of whom s/he not only speaks but also bears witness.

The experience of the *Road to Rome* pilgrimage confirms to varying degrees the counsel of the Church that her educators should bear witness to the faith, possess theological literacy, use their pedagogical expertise, and engage in the formation of the heart. While the pilgrimage program naturally equips the educator to bear witness to the faith and provides optimal opportunities for formation of the heart, an area in need of further development consists of overtly designed opportunities to develop one’s theological literacy and pedagogical expertise.

Awareness of faith-based practice - educational literature

The faith-based practice of the Catholic educator has both spiritual and educational dimensions. The practice described by the educators in this study is supported by other phenomenographic research that has investigated teachers, their practice and their professional development (or professional formation), in particular the writings of Åkerlind (2003, 2007) and Ramsden (2003). Both authors write about educators in higher education, and not necessarily within the context of faith; nevertheless, their writings provide

confirmation of the findings of this research with respect to the impact of pilgrimage upon the faith-based practice of the Catholic educators.

Åkerlind (2003, 2007) presents the results of a phenomenographic study analysing the ways academics approach their growth and development as a university teacher. Her studies focus on the meanings and intentions underlying different ways of going about developing as a teacher. A range of approaches to growth and development as a university teacher emerged from Åkerlind's research, which could be categorised as demonstrating either a 'teacher-centred focus' or 'student-centred focus' to teaching and learning.

When adopting a teacher-centred approach to teaching, educators focus on (a) the transmission of knowledge to students and (b) the strategies the teacher employs. From this perspective, the teacher and what they do is positioned at the centre of the teaching-learning experience. In contrast, when adopting a student-centred approach to teaching and learning, educators focus on (a) the development of conceptual understanding in students and (b) students' learning and development. From this perspective, the student and what s/he does is at the centre of the teaching-learning experience and Åkerlind (2003) argues that "[a] teacher-centred focus is consistently seen as constituting a less sophisticated understanding of teaching than a student-centred focus" (p. 376).

Ramsden (2003) presents three cases of teachers' reflections upon lecturing at university. Each case highlights a different way of understanding the teacher's role and the relationship between teaching and learning. Ramsden's work resonates well with the current research and provides another point of reference to Åkerlind's (2003, 2007)

Of the three cases presented, Case 1 is characterised by an emphasis on the teacher's role as transmitting knowledge; it sees student learning as something separate from teaching. If students experience problems, the teacher does not see the problem as related to the teaching per se but situates the difficulty within the sphere of the student, e.g., as due to lack

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of attention, or lack of ability. Students are assumed to learn unless they have a ‘problem’ of some sort and such problems are not seen as the responsibility of the teacher.

In Case 2, the teacher perceives the relationship between learning and teaching as ‘associated’ with teaching, in the sense that problems with learning are seen as related to teaching, but are thought to be fixable by adopting the right teaching strategy. Students are assumed to learn as long as they are *actively* engaged with the material, which is seen as occurring if students are engaged in actively discussing or working with the material. Learning is seen as requiring more than transmission of knowledge in that students need to actively work with that knowledge. Consequently, teaching is seen as managing student activity to ensure engagement. But again, the focus is primarily upon the action of the teacher, with students’ learning responses assumed to follow on from the teacher’s management activity.

Case 3 acknowledges that teaching and learning require more than transmitting new knowledge or managing student activity; rather, it recognises the interrelatedness of teaching and learning. In Case 3, the teacher sees student learning as a long and uncertain process of changes in understanding. Problems in learning are approached by changing teaching strategies, as with Case 2, but unlike Case 2, there is no assumption of certain success from selecting the ‘right’ strategy. In this case, constant reflection upon the impact of teaching strategies is seen as required to assess whether students are working or not. The focus is primarily upon the learning of the student.

The findings of Åkerlind and Ramsden will now be discussed with respect to the results of this research. As a reminder, the categories of description and themes of expanding awareness for the perceived impact of pilgrimage upon the faith-based practice of the Catholic educator described in the Chapter 5 Results as follows:

Category 1 - Changes to practice as a short-term obligation to share information with students and colleagues, in order to meet pilgrimage requirements

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Marked by awareness of

- Self as beneficiary
- Sharing facts and information
- To meet requirements
- Short-term impact

Category 2 - Changes to practice as an ongoing inspiration to share feelings of faith, in order to enthuse and stimulate students and colleagues

Marked by awareness of

- Self, students and colleagues as beneficiary
- Sharing feelings
- To Enthuse and stimulate
- Long-term impact

Category 3 - Changes to practice as an ongoing inspiration to share personal meaning of faith, in order to encourage a personal connection with God among students, colleagues and community

Marked by awareness of

- Larger community and self as beneficiary
- Sharing values and personal meaning of faith
- To encourage personal connection with God
- Ongoing impact

These themes will be addressed in further detail below, using the literature described as a springboard to discussion of the implications of this study for understanding of the relationship between pilgrimage, faith and faith-based practice.

Beneficiary of pilgrimage and faith-based practice

Variation in the perceived beneficiaries of changes to practice as a result of pilgrimage was found to be a Theme of Expanding Awareness in the Chapter 5 Results. Throughout the illustrative quotes used in the Chapter 5, the educator's self-awareness varies between teacher-centred and student-centred approaches to pilgrimage. The teacher-centred focus is highlighted by the use of "I". For example, "I gave a presentation... [I also] led a professional development session..." (REC/teacher, 10 years, interview 4). The second level of awareness, which emphasises the beneficiary of pilgrimage and

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faith-based practice, is expressed by reference to a learning about self that will impact others: "...to be able to then pick up things that you can use and bring back and make you better as a teacher and as a person. I can pull out the important things" (Teacher, 37 years, interview 8). This demonstrates an association between the teacher and student. The most inclusive and sophisticated level of awareness of pilgrimage impacting the educator in this study is expressed this way:

So I think it's also given me a sense of, I suppose, a bit more confidence in my own ability to share my faith and impart it to others. Not only in a school sense but in a whole parish sense too." (Principal, 29 years, interview 10)

This quote epitomises the educator who sees his/her role as imparting faith to his/her students and extending beyond the school into the parish setting.

The three cases presented by Ramsden may be viewed as indication of variation in awareness of the role of 'self' in relation to other in education. In Case 1, the emphasis is on the educator him/herself as one who imparts knowledge, which is to a certain extent unrelated to the student's learning capacity. In Case 2, the teacher remains as the focal point of the teaching/learning exchange, however, there is a closer relationship seen between teaching and learning. In Case 3, the focus of learning and teaching is shared between the teacher and the student and seen as interrelated. The complex nature of the learning experience is acknowledged and respected in this last category. This case expresses a primary focus on the student, with the actions of the educator secondary to those of the student.

If pilgrimage is to have an impact upon the school community, the pilgrim-educator, whether a teacher, principal or support staff, needs to experience not only personal growth but also the ability to demonstrate a concern or commitment in order to have some influence on the larger community. The pilgrim educator who only has awareness of the influence of the pilgrimage upon his/her *own* practice, in line with Ramsden's first and second cases, is expressing only a minimal level of awareness of the potential impact of pilgrimage on

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practice. In contrast, those pilgrim-educators who are aware of the potential impact of pilgrimage upon the school community that can occur *through* them maintain a sophisticated level of awareness, in line with Ramsden's third case.

Another consideration of the variation in perceived beneficiaries of impact of pilgrimage upon faith-based practice relates to the philosophical assumptions the educator makes in relation to the student. If the educator views the student as a blank slate or an empty vessel into whom information is to be poured, a view expressed by the seventeenth century philosopher John Locke (1689), this will dictate the methodology and pedagogy employed (Uzgalis, 2018). Most likely this will restrict the educator's practice to a 'teacher-focused' form of engagement. If the educator views education as collaboration in equal parts between the educator and student, there will be a shared responsibility for the success of academic endeavours. However, if the educator acknowledges the innate capacity for the other to learn and discover, the educator acknowledges within the student or colleague a responsibility for learning that will have a bearing upon educational practice within the larger community.

A relinquishment of control may also occur in the educational setting and the trajectory of that relinquishment corresponding to the differences in teacher-centred as opposed to student-centred approaches to teaching; for example teachers in Ramsden's first and second cases relinquish less control than examples of the third case. In teacher centred education, the teacher is in full control of the educational setting. When there is a shared responsibility, the teacher recognises a dynamic of limited control. However, in a student-centred situation, the teacher acknowledges that s/he is not in control.

This reflection about control or lack of control calls attention to the inherent dignity of each individual and to the implication that dignity presumes the right to make choices for him/herself. The learning environment and students or colleagues are not to be controlled, but rather are invited to the truth. Clearly, there are appropriate times and situations that call for

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the imparting of knowledge by the educator to learners/another, but this is done in an atmosphere in which freedom and truth are respected. As noted above, one participant expressed the relationship of invitation as “igniting” in students and colleagues the desire to learn (on pilgrimage) for themselves, rather than via the retelling of the pilgrim-educator’s experience:

“So, I mean, I think it's igniting in our students and in our colleagues [a] willingness, or the wanting to go and see what it's like for themselves.”
(Principal, 35 years, interview 18)

At the core of the discussion that recognises the practical wisdom and sophistication of inviting others to learn, rather than attempting to control learning, is the question of the identity of the primary initiator of the learning process. Is it the teacher, the student, or both? Pope John Paul II (1979) suggests another alternative, which is motivated by a turn towards the original pedagogy of the faith. He writes:

The Church, in transmitting the faith, does not have a particular method nor any single method. Rather, she discerns contemporary methods in the light of the pedagogy of God and uses with liberty ‘everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour and everything that can be thought virtuous or worthy of praise’ (Phil 4:8). (General Directory of Catechesis, n. 148)

Pope John Paul II directs the Church’s attention to the “pedagogy of God”, which places liberty and love at the heart of learning.

Building upon Pope John Paul II’s reflections upon the pedagogy of God, Willey (2012) explains that the pedagogue is a classical figure who facilitates education. In the households of the wealthy, a pedagogue was once employed by the parents of the house to accompany the child to school, and if necessary, stand in front of the teacher to help ensure that the education took place. The pedagogue is not the teacher, however; the pedagogue is

divine. As Willey explains it, the pedagogue is the Blessed Trinity, the One who alone can ensure that the student will receive the teaching. Within the Christian concept of education, and thus in salvation history, the one who educates is not the teacher, nor, as the pendulum swings, is it the student; rather the educator is God Himself. Therefore, the Catholic educator models him/herself on the pedagogy of God and recognises the presence of God in classroom, school and offices, prompting students and staff to appreciate the spiritual journey in which they are engaged; to discover what is true, good and beautiful and to adhere to it with their entire being.

What is shared during faith-based practice

The educator's role in the sharing of an experience of faith gained or strengthened upon pilgrimage is the next topic to be addressed. As presented in Chapter 5, the sharing of what was gained from the pilgrimage experience was a Theme of Expanding Awareness that expanded from sharing facts and information to sharing feelings, values and personal meaning. Again, this expansion reflects differences seen between the teacher-focused and student-focused approaches described in Åkerlind's writings, with a focus both on transfer of information in teacher-focused approaches and conceptual understanding (i.e. the creation of personal meaning) in student-focused approaches.

Some educators focus solely on transfer, or sharing, of information. For example, using the same quotation from above, but highlighting a different aspect, the participant quoted below notes sharing the Divine Mercy prayer at a professional development session: "[I also] led a professional development session on the Divine Mercy prayer". (REC/teacher, 10 years, interview 4). This is an expression of a minimum level of sharing.

By contrast, the most sophisticated level of sharing found in this study involved the sharing of personal meaning, with the aim that students and colleagues develop a personal connection to God and faith. One participant expressed it in the following manner:

“One of the things is, in terms of making sure that we give a significant amount of time to the staff for their faith development...and to try and make it more meaningful...What we’re trying to do with each of those experiences is use our own personal experience.” (Principal, 29 years, interview 14)

This occurs when the pilgrim-educator understands that s/he is an instrument of grace. Like Willey’s (2012) reflections on the pedagogy of God, these educators see themselves as acting *with* God for the good of others. The sharing of the faith based in an encounter with God almost spontaneously erupts and spreads. The participant quoted above acknowledges that out of this encounter, s/he would like to make prayer more meaningful for others; s/he gives the impression of her inability to contain the joy of this encounter. As Pope Benedict (2005) explains this process: “Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction”.

Purpose of sharing during faith-based practice

What is shared during faith-based practice is closely connected to the purpose of sharing. The results in Chapter 5 show variation in the perceived purpose of sharing, ranging from meeting requirements, to enthusing and stimulating others, to encouraging others to connect personally to God.

These three purposes are reminiscent of Ramsden’s cases. In Case 1, as with the first purpose found in this study, sharing or transferring information is seen as enough to ensure learning; the response of students is not actively considered. In Case 2, as with the second purpose, the response of students *is* actively considered, but their emotional engagement is seen as enough to ensure learning. In Case 3, as with the third purpose found in this study, simple emotional engagement with the material is no longer seen as enough to ensure

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learning; students/colleagues also need to create personal meaning. Those who shared out of an obligation most likely shared on a surface or superficial level (as seen above). Those who shared values, personal meaning of faith, were acting as a conduit or instrument of grace: they encouraged others in their own connection with God.

