**FORMATION FOR MISSION PLANNING TEMPLATES**

**Introduction**

“Formation for mission is a process that is systematic, collaborative, graduated and ongoing. This process holds itself within relationships built on accompaniment centred on the self, others, creation and God.” (NCEC, 2017, p. 14)

Formation takes many forms, operating in diverse formal and informal situations and within a range of subjects. At times, it may be integrated with staff professional learning. There is a range of processes for formation, and there is no one way of designing it. However, there are certain fundamental considerations.

The participants are the key resource in formation. The program facilitator or formator is not bringing God to people, for God is already there from a Catholic Christian perspective.

Formation builds on the participants' experience through processes of input, reflection, sharing and application.

“*Each aspect or session of formation builds on the past and has a context ahead, so each builds into the next. This reflective, developmental process enables participants to apply the experience to their everyday lives and their ministry in Catholic education.”*(NCEC, 2017, p.18)

**Audit Tool for Formation for Mission Experience/s 2025**

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| Annual Action Plan Goal: |  |
| How did the formation experience/s link to your annual action plan goal for Formation for Mission? |  |
| Who/what roles participated in formation experiences from your school/college during 2024? |  |
| How does your school leadership team ensure that every staff member has the opportunity to participate in formation experiences that are systematic, collaborative, graduated and ongoing? |  |
| How will you build upon the opportunities given in 2024? |  |
| What support/resources do you require to implement a Formation for Mission plan? |  |

**Template to address essential Formation Pillars to assist planning and action for Formation for Mission**

These documents have been created based on “Leading Formation for Mission: A Practical Guide” (NCEC 2022). The Practical Guide is designed for planning effective formation through attentiveness to five pillars.

1. Foundations in Faith

2. Hospitality for all people

3. Relevant, engaging and effective

4. Facilitating personal transformation

5. Encouraging witness

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| **Formation Pillars** | **Considerations for formation program development** | **Relevant points, intentions, observations, plans etc.** |
| **Foundations in Faith**  Foundations in Faith are the expression of the Gospel and Church Tradition within the mission, life and culture of Catholic education. Formation programs which are centred on Foundations in Faith. | * Are inspired by Scripture and Tradition. (Theological) * Encourage a personal relationship with Jesus and are centred upon him. (Christological) * Discern the presence and action of the Spirit in people’s lives. (Pneumatological) * Are attentive to the mission of God in a graced world. (Missional) * Foster understandings of and attachment to the Church. (Ecclesial) * Include opportunities to participate in prayer and liturgy. (Sacramental) * Enable collaboration with other people of faith. (Ecumenical/Interfaith) |  |
| **Hospitality For All People** | * Promotes an understanding of human dignity and the common good. * Is respectful of personal, social and cultural diversity. * Supports communal Catholic culture and a shared purpose for mission. * Is responsive to participant readiness and priorities. * Is personally, relationally, professionally and communally responsive. |  |
| **Relevant, Engaging and Reflective** | * Is aligned to the mission and identity of Catholic education * is strategic, developmental, sequential and ongoing. * Is imaginative, creative and honours adult learning principles engages the ‘heart’ and is characterised by reflection and prayerfulness. * Engages the ‘intellect’ and is nurtured by appropriate theological content. * Engages the ‘Spirit’ and is * characterised by contemplation. and action for mission. |  |
| **Facilitating Personal Transformation** | * Growth in spiritual awareness. * Growth in theological understanding. * Growth in connection to God’s mission in the Catholic school and the wider community. * Vocational commitment and capabilities for mission. * Service in the Catholic Church and for the world. |  |
| **Encouraging Witness** | * Respectful of individuals and their faith traditions. * Encouraging of participants’ personal witness. * Reflective of participants’ everyday reality. * Supportive of Catholic education traditions. * In service of the community of faith and learning. * Service and justice oriented. * Experiential. * Relevant to context and culture. |  |
| **Engagement Through Encounter** | * Experience and be transformed by the Sacred. * Nurture good relationships. * Cultivate missionary discipleship. |  |
| **Experiencing and Being Transformed by the Sacred**  The effectiveness of experiencing and being Transformed By The Sacred is evidenced in a deepening of a participant’s personal and communal understanding, integration and action in connection with: | * God * The person of Jesus Christ. * The Spirit of God in creation. * The Spirit of God within Scripture, Tradition and Liturgy. * The Spirit of God in the Church and beyond. * The Spirit of God in other traditions and spiritualities. |  |
| **Nurturing Good Relationships**  The effectiveness of Nurturing Good Relationships is evidenced in a deepening of personal and communal understanding, integration and action through invitation to: | * Encounters with God. * Deeper sharing of beliefs, welcome and hospitality ‘walking with’ others (accompaniment) * Dialogue and sharing collaborative expression of mission. * Partnership and connection. * Personal wellbeing. |  |
| **Cultivating Missionary Discipleships**  The effectiveness of the invitation to cultivate missionary discipleship is evidenced in formation programs that focus on participants’ deepening personal and communal understanding, integration and action in connection with their engagement in: | * Catholic education as part of the mission of God. * The service of Christ in others. * The call to witness to the person of Christ. * Service and communion as a Baptismal invitation (for initiated Christians). * Worship and celebration. * Education as a vocation. |  |

