An Exploration of Emerging Visions of Leadership in Contemporary Benedictine School Chaplaincy

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Abstract

In exploring emerging visions of leadership in contemporary Benedictine school chaplaincy, the research aims to articulate the essential interconnectedness of the following elements:

- The Benedictine monastic tradition, its development in education, the distinctive nature of contemporary Benedictine school chaplaincy, and the challenges it faces such as transmitting the Benedictine charism and renewing spiritual capital.
- Benedictine leadership: the four Benedictine leadership models of abba, shepherd, doctor, and steward; invitational leadership; and servant leadership, and how lay Benedictines can lead in a way that is discernibly Benedictine.
- Emerging visions of leadership in contemporary Benedictine school chaplaincy as demonstrated in the perceptions and experiences of practitioners and leaders in Benedictine education. This involved twenty semi-structured interviews. To ensure triangulation, the research was conducted in three different English Benedictine schools, all participants had direct or indirect experience of contemporary Benedictine school chaplaincy, and all were at different stages of their career.

The findings were analysed considering the conceptual framework established in the literature review and using reflexive thematic analysis. This was followed by a chapter in which conclusions were reached structured around the principal elements of the literature review and the empirical research. These conclusions became the foundation for several recommendations which focussed primarily upon the ongoing challenges of providing spiritual accompaniment on the Benedictine path, forming lay chaplains in the Benedictine leadership charism, and renewing spiritual capital in Benedictine schools. The thesis concludes by affirming that contemporary Benedictine school chaplaincy can maintain a distinctive Benedictine ethos if Benedictine habits, and traditions, continue to permeate the lives of the chaplains and the schools; and if these are protected under the guidance of wise trusteeship.

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1 INTRODUCTION

1.1 Rationale

According to Leclercq (1961), from the very beginning, the desire for God and the love of learning flourished together in Benedictine monasticism. Benedict required his monks to read, study, and learn from the Bible, the Fathers, and the liturgy of the church. Thus, education was a natural expression of Benedictine missionary work. Many excellent schools have been situated alongside their founding monasteries and governed and staffed by monks.[1] Such circumstances created an educational experience rich in spiritual capital through which the Benedictine charism was transmitted seamlessly from one generation to the next.[2]

Benedictine school chaplaincy leadership flourished in a context where the chaplains were monk-priests, and the pupils were immersed in the spirituality and faith of the Catholic Church. By the nineteenth century, religious upbringing was characterised by the vitality of its socialisation, the rigour of its doctrine, and the devoutness of its piety. Arthur (1995) and Grace (2002) both describe the Pre-Vatican II period of 1850-1960 as a time when the Roman Catholic Church defended herself like a fortress against the pollutions of secularisation and Protestantism. During this time, her authority was unquestioned. However, as Arthur (1995), Grace (2002), and Lydon (2011) observe, since the 1960's, seismic shifts in the religious, social, political, and intellectual composition of people's everyday lives have had a critical impact both within and without the Roman Catholic Church.

One of the most significant repercussions of these shifts is the serious decline in vocations to the priesthood, and the religious life, and correspondingly, to Benedictine school chaplaincy. Concomitant with this decline is the dissipation of spiritual capital and the undermining of the ability of religious orders to transmit their charism. The purpose of this study is to explore the emerging visions of leadership in contemporary Benedictine school chaplaincy that are a response to this situation.

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1 Leclercq's (1961) seminal work on the love of learning and the desire for God explains that, since the very beginning, Benedictine monasteries have been places where prayer, worship and learning have flourished together, out of a mutual necessity. St. Benedict considered it a spiritual necessity that his monks were able to read the Bible and the works of the Church Fathers, and to participate in the liturgy. Without a thorough working knowledge of Latin this would not be possible. Therefore, it was inevitable that Benedictine monks learned to read Latin and become experts in grammar and interpretation.

2 Grace (2002:236) defines spiritual capital as "resources of faith and values derived from commitment to a religious tradition." Spiritual capital is explored in detail in the literature review.

1.2 Background of the Researcher

In the context of this study, the factors that motivated the researcher to engage in this element of Catholic education must be acknowledged, cognizant of the fact that, such practitioner research is a transactional process. In exploring the interconnectedness of the Benedictine monastic tradition, its development in education, contemporary Benedictine school chaplaincy and Benedictine leadership, I bring a resonance with the view espoused by Balthasar (1952), Congar (1965), and Lakeland (2004) that the role of the laity in the Church has been overshadowed by a vision of ecclesiastical ministry dominated by the socio-political concerns of a hierarchical priesthood which has assumed to itself rights and responsibilities that can and ought to be shared with the whole People of God (*cf.* Lumen Gentium 1964). The form in which this commitment unfolds in the context of emerging visions of leadership in contemporary Benedictine school chaplaincy is the focus of this study. In pursuing this investigation, I must remain aware of the potential challenge to objectivity of my background which has, thus far, been rooted in a singular view of the Roman Catholic Church as the one true Church, and the Benedictine monastic tradition as a trusted and assured path to salvation within that Church. I have been involved in Christian education for seventeen years, and have already explored elsewhere the extent to which the Benedictine monastic tradition can be used as a foundation for a sacramental vision of school chaplaincy.

1.3 The Literature Review and the Research Question

The literature-based research aimed to discover central themes in emerging visions of leadership in contemporary Benedictine school chaplaincy considering which the research questions and the conceptual framework for the data collection, could be more clearly defined. Because, as Grace (2002:114) argues, research data requires locating “within a developed theoretical, historical and cultural analysis of the phenomenon under investigation” and “has to be read and interpreted against a theoretical framework, a historical set of relations and a cultural configuration of which it is a part.”

Moreover, Taber (2020) observes that research questions provide the link between the conceptual framework of the project, as identified in the literature-based research and the research design which determines what is to be done, how it is to be done, what can be learned. The research question guiding this study from the beginning was: what visions of leadership are emerging in contemporary Benedictine school chaplaincy?

Thus, the literature review encompassed the following major themes: the Benedictine monastic tradition, the Benedictine monastic tradition in education, contemporary Benedictine school chaplaincy, and Benedictine leadership.

1.3.1 The Benedictine Monastic Tradition

A monk is someone who seeks God in prayerful solitude (*cf.* Bowker, J (ed.), 1997). While the monastic impulse has always existed among people of moral and spiritual inspiration (*cf.* Knowles, 1969 & Bellah, 2017), Christian monasticism is a response to the life and teachings of Jesus. According to Hart (2011), Ryrie (2011) and Freedman (2012), when Christianity became the religion of the Roman empire, people like St. Anthony and St. Pachomius left behind the temptations of the polis to follow Christ in perfect obedience. As Marmion (1926) observes, Jesus' teachings are counsels for those who strive for perfection, 'If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me' (*cf.* Matt 19.21); this teaching is the heart of the monastic disposition. As Freeman (2003) argues, the monks who devoted their lives to seeking God and thus nurturing this disposition, such as St. Anthony and St. Pachomius were the exemplars from whom St. Benedict drew inspiration in his life.[3]

Pope Pius XII (1947), Merton (1960), De Wall (1999), and Jamison (2006) observe that in the century when Benedict (c. 480-547) was born, political, social, and cultural life in the Roman empire was disintegrating and the Church was tearing itself apart over matters of theology. Nevertheless, according to Pope St. Gregory the Great (594:1-2), despite the chaos, Benedict vowed to 'please God alone' by following the anchoritic life of prayerful solitude.[4] Inspired by this devotion to God, the first monastic communities began to form around him. Benedict described his communities as, "a school of the Lord's service" (RB Prol. 45), where nothing is to "be preferred to the Work of God" (RB 43, 3), and where monks learn to serve God in humility, obedience, and simplicity.

The Benedictine tradition has grown out of these early communities. The English Benedictine Congregation (2022) consider it to be built upon the four foundations of

3 It is worth noting that Freeman (2003) thinks that the Western monastic tradition has ossified because it has forgotten the interiority of prayer and the silence of the heart that is to be found beyond external forms of ritual and the images and concepts of mental prayer.

4 Before the fourth century, the anchoritic life, typified by St. Anthony the Great of Egypt was the commonest ascetic path. Pachomius, an Egyptian monk, and Basil the Great, were among the early leaders of the organised community life, which we now know as monasticism, and which Benedict did so much to establish (cf. Stewart 1998).

prayer, community, hospitality, and work; the three vows of obedience, stability and *conversatio morum*; and humility - the key to Benedictine spirituality. Merton (1960:9-11) contends that “the spirit of St. Benedict lives on in the traditions of the Benedictine family.”

1.3.2 The Benedictine Monastic Tradition in Education

A Benedictine School is first and foremost a Catholic school. For Lydon (2016), Christ is the foundation of all Catholic schools. The Congregation for Catholic Education proposes that, “Christ is the foundation of the whole educational enterprise” and that “he is the one who ennobles man, gives meaning to human life, and is the model which the Catholic school offers to its pupils” (The Catholic School (CS), 1977: no.34-35). The Catholic Bishops of England and Wales established five educational principles for Catholic schools: the search for excellence, the uniqueness of the individual, the education of the whole person, the education of all, and moral principles. According to Grace (2002a), these principles are the foundation of the distinctive ecclesial identity of Catholic education, and the essence of their mission.

Furthermore, Lydon (2016) argues that a commitment to the poor is the inevitable outcome when Catholic schools listen to God. As the Congregation for Catholic Education observes, first and foremost the Church offers its educational service to, ‘the poor or those who are deprived of family help and affection or those who are far from the faith’ (CS, 1977:58). A commitment to the poor is a commitment to serving the vulnerable. Catholic schools must help young people discover purpose and value in their lives. Moreover, a Catholic school must be a place where God’s mercy, understood by Pope Francis (2013) as his reaching out to the wretched, is ever present. Because as Pope Benedict XVI (2005) suggests, ‘Jesus Christ is divine mercy in person: to encounter Christ is to encounter the mercy of God.’ Thus, mercy is a foundation of Catholic education.

Building upon the common ground of Catholic education, Benedictine schools have a unique identity. The English Benedictine Congregation (2015) think that they are, “rooted in the mission of the monastic community [and] established to be a school of the mind of the Son” (2015:124). This includes sharing the fruits of monastic learning, nourishing the hearts and minds of their pupils, nurturing their human maturity, and developing their sense of vocation. The Association of Benedictine Colleges and Universities (2007) has discerned ten hallmarks for Benedictine education: love, prayer, stability, *conversatio*, obedience, discipline, humility, stewardship, hospitality, and community. Klassen (2017) argues that the great strength of Benedictine

education is that it challenges pupils to live honestly, confidently, and purposefully, even in times of great uncertainty. Defelice (2018) recognises three principles which direct Benedictine education: every human being has the dignity of a unique creation of a loving God, discernment and discretion are abiding principles in Benedict's rule, and the purpose of Benedictine life is knowledge of God. To these, Bouchard (2004) and Kombe (2019) add respect for silence.

1.3.3 Contemporary Benedictine School Chaplaincy

Benedictine school chaplaincy is part of the Catholic school's wider mission to nurture fullness of life in Christ, bring to fruition the gifts of the Holy Spirit, and work for the salvation of humankind (CS 1977). According to Caperon (2015), this is a mission that transcends the institutional structures of the parish because in the post-Christian Britain of the Twenty-First century, school is the often first place where people encounter Christ. Within this context, the school chaplain has the responsibility and privilege of witnessing to Christ. For Lydon (2011), Glackin (2011), and Ryan (2018), such witness involves building the personal relationships that enable an encounter with Christ; a dynamic familiarity that is especially supported by the approachability and relationability of lay chaplains.

Moreover, Du Lubac (1950), *Lumen Gentium* (1964:1, 9, 33, 41, 48), Rahner (1976), Butler (1981), Osborne (1999:9), McPartlan (2002), and McBrien (2006), observe that Christ's sacramental grace is expressed through all people who witness to the truth. Contemporary Benedictine school chaplaincy resonates strongly with this vision because the Benedictine tradition is a practical framework for the expression of a sacramental worldview. Greeley (2000) calls this worldview the catholic imagination, an understanding close to that of Groome (1998) and Boff (2014), for whom sacramental power grows organically out of the Catholic Church's sacred symbolism and rituals. For Duffy (1999), this worldview is a vital foundation to help education nourish the religious imagination and an awareness of the sacred. The contemporary Benedictine school chaplain nurtures a 'sacramental consciousness' (Grace 2009:6) by discerning, and celebrating, the presence of Christ, and by being a symbol, and a source of Christian truth, which is the foundation of fruitful relationships.

Furthermore, since *Lumen Gentium* (1964), Catholicism has been refocussed on the universal vocation to holiness and ministry of all the baptised. For Suenens (1970), this means that responsibility for the Church was given to the whole people of God. Thus, Neal (1970), Suenens (1970), Grace (1995), Nuzzi (1999), Konig (2005), McBrien (2006) and Punnachet (2009) conceive of the Church as a community of

servant leaders which is ready to listen and work together as the People of God (*cf. Gaudium et Spes*, 1965:11, 44, 88, 92 & *Lumen Gentium*, 1964:9, 11, 13). When they do so, they become a sacramental expression of Christ.

Nevertheless, Ryan (2018) argues that only purposeful relationship building gives sacramental moments of grace tangible meaning within a community. For example, *Lumen Gentium* (1964: 12, 33, 41), The Bishops Conference of England and Wales (1993), The Sign We Give (1995), and De Roo (2002) consider that the vocational synergy of collaborative ministry is a sacrament of the presence of God because the gifts of the holy spirit are released in missionary work. The Religious Dimension of Education in Catholic Schools (1998:4) and Sawyer (2007) suggest that collaborative ministry is "the very foundation of hope" for catholic education. According to Sofield and Juliano, collaborative ministry must include: the universal ministry of all the baptised, the gifts of the holy spirit, mission orientation, and a theological rationale for collaboration.

Contemporary Benedictine school chaplaincy is part of the Church's strategic response to the missionary challenges of the third millennium, which Pope John Paul II called the New Evangelisation (*cf.* Weigel 1999). Barrett, Berry, Bevan, Foster, and Johns (2015:68) suggest that such evangelisation is "new in fervour, new in methods and new in its expression." The laity's universal call to holiness gives them a leading role in this mission, the purpose of which is to present afresh the Gospel of Christ to people who no longer understand, or believe in, God (*cf. Christifideles Laici* 1988 & Weigel 1999). Grace (2010) and Lydon (2011) argue that the renewal of spiritual capital and the transmission of the religious charism are fundamental to any success in this endeavour.

1.3.4 Benedictine Leadership

The final section of the literature review explored the nature of Benedictine leadership including: the four models of Abbatial leadership - abba, shepherd, doctor, and steward; the Benedictine approach to delegation and team building; and the ABCU's (2007) ten hallmarks of Benedictine leadership.

Benedictine leadership is modelled upon that of the Abbot who is the source of authority in a Benedictine community. According to Dollard, Marett-Crosby, and Wright (2002:48), abbatial leadership is "a way of following Christ first of all, and then of being like Christ to others." As leader of his community the Abbot "is believed to hold the place of Christ in the monastery" (RB 2.2). Regardless of how difficult the task is, "the Abbot is to show equal love to everyone and apply the same discipline to all according to their merits" (RB 2.22), teach nothing but the truth, and lead his community by way of a living example (*cf.* RB. 2.4-5, 11-12). Kardong (2017) and Williams (2020) observe that to achieve this the Abbot requires the gift of discernment; with patient listening he discovers how each monk will flourish in the stability of the community leading them to evangelical perfection (*cf.* Pius XII 1947).

Benedictine leaders are to "imitate the loving example of the Good Shepherd" (RB 27.8). A shepherd knows his sheep enabling him to "so accommodate and adapt himself to each one's character and intelligence that he will not only keep the flock entrusted to his care from dwindling but will rejoice in the increase of a good flock" (*cf.* RB 2.32). For Dollard, Marett-Crosby, and Wright (2002:54), appreciating people's differences is vital, "uniformity of treatment is presented as a recipe for disaster." Furthermore, Benedict understood the monastery as a healing community where people discover their strengths and weaknesses and strive to overcome the latter (*cf.* Dollard, Marett-Crosby, and Wright 2002). In this, the Abbot is to know how to heal his own wounds, as well as those of others, without making them public (*cf.* RB 46.6). If after prayer, the spiritually sick cannot be healed, they must be removed from the community. For this task, as for all his tasks, the Abbot requires discernment (*cf.* RB 27.2-4, 28.8).

As doctor, Benedictine leaders must care for the spiritually sick with discretion, not making their illness public (*cf.* RB 46.6 & Matt 9.12). Dollard, Marett-Crosby, and Wright (2002) describe the Benedictine leader as one whose self-understanding and integrity enable him to lead his community on a journey of self-discovery, growing in wholeness and well-being. The leader as doctor seeks help in this task from, "mature and wise brothers [who] under the cloak of secrecy" support the weak and sick,

encouraging them to be humble lest they, “be overwhelmed by excessive sorrow”. If such help fails, the prayers of the community are offered for the restoration of the sick brother. Failing that the doctor must remove him from the community, “lest one diseased sheep infect the whole flock” (*cf.* RB 27.2-4, 28.8).

In his role as steward, the Abbot is reminded of the limits of his authority, the purpose of his leadership, and his accountability to God (*cf.* Dollard, Marett-Crosby, and Wright 2002). Benedictine leaders must be grounded in the practical realities of daily life, remembering that their priority is the care of souls, while never neglecting the upkeep of the monastery (*cf.* RB 2.33-34). Being a steward requires wise delegation

n to people who can be trusted and relied upon (*cf.* RB 21.1-3). According to Benedict XVI (2008), Benedictine leaders must always be ready to listen and learn.

For Hisker and Urick (2019), humility is the foundation of Benedictine leadership. Jesus taught his disciples that those who serve lead (*cf.* Mark 9.35). Thus, Pope Francis (2013) teaches that service is foundational to all Christian leadership and that “authentic power is service.” Furthermore, Punnachet (2009:122) argues that “from a religious perspective, being a servant-leader should embrace three major things: servanthood, suffering and self-denial.” Alongside service, Benedictine leaders aim to imitate Christ’s invitational leadership by inviting people to repent and strive to be their best (*cf.* Luke 19.1-10; John 8.1-11). Novak (2009) suggests that invitational leaders use imaginative acts of hope to create invitational messages which motivate communities to work together. In this way, Stoll and Fink (1999) think that invitational leaders create the conditions that permit people to recognise, and become, their best selves.

1.4 Research Methods

Pring (2000) and Lydon (2011) observe that research is a disposition to discover new facts and reach new conclusions about the world that includes any methodical, critical, and self-critical enquiry which advances knowledge. Developing this idea, Lydon (2011:25) suggests that research includes any “critical investigation that involves the building up of ideas and concepts”. By combining experience and reasoning, into both concrete and abstract phenomena, research is the most assured method available in the search for knowledge. Focusing upon educational research, Bassey (1999), Pring (2000) and Lydon (2011) clarify that this involves any enquiry by educators that aims to improve the educational judgements and hence actions of the educational community. The production of purposeful, meaningful, and useful research data

requires a paradigm that is appropriate to the subject being studied. Krauss (2005), Lydon (2011), and Braun and Clarke (2013) define two broad categories of research paradigm: quantitative and qualitative.

The research question guiding this study was, "what visions of leadership are emerging in contemporary Benedictine school chaplaincy?" Considering this question, the qualitative paradigm was chosen because as Lydon (2011:35) observes, it "reflects an interpretative perspective focusing on impressions, ideas, opinions, comments and attitudes." The interpretivist perspective is "grounded in the experience of practitioners". According to Braun and Clarke (2013:3-26), the qualitative paradigm interprets knowledge as always partial, within both the context of data generation, such as interview location, and the broader social, cultural, and political context of the participants.

Moreover, Cohen et al., (2011:17) argue that the interpretive perspective is focused on action, which may be thought of as "behaviour-with-meaning; it is intentional behaviour and as such, future-orientated." Thus, the qualitative paradigm is best for understanding people's meanings because: it interprets the issues from the participant's perspective, using their framing of the issues rather than a frame imposed by the researcher, and it goes beyond numbers. Words are flexible enough to explore the complexity, contradiction, messiness, and surprises of real life (*cf.* Shaw et al., 2008: 188); and it collects rich data-in-context. Analysing such data discovers unanticipated, unexplored, and unknown thoughts, feelings, and ideas.

1.4.1 Research Methodology

According to Hammond and Wellington (2013), the choice of research methodology is a consequence of the type of research questions asked and the research paradigm that best facilitates an investigation into those questions. Taber (2015) proposes that methodology is a strategy that guides the research design and the choice and organisation of appropriate methods which in turn define the data collection and analysis.

1.4.2 Case Study

Bassey (2010) and Bell and Waters (2014) observe that case study enables an in-depth investigation of a unit of analysis. For Cohen, Manion, and Morrison (2011) researching a unit of analysis enables access to the contextual complexities of human behaviour in real life situations. Furthermore, Yin (2014) notes that where human behaviour is not individuated within its real-life context, case studies use well-defined questions to uncover the precise nature of the situation. Because of the emphasis that case study places on discovering human experience, behaviour, and understandings of what is real, a case study is a suitable methodology for research within the interpretive paradigm.

For the purposes of this study, Case study was used because the research question required the focus of the research to be upon a single unit of analysis – emerging visions of leadership in contemporary Benedictine school chaplaincy. This unit of analysis was investigated in three English Benedictine schools and across a range of employees in those schools, thus ensuring triangulation. Each school was approached as an individual case and unique features of each case were identified. However, these cases were then drawn together into a coherent picture enabling the recognition and analysis of an overarching typology of emerging visions of leadership in contemporary Benedictine school chaplaincy.

The data was collected using semi-structured interviews which Taber (2015) thinks of as conversations in which the participants exchange understandings about a topic of shared interest. Furthermore, Lydon (2011:51) suggests that qualitative interviews reveal an interviewee's "thought processes, attitudes, opinions, motivations, perceptions, in short, the way in which the respondent experiences and organises his or her world." Finally, reflexive thematic analysis was used because it is a flexible and accessible method for both the researcher to do and the public to understand; it summarises big data efficiently and thoroughly; it identifies connections across whole data sets; it generates unexpected insight; and it produces analyses which are useful for shaping policy – a key aim of phronetic social science (*cf.* Braun and Clarke 2018).

1.5 Summary

From the very beginning, the desire for God and the love of learning flourished together in the Benedictine monastic tradition. A vision of education emerged out of this tradition which has been fortunate to have very strong foundations in the Christian faith. Building upon these foundations, many Benedictine monasteries founded schools. In the past, these schools were supported by a steady stream of monastic, and priestly, vocations. However, an alarming decline in these vocations is having a cataclysmic effect upon the quality of the spiritual capital, and the transmission of the Benedictine charism, within these schools. Understanding how this spiritual capital can be restored, and the Benedictine charism transmitted to the coming generations, is an urgent task. The role of the cotemporary Benedictine school chaplain is a vital link in this chain. Within this context, the purpose of this study was to explore the traditional vision of leadership in Benedictine school chaplaincy; understand the contemporary challenges to that vision; and identify how emerging visions of leadership in Benedictine school chaplaincy were responding to those challenges.

2 RESEARCH METHODOLOGY AND METHODS

2.1 Introduction

The purpose of this chapter is to document the approach to research that was used in the fieldwork, the presentation of the data and the subsequent interpretation of the data. This is a vital task because, as Yin (2018:26) clarifies, every research study is built upon an approach that 'is the logical sequence that connects the empirical data to a study's initial research questions and, ultimately, to its conclusions'. The research approach identifies the questions to study, the data to collect, the methods to collect it, and how to interpret the findings. Yin (2018:27) recognises five indispensable components of the research approach:

1. The questions: arising from the literature review and refined in the fieldwork.
2. The propositions or purpose: giving the research a sense of direction.
3. The case(s): identified, defined, and bounded.
4. The logic linking the data to the propositions or purpose: the data must directly reflect the propositions or purpose of the research.
5. The criteria for interpreting the findings: knowing what concepts are needed to test the findings and strengthen the analysis.

To document how this process was conducted in this study, the following chapter: offers a definition of research, explores the nature of literature-based research and the development of the research questions, identifies the nature of the qualitative paradigm, the interpretive epistemological stance, and their relevance for this study, explains the use of case study as the research methodology and semi-structured interviews as the method, describes the phases of data collection in the field, explains the nature of reflexive thematic analysis and its choice for this study, outlines the coding procedures used in the presentation, and analysis, of the data, and clarifies the practical and ethical issues that ensured the research was trustworthy and able to withstand public scrutiny.

2.2 Research – A Definition

According to Cohen et al., (2011), research is the methodical, empirical, and critical study of materials and sources to discover facts and reach new conclusions about the world. The Organisation for Economic Co-operation and Development (OECD) (2013), argue that research includes any creative and systematic investigation which improves our understanding of humanity, culture, and society, and applies this understanding

purposefully. As Pring (2000) and Lydon (2011) observe, the understanding of research as a disposition to discover new facts and reach new conclusions about the world includes any methodical, critical, and self-critical enquiry which advances knowledge. Thus, moving the gravitational center of research away from a pure, empirical focus to include historical, documentary, and philosophical research. Developing this idea, Lydon (2011:25) suggests that research includes any "critical investigation that involves the building up of ideas and concepts". By combining experience and reasoning, into both concrete and abstract phenomena, research is the most assured method available in the search for knowledge. Focusing upon educational research, Bassey (1999), Pring (2000) and Lydon (2011) clarify that this involves any enquiry by educators that aims to improve the educational judgements and hence actions of the educational community.

2.3 The Aims of the Literature-Based Research and the Development of the Research Questions

The literature-based research aimed to investigate, discover, and clarify pertinent themes found in emerging visions of leadership in contemporary Benedictine school chaplaincy, to define more clearly the research questions, and to create a clear and coherent conceptual framework for the semi-structured interviews. Explaining the importance of such a task, Grace (2002:114) clarifies that research data obtained through fieldwork requires locating "within a developed theoretical, historical and cultural analysis of the phenomenon under investigation." Furthermore, research data "has to be read and interpreted against a theoretical framework, a historical set of relations and a cultural configuration of which it is a part." The literature-based research aimed to provide the framework within which the research data could be interpreted.

To facilitate this, the interpretative framework needed to be built upon well-developed research questions. According to Taber (2020) research questions provide the link between the conceptual framework of the project, as identified in the literature-based research and the research design which establishes what is to be done, how it is to be done, what can be learned. Moreover, Cohen et al., (2011:111) think that "...research questions turn a general purpose or aim into specific questions to which specific, data-driven, concrete, answers can be given". Typically, research questions are a response to a research problem, emerge from the literature review, identify the research data, give the research design its aim, establish the foundations for an attainable and ethical

project, indicate the methodology that will elicit the necessary data, and fit the available resources.

The research problem shaping this study was understanding emerging visions of leadership Benedictine school chaplaincy. Such emerging visions are a response to various challenges of the contemporary era, for example the decline in vocations, the secularisation of the lifecycle, and the increasing demands of secular standards in education. The research question guiding this study from the beginning was:

- Given the nature of Benedictine schools, what visions of leadership are emerging in contemporary Benedictine school chaplaincy?

To answer this question the literature-based research started with the following questions:

- What is the nature of Christian monasticism and how is the Benedictine monastic tradition distinct from other forms of Christian monasticism?
- What is the nature of the educational tradition that has grown out of the Benedictine monastic tradition and in the English Benedictine Congregation schools?
- Within these schools, what is the nature of contemporary Benedictine school chaplaincy?
- What is distinctive about Benedictine leadership?

Considering the literature-based research, the presentation of the data explored relevant themes arising from the interviews which were then analysed in order to understand whether or not there was a relationship between the findings emerging from the in-depth interviews and the conceptual resources, constitutive practices, and patterns of reading and understanding human behaviour and relationship that were inherent in emerging leadership visions in contemporary Benedictine school chaplaincy. Such an exploration led to an emergent typology of leadership visions in contemporary Benedictine school chaplaincy.

2.4 The Research Paradigm

According to Kuhn (1962), Hammond and Wellington (2013) and Chilisa and Kawulich (2012), a research paradigm is the understanding, shared between researchers, about how to solve a problem. The shared understanding frames the decisions about the nature of reality, how this can be known, what needs to be known about it, procedures and tools that can be used to acquire knowledge about it, what data about it can be collected, and what is to be done with the data. The production of purposeful, meaningful, and useful research data requires a paradigm that is appropriate to the subject being studied. However, Bassey (1999) and Yin (2014:17) clarify that, in practice, research does not need to fall exactly within one paradigm. Mobility within paradigms is common as there is flexibility in the research categories. Krauss (2005), Lydon (2011), and Braun and Clarke (2013) define two broad categories of research paradigm: quantitative and qualitative.

Lydon (2011:33) argues that the quantitative paradigm "reflects a positivistic approach to reality". Social scientists working within the quantitative paradigm follow the procedures and practices of the natural sciences hoping to produce theories which can predict the behaviour of people in society. However, no study has been able to reduce the complex variables of human behaviour to a single scientific theory and thus, formal rules for rationalizing and predicting human behaviour elude the social sciences.[5] Nevertheless, this does not mean that the study of human behaviour is profitless, if anything, the opposite is true. It is precisely the elusive nature of knowledge about the human person that requires the clarifying, cohering efforts of social scientists who, in their best work, contribute to an increasing body of practical knowledge – phronesis - a well from which people can draw wisdom to lead better lives.

According to Flyvbjerg (2001), instead of trying to imitate natural science, social science must be confident in producing its own form of knowledge, which is not superior, or inferior, to that produced by natural science, but complementary. Flyvbjerg finds the origins of this distinction in three types of knowledge:

1. Episteme – scientific knowledge
2. Techne – technical knowledge

5 In defence of the quantitative paradigm, there are social scientists who are using it to improve people's quality of life. For example, according to Duflo (2010 & 2019), randomised control trials, like those used to test medicines, can be used in social sciences to find practical solutions to everyday problems.

3. Phronesis – practical knowledge, wisdom, or prudence

As Flyvbjerg (2001) observes, episteme and techne are the types of knowledge the quantitative paradigm produces. Disciplines such as Mathematics use calculative reason to produce explanatory, formal, and predictive epistemic and technical theory. Theories such as these can be applied objectively, abstractedly, and regardless of context to produce anticipated results. According to Adorno and Horkheimer (1944:3-27) in this paradigm, everything is expected to conform to "the rule of computation and utility" in a world that is simply "a gigantic analytic judgement". It is upon these foundations that the quantifiable results of episteme and techne have been imposed by the natural sciences as the supreme values in all human knowledge. However, for Flyvbjerg (2001), Braun and Clarke (2013), and Jennings (2020), understanding the world only in quantifiable terms impoverishes knowledge. Whilst natural science excels at producing episteme and techne, and their value is not in doubt, it is vital for social science to distinguish itself from natural science.

According to Flyvbjerg, it can do this by focusing upon the production of phronesis, which is the most important of the three types of knowledge, because it is the source of the reflective analysis upon ideas, values, and tradition which is the heart of all political, economic, social, and cultural flourishing. Furthermore, Braun and Clarke (2013) argue that only the qualitative paradigm can enable the sort of engagement with knowledge that produces phronesis.

2.5 The Qualitative Paradigm

For Lydon (2011:35), the qualitative paradigm "reflects an interpretative perspective focusing on impressions, ideas, opinions, comments and attitudes." The interpretivist perspective is "grounded in the experience of practitioners". According to Braun and Clarke (2013:3-26), the qualitative paradigm interprets knowledge as always partial, within both the context of data generation, such as interview location, and the broader social, cultural, and political context of the participants. Useful knowledge is constructed by analysing meaning, often found in small samples. It acknowledges the physical, and philosophical, presence of the researcher, and the influence of theoretical and methodological commitments.

Cohen et al., (2011:17) describe the interpretive perspective as focused on action, which may be thought of as "behaviour-with-meaning; it is intentional behaviour and as such, future-orientated." Thus, the qualitative paradigm is best for understanding people's meanings because: it interprets the issues from the participant's perspective,

using their framing of the issues rather than a frame imposed by the researcher; it goes beyond numbers - words are flexible enough to explore the complexity, contradiction, messiness, and surprises of real life (*cf.* Shaw et al., 2008: 188); and it collects rich data-in-context. Analysing such data discovers unanticipated, unexplored, and unknown thoughts, feelings, and ideas.

2.5.1 A Qualitative Research Disposition

The qualitative paradigm requires a particular research disposition. According to Braun and Clarke (2013), this includes:

- **An interest in the development of meaning**: seeing beyond cause and effect.
- **A critical curiosity about life, knowledge, and power**: questioning why things are the way they are, whose interests are served, and how things could be different.
- **An independence from the research context**: questioning one's own assumptions and bias.
- **Disciplined analytical skills**: analysing the research data in multiple contexts.
- **Reflexivity**: Critically reflecting upon one's relationship with the research.
- **Good social skills**: building rapport and trust with the participants.

Developing this disposition is the personal responsibility of all qualitative researchers. One of the most important characteristics of the qualitative disposition is *epoche.* Lydon (2011:38), describes this as "a philosophical mindset that allows the researcher to set aside prior interpretations, judgements, and knowledge about a phenomenon so that interviews and interpretation of the data from those interviews can be approached naively, uninhibited by preconceptions." The goal of *epoche* is to be able to understand the lifeworld of the participant without clouding the interpretation with the preconceived conceptual schema that the researcher brings into the interview. Lydon describes the self-discipline required for this disposition as "identifying and abstaining from the way one usually perceives a particular phenomenon."

2.5.2 Qualitative Research – Limitations, Safeguards and Dispositions

Whilst a complete review of the limitations of qualitative research is beyond the scope of this paper, this section analyses those potential limitations most relevant to this study – the context of the research and the research study, objectivity, power relations and meaning creation, and the lack of recognition of the external structure of reality.

Concomitant with each stage of analysis, safeguards will be identified to protect the integrity of the research findings.

2.6 The Context of the Research and the Research Study

As Healy (2020) clarifies, within the context of this study, the researcher needed to set aside several assumptions and pre-dispositions that would have undermined the quality of the fieldwork and the interpretation of the data. These were: a serious commitment to the doctrines and worldview of the Roman Catholic Church; the belief that a Christ-centred education is the best model; the assumption that Jesus Christ offers humankind the best leadership vision.

The inability of the researcher to wholly eliminate these assumptions and predispositions represents a limitation to the research, although not an insurmountable one, as would be expected in a purely positivist paradigm. Indeed, in the qualitative research paradigm, as Polanyi and Prosch (1976), Braun and Clarke (2013) and Lydon (2011) observe, the inevitable closeness of the researcher with the research is a strength, if it is recognised, and reflected upon self-critically.

The other limitation to the study, identified by Healy (2020), was its boundary in the field of emerging leadership visions in contemporary Benedictine school chaplaincy. The study explored this topic in three English Benedictine schools. Whilst there are evidently many useful lessons that are relevant to other fields, most notably catholic education, chaplaincy studies and leadership studies, it is not intended to provide universal generalisations.

2.7 Objectivity

Cohen et al., (2011) clarify that qualitative research is criticised because of its emphasis upon subjectivity. These critics claim that understanding individual motivations, feelings, and experiences cannot be the main purpose of social science. They argue that only objectivity frees research from the limitations of the participants', and the researchers', perceptions, which could be incomplete or erroneous. Aligned to this criticism is the notion that interview data – taped and transcribed - cannot be as objectively reliable as data obtained using quantitative methods.

In response to this criticism, Polanyi and Prosch (1976), Pring (2000), Lydon (2011), and Silver (2012) argue that the supposed subjectivity of the qualitative paradigm is equally as prevalent in the quantitative paradigm. Pring (2000:55) refers to the "naïve realism" of those who assume that quantitative methods are beyond the personal

influence of the researcher and the researched, a position that Polanyi and Prosch develop to claim that society gives meaning to scientific truth. Furthermore, Silver (2012) thinks that the increasing challenge posed by bigdata inevitably leads to narrow selectivity and confirmation bias.

Nevertheless, while objectivity can be compromised as much in quantitative as in qualitative research, it still must be understood and factored into the analysis of the results. For Lydon (2011) and Braun and Clarke (2013), the influence of personal bias is natural, inevitable, and only problematic if unacknowledged. For the purposes of this study, the researcher's personal bias was acknowledged in the process of reflective thematic analysis upon the data.

Braun and Clarke (2013) distinguish between functional, and personal, reflexivity. Functional reflexivity involves evaluating the extent to which one's research tools and processes may influence the findings. Personal reflexivity acknowledges the influence of the researcher, and embraces the positive contribution it can make, if it is well integrated; a process that requires a critical review of the impact of the researcher's assumptions, and embodiment, upon the findings (*cf.* Burns, 2003, 2006; Rice, 2009). In this way, reflexivity operates as a safeguard against unconscious bias.

2.8 The Lack of Recognition of the External Structure of Reality

Cohen et al., (2011) think that meaning cannot be defined by individual actors alone and that the external structure of society interacts with perceptions to influence understanding. An interpretive approach which neglects this fact and creates an echo-chamber in which only the participants perceptions are acknowledged, cannot produce valid knowledge in any shape or form. In response to this criticism, and to protect the integrity of the findings against a lack of recognition of the external structure of reality, the literature-based research constructed a conceptual framework for emerging leadership visions in contemporary Benedictine school chaplaincy which enabled the data gathered from individual participants to be integrated with the wider historical context of the Roman Catholic Church and contemporary understandings of educational leadership.

2.9 The Research Methodology

According to Hammond and Wellington (2013), the choice of research methodology is a consequence of the type of research questions asked and the research paradigm that best facilitates an investigation into those questions. Taber (2020) explains that methodology is a strategy that guides the research design and the choice and organisation of appropriate methods, which in turn define the data collection, and analysis. Cohen, Manion, and Morrison (2011:129) identify the following methodologies:

- A survey
- An experiment
- An in-depth ethnography
- Action research
- Case study research
- Testing and assessment

Within the context of this study, Murphy and Fincham (2017) consider case study an appropriate methodology because it enables the research to focus upon a single unit of analysis such as emerging leadership visions in contemporary Benedictine school chaplaincy.

2.9.1 Case Study

According to Bassey (2010), Bell and Waters (2014), Yin (2014, 2018) and Thomas (2016), case study enables an in-depth investigation of a single unit of analysis which can be an individual, a community, an organisation, or an institution. Cohen, Manion, and Morrison (2011) suggest that researching a single unit of analysis enables access to the contextual complexities of human behaviour in real life situations. Case studies do not aim to portray the big picture, but rather individual cases to explore the intricacies of events. However, an accumulation of case studies can be used to build a large scale, coherent picture which, as Pring (2015) and Oancea (2005) identify, is an important part of assuring that educational research remains credible in the academic and public domain.

Cohen, Manion, and Morrison (2011:290) identify the following essential elements of case study: description, the analysis and interpretation of events, the blending of contexts and situations; the use of chronological narratives ranging from the institutional to the interpersonal; the actors and participants perceptions of events are central; the data does not need too much analysis. Furthermore, Yin (2014) observes

that where human behaviour is not individuated within its real-life context, case studies use well-defined questions to uncover the precise nature of the situation. Because of the ability of case study to discover human experience, behaviour, and understandings of what is real, a case study is a suitable methodology for research within the qualitative paradigm.

For the purposes of this study, the single unit of analysis was emerging visions of leadership in contemporary Benedictine school chaplaincy. This unit of analysis was investigated in three different English Benedictine schools ensuring triangulation. Each school was approached as an individual case and unique features of each case were identified. However, these cases were then drawn together into a coherent picture enabling the recognition and analysis of an overarching typology of emerging visions of leadership in contemporary Benedictine school chaplaincy. In turn, this typology became the basis upon which the conclusions and recommendations were discerned.

2.9.2 Advantages and Disadvantages of Case Study

Cohen, Manion and Morrision (2011:292-293) identify several advantages and disadvantages of the case study. In the section that follows, those that are relevant to this dissertation will be explored.

2.9.2.1 Advantages of Case Study Research

Case study is rooted in real-world contexts which it regards as determinant of behaviour. For example, the single unit of analysis uniting the three cases in this study was emerging visions of leadership contemporary Benedictine school chaplaincy. This analysis explored the working practices, spiritual disciplines, and leadership dispositions of contemporary Benedictine school chaplains within the context of three English Benedictine schools in modern secular Britain. This real-world context was strong on reality thus each participant's experiences, understanding and perceptions could be explored within their natural habitat.

Case study has a holistic approach to research. No individual part of the research is more important than the whole, allowing a variety of research methods to be used to build a bigger picture. For example, in this study, a literature review, twenty semi-structured interviews, and secondary sources of data such as official school documents and homilies delivered by school chaplains have all been drawn together to gain insight into the research problem. In this way, case study enables a wide variety of data sources to be drawn together to construct a comprehensive investigation of the research problem. According to Benton (2014), using qualitative methods

enhances the holistic capacity of case study as opposed to using quantitative methods which are reductionist.

Case study recognises and accepts complexity, uniqueness, and unpredictability. All the messiness of human life and the diverging motivations of human agency can be taken into consideration. For example, within the context of this study no two participants or their circumstances were the same and the situations of the three case sites were all differently influenced by unique pressures and demands. Case study can accommodate this diversity.

Case study is practicable. A single researcher can manage a case study. Benton (2014) explains how the position of the practitioner-researcher makes information readily available, and thus enables initiative. For example, in this study a single researcher was able to visit the three sites, interview all twenty participants and compile and analyse all the secondary data sources.

Case study permits generalisation and application to similar situations. Although, as Bassey (1999:49) argues, these are only "fuzzy generalisations", nevertheless, they are useful. For example, this study aimed to produce phronetic insights into emerging visions of contemporary Benedictine school chaplaincy which could help other practitioners in a variety of fields such as chaplaincy and leadership reflect upon their practice.

2.9.2.2 Overcoming the Disadvantages of Case Study

Case studies can be difficult to organise. Numerous participants may be involved to whom disruption must be limited and from whom access to data must be negotiated. For example, in this study interviews with twenty participants from three different schools had to be organised. Permissions from three Headteachers had to be obtained, schedules for school visits had to be arranged with the help of the school secretaries, and when on site for the fieldwork, the possibility of any participant's obligations to exceptional circumstances had to be anticipated and respected. Within the busy culture of school life, such circumstances did entail the necessity for several follow up questions to be asked later to the initial interview because time and circumstances did not allow every interview to go uninterrupted.

Case study has limited generalisability. A case study of emerging visions of leadership in contemporary Benedictine school chaplaincy will only yield generalisations to the extent that the analysis of the data enables practitioners in other fields to reflect upon how the findings can be applied within their own context.

Case study research must be cross-checked and triangulated. Within the context of this study, the research was conducted on three sites, and data was obtained from multiple sources to ensure triangulation. Even when such precautions are taken, case study still risks bias, selectivity, and subjectivity. As Richardson (2014) suggests, no research is value free. However, according to Braun and Clarke (2013), the normative tradition of the researcher can be an advantage if it gives the researcher a knowledgeable insight into the situation. Nevertheless, this is achieved only if the researcher acknowledges their normative grounding, engages in constant self-critical reflection, and seeks out a peer reviewer to scrutinise their findings. For this study, to limit any negative effects from bias, the researcher's personal interest in the field have been acknowledged as both a source of insight, but also a limitation to objectivity. Regular peer review by experts in the field has been conducted upon completion of each stage of the research.

Table 2.1 summarises the advantages and disadvantages of case study

Case Study	
Advantages	• Context is real and determines behaviour • Strong on reality • The whole is more than the sum of the parts • Recognises and accepts complexity, uniqueness, and unpredictability • Practicable: it is possible for a single researcher to conduct a case study • Permits generalisations and application to similar situations
Disadvantages	• Difficult to organise • Limited generalisability • Creates problems of cross-checking and triangulation • Risks bias, selectivity, and subjectivity

2.10 The Fieldwork - Collecting Qualitative Material

Of the four Benedictine schools in the English Benedictine Congregation which were potential sites for this study, three agreed to participate. Agreement was obtained by writing to the Headteachers to explain the purpose of the research. No objections were raised by the Headteachers who each granted access, and offered their full support, for research to be conducted within their schools.

Bassey (1999) and Lydon (2020) think that freedom is granted to research and publish to the extent that: respect for people's political rights are upheld; data collection is honest and free from misleading ambiguity; the dignity and privacy of participants is protected; and advantage is not taken of participants willingness to share their time, and effort. To ensure that these values were upheld, the research ethics underpinning this study were in accord with St. Mary's University's *Code of Practice for Research* (2017) and St. Mary's University *Research Ethics Guidelines for Staff and Students* (2017).

To maintain the ethical integrity of this study the following procedures were followed:

- With the agreement of the Headteachers, each participant was invited to take part in the research and given a participant information sheet and a consent form. The participant information sheet explained that the research was investigating emerging leadership visions in contemporary Benedictine school chaplaincy. All participants were asked to sign the consent form confirming that they gave their permission for their responses to be used in research. Participants were free to withdraw without prejudice. Should they choose to do so, their input under their anonymous name would have been destroyed and the research supervisor informed.
- All data was stored securely on password protected documentation and accessed only by the researcher and supervisory team. Data was stored on St Mary's University server. Upon completion, the thesis will be publicly available within the St Mary's University library repository. All data will be available but will be anonymous to ensure that participants' contributions cannot be traced. With regards to data protection, freedom of information, and intellectual property, all data and sources of information are already in the public domain.
- All interviews or other sources of information were gathered from participants who had given consent to their responses being used. The supervisory team ensured compliance with legislation. No information is identifiable. The consent form indicated that the information from participants would be used as part of the project.
- The research was conducted in accordance with St. Mary's University's code of ethics in research, and with the agreement of St. Mary's University's ethical approval committee and the participating institutions.

2.10.1 The Research Population and Sample

Within the scope of this study, the research population included all members of the school chaplaincy teams, plus Headteachers, and governors who had either direct, or indirect, experience of leadership in Benedictine school chaplaincy. To enable emerging leadership visions in contemporary Benedictine school chaplaincy to be thoroughly investigated, a purposive research sample was selected to achieve a balance between lay-chaplains and religious-chaplains, and to interview the Headteacher in each school. In each school, this was achieved in different ways depending upon the person organising the research visit within the school, the availability, and the willingness of potential participants to be interviewed.

The response from the organising member of each school, and the potential participants within the schools, was incredibly positive. In total, twenty people volunteered to participate in the semi-structured interview. Fieldwork trips were organised at two of the schools while the planned fieldwork trip at one was interrupted by the lockdowns. In this instance, permission was sought, and granted, for these interviews to be conducted using either telephone or video conferencing technology. All interviews were recorded with the participants permission and transcribed by the researcher. Table 3.1 gives an overview of the roles of the participants within their school and the number of participants in each subsection.

Table 2.2 Participant information table

	Lay Chaplaincy team (LC)	Monk Chaplain (MC)	Headteacher & SMT (HM/SMT)	Abbot (AB)	Governor (Lay or Religious) (G)	Total
St. Scholastica's	1	3	2	1	0	7
St. Gregory's	3	1	1	1	1	7
St. Benedict's	3	1	1	0	1	6
Total	7	5	4	2	2	20

2.10.2 Data Collection Methods

According to Bell and Waters (2014), a broad distinction in data collection is drawn between quantitative and qualitative methods. According to Hammond and Wellington (2013), quantitative methods use a structured and preconceived formula to gather numerical data that are used to compare and establish facts, opinions, and behaviour within a group. The results are used to produce measured generalisations. Quantitative methods use surveys and experimental methods to test hypotheses. In

contrast, qualitative methods are sensitive to the uniqueness of human realities. They seek to understand people's experience of the world and how they perceive the reality of their, and other peoples', lives. Qualitative methods are open-ended at the start and become more focused in response to the discoveries that they make. Hammond and Wellington (2013:107) observe that qualitative methods produce data that requires "coding and content analysis to be managed and analysed." Qualitative methods are particularly useful in case studies where the aim is to describe and explain local conditions rather than extrapolate generalisations. Given that the paradigm of this study is qualitative, the methods are chosen accordingly.

Curry (2015) argues that qualitative research methods are a strategy for systematic collection, organisation, and interpretation of textual information. They are strategic because they are thoughtful, deliberate, and conceived of with a broader attention to context, and to the relative strengths and limitations of a qualitative method. They are systematic because they are purposeful, relying upon a set of established, well-articulated methodologies for the collecting, organising, and analysing of qualitative data. Moreover, qualitative methods use