Duration of impact on faith-based practice

It naturally follows that the duration of the impact on faith-based practice builds upon and is interconnected with the previous two topics of discussion: what is shared and why. If the sharing consists of superficial information and occurs simply to meet the requirements of the pilgrimage program, it is likely that the impact upon faith-based practice will be short-lived. If the pilgrim-educator shares feelings as a consequence of his/her own experience of faith and this sharing enthuses and stimulates others, the duration of impact is potentially long-term, or at least longer. If, however, the pilgrim-educator recognises him/herself as an instrument of God's grace as a result of an encounter with God, and thus facilitates in others a personal connection with God, then the impact has the potential to be ongoing. In this context, the educator potentially impacts the larger community in a lasting way.

This progression of the duration of impact of pilgrimage upon faith-based practice can be seen in the following quotes, used in Chapter 5. A short-term impact may be illustrated when the participant refers to "giving a presentation". A longer-term impact could be seen where the individual sees pilgrimage as making him/her "a better teacher and person", with the expectation that this will impact students. The most sophisticated level of impact, categorised as 'ongoing', is illustrated by the quote, "I think it [the impact of pilgrimage] is going to be those things that are really difficult to measure, but it's my approach to curriculum decisions, and sometimes about staffing and about the way I address staff about issues" (Support staff SCS, 15 years, interview 12). These systemic changes have the potential to provide ongoing impact on faith-based practice within a school.

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Given that the goal of the SCS pilgrimage program was to provide personal and professional development to its educators, it is reasonable to hope that the experience of pilgrimage and the good gained from pilgrimage would have long-term or ongoing effects on practice. However, the results from Pieper and Van Uden's (1994) research, presented in Section One of this chapter and in the Chapter 2 Literature Review, provide a warning and caution concerning the duration of impact of pilgrimage. In their study, Pieper and Van Uden's (1994) discovered that while the pilgrims' journey to Lourdes, France, increased the pilgrims' devotion to Christ and Mary, the devotion was not long lasting; this led them to conclude that any change that occurred was "place-bound" and lacking in an experience of reincorporation.

While the actual duration of impact was not empirically studied in the *Road to Road* pilgrimage study, variations in participants' expectations of duration were found. One participant described the influence of pilgrimage using the metaphor of a seed:

"I don't know whether they (other pilgrim-educators) thought it was going to be a Damascus experience or something. So I think that it's planted a seed and I think it works its way through you over time." (Principal, 29 years, interview 10).

This comment asserts the expectations both of ongoing growth and of the uncertainty of growth over time. On the one-year anniversary of the pilgrimage, an email was sent by one of the participants which read,

"I wanted to send best wishes to the group ... I did pray for all over Easter as I again reflected upon the privileged and rich experiences of April 2014 on our Pilgrimage for the canonisation of John-Paul two and John 23rd!!"

A recipient of the email commented:

"...hearing the enthusiasm of the group, and while the messages were brief, I got a sense that the pilgrimage wasn't a long-lost experience, that it was still very real, and I know a couple of the principals that I see fairly regularly recalled the pilgrimage prior to going on the Easter break saying, remember where we were last year?" (Support staff SCS, 46 years, interview 11)

The findings of this thesis allow for greater optimism about lasting outcomes from pilgrimage than does Pieper and Van Uden's (1994) research, but the question of what may encourage or discourage lasting impact warrants further consideration. The implications of the finding of varying expectations of duration of impact will be addressed further in the Chapter 7

Conclusion.

Relationship between faith and faith-based practice

The relationship between pilgrimage, faith and faith-based practice is explored in the Chapter 5 Results. Logical relationships between the outcome spaces for the two phenomena are analysed, and the perceived impact of pilgrimage on faith is related to its perceived impact on faith-based practice and vice-versa.

Throughout this thesis, faith has emerged as a mediator between pilgrimage and practice. Faith and faith-based practice are seen to be inherently related through a common awareness of faith and the impact of pilgrimage on faith. As described in the Chapter 5 Results, an experience of transformation in the faith of an educator will logically be accompanied by a transformation in faith-based practice. It is difficult to imagine how an optimal awareness of the impact of pilgrimage on faith-based *practice* could be the result if the impact of *faith* is minimal. Conversely, it is difficult to imagine how the awareness of the impact of pilgrimage on faith-based practice could be minimal, if the participant is aware to an optimal degree of the result that pilgrimage has upon faith.

The type of relationship between faith and faith-based practice argued for in Chapter 5 on logical grounds has been demonstrated empirically in other phenomenographic research. For example, Åkerlind (2003) provides empirical support for a relationship between awareness of teaching and awareness of approaches to teacher development, i.e., a relationship between 'what' one thinks teaching means and 'how' one goes about developing as a teacher. Phenomenographically, this has been described as a what/how relationship.

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Similarly, Åkerlind (2007) shows the what/how empirical relationship between awareness of teaching development (or formation) and approaches to teacher development, i.e., what one thinks developing as a teacher means, and how one goes about developing as a teacher.

Marton and Booth (1997) describe a similar relationship between awareness of learning and awareness of approaches to learning amongst students, i.e. between what is learned and how it is learned. Their studies provide logical support for the what/how relationship between faith and faith-based practice proposed in Chapter 5; that is, at the level of awareness, the impact of pilgrimage on faith will be matched by its impact on faith-based practice.

Faith-based practice may potentially impact the culture of the school. The findings of this research correspond closely with Dulles' (2007) findings that the relationship between Christianity and culture is transformative. Not only is the educator transformed by the experience of pilgrimage, but s/he subsequently evangelises and transforms the school setting.

Summary

Section 1 of this chapter discussed the impact of pilgrimage upon faith as reported both in the results of the current study and in the literature. Three themes were addressed: motivations for making pilgrimage, the debate between pilgrimage and tourism, and the role of sacred places, objects and movements on pilgrimage. The writings on Van Uden, Pieper and Henau (1991) were utilised to explore the various motivations for embarking on pilgrimage. The motivations of the *Road to Rome* pilgrims were predominately spiritual and corresponded to Van Uden, et al (1991) more mature pilgrim demographics. The debate between pilgrimage and tourism was reconciled by the findings that even events that appear at face value to be touristy in fact served as a professional development or provided insights into the beauty of God's creation. The role of sacred place was captured for its ability to connect the educator with the lives of the Saints; sacred objects assisted in the recollection of graced moments

upon pilgrimage; and sacred movement denoted the deeper lessons of journeying towards a deeper understanding of self, others, God and was analogous of one's journey of life.

The most sophisticated awareness of the impact of pilgrimage upon the faith of the Catholic educator found in this research was characterized as *a transformative process, integrating the experience into everyday life and vibrantly benefiting the community*. Therefore, Section 2 highlighted the role of pilgrimage as a transformative experience. Turner and Turner's (1978) tripartite structure of separation, liminality and reincorporation was explored. Each stage of the structure was examined in light of the results, and illustrative quotes were provided. Next, the themes of expanding awareness found in the results—liturgy, community and places of the saints—were discussed in light of Turner's writings.

Section 3 focused on the impact of pilgrimage upon the faith-based practice of the Catholic educator, associating the findings and the literature. The ecclesial documents highlight four major themes: the educator as witness, the need for theological literacy, pedagogical expertise and the formation of the heart. Illustrative quotes from the results were used to identify how pilgrimage may have supported the educators' development in these areas. Along with the ecclesial documents, educational literature was discussed for its ability to interrogate the four themes that emerged from the findings, namely what happens in the faith-based practice of the beneficiary of the pilgrimage; what is shared as a result of pilgrimage; why there is sharing; and how long the impact lasts. The writings of Åkerlind (2003, 2007) and Ramsden (2003) explored the development of the educator's self-awareness as s/he progresses from teacher-centred to student-centred learning, providing a foundation for the discussion of the ways in which pilgrimage impacts the faith-based practice of the educator.

The chapter concludes with a discussion of the relationship between faith and faith-based practice. There is a logical correlation in the results between growth in awareness of

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the impact of pilgrimage upon faith and growth in faith-based practice. Where this correlation has not occurred may prove to be an area in need of further investigation. Chapter 7, the Conclusion, will provide an overview of the thesis, a summary of the key findings, a prediction of the implications of the findings, and suggested areas for further study on how pilgrimage may optimally impact the faith and faith-based practice of Catholic educators.

Chapter 7: Conclusion

This chapter provides the overview of the thesis, outlining each chapter. The writings of Turner and Turner (1978) provide a concluding remark on the role of pilgrimage in the formation of the Catholic lay educator. The summary of key findings, implications of the findings and areas for further research are each presented in this chapter.

Overview of thesis

This thesis has investigated the impact of pilgrimage on the faith and faith-based practice of the Catholic educator. Phenomenographic means of data collection and analysis were utilised within the context of a case study research design. Chapter 1 introduced pilgrimage as one possible means of formation for the Catholic educator. The changes within Catholic education in recent decades, especially with the decline of religious men and women and the increase in lay educators, has necessitated exploration of formation opportunities for the latter. Pilgrimage is seen as an immersion into Catholic life in its beliefs and practices and thus can prove to be formative and even transformative. The Catholic educator, by embarking on interior and exterior pilgrimage, follows in the footsteps of Jesus Christ, who is Himself a Pilgrim, coming from the Father and returning to the Father. In this context, the Catholic educator embarks on an interior and exterior pilgrimage takes Christ, who calls Himself “the Way” (John 14:6), as his/her model and companion. Chapter 1 concluded with Pope Francis’ reflections upon the educator as one who accompanies others along their journey of life. The language Pope Francis utilises combines education and pilgrimage imagery.

The literature reviewed in Chapter 2 focused upon the role of the Catholic educator (whether teacher, administrator or support staff) in Catholic schools. This chapter began with Church documents that provide the foundation and expectation of the role of the Catholic educator as one who witnesses to his/her faith, practices his/her faith in the school setting, demonstrates theological literacy, and engages in the formation of the heart. The literature

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acknowledges the challenges to formation in the contemporary educational setting, with attention on the shift from religious to lay leadership; current cultural adjustments, given the increasing secularisation and individualism that characterises modern society; and gaps in research on appropriate initiatives to address current challenges and to guide best practices in formation.

Section 2 of the literature review canvassed the disciplines of theology, philosophy, anthropology, sociology and education as these relate to pilgrimage. Special attention was given to the definition of faith adopted from Dulles (1996), who acknowledges that faith requires the assent of the intellect to the supernatural realities and expresses itself in faith-based actions. Next, the range of motivations for one embarking on pilgrimage was surveyed, laying the foundation for a distinction between travel for religious reasons (pilgrimage) or secular reasons (tourism). An associated distinction between the sacred and profane gives foundation to the discussion on types of journeying in pilgrimage.

A substantial part of the Chapter 2 Literature Review addressed the topic of sacramentality; acknowledging that within Christianity, places, movement and objects have the potential to act as conduits or instruments of God's grace in the world. Section 2 concludes with a view of the influence of pilgrimage upon the culture of the school. This asserts that by being immersed into the dialogue between life, faith and culture upon pilgrimage, the educator is potentially equipped to transfer the experience of Catholic culture to the school setting. A review of the literature on pilgrimage and the formation of the Catholic educator led to the discovery of a gap in current literature. There are various types of pilgrimage offered today: pluralistic, new age, ecological, feminist. However, a contemporary Catholic pilgrimage at the heart of the Church, which informs and forms Catholic educators in the teachings and practices of Catholicism, is not addressed. Therefore, the research

questions which answer the perceived impact of pilgrimage upon faith and faith-based practice emerged to fill this gap in current religious and educational literature.

Chapter 3 addressed the overall theoretical framework upon which this study rests and provides a thorough exposition of the methodology adopted. Moderate realism provides objectivity to the study of the Catholic teaching that is passed on to the educator during pilgrimage. Social constructionism in its turn offers a language to speak of the social and cultural nature and experience of pilgrimage.

The epistemological assumptions of phenomenography were explained and then applied to this study, which is situated within a case study research design.

Phenomenography is a qualitative research approach based on a non-dualist epistemology and ontology and directed toward investigating the various ways of experiencing certain aspects of the world. The methods of data collection and analysis were presented with attention to the categories of description resulting from phenomenographic data analysis. Each category of description describes a qualitatively unique way in which the impact of pilgrimage upon faith and faith-based practice may be experienced. The set of categories as a whole describe a hierarchically structured range of ways in which Catholic educators may experience the impact of pilgrimage upon their faith and faith-based practice.

Each category was further explored through the lenses of the themes of how pilgrims' awareness expands; what themes run across all the categories; and how linking and separating different aspects of faith and faith-based practice were discerned by the pilgrims. Considerations of the trustworthiness and validity of the results, limitations and delimitations of the study, and ethical considerations were presented.

The results of the research were presented in Chapters 4 and 5. Chapter 4 begins with an exposition of the motivations pilgrim-educators had in embarking on pilgrimage and the question of whether or not expectations were met. Next the categories of description were

described that emerged from the interview data for the different ways in which the pilgrims experienced the impact of pilgrimage upon their faith, and illustrative quotes provided.

Themes of expanding awareness underlying the categories were examined. Then the final outcome space for the perceived impact of pilgrimage on faith was presented, integrating the categories and themes. Chapter 4 concluded with a similar analysis of the data collected through surveys, utilised as a validity check on the interview data analysis. The details of the results were discussed in the previous chapter and will not be repeated here.

Chapter 5 presented the findings of the impact of pilgrimage upon the faith-based practice of the Catholic educator, following a similar format to Chapter 4, with a description of: categories of description; themes of expanding awareness; an integrated outcome space; and survey data validity check. Then the chapter concluded with an exploration of the relationship between pilgrimage, faith and faith-based practice. Again, the detail of the results will not be re-presented here.

To answer the research questions of the impact of pilgrimage upon faith and faith-based practice, the discussion contained in Chapter 6 focused upon the interplay between the literature reviewed in Chapter 2 and the results presented in Chapters 4 and 5 to answer the research question of the impact of pilgrimage upon faith and faith-based practice. The chapter began by examining the four themes that emerged from the literature and were found in the data: motivations for making pilgrimage; the debate between pilgrimage and tourism; sacred place, objects and movement on pilgrimage; and pilgrimage as a transformative experience.

Section 2 of the discussion in Chapter 6 further explored the transformative potential of pilgrimage, focusing on the pilgrimage structure introduced by Turner (1969) of separation, liminality, and reincorporation, and drew comparisons between his pilgrimage structure and this study's categories of description and themes of expanding awareness found in this study to help delineate the transformative potential of pilgrimage.

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In Section 3, the results of the formative impact of pilgrimage upon the Catholic educator as practitioner was examined, utilising the writings of Åkerlind (2003, 2007) and Ramsden (2003) to investigate the educational process from the perspective of teacher-centred vs student-centred teaching and learning. Their theorising gives structure to the educator's expression of the impact of pilgrimage upon him/herself and/or upon those to whom s/he is responsible in the classroom or school. This section provided the foundation to answer the research questions.

Formation for the lay educator

The introduction to this thesis, as well as the literature review, acknowledged the gaps in literature, in substantive practice and initiatives for formative experiences for lay educators; and in formative experiences that should match and respond to the demands placed upon educators by society and their rightful obligations. Often what is expected of the lay educator is akin to what was practically given by men and women who had entered consecrated religious communities and for whom life and faith were intricately and pre-eminently connected. Turner and Turner's (1978) writings and the results of this study both provide an answer to this challenge, acknowledging the capacity of pilgrimage to enhance formation for the laity by offering a liminal experience akin to that possible in religious life.

After Turner's conversion to Catholicism through the liturgy, his focus shifted from the study of African tribal ritual to that of rituals surrounding pilgrimage, in particular to Marian pilgrimages (Turner & Turner, 1978). They note that tribal religions are highly ritualised; however, while studying Catholic rituals they could not identify a strong pervasive ritual process. They discovered, however, that in religious orders there remains a stark entry into the first phase of the ritual process, namely, seclusion from society; those who join an order are set apart from home, villages, the marketplace (Turner & Turner, 1978, p. 4). Turner (1969) draws parallels between the tribal rituals of the Ndembu people and the

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monastic customs of the Benedictines. He states, “nowhere has this institutionalisation of liminality been more clearly marked and defined than in the monastic and mendicant states in the great world religions” (Turner, 1969, p. 107). For men and women religious, liminality is embedded in the process of formation and in the daily encounter with Christ through the liturgy, prayer, community and imitation of the Saints. Through initial formation, the individual freely chooses to leave family, homeland, all that is familiar, and experiences separation from the world. Then, once the liminal journey of initial formation is complete, the religious may be sent back into the world with the message of truth, the Gospel, thus mirroring the three-phase structure of Turner and Turner’s (1978) ritual process.

The liturgy punctuates the day of a religious man or woman in a way that is difficult for most members of the laity to achieve; the value of the pilgrimage experience for Catholic educator indicates that they receive something similar on pilgrimage. This occurs both in the celebration of the Eucharist and in the recitation of the Divine Office, the official prayer of the Church, which extends the graces of the Eucharist throughout the day. Praying the Divine Office is considered to be the very prayer of Jesus (Brook, J, 1992). Thus, it places individuals and communities in contact with the life of Jesus and, I would argue, potentially facilitates transformation, or what most Christians would call conversion. Following Turner, this transformation is experienced through a state of liminality; following phenomenography and the findings of this study, liminality may be regarded as an expansion of awareness. Within the Judeo-Christian tradition, this experience may be understood by borrowing the Greek work *metanoia*, which means a change of mind.

This study concludes that transformation, liminality or expanding awareness is made available to Catholic educators through pilgrimage. Like religious men and women, pilgrims are daily opened to a liturgical experience of being “in and out of time” (T.S. Eliot, 1943), participating in the “already and not yet” of salvation history through the liturgy (Pope

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Benedict, 2000). Heschel (1995) refers to this as stepping into “eternity in time”, where heaven meets earth, and this experience is intended to drive the religious to a transformative experience (if they are open to it).

Vowed religious men and women are immersed in the opportunity of daily encounter with Christ through the liturgical prayers of the Church, experience of community and their Rule of life in imitation of the Saints. Not everyone, however, is called to this manner of life. Therefore, to answer the research questions of the impact of pilgrimage upon the faith and faith-based practice of the Catholic educator, the writings of Turner and Turner (1978) support the findings of this thesis and conclude that for the lay person, pilgrimage became a means of encounter with Christ that would facilitate an immersion experience akin to that of religious life. Turner and Turner (1978) write:

Christianity generated its own mode of liminality for the laity. This mode was best represented by the pilgrimage to a sacred site or holy shrine located at some distance away from the pilgrim’s place of residence and daily labour (p. 4).

Thus, as the Sydney Catholic Schools office seeks means of formation for the laity, pilgrimage provides “the great liminal experience of the religious life” (Turner & Turner, 1978, p. 7). Pilgrimage provides the antidote to the dilemma that often we expect certain outcomes from lay educators without providing the means to reach these outcomes.

An external pilgrimage of leaving home, journeying and returning, which occurs in a certain measured period of weeks and days (*chronos*), is taken to be analogous to an interior sojourn immeasurable by hours and minutes (*kairos*). Mystics through the centuries have expressed this interior journey of discovery while never having left their monastery or convent. For the lay mystic, a pilgrimage serves a similar purpose to religious life, an opportunity for an external journey that facilitates an internal journey of discovery and transformation. “If mysticism is an interior pilgrimage, pilgrimage is exteriorized mysticism”

(Turner 1978, p. 7), facilitating an encounter with Jesus, the Pilgrim, who ventured on a pilgrimage of love from the Heart of the Father, and who returned to the right hand of the Father and secures a place for believers.

Turner's tripartite structure of ritual and pilgrimage has been integrated with the findings of this study of pilgrimage to highlight elements of pilgrimage that may facilitate transformation: liturgy, prayer, community, and the places of the Saints. For the lay educator, Turner and Turner's (1978) structure allows one to view pilgrimage as providing an intensive experience of immersion into the life of Christ and His Church, thus allowing a deeper integration and association with His teachings and practices, and a means to transmit what has been encountered.

Summary of key findings

The aim of this research was to answer the following questions:

1. What is the Catholic educators' experience of the impact of pilgrimage upon their faith?
2. What is the Catholic educators' experience of the impact of pilgrimage upon their faith-based practice?
3. What is the relationship between pilgrimage, faith and faith-based practice?

Utilising the methods of phenomenography, this research project discovered a range of ways Catholic educators experienced the impact of pilgrimage upon (1) their faith and (2) their faith-based practice. With respect to the first research question, the most sophisticated awareness amongst the Catholic educators of the impact of pilgrimage on faith was that which saw pilgrimage as a transformative process, facilitating a personal relationship with God and others. The categories of description ranked according to themes of expanding awareness and applied to the interview data highlighted the role of liturgy and prayer,

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community, and the sacred places of the Saints as impacting the educators' understanding of and commitment to the faith during pilgrimage.

This thesis asserts that because the Catholic pilgrimage places the liturgy (Mass) at the centre of the daily schedule and emphasises shared moments of community and visiting the sacred places of the Saints, liminality is reached more readily on pilgrimage than within the ordinary day to day work schedule. This is true of the Sydney Catholic Schools pilgrimage in particular. Setting time aside each day for purposive prayer and reflection, reading or hearing Sacred Scripture and receiving Holy Communion all influence the pilgrim and provide an opportunity for transformation, should s/he be open to such an experience. The data indicate that frequent, even daily, Mass on pilgrimage was a welcome change to the ordinary daily lives of the pilgrim-educators and added to the richness of the pilgrimage experience, with pilgrims recalling particular liturgies as highlights (see Chapter 4).

The role of community upon pilgrimage contributed to the impact of pilgrimage upon faith. The sharing of evening meals, often consisting of good food and wine, were noted as moments for sharing the day's journey and thus moments of building community. There were various levels of awareness of community. Pilgrims experienced community as meeting new people, to traveling with like-minded people, and seeing community as extending beyond the pilgrimage group to the community at home, even reaching those who have died.

The sacred sites of the Saints held a prominent place for pilgrim-educators who felt, in many instances, that by spending time in the home-towns of the Saints, they came to know the Saints. The pilgrims described various levels of awareness of the impact of the Saints upon their faith, from gaining new information about the Saints, to the desire to imitate the Saints. The findings indicated that different experiences and understandings of themes related to faith, e.g. liturgy, community and the places of the saints led to different experiences of pilgrimage and subsequent changes to faith-based practice.

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With respect to the second research question, the participants' most sophisticated awareness of the impact of pilgrimage upon faith-based practice was that pilgrimage and practice are an ongoing inspiration to share the personal meaning of their faith, in order to encourage among students, colleagues and community the cultivation of a personal connection with God.

The themes of expanding awareness that emerged highlighted various levels of awareness of the potential impact of pilgrimage on faith-based practice. Such as the beneficiaries of the pilgrimage (self, students and colleagues, larger community); on what is shared during faith-based practice (facts, feelings, personal meaning of faith); on the purpose of sharing the pilgrimage's impact on faith-based practice (to meet requirements, enthuse and stimulate growth in others, encourage personal connection with God for others); and on the implications of the effect of the duration of the impact of pilgrimage on faith-based practice (short-term, long-term, ongoing).

Pilgrimage provides a holistic plan of formation for educators. Every aspect of formation provided in the National Catholic Education Commission's *Framework for formation for mission in Catholic education* (2017) was present. Pilgrimage provides formation in: communion, worship, preaching Christ, witnessing to Christ, and serving Christ. In summary, it is a formation that is spiritual, professional, human and communal.

This research found that some educators, as a result of pilgrimage, saw themselves as a witness to the faith. Many of the educators expressed enthusiasm in sharing what they experienced on pilgrimage; from sharing photos and souvenirs to sharing their own deeply held personal convictions of faith. Pilgrimage provided the educators with new knowledge about aspects of the faith, details about the lives and places of the Saints, and experiences of the liturgical life of the Church. Many educators also expressed a new confidence in their identity as a Catholic educator.

This identification with the Church was galvanised through an experience of the universality of the Church during the canonisation, and meeting pilgrims from around the world who travelled to Rome for the same event. As a result of this, the pilgrim-educators experienced themselves as part of a community that spanned time and place, not just consisting of fellow travellers or their school community, but rather, a community that encompassed those around the world. From each of these experiences and personal encounters with God, the educators' expressed a desire for others to know God, thus resulting in an ongoing impact of pilgrimage upon curricular and systemic change in the school setting.

However, two aspects emerged from the data that demonstrated a need for growth in the pilgrimage program, namely, more time for reflection and prayer and a more focused attention upon theological literacy during pilgrimage. On the basis of the data and on the basis of logical deduction, the present research confirms the need for reflection and prayer throughout the pilgrimage. Comments in the survey data presented in Chapter 4 Results indicated the desire for more time for prayer and reflection. Respondents' comments included "the wish for more time for quiet, recollection, opportunities for prayer in addition to Mass" (Survey 20); "I was hoping for more group led reflections on faith and prayer in addition to Mass" (Survey 21); "I would have loved to have more time on some sites that would allow me to have a reflection time" (Survey 20). These two areas of growth will be treated in the next section, where this thesis will propose recommendations to the Sydney Catholic School's pilgrimage program.

Implications of the findings

Based upon the findings of this study, some questions arise that warrant further investigation. For example, as Turner's pilgrimage process suggests, pilgrimage may be seen as going through three stages: separation, liminality and re-incorporation. If separation is an important prerequisite to reaching liminality, what might facilitate this separation? If liminality is aided

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by awareness of certain aspects of the role of liturgy, community and the sacred places of the saints on pilgrimage, as indicated by this study, are there ample opportunities during pilgrimage to encourage such awareness? Might the use of purposive questioning to stimulate reflection on the role of liturgy, community and saints be implemented during or after pilgrimage? Would a plan for the implementation of new ideas assist in the stage of re-incorporation? What might inhibit or promote the pilgrim-educator from progressing through each stage? How is an experience of faith translated into an impact on faith-based practice? These are all essential questions for the success of a pilgrimage program for educators.

As pilgrimage was found to have been experienced in a more or less transformational way, the essential question resulting from these findings to discover what might facilitate greater awareness of the impact of pilgrimage upon faith and faith-based practice. A key recommendation to Sydney Catholic Schools as a result of this thesis is to develop a formation program and formative materials to be utilised before, during and after pilgrimage. Informing these materials with the findings and key themes that emerged from the data would facilitate opportunities to encounter those aspects of pilgrimage that were seen to enhance faith and faith-based practice.

The impact of pilgrimage upon faith is seen to have consequences for faith-based practice. Formation meetings before pilgrimage could incorporate the categories and themes found in this study in vignettes or exercises that raise questions about faith development and pilgrimage; these would provide the pilgrim-educators with a means to reflect on the experience of other pilgrims. The materials could also be used as a springboard for pilgrims' reflection on their own experience. This exercise would provide examples to increase the chances of all pilgrims to become more aware of the aspects of pilgrimage associated with the most transformational experience. Sydney Catholic Schools currently hosts two meetings prior to departure on pilgrimage; one of the meetings could utilise such materials.

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Given that experiences of prayer, liturgy, community and the places of the Saints were instrumental in deepening faith, these themes (prayer/liturgy, community, places of the Saints) could drive the design of formation materials. For example, before pilgrimage, reading material about the Saints, the places to be visited, and the liturgical prayer could be disseminated and discussed. Secondly, the pilgrim-educators could be pre-surveyed for their expectations of what they hoped to gain from pilgrimage. From this survey the itinerary, where reasonable, could strive meet these expectations by planning times for prayer, reflection, and visits to particular sites of interest to the pilgrims. If, however, the expectations expressed by the pilgrims are too low, the organisers could challenge and extend the pilgrims to broaden their desires and horizons.

Turner's (1969) reference to the way in which pilgrimage imitates the liminal experience of the religious life implies that prayer and reflection is crucial to faith development since it is through this process that pilgrims have new experiences, expand their knowledge and perhaps come to change their minds through an encounters with the liturgy, the places of the Saints and experiences of community. Organising pilgrimage schedules to ensure that there are opportunities for engaging in silent reflection, praying the Divine Office, and participating in guided, structured inquiry and reflection could encourage engagement with the deeper realities experienced on pilgrimage. Led reflections or meditations are another way to provide pilgrim-educators with opportunities to broaden their awareness of the impact of pilgrimage upon their faith.

Pieper and Uden (1994) found that the pilgrims who travelled to Lourdes did not experience reincorporation, Turner and Turner's (1978) last stage of the pilgrimage structure. Their study found that the effectiveness of the experience upon the pilgrims' devotion was due to its 'place bound' quality. Thus, once the pilgrims were removed from the place of encounter, the devotion was not long-lasting. This finding has significant implications for this

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thesis and for the desire of the Sydney Catholic Schools that the educators' experience of transformation will translate into the classroom. To encourage a lasting impact from pilgrimage, post-pilgrimage formation opportunities and materials are essential.

During the pilgrimage, most educators naturally form smaller groups with those with whom they easily relate. Having shared such an experience, they often meet for pilgrimage reunions. Sydney Catholic Schools could formalise this process for those who are interested, by providing material containing stimulus points for reflection and discussion. Reflections could focus on the pilgrimage experience and provide opportunities to extend the participants' knowledge of the faith. Attention should be given to what this thesis has found as proven to support faith, namely experiencing prayer and liturgy, community and the places of Saints to expand awareness. The small groups of pilgrim-educators may gather socially (thus maintaining community) with group discussion questions and reflections to expand their knowledge of the faith. Likewise, they may engage in service together. They may attend Mass and prayer together (maintaining the pilgrimage experience of liturgy and prayer), or make a local pilgrimage to the shrine of Saint Mary MacKillop, for example, or the cathedral, or local shrines (stimulating their memories of locations associated with the Saints).

The analysis of relations between faith and practice indicates that if the pilgrimage experience is enhanced, more dramatic changes in practice should follow. Therefore, using the findings contained in this thesis, the same structure of formative materials before, during and after pilgrimage should increase awareness of the impact of pilgrimage upon faith-based practice. These materials should be based upon the documents of the Catholic Church (Chapter 2) that call the educator to be a living witness to the faith; to develop theological literacy; pedagogical expertise; and to engage in the formation of the heart. The findings presented in Chapter 5 could provide a guide to the development of materials.

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Before embarking on pilgrimage, each pilgrim could conduct an honest, private assessment of where s/he is in his/her own life of faith and faith-based practice. Considering that fluency in the faith impacts formation, the pilgrim's self-assessment will provide him/her a concrete means and realistic summary of the potential for growth and openness to new experiences. The themes of expanding awareness found in this research could be used to design the reflection questions: (Liturgy) How often do I go to Mass? Is Mass an important aspect of my life of faith? (Prayer) Do I pray regularly? What is my favourite way to pray/favourite memory of prayer? (Community) Do I commit to experiences of growth in community? Do I engage in service of the community? (Saints) Do I cultivate a spirit of devotion to Christ, the Blessed Mother and the Saints?

It may be beneficial for the organiser to receive the anonymous results of this pre-assessment so that, having this knowledge, s/he would be equipped to lead the pilgrim group. This would be similar to the way in which teachers pre-assess students' prior knowledge before beginning a unit of study.

Self-reflective questions about faith-based practice may include: (Witness) what is my level of comfort with sharing my faith? Am I comfortable talking about my personal life of faith? (Theological literacy) Am I confident to speak of my knowledge of significant teachings about the life of Jesus in Sacred Scripture and the teachings of the Church? Am I able to explain to others why the Church has particular teachings? (Pedagogical expertise) What is my level of comfort in teaching, discussing, or delivering religious content so that others can receive and understand it? (Formation of the heart) Can I say that I have had an encounter of the love of God for me?

One step further than reflection to assist in broadening pilgrims' awareness of faith-based practice is the actual sharing of practice. The sharing of faith-based practice, by its very nature, deepens one's own awareness while simultaneously spreading knowledge of the faith.

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During the pilgrimage, utilising the small group plan discussed above, opportunities may be provided to witness to one another of the day-to-day experience. The pilgrimage organisers could arrange the discussion at dinner at another opportune moment wherein they could provide formation on how to witness in a way that is natural for an educator. During the pilgrimage it is common for the educators to discuss the activities of the day; the organisation could utilise these opportunities to model a deeper level of sharing and discussion.

Within these small group discussions, the educators may discuss how to incorporate new knowledge in the school setting in light of the pilgrimage experiences. The training provided by the organisation would highlight and encourage the educators to share in a way that is natural, organic and acceptable to the dynamics of their particular school. The educators may need to practice how to share information and in particular how to share deeper realisations upon pilgrimage while maintaining appropriate boundaries. The facilitators would acknowledge that growth in learning presumes experiences of failure as well as success.

The post-pilgrimage formation program could include readings to support further theological literacy and pedagogical expertise. The sessions and materials would potentially be designed around the themes that emerged for faith and/or faith-based practice.

Another recommendation for the SCS pilgrimage office is to plan the pilgrimage at times of the year that are liturgically significant, for example, Holy Week and Easter. The consequence of this timing results in revisiting, liturgically, spiritually and cognitively, the pilgrimage experiences each year and potentially building upon that experience, extending awareness of the impact of pilgrimage. As the influence of the sacred liturgy on the faith of the pilgrim-educator was a key theme in the findings, utilising this knowledge for planning

could enhance the ongoing impact of pilgrimage upon the educator and his/her faith-based practice.

Further research

A shortcoming of this project was the inability to study the impact of pilgrimage on the faith and practice of the educator over time, comparing pre- and post-pilgrimage experiences of faith and faith-based practice. This is something that could usefully be investigated in future research.

Another shortcoming to this study was the inability to answer the question of duration of impact beyond the six and twelve-month interviews. Should Sydney Catholic Schools choose to do so, it would be valuable to survey all pilgrims who have attended a pilgrimage within the years of the pilgrimage program's existence. The findings would extend the scope of this research.

This thesis acknowledges the role of social media in prohibiting the pilgrims from progressing through Turner and Turner's (1978) pilgrimage structure of separation, liminality and reincorporation. While technology was acknowledged as potentially prohibiting participants from reaching an experience of separation from home, on occasion it assisted in the stage of reincorporation. One participant describes how calling home distracted her from immersing herself into the present moment and the graces offered on pilgrimage; however, just when she decided not to call home and to be more attentive to the present, she described a powerful moment of liminality. Likewise, the pilgrim-educators reported how the use of technology, in particular, setting up a Google Classroom account facilitated sharing photos and organising a reunion post-pilgrimage, thus supporting re-incorporation.

The findings of this thesis encourage researchers and educators to investigate the role of technology, in particular social media, on the ability of a pilgrim to reach the stage of separation treated previously in this chapter. Presuming that separation is necessary to reach

the liminality stage, the research may ascertain how social media assists and/or detracts from the liminal experience of pilgrimage. Likewise, the study may investigate how social media facilitate or militate against reincorporation into the classroom or school post-pilgrimage; how it potentially aids community with their fellow-pilgrims or those to whom they are sent. The investigation into the use of technology post-pilgrimage may also be examined for its effectiveness in communicating the key messages learned upon pilgrimage.

A further area of study could look at the relevance to pilgrimage of the seminal work of Meyer and Land (2003) into the theory of threshold concepts. This theory refers to ways of thinking that are challenged by new and difficult knowledge. The theory seems closely aligned with Turner and Turner's (1978) pilgrimage structure. According to Meyer and Land (2003), stages in coming to understand threshold concepts proceed along a similar structure to Turner's structure, and are named pre-liminal, liminal and post-liminal states. Meyer, Land, and Baillee (2010) explain:

The encounter with troublesome knowledge inherent within the threshold concepts are an instigative or provocative feature which unsettles prior understanding rendering it fluid, and provoking a stage of liminality (p. xi).

In addition, the writings of Heading and Loughlin (2017) who combine Lonergan's (1992) ways of understanding with Meyer and Land's (2003) work on threshold concepts could contribute to the discussion. As individuals encounter new knowledge upon pilgrimage, use of the theory of threshold concepts potentially provides an opportunity to further explore the transformation of thought that may occur.

Throughout journeying on pilgrimage, there are many unforeseen experiences. Sometimes these experiences are too extraordinary in their timeliness to recount. In the secular mindset these chance-encounters are termed coincidence; however, for the believer they are called Providence. Providence comes from the word meaning, provide; the belief

that God provides for His children. A faith-based study on pilgrimage and providence could recount those experiences of pilgrims that seem almost too good to be true and which are rarely planned. Such a study would assume that while the pilgrim him/herself did not plan the encounters, the chance meetings, the too-good-to-be true experiences, Someone did plan these encounters and events. The study could also explore the relationship between these unplanned events and the interior dispositions of the pilgrims, their openness to new surprises and the consequence of such openness to recognise and appreciate the providential plans of pilgrimage.

Closing comment

As the Dominican Sisters of St. Cecilia set out in the year of the Great Jubilee of 2000, they most likely had not realised the scope of the influence of that journey. They had, however, prepared by prayer and study for three years. As individual Sisters and as a community, these Sisters encountered the roots of their charism through the man, Saint Dominic. This encounter took place by walking where he walked and praying where he prayed. All of the Order's history pressed upon them in sacred moments. The impact of this pilgrimage upon a community of Sisters provided a deeper, and, in some ways, a new shared narrative that supported their fidelity in community.

For the pilgrim-educators on the *Road to Rome* pilgrimage of 2014 (and presumably upon the other SCS pilgrimages), a similar reality presented itself, namely, a deeper identification with the Person of Christ, the teachings of the universal Church, the lives of the Saints and shared experiences of community. This experience for many of the educators provided a deepening in their knowledge, love and identification with the narrative of salvation history, and a new voice for speaking of this narrative with confidence. The educators surveyed and interviewed consistently reported the formative impact of pilgrimage upon their faith and their faith-based practice. From the experience of pilgrimage, these

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Catholic educators, entrusted with the task of teaching *about* Jesus Christ, speak and act not just from knowledge about Jesus but from a new and personal knowledge *of* Jesus. From this encounter with Jesus, Catholic educators may now draw many into the embrace of His love, as they invite others to “come and see” (John 1:39) for themselves. An experience of pilgrimage potentially provides, in miniature, an image for one’s entire life, a journey with Jesus to the Heart of the Father.

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Appendices

Appendix 1.1: Itinerary *Road to Rome Pilgrimage*

THE ROAD TO ROME CANONISATION PILGRIMAGE CEO SYDNEY

PROPOSED ITINERARY

DAY 2: THURSDAY 17TH APRIL – ARRIVE VENICE

After our arrival at Venice airport we will be transferred directly to our accommodation on Venice island.

Remainder of the day at leisure.

Venice overnight (D)

DAY 3: GOOD FRIDAY 18TH APRIL – VENICE DAY

Venice comprises a dense network of waterways with 117 islands and more than 400 bridges over its 150 canals. Instead of the main streets, you'll find main canals, instead of cars, you'll find Gondolas!

We enjoy a full day here in Venice, renowned as Europe's most romantic and unique destination. Our day begins with a guided visit of St Mark's Basilica, built to house the saint's remains. We then commence our walking tour of Venice, including St Mark's Square and its famous monuments. See open squares with enchanting palaces, cross over romantic bridges and walk down narrow passageways. Enjoy a visit to the Church of the Pieta where composer Antonio Vivaldi spent time working in an orphanage. Approaching the Rialto Bridge, we stroll past Marco Polo's house and pause to view the extraordinary Bovolo staircase in all its spiral glory.

Our Venice sightseeing culminates with a guided visit of the famous Palace of the Doges.

Dating back to the 14th century, the building has since undergone numerous renovations and extensions. At one time, this building housed not only the Doge's apartments, but also the seat of the government, the city's courtrooms and prison. Leaving the palace, we end our tour with a walk across the Bridge of Sighs, named to signify prisoners' weary sighs as they caught their last glimpse of breathtaking Venice on their way to the new prison.

Enjoy the remainder of the afternoon at leisure. Some might consider the glass blowing factory; others the Music museum or just take a gondola ride to soak in the awesome atmosphere – ah Venice!

Tonight we will attend the Liturgy of the Passion as well the Veneration of the Holy Relics at St Mark's Basilica.

Venice overnight (BD)

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DAY 4: SATURDAY 19TH APRIL – VIA PADUA & VERONA TO MILAN

We farewell Venice early today, travelling west to nearby Padua, home to St Anthony, the renowned patron saint of lost articles. Originally from Lisbon, Anthony came to Italy where his gift of preaching brought many to conversion. On arrival we will visit the Basilica of St Anthony where we will see the Chapel of the Reliquaries and St Anthony's tomb.

Departing Padua, we then continue west by coach to Verona, the town associated with 'Romeo & Juliet'. It is known as 'little Rome' for its importance as a Roman city and we will visit some of the main sights of Verona today including the Roman amphitheatre built in the 1st century, and Juliet's house.

Journey early this afternoon to the fashionable town of Milan, where upon arrival we will visit the Church of Santa Maria delle Grazie to see Leonardo da Vinci's renowned 'Last Supper',

Following dinner we will attend the Easter Vigil at the Duomo.

Milan overnight (BD)

DAY 5: EASTER SUNDAY 20TH APRIL – MILAN

Following a local Mass at the remarkable Basilica of St. Ambrose, patron saint of Milan, we will travel to Lake Como which lies at the foot of the Italian Alps. Here we will have a special Easter lunch at a typical local restaurant

After lunch we enjoy some free time where you may wander around the village or walk along the lake before we return to Milan.

Milan overnight (BLD)

DAY 6: MONDAY 21ST APRIL – MILAN TO FLORENCE

Following Mass we enjoy a guided tour of La Scala Theatre (which is known as the world's most famous Opera House, inaugurated in 1778).

We then journey south to Florence, the art capital of the world and home to superb churches, galleries and museums. Before our arrival we will ascend the hill of Piazzale Michelangelo to admire the most beautiful view over the whole city. We then proceed to our hotel for check-in and some free time before dinner.

Florence overnight (BD)

DAY 7: TUESDAY 22ND APRIL – FLORENCE DAY

Our tour of Florence begins today with Mass at the Church of Santa Croce before continuing to the Academy of Fine Arts containing many treasures, including Michelangelo's statue of David. We will visit the Ponte Vecchio and the Duomo, whose magnificent dome was created by Brunelleschi. Across the way are Ghiberti's celebrated bronze doors to the Baptistery, so lovely that they are commonly known as 'The Gates of Paradise'.

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Some free time in the late afternoon will allow the opportunity for rest or further explore the city. In the evening, enjoy a special dinner in a local restaurant and experience the local Florentine cuisine. Florence overnight (BD)

DAY 8: WEDNESDAY 23RD APRIL – VIA SIENA TO ASSISI

Departing Florence we travel south to Italy's loveliest medieval city, Siena, birthplace of Saints Catherine and Bernadine. Upon arrival we will visit St Dominic's Basilica for Mass and where we view the incorrupt head of St Catherine, the mystical bride of Christ. From here we walk through the narrow lanes to the Basilica of St Francis where we will view the Eucharistic miracle of the incorrupt hosts that occurred in 1730, defying all scientific testing. Continue on and stroll the Piazza del Campo, one of Italy's finest Squares.

After visiting the medieval Cathedral of Siena (1263), dedicated to Holy Mary of the Assumption, we depart Siena and drive south through scenic Umbrian countryside to the pilgrimage centre of Assisi, where St Francis tended the poor and sick and founded the Franciscan Order.

On arrival in this medieval hillside town we will visit the Basilica of St Mary of the Angels where St Francis spent most of his life. Here we will see the Portiuncola, the thornless rose bush, the cave where the saint returned for prayer and the Chapel where he died in 1226. Onwards to the Upper Town where we will check in to our hotel.

Assisi overnight (BD)

DAY 9: THURSDAY 24TH APRIL – ASSISI DAY

This morning we awake to the atmospheric sounds of chapel bells, cobblestone footsteps and a tangible spirit of St Francis preserved within the walls of this holy town.

After breakfast we enjoy a guided walking tour through some of the town's highlights including: Basilica of St Francis housing the tomb of St Francis (for Mass), and the quaint Church of St Damiano built on the site where St Francis heard the voice of Christ speaking through the crucifix 'go rebuild my Church, which you see is falling down'. We will also visit the Basilica of St Clare which houses this famous crucifix. The tour will culminate high up at the Hermitage (Eremo delle Carceri), an oasis of peace and tranquility in the woods built on the site of a simple cave where St Francis often withdrew to spend many hours in prayer. The cave and the Chapel of Our Lady are preserved in the Hermitage.

Remainder of the afternoon at leisure. An opportunity also presents itself before dinner to attend Vespers in the Basilica of St Clare and listen to the angelic voices of the Poor Clare nuns.

Assisi overnight (BD)

DAY 10: FRIDAY 25TH APRIL – VIA ORVIETO TO ROME (ANZAC DAY)

After an early breakfast we will rejoin our coach and journey south to the quaint Umbrian town of Orvieto where pilgrims come in their millions, drawn by the Duomo – one of the greatest Gothic buildings in Italy. Gaze upon the town's Eucharistic Miracle of 1263 which occasioned the proclamation of the feast of Corpus Christi.

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After some time for lunch we reboard our coach and continue south to Rome, the Eternal City for the culmination of our pilgrimage – the Canonisation of Blessed Popes John Paul II & John XXIII! On arrival we embark on our Christian Rome tour by coach. First stop is the impressive St. Mary Major Basilica. Onwards to the Basilica of St. John in Lateran (First Papal residence) and the adjacent Holy Stairs brought from Jerusalem to Rome in 326AD by St Helena (as a favourite of pilgrims, these steps may only be ascended on the knees).

We then proceed to Domus Australia where we will attend a special ANZAC Day Mass where Cardinal Pell will be concelebrating. Following dinner we proceed to our centrally located accommodation. Rome overnight (BD)

DAY 11: SATURDAY 26TH APRIL – ROME PILGRIMAGE

This morning we visit the Vatican Museums for an unforgettable guided tour. Wander the spectacular chambers leading to the Sistine Chapel to view Michelangelo's masterpieces, including the magnificent fresco of the Last Judgment. Continue through to the awe inspiring St. Peter's Basilica, the largest church in the world for an informative exploration. Our guided tour will feature among other highlights Michelangelo's stunning Pieta, the tomb of Bl. Pope John Paul II, the great Confessional and the Crypt containing the tombs of several Popes. After some free time for lunch we will walk to the Castel Sant'Angelo for a guided tour.

This evening we have the opportunity to join with pilgrims from all around the world at a prayer vigil on the eve of the Canonisation of Popes John Paul II and John XXIII (TBC). Rome overnight (BD)

DAY 12: SUNDAY 27TH APRIL

THE CANONISATION CEREMONY OF POPES JOHN PAUL II & JOHN XXIII (ST PETER'S SQUARE) - With His Holiness Pope Francis

Arise early this morning as we make our way towards St Peter's Square for the Canonisation of Blessed Popes John Paul II & John XXIII.

This is the moment of grace we would have travelled so far to personally witness with our own eyes and ears. John XXIII and John Paul II who himself urged us on to be the 'saints of the new millennium' become Saints!

During the ceremony, their life histories are read aloud before the Pope chants in Latin a prayer which effectively enrolls them in the Catalogue of Saints. Large tapestries of Popes John Paul II and John XXIII will hang from the Basilica for all to admire and venerate.

Afternoon at leisure.

This evening we will have a celebratory dinner at a traditional Trattoria, enjoying the Roman atmosphere!

Rome overnight (BD)

DAY 13: MONDAY 28TH APRIL – ROME

This morning we proceed to the most visited attraction in Rome - the Colosseum. In 1749, Pope Benedict XIV declared the Colosseum a sacred site, as it was a place where early

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Christians had been martyred. View also the Circus Maximus and the Roman Forum en route.

Continue to the Basilica of St Paul Outside the Walls as a special tribute to the Church's greatest evangelist. Following Mass we journey on to the ancient Catacombs of St Callixtus for a memorable guided tour. Marvel at these underground burial tunnels for Christians and Hebrews.

Set out after dinner to view Rome by night as we discover the city's renowned monuments from inside our comfortable coach. See the Colosseum alight, the Victor Emmanuel Monument, the Piazza Della Republica, St Peter's Basilica and Capitol Hill. Disembark to throw a coin in the Trevi Fountain before strolling to the Piazza Navona to soak up the vibrant atmosphere.

Rome overnight (BD)

DAY 14: TUESDAY 29TH APRIL – POMPEII & DEPART ROME

Early this morning we travel to Pompeii, the city which was engulfed and petrified by the eruption of Mt Vesuvius in 79AD. Here have a guided visit of the ruins of ancient Pompeii. See a patrician home, public baths, and shops that give a striking picture of what day-to-day life was like.

Following Mass and a brief stop for lunch, we reboard our coach and are transferred to Rome airport for our homebound flight connections.

(B)

DAY 15: WEDNESDAY 30TH APRIL – IN TRANSIT DAY 16: THURSDAY 1ST MAY – ARRIVE AUSTRALIA

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SPECIAL NOTES

All details of sightseeing listed and order of daily arrangements must remain subject to change due to any unforeseen circumstances, which may arise, or at the discretion of the pilgrimage leadership.

This overview is based on the standard pilgrimage departure and return dates. Please refer to your personal flight itinerary for more specific details or amendments pertaining to your travel.

Appendix 3.1: Application for Pilgrimage

APPLICATION FORM

APPLICANT'S DETAILS			
Name:		PHRIS NO:	
School:			
Position:			
Region			
Home Address			
Parish of Worship			
Email:			
Contact numbers:	School	Home	Mobile

Please respond briefly to the following questions

- **How have you demonstrated a strong commitment to excellence in teaching and learning in Religious Education?**

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- **What strategies have you adopted to develop and exercise religious leadership? (This might include in the classroom, school and wider Church community)**
- **Please provide details of any RE or Theology study that you have completed or immersions/pilgrimages that you have undertaken during the last five years with CEO Sydney or any other organisation.**
- **How do you intend to share new insights and learnings gained from this pilgrimage/immersion experience?**
- **Please provide any other details relating to your contribution to the life of the Church in and outside the school context.**
- **Please outline any pre-existing medical conditions you may have or any medications you currently take.**

If selected, I undertake to participate in the two scheduled Preparation Sessions, the Commissioning Mass/dinner, the Lived Response Event and pay the \$_____ co-contribution.

Signature of Applicant:		Date:	
Name of Parish Priest:			
Signature of Parish Priest:		Date:	

Catholic Education Office Sydney

www.ceosyd.catholic.edu.au



REGIONAL DIRECTOR/CONSULTANT/PRINCIPAL'S ENDORSEMENT FORM

NB: Principals applying to participate in a pilgrimage/immersion experience are required to obtain separate endorsements from their Consultant and Regional Director.

DECLARATION

I endorse the _____ as a participant in the application of _____ the

Name:		Date:	
Signature:		Office/School:	

Additional comments to support your endorsement of the applicant:

In this endorsement you might comment on how the applicant:

- Demonstrates a strong commitment to excellence in teaching and learning in Religious Education;
- Participates in the life, mission and work of the Catholic faith community;
- Demonstrates an interest in professional and personal formation and a capacity for religious leadership;
- Displays the capacity to share insights with others;
- Articulates unambiguously the mission and vision of Catholic education and communicates a strong sense of Catholic culture and ethos.

Please submit this form by Monday 9 March to Robert Haddad by fax, post or email.

Fax: (02) 9568 8434

Post: Catholic Education Office, Sydney

PO Box 217

LEICHHARDT NSW 2040

Email: robert.haddad@svd.catholic.edu.au

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Appendix 3.2: Survey

Post – Pilgrimage Survey Road to Rome 2014

1. Name:
2. Would you be willing to participate in a 30 minute interview about your experience on the Road to Rome pilgrimage?

Circle one: Yes No

-
3. Please indicate what motivated you to participate in the Road to Rome pilgrimage. On a scale from 1-10 (10 strongest motivator) how would you rate each motivation?
As....

Motivators	Rate from 1-10
1. An opportunity for leisure and recreation time	
2. An opportunity for Professional development as a religious educator	
3. An opportunity for professional development as a educator in other KLA's	
4. An opportunity to explore places of historical significance to Western Culture	
5. An opportunity to explore places of historical significance for the Catholic faith	
6. An opportunity to develop in my Catholic faith	
7. An opportunity to be present at the canonisations of Pope John Paul II and Pope John XXIII	
8. Other. Please explain.	

Please indicate on a scale from 1-10 (10 being the strongest) whether your expectations were met in relation to your motivation to participate. That is...

- Opportunity for leisure and recreation time

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1 2 3 4 5 6 7 8 9 10
Specific comment:

- Opportunity for Professional development as a religious educator

1 2 3 4 5 6 7 8 9 10
Specific comment:

- Opportunity for professional development as a educator in other KLAS

1 2 3 4 5 6 7 8 9 10
Specific comment:

- An opportunity to explore places of historical significance to Western Culture

1 2 3 4 5 6 7 8 9 10
Specific comment:

- An opportunity to explore places of historical significance for the Catholic faith

1 2 3 4 5 6 7 8 9 10
Specific comment:

- Opportunity to develop in my Catholic faith

1 2 3 4 5 6 7 8 9 10
Specific comment:

- Opportunity to be present at the canonisations of Pope John Paul II and Pope John XXIII

1 2 3 4 5 6 7 8 9 10
Specific comment:

- Other
-

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○

1 2 3 4 5 6 7 8 9 10
Specific comment:

What do you consider to be the three most important impacts of the pilgrimage experience on you from:

- A personal perspective:

- A professional perspective in your role as a Catholic educator:

Appendix 3.3: Post-pilgrimage Interview Questions

Post – Pilgrimage Interview Road to Rome 2014 Cohort

3. Name: (optional) _____
4. Gender *Circle one*: Male Female
5. Number of years serving in Catholic Education (any diocese)
Circle one: 1-10 11-20 21-35 35 or more
6. Please indicate your current position in Catholic education and the number of years in your current position:
 - a. # of years = _____

RE Teacher: Primary/Secondary

Teacher in KLA other than Religion : Primary/Secondary

Religious Education Coordinator: Primary/Secondary

School Administrator: Primary/Secondary

CEO Staff member

Other _____
 - b. What are other roles you have fulfilled in Catholic education?

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7. Have you attended previous pilgrimages? (with CEO or otherwise)

Circle one: Yes No

If “Yes”, please indicate (✓) whether this was:

- A CEO pilgrimage:_____
- Other pilgrimage:_____

8. Do you agree to have this information used for research purposes?

Circle one: Yes No

CONSIDERING THE EXPERIENCE OF PILGRIMAGE:

The following questions are indicative of the questions that will guide the semi-structured interviews that are part of this study. The results of the pre and post surveys will provide further guidance as to the development of other questions.

9. Consider your experience of pilgrimage. Given that pilgrimage offers a different faith setting compared to the classroom or school facilities, what impact do you see that pilgrimage had on you as a Catholic?

(Prompts: Reflecting on your pilgrimage experience, how has it affected your own personal life of faith?)

10. Sacred spaces are the cornerstone of pilgrimages, traveling to so many different holy places, what role did sacred spaces have on your faith journey?

(Prompts: What significance do sacred spaces have for you? What memory or memories stand out most vividly from your pilgrimage? In other words, what had the greatest impact on you?)

Do you think that the same or similar experience of ‘sacred place’ could be gained remaining in Australia?)

What role did secular sites have along the pilgrimage?

11. Has your experience on pilgrimage influenced or altered your idea of a faith community?

(Prompts: Did you have an opportunity to share your pilgrimage experience with others? How did you do this? Was sharing your experience with others important or valuable for you? What was their response? What role do you think the process of sharing might have in the context of the New Evangelization? Would you advise other Catholic educators to undertake a similar pilgrimage? Why or why not?)

12. What impact do you see that pilgrimage has had on you as a Catholic educator?

(Prompts: How has it affected your sense of yourself as a Catholic educator?)

13. Has your understanding of your role as a Catholic educator changed as a result of your pilgrimage? If so, please provide examples.

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(Prompts: has your teaching changed? Specific lessons/units/resources/initiatives/ sharings – informal, formal?)

Appendix 3.4 Sample Interview Transcript

FILE DETAILS

Audio Length:

40 minutes

Audio Quality:

High

Average

Low

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Number of Facilitators: One

Number of Interviewees: One

Difficult Interviewee Accents: Yes No

Other Comments:

START OF TRANSCRIPT

[Part 1]

[Aside discussion]

Facilitator: Thanks for this opportunity.

Interviewee: My pleasure.

Facilitator: I was talking to the supervisor this morning and she knew I was coming for this interview and then I said, I'm excited because she, meaning you, were the impetus behind that I did some writing on [Souvenir]. I'll have to get that. I'll send you the paper because there's a section in it that because of our experience in the [unclear] and you getting that cord rosary I ended up writing a bit about that. I'll send you the paper.

Interviewee: I'd love to read that. That was my moment. That was the best part for me. I loved that. I wrote a little bit about that. I've done a presentation as well for our REC meeting. [Unclear] and I sort of did it collaboratively. So I can share it with you later but if I'm looking at the computer while I'm talking, that's because that's going to sort of help me as well, because we did like a timeline and photos and notes.

Facilitator: If we could just start by, could you just tell me about your experience in Catholic education in terms of, you know?

Interviewee: I can. So I have been teaching in Catholic schools in the Sydney Archdiocese for 10 years. I have been Religious Education Coordinator at two different schools for a total of six years.

When I first started teaching I got a targeted graduate placement at St Therese at Denistone and then I went to Father John Therry at Balmain now I'm at St Mel's at Campsie. I've done a Bachelor of Education, a Master's of Education and a Master's of Religious Education that I have just completed.

Facilitator: That's great, that's good. It gives me a good sense of background.

Interviewee: Background of who I am and where I am and this term I've been acting assistant principal which is different to the RE role but it's still enabled me to develop my pastoral leadership I think, a little bit more supporting people.

Facilitator: So this study, what I'm trying to do is look at the effect of pilgrimage on the individual faith of the educator no matter what their role is, if it's support staff or whatever.

So the individual faith and then the second portion is how might the pilgrimage have affected kind of the school that they're in. So it's two parts. Today mostly I'm interested in hearing more about the faith aspect, how do you feel like it affected your faith and then toward the end we could talk a little bit about practical ways that it influenced your role.

So the first question here is considering your experience of pilgrimage, given that pilgrimage offers a different faith setting compared to the classroom, what impact do you see pilgrimage had on you as a Catholic?

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- Interviewee: I think it gave me a sense of renewal. I know I was at a point where I felt very tired physically and spiritually. I felt very drained, I'd had a lot of stuff going on personally. The school's always crazy busy as every school is but I think it's very easy to fall into that role of, I'm in a Catholic school, I have to organise communion, I have to do this, sort of focus in on the admin side.
- So the pilgrimage gave me almost renewal of faith. It gave me space and it gave me a totally different setting to reconnect with myself and to reconnect with God. But more importantly I think to reconnect with God in me and how that's so important in everyday life, our relationship with God but sometimes we get so busy that we push it away.
- A deeper sense of purpose. I wrote the word discipleship because I think - in my studies I've read Pope John Paul's *Redemptoris Missio* and a lot about going forth as disciples and spreading the good news and being the faith of Christ to others in the way we interact and in the way we treat others and in our daily interactions.
- But I think once again pre-pilgrimage I could definitely say that I'd lost that discipleship. I was living out my Christian faith and I was doing things that I knew I should be doing but I guess you could say my heart wasn't burning within me. I was doing it because I knew it was my role and I knew that I had to.
- So I think my commitment has been renewed as well because it just was life-changing, being surrounded by the sense of global church and the youth and standing there in St Peter's Basilica at 5:00 AM in the morning with that many people that you could have got trampled just made me realise that it's so much bigger than me and it's so much bigger than the world. God and the Catholic faith is just awe, it's just wonder and it's just I think historically grounding as well.
- I think the pilgrimage was for me, we talk about our Catholic faith and our Catholic doctrine and traditions and our scripture but standing there even in Assisi and in places where, on this rock I built my church and tying things into scripture for me just touched me so deeply. So renewal, commitment, discipleship.
- Facilitator: Whenever you talk about the discipleship, was there something that occurred or was it gradual or was it when you returned back here?
- Interviewee: I said to you a couple of times when we were on the pilgrimage, I got to that airport and I was at the point where I was going to pull out because Dad had had this massive heart attack and Mum wasn't doing too well. She was saying to me, I'm exhausted; I'm driving back and forward to this hospital every day. It was quite risky because I didn't know if he'd be here when I got back.
- So I think for me I felt very anxious at that airport and I was surrounded by all these people - I didn't know one person before I went on it and about Day 3 I think I just had this calmness, this grace, this sense of - I'd bonded with people and I realised that it was community. I started to realise that we're all in it together and that there was a shared purpose and a shared vision and that God loved me and was looking after me and that I needed to not worry about Dad because he'd be okay.
- I think for me I just realised I'm where I'm supposed to be in my life and not everything's planned for me but God loves me and I'm here and I'm

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so lucky to be here and it's going to be okay. It's going to be okay because I believe in Christ and I believe that God loves me and I need to love the other people on this pilgrimage and be present to them and leave things at home because it will be okay.

I think when I stopped calling home every day, I just sort of went I need to - that and definitely the [St Mary of the Angelus], the little portion. I just started crying and I am a very emotional person but I just was covered in goose bumps and started crying. I just felt such a strong presence and such a strong sense of grace and of wonder and awe and just love like deep, deep love. I think for me that was just I felt like I went to other people to help them to feel this because this is beautiful.

Facilitator:

Was it that when we walked into that...

Interviewee:

That small little - the first time and I think, yeah, when we walked in and then when we bought those rosaries and sat outside and had Father bless them, I just thought I'm never going to be here again with these beautiful people again, having this beautiful blessed opportunity again. Just God's grace, love and just wholeness.

I think I felt so vulnerable going in there and when I felt that presence I think we're all human and you feel you bring your brokenness almost. I left feeling healed. I walked in there feeling broken and I left feeling healed. I just wanted to keep walking through it because each time I felt - I almost felt reenergised when I left and I walked back out, like my spirit felt - yeah.

Facilitator:

Do you feel like it was a conscious - like Francis's intercession?

Interviewee:

It was just pure love, like I just felt like because he loved it so much and he went there, it was like it was being passed down to me and it just was - I can't even explain it. I felt cleansed. I felt reenergised. I felt like I'd been given not a new start but the brokenness and the struggles and the things I'd been through in my life I guess up to that point, after I walked out I just felt loved and new. I felt new. It was beautiful. I did it about four times and I had to stop myself because I thought they're going to start to think [laughs] something's like - you need to move on now. But it was just amazing. I'm not usually lost for words.

Facilitator:

That's okay. I think in that instance it's okay to be. Before the mystery but thank you for sharing. At the moment I felt very privileged to be standing there with you. I didn't know but I felt very privileged. Even now to hear you reflect on it. In your memory do you go back to that?

Interviewee:

I do because I prayed for Dad there. I'd walk in and I'd feel just awe and wonder and physically, like goose bumps and I had to sort of hold my heart and take a breath, just every time I'd walk through I'd pray for Dad there. So I think after his funeral that moment, taking myself back to that moment and the Divine Mercy prayer because it's a prayer for the suffering of our souls. So subconsciously when I came back and he was in Emergency and he was sitting up and saying to me, Grandma's outside the door - and she's passed, can we tell her I'm not quite ready?

I had to because he was demanding that I did. With the brain damage and who knows? She could quite possibly could have been there waiting for him and I just kept on humming [hums tune], and I just kept humming it and humming it to him and even when he was full of morphine, the palliative care unit, like two days leading up to his death,

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I'd put it on YouTube. I put the link in and played it on my phone to him. I think the praying for his soul to get to heaven, that prayer has just touched me so deeply. I was so lucky to have you sing it and teach it to us.

Facilitator: Going back to that little tiny chapel and just that feeling of grace was definitely my two big moments. I'm lucky to have those to go back to. Thanks be to God, huh? Oh my goodness, wow.

So I'm going to ask this question now about community. Has your experience on pilgrimage influenced or altered your idea of a faith community?

Interviewee: Definitely, because I think so often we talk about church as the people of God and not the building but so often it's lost because in our faith communities, naturally we have tensions. People have different agendas. We have a faith community here at school but the parish is different to the school. Then we've got the parishioners.

I can honestly say that was the first time in my life I felt like I was part of a faith community, that there was no agenda. There was no hierarchy. Everybody was loved, accepted and equal and there was no judgement. Jesus just would have been so proud because it was everything he wanted and everything he stood for.

We were helping each other without even knowing it. We talk about Catholic social teaching and the application of our faith but I think just that faith community was exactly that. Just meeting people on their story, talking to them and just listening. That's all we need, is just that love and support. Like I said, I didn't know anybody and by the third day if somebody was missing you'd be worried and we became family just overnight.

I definitely think that was the first. I did the Growing in Faith retreat last year in March with the CEO and that was sort of similar. We were a faith community for a week. We lived together for a week and prayed together for a week but there were still cliques and that's human nature, that people sort of separate. But I think the pilgrimage, because we were overseas and because we had to look after each other and we just had to get on with it really because we were traveling and there were other things happening. So it just bound us in love, friendship and faith. Just waking up and praying and waking up and going to mass.

Facilitator: When you think back to the pilgrimage and you think of that concept of community, are there activities or events or places that stand out?

Interviewee: Definitely, moments to go back to, I said Assisi. Just in general, like I can remember Skyping Mum and you were there and I said to her, this is the closest place on earth, like, to heaven. I don't think you can go anywhere else in the world and be closer to heaven. I think if the world was not round and [heaven was higher], I think Assisi is on a different platform.

You cannot be full of peace and grace and I am a big believer in signs. That little dog that I met in Rome, his name was Pilgrim and I had a photo with him. I thought this is God telling me not just that I'm where I am supposed to be but that we all were. His name was Pilgrim and we're in pilgrimage and then my little niece was getting baptised post-pilgrimage in Assisi, I went by myself. Everyone else went out to lunch

and I said, I just want to be by myself here and I saw you and I went down and I prayed and I went up to the gift shop. I bought a can of Coke on the way back and her name, [Felicita], was on the Coke. I kept the can, I snuck it back through customs.

When I think about like the cornerstones and moments, for me it was Assisi. I think when we sung Amazing Grace, that first mass that we had, I think grace is the perfect word to encapsulate just the love and the feeling of the whole pilgrimage really, just grace. I think I've talked about grace before and never really understood it properly. God's grace and sacraments are a sign of God's grace and love and I've used it technically but I haven't been able to use it effectively and emotionally and really understood it.

I think the Divine Mercy prayer, I've spoken about that, the St Mary of the Angelus and St Anthony, I think with the relics and the tombs and all of the prayers that people had put around him, when I went and touched that tomb I felt connected. It's that global church for me, I think, going to St Mary's Cathedral is beautiful but it's St Mary's cathedral whereas going to St Peter's tomb in Padua. You could just imagine the amount of people who have passed through there with their needs and desires and hopes.

Facilitator: So you actually just hit on something. Do you think that a pilgrimage or this kind of experience that you were describing is possible in Australia, if you just stayed here in Australia?

Interviewee: No, because I think for me I've had so many opportunities over my 31 years to apply my faith in an Australian setting and I've been touched before. I've been to a lot of significant places and I think that that integration of history and there are so many Catholics in the world but Italy is like the mother of our church.

It's home and I think seeing that and realising that. I don't think you can do the same thing in Australia. I think you could have the same principles. I think you could have a faith community and I think that you could pray and I think that you could reflect and I think that you could be pilgrims. But on the night before the canonisation we were in a church with different people presenting and talking. The younger priest was talking about how he wanted to be a dancer and then he was called to the priesthood. He said, be who God meant you to be and you'll set the world on fire.

I actually put that on my Twitter and said we're getting up at 4:00 AM to go to the square and a couple of people commented, which gate are you using? It's going to be crazy.

But for me I just think that you couldn't do that in Australia because the word there for me was world. Like we can do so much in our own context, in our own little square but it's about the church as a big family, worldwide. God didn't say, I'm going to love - sometimes you think it's just Australia or America, wherever you've been. But for me it was just being authentic and true to yourself and that concept of fire-like passion and I think I'm a very passionate person. I don't think you could do that here. I think you need the history.

Facilitator: You know he was quoting there St Catherine of Siena?

Interviewee: Yes, he said that.

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- Facilitator: Then Pope John Paul II picked that up. He used to say it, so I'm so glad that he actually...
- Interviewee: He spoke about both of those and I think he tied it in with the youth and that was another thing. Even at - where were we? St Mary's of the Angelus, the small church - yeah, the Port. The young Franciscan brothers and seeing them at 19 thinking like, wow. I just wanted to congratulate them. We don't see that a lot in Australia. I think for me I don't think we can do what we did over there here. I know you can't actually, I know you can't because I've tried. I've had moments when I've tried. I've tried to plan spirituality days and have tours of St Mary's Cathedral.
- Facilitator: Isn't that something else? That's good. Thank you for that. Before we go on to the educator part, is there anything else you'd like to say about faith or community, like faith community?
- Interviewee: I think just that to sum it all up, I think just that the pilgrimage has definitely enriched my personal faith and given me a sense of renewal and commitment to discipleship and to the global church. I think that I'm so honoured, privileged, lucky and blessed and loved to have had such a beautiful, authentic, healing, spiritual, nourishing experience at such a difficult time in my life when my faith was tested. My love of God has been so enriched and I feel so loved as a result of it because I saw God in everybody. So I'm just lucky. I just feel lucky and blessed. I'm quite passionate about it. The other day I was at a meeting and somebody was talking about, oh this pilgrimage has cost so much and we need programs for children and perhaps in the future we'll have to think about pulling the money from the pilgrimages and putting it into children's resources because that's our core purpose and that's what we're about. I said to that person, no. You can't give what you don't have. If we have to be here, love them, lead them, guide them, nurture them and shape them and help them, we need to start with us.
- Facilitator: Yeah, you're right. Thank you. That's exactly the kind of - what impact once you came back, that sharing experience is beautiful. What impact do you see that pilgrimage has had on you as a Catholic educator? So in each of the roles, whatever your role is?
- Interviewee: I think for me the classroom's been a little bit tricky because I taught Year 6 for nine years but this year I'm teaching Year 2 and they're only seven. So I came back with all of these things that I wanted to share about how Jesus was crucified and he wasn't a thief because the thief's arms were tied backwards and sort of all these rich, cultural contexts, almost a bit like Dr Dan's *Into the Dessert, Into the Deep*. I had all of this in my mind and so many examples of practical application, like I wanted to teach them Divine Mercy but I did, I struggled a little bit because they're seven. I was saying to them, oh Mrs N went to Italy and our children here don't go to Leichhardt, they just stay in Campsie. I think classroom application-wise I did feel a little bit sad because I wasn't able to do as much as I wanted to do. However with my REC role, I was quickly able to channel everything into it. So [N] and I have both prepared a Google Doc presentation about the whole experience and we are presenting this at the REC meeting for all of the Inner West RECs next term. I knew that because I

couldn't have my classroom application this was really important and I started it about two days after. I was jet lagged and I started it because I was so excited. So even the little picture I took and I can share this with you and you can use it.

But teaching them about what is canonisation and the places we visited. We talked about how we're all united as one and treated each other equally and the roles didn't matter. Just to give people a bit of an insight and a snapshot because I think a lot of people think that we go over there and just have a holiday.

I had teachers saying to me, how was your holiday? I said, it wasn't a holiday. It was but it was a pilgrimage and that's so much better than a holiday because a holiday you come back rested but you don't come back nurtured.

So we've sort of created this to show them a little bit about everything that we did. We incorporated a few of the historical things as well. Lake Como, Florence and mass in Siena and Assisi, Make Me an Instrument of Your Peace. So this has been probably...

Facilitator: Are you going to do a teaching on relics?

Interviewee: Yeah, we're going to teach them about St Catherine of Siena's thumb and St Anthony's chin. So we're going to try and find some photos online and insert them in there. I even put my quote in there when I woke up at 4:30 and the Google community that I started and getting everybody. I know that's what keeps it alive like - because I was so passionate and wanted to start that so I could organise that dinner and our catch-ups. Then we're going to do a bit on our personal reflections and professional growth and I'm going to show them the Divine Mercy prayer. I've incorporated the YouTube clip, the song, so that they can use it as a resource too.

We plan to share this with all of them as well so that they can use the resources and stuff. We're still working on it together but that's been sort of our main way of sharing. I think for me that shows you the richness of the experience more than words can to adults because they need to see, where did you go? Show me what did you do there? So that and the Google community I think have been - just looking through everybody's photos and sharing and it was a bit tricky. I've still got people saying, I can't get on there but it's getting there.

Facilitator: It's interesting because I was trying to reflect on the role of technology during and after pilgrimage. So there's two different schools of thought. There's one that it can be distracting and then there's one that it can be helpful. Do you have any thoughts on that?

Interviewee: I think for me in the beginning it was definitely distracting because I was so worried about Dad but I think in a way it almost - sometimes you needed that space. Like sometimes I needed to go and speak to my husband at night-time about who was playing football and what he ate for dinner and what he did on the weekend because I needed to sort of come out of my heart, back up into my head a little bit. I think that that was good because not that it made me homesick, it made me actually realise how lucky I am to have him and he's okay and I'm away. I think I needed to come back to the normality of day-to-day stuff.

But post-pilgrimage I think technology has been a wonderful tool. We've shared our photos. We've organised our events. We've emailed each other and Melissa and I have tried to catch up and we're emailing. I think it could be a distraction if people were isolating themselves. That lady that had her boyfriend - I've forgotten her name.

Facilitator: Maria?

Interviewee: Maria, like we saw there quite significantly how a person can isolate somebody and make them not part of the group. I think technology has the ability to do the same sort of thing. So if she had replaced him with a phone and was sitting there all day on her phone - but I didn't take my phone. I took my iPad so I could Skype but I didn't take my phone because I thought I don't want to be reading emails or I don't want people calling me. I want to call them when I want to call them. So a couple of times my husband called the hotel but I think they shouldn't have their phones but I am bossy.

Facilitator: The other question, I don't know if it's on here but we went to some places that were not specifically religious. Do you think that they had value?

Interviewee: I think some of them did. I think for me the artwork, sometimes I sort of thought okay, I'm not on an art pilgrimage. I love art but it was a little bit of overkill sometimes. The art for me was important because it complements the religious side of things so well. The crucifix art and the Last Supper art, I appreciated the religious art. There were a few times I have to be honest - where were we?

Somewhere we were walking around and the headphones in, somewhere towards the end of the trip. We went up and had that beautiful view of Rome. Down the bottom when we were sort of walking around like looking at The Lady, I didn't really know what we were doing. I did think a couple of times it was very physically demanding and I would have maybe cut out a few of the secular historical things during the day, just so people had a bit of [desert] time.

When I did the Growing in Faith course I had from after lunch until 2:00, you weren't allowed to talk to anybody and it was just so, I need that quiet time. So I think they were good when they complemented or supported what we had learnt or if they had a connection, I like connections.

When they were a bit isolated and we were already physically tired, I think they could have cut a few out.

Facilitator: Do you feel like they had enough quiet time or prayer time?

Interviewee: No. I would have liked a lot more prayer time. I would have liked more sort of - I guess for me, not so much sitting in my room and praying. One day - where were we? Florence I think? Somewhere we were and I just went off by myself and I just was talking to people. I'd stop at this corner and buy a gelato and then I'd stop here and try a glass of wine and then I'd stop here and just talk to people.

I think for me I need to have that time by myself to think about where I'm at and to ask for help or to ask for guidance or just to give thanks. I would have liked a bit more. I don't think I would have liked to have sat in my room and journaled but because God was everywhere in Italy, it's so beautiful, I would have liked more time to myself to - like in Assisi

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when I went for that walk by myself and it was just beautiful. Just a bit more time.

Facilitator: Yeah, just as you were saying it, you were taking me back to it.

Interviewee: Yeah, just a bit more time to have the grace of God in the environment. A bit more time. But it was great. I couldn't fault it. I couldn't give any feedback really. It was pretty good. Thank you.

Facilitator: Good, well that's the end of the questions. Is there anything...

Interviewee: I just want to say a big thank you to you actually, to you personally and professionally.

Facilitator: Oh thanks. Maybe I should stop this.

Interviewee: No, you can record it. I just want to say thanks to you because I wrote in a reflection that I did personally in a journal at home, that having you and Brother Nicholas just touched me so much and we were so lucky to be supported by your friendship, love and grace.

Facilitator: Thank you. You're welcome. It was a joy. It was a great joy to be there. You're really special. You were a highlight on the pilgrimage, for sure. Whenever I got back...

[Part 2]

Interviewee: On the night before the canonisation we were at dinner and Robert said if anybody wanted to get up and go they were welcome to and we were at dinner. I just sort of went all quiet and I was thinking. I thought, I'm here in this opportunity in this moment, I need to go. I got a bit excited; my heart started beating a bit faster. I need to rally up people and I need to get them to come with me and beforehand we were talking about discipleship.

Not the new evangelisation, not like I was going around and recruiting people but I sort of almost felt a little bit - and I did have a laugh to myself, because I felt a little bit like the disciples would have felt in the early days of the early Catholic church, because I was saying to people, come with me, come with me. Oh no, my foot's swollen, oh no, I'm tired, oh no, I feel a bit sick. Oh no, we'll get trampled.

Even when we went back to the room I was saying to [Nicole] we need to go and buy water. I was the catalyst behind it and I think, yeah, just that discipleship, that joy, I just sat there and thought I'm in Rome for this pilgrimage, for this canonisation, this is my sole, core, only purpose for tomorrow. I don't have to do anything else. I just have to be here. I thought if I go home and people say, how was the opportunity and what did you learn and what did you do? I have to say I sat on the floor and watched it on a TV screen? That's not me, that's not what I need to do. I need to be there.

So we did. We bought supplies and we got up at 4:00 and we went. However I had the other flip side of it, I had to call it when it was time to leave because we were getting quite squashed and a couple of people I could see were getting anxious. I felt a bit morally responsible because I thought I've got all these people excited and rounded up all the troops and I've put them in this unsafe situation, you know what I mean, like an excursion. So I said okay guys, we're going to go now, we've been here. But I'm so grateful and I'm so glad I did round up the troops and go because just standing there. Like we got down over the bridge and around that corner and we could see it. It was just majestic. I just was

like - I was so proud, I felt like I did it. [Unclear] they put the screens on and they were saying oh people started to collapse. It was an unsafe situation but it was beautiful.

Facilitator: Thank you for that, that was beautiful. Actually N, because he was with you, he spoke about that as well. The significance of that getting up early and going.

Interviewee: It just was commitment and it was living the goodness. I thought if Jesus was here amongst us now at this canonisation, he wouldn't be sitting on the floor watching it. He'd be there getting squashed. I'm a big observer. I like watching people. It was interesting to watch some people, you can't go or - and then I heard people saying, why does she want to go? Do you think she wants to go so N. thinks she's good? I was like oh it's not about anyone else. It's about I'm here, I don't have an agenda. I just want to go so I can be there, that's all it was. It was beautiful being there.

Facilitator: Thank you. Thank you very much. This was wonderful, a wonderful interview.

Interviewee: It was a pleasure, my pleasure. I'll share this with you now.

END OF TRANSCRIPT

Appendix 3.5: Sample Summary Report

First interview “Katie” - REPORT

I think it (pilgrimage) gave me a **sense of renewal, renewal of faith**. It gave me space; it gave me a totally different setting to reconnect with myself and to reconnect with

God. But more importantly I think to reconnect with God in me and how that's so important in everyday life, our relationship with God but sometimes we get so busy that we push it away.

A deeper sense of purpose. I wrote the word **discipleship** because I think - in my studies I've read Pope John Paul's Redemptoris Missio and a lot about going forth as disciples and spreading the good news and being the faith of Christ to others in the way we interact and in the way we treat others and in our daily interactions.

But I think once again pre-pilgrimage I could definitely say that I'd lost that discipleship. I was living out my Christian faith and I was doing things that I knew I should be doing but I guess you could say my heart wasn't burning within me. I was doing it because I knew it was my role and I knew that I had to.

So I think my **commitment has been renewed** as well because it just was life-changing, being surrounded by the sense of **global church** and the youth and standing there in St Peter's Basilica at 5:00 AM in the morning with that many people; it made me realise that it's so much bigger than me and it's so much bigger than the world. I think historically grounding as well. we talk about our Catholic faith and our Catholic doctrine and traditions and our scripture but standing there even in Assisi and in places where, on this rock I built my church and tying things into scripture for me just touched me so deeply. So renewal, commitment, discipleship.

Day 3 I think I just had this calmness, this grace, this sense of - I'd bonded with people and I realised that it was **community**. I started to realise that we're all in it together and that there was a shared purpose and a shared vision and that God loved me and was looking after me and that I needed to not worry about Dad because he'd be okay.

[St Mary of the Angelus], I just started crying I was covered in goose bumps and started crying. I felt such a strong presence and such a strong sense of grace and of wonder and awe and just love like deep, deep love. ...when we walked in and then when we bought those rosaries and sat outside and had Father bless them,. Just God's grace, love and just wholeness. I walked in there feeling broken and I left feeling healed.

It was just pure love, like I just felt like because he (Francis) loved it so much and he went there, it was like it was being passed down to me and it just was. I felt cleansed. I felt reenergised. I felt like I'd been given not a new start but the brokenness and the struggles and the things I'd been through in my life I guess up to that point, after I walked out I just felt loved and new. I felt new. It was beautiful. I did it (went into the chapel) about four times.

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*In your **memory** do you go back to that?*

I do because I prayed for Dad there. I'd walk in and I'd feel just awe and wonder and physically, like goose bumps and I had to sort of hold my heart and take a breath, just every time I'd walk through I'd pray for Dad there. So I think after his funeral that moment, taking myself back to that moment and the Divine Mercy prayer because it's a prayer for the suffering of our souls. So subconsciously when I came back and he was in Emergency and he was sitting up and saying to me, Grandma's outside the door - and she's passed, can we tell her I'm not quite ready?

I just kept humming it and humming it (Divine Mercy chaplet) to him and even when he was full of morphine, the palliative care unit, like two days leading up to his death, I'd put it on YouTube. I put the link in and played it on my phone to him. I think the praying for his soul to get to heaven, that prayer has just touched me so deeply. I was so lucky to have you sing it and teach it to us.

Going back to that little tiny chapel and just that feeling of grace was definitely my two big moments.

Has your experience on pilgrimage influenced or altered your idea of a **faith community**?

I can honestly say that was the first time in my life I felt like I was part of a faith community, that there was no agenda. There was no hierarchy. Everybody was loved, accepted and equal and there was no judgement.

We were helping each other without even knowing it. Just meeting people on their story, talking to them and just listening. Like I said, I didn't know anybody and by the third day if somebody was missing you'd be worried and we became family just overnight.

But I think the pilgrimage, because we were overseas and because we had to look after each other and we just had to get on with it really because we were traveling and there were other things happening. So it just bound us in love, friendship and faith. Just waking up and praying and waking up and going to mass.

When you think back to the pilgrimage and you think of that concept of community, are there activities or events or places that stand out?

Definitely, moments to go back to, I said Assisi. When I think about like the cornerstones and moments, for me it was Assisi. I think when we sung Amazing Grace, that first mass that we had, I think grace is the perfect word to encapsulate just the love and the feeling of the whole pilgrimage really, just grace. I think I've talked about grace before and never really understood it properly. God's grace and sacraments are a sign of God's grace and love and

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I've used it technically but I haven't been able to use it effectively and emotionally and really understood it.

I think with the relics and the tombs and all of the prayers that people had put around him (St Anthony), when I went and touched that tomb I felt connected. It's that global church for me, I You could just imagine the amount of people who have passed through there with their needs and desires and hopes.

I've been to a lot of significant places and I think that that integration of history and there are so many Catholics in the world but Italy is like the mother of our church.

It's home and I think seeing that and realising that. I don't think you can do the same thing in Australia. I think you could have the same principles. I think you could have a faith community and I think that you could pray and I think that you could reflect and I think that you could be pilgrims. But on the night before the canonisation we were in a church with different people presenting and talking. The younger priest was talking about how he wanted to be a dancer and then he was called to the priesthood. He said, be who God meant you to be and you'll set the world on fire.

I actually put that on my Twitter and said we're getting up at 4:00 AM to go to the square and a couple of people commented, which gate are you using?

But for me I just think that you couldn't do that in Australia because the word there for me was world. Like we can do so much in our own context, in our own little square but it's about the church as a big family, worldwide. But for me it was just being authentic and true to yourself and that concept of fire-like passion. I don't think you could do that here. I think you need the history.

I think just that the pilgrimage has definitely enriched my personal faith and given me a sense of renewal and commitment to discipleship and to the global church.

You can't give what you don't have. If we have to be here, love them, lead them, guide them, nurture them and shape them and help them, we need to start with us.

What impact do you see that pilgrimage has had on you as a Catholic educator? I had all of this in my mind and so many examples of practical application, like I wanted to teach them Divine Mercy but I did, I struggled a little bit because they're seven. I think classroom application-wise I did feel a little bit sad because I wasn't able to do as much as I wanted to do.

However with my REC role, I was quickly able to channel everything into it. So [Melissa] and I have both prepared a Google Doc presentation about the whole experience and we are presenting this at the REC meeting for all of the Inner West RECs next term.

But teaching them about what is canonisation and the places we visited. We talked about how we're all united as one and treated each other equally and the roles didn't matter. Just to give people a bit of an insight and a snapshot because I think a lot of people think that we go over there and just have a holiday.

Yeah, we're going to teach them about St Catherine of Siena's thumb and St Anthony's chin. I even put my quote in there when I woke up at 4:30 and the Google community that I started and getting everybody.

I think for me in the beginning it {technology} was definitely distracting because I was so worried about Dad but I think in a way it almost - sometimes you needed that space. Like sometimes I needed to go and speak to my husband at night-time about who was playing football and what he ate for dinner and what he did on the weekend because I needed to sort of come out of my heart, back up into my head a little bit. I think that that was good because not that it made me homesick, it made me actually realise how lucky I am to have him and he's okay and I'm away. I think I needed to come back to the normality of day-to-day stuff. But post-pilgrimage I think technology has been a wonderful tool. We've shared our photos. We've organised our events. We've emailed each other. I think it could be a distraction if people were isolating themselves.

The art for me was important because it complements the religious side of things so well. The crucifix art and the Last Supper art, I appreciated the religious art.

I would have liked a lot **more prayer time**. Somewhere we were and I just went off by myself and I just was talking to people. I'd stop at this corner and buy a gelato and then I'd stop here and try a glass of wine and then I'd stop here and just talk to people.

I don't think I would have liked to have sat in my room and journaled but because God was everywhere in Italy, it's so beautiful, I would have liked more time to myself to - like in Assisi when I went for that walk by myself and it was just beautiful.

Yeah, just a bit more time to have the grace of God in the environment.

Appendix 3.6: Sample Interpretive Report

Interpretive Report

For Katie, the pilgrimage was one of renewed faith and purpose. She describes an experience of grace and healing, walking into the Portiuncula in Our Lady of the Angels Church in Assisi, "I walked in there feeling broken and I left feeling healed".

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Some memories of Katie's experience are encounters with Saints (relics), in particular St Catherine of Siena and St Anthony of Padua. This was her first experience with relics and was fascinated by them, especially their capacity to provide "connection" with the Saints and many who have prayed at these places.

Katie's transcripts express an experience of community, (both physically and technologically); how the group assisted one another as they travelled, but also how technology has kept them connected upon return. She spoke of her reticence in first arriving at the airport, knowing her father would need surgery and her mother was very busy caring for him. However, by day three she could sense the support and feeling of community among the pilgrimage group, "almost like a family". She commented on the fact that roles within the CEO didn't matter on this pilgrimage, but there was a strong sense of equality. This expresses Turner's idea of anti-structure and *communitas*.

The night before the canonisation, the group attended a vigil in a local church in Rome. A priest was giving his testimony when he quoted St Catherine of Siena, "If you are what you should be you will set the world on fire". Katie describes feeling this fire, this passion within her, reminiscent of her call to be a disciple. This was the impetus behind her sending a text inviting the group to leave early for St Peter's to attend the canonisation.

While at the Canonisation she was given an insight into the universal church, and the connection with St Catherine's quote, if you are what you should be you will set the *world* on fire. Katie comments on the value of pilgrimage for its ability to connect one with history (and history expressed in art). She does not believe that the same experience can be gained by pilgrimage within Australia as the global element is missing. She also refers to Italy as "the mother of our Church".

Katie's comments upon return are rich for the impact she could see that pilgrimage had upon her; ie the death of her father and the comfort of the divine mercy chaplet. She also spoke of the strength which the pilgrimage provided for her in a "very difficult time" in her life. She spoke of the strength that recalling the graces in the pilgrimage had for her as well as sharing the divine mercy chaplet, while her father died. The notion of comfort and consolation which Katie experienced are emergent themes and supported by Van Uden, Pieper and Henau (1991) study of pilgrimage to Lourdes, which demonstrates the psychological effects of pilgrimage, noting a decrease in levels of anxiety after pilgrimage.

She would have liked more time for personal prayer and reflection, not so much in her hotel room, but opportunities to quietly take in the environment.

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The impact on her role as an educator is mostly evident by her presentation to the Religious Education Coordinators. She had hoped to share a lot more with her students but they are only young, so this was limited to sharing a few stories. She does however, emphasise that the formative effect of the pilgrimage is invaluable, “you can’t give what you don’t have” she summarises, and feels that the pilgrimage has renewed her sense of discipleship.