**Template to inform planning for Formation for Mission experience/s**

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| **Annual Action Plan Goal 2025:** | | |
| **Planning considerations** | **Items to reflect upon** | **Considerations, plans, ideas, notes** |
| **Reviewing Community Context**  Who are the participants? | * What formation programs have been undertaken by the group? * What are the needs of this group: age, experience, roles, cultural influences? * What is the charism of the school or ministry? * Have there been recent events that are important to consider? * Has there been staff turnover, new leadership or other significant change? * Have clergy or religious associated with the school /college been invited to participate? |  |
| **Establishing Content**  What should be included? | * Are the content and intentions clearly communicated? * What Scripture supports and challenges the chosen theme/topic? * Is the content theologically informed? * Is Christ at the centre of the presentation? * Are there ethical issues to be considered? * Does this program meet people where they are at? * Is there a link to mission? * Does the content honour inclusivity? * Has enough work been done to prepare the soil to connect and work with your local Aboriginal community? |  |
| **Presentation Options**  What would work best for this group? | * Is there opportunity for prayer, liturgy or Sacrament in the program? * Is there a balance between input and reflection, stillness and movement? * Is there an opportunity for small and larger group discussion? * Are there appropriate media resources which support presentations? * Can creative elements enhance the presentation – art, music, drama? * Have adult learning principles been honoured – relevance, self-direction, life experience, clear goals, practical application and collegiality? * Is there opportunity for multi-modal presentation? Have the speakers been briefed on the context? |  |
| **Resources**  What resources would enrich this presentation? | * Are there key readings for this experience? * Has a booklet or handout been prepared? * Where do film, video, music, art and literature fit in this experience? * Do presentations reflect relevant and contemporary understandings of Theology, Christology and Scripture? * Can Church teachings be included in the resources provided? * Are there images or prayer focus materials which would enhance the presentation? * Is the appropriate technology in place and operational? |  |
| **Hospitality**  How are participants made to feel welcome and comfortable in the experience? | * Has a personal invitation been sent? * Are the traditional First Australians acknowledged at the commencement of the experience? * Is the venue suitable for the program theme and focus? Is the venue off-site? * Is there someone to welcome participants? * Does time need to be set aside to meet people? * Is ample hospitality provided? * Are presenters welcomed and introduced? * Has someone been asked to give a vote of thanks? |  |
| **Evaluation**  How will you know if the formation was engaging, relevant and effective for the individuals and group? | * Are formal evaluation options included in the resource pack? * Do participants have additional avenues for responding to the program, content and experience? * Is there follow-up required? * How does this program or experience fit with ongoing organisational practice? |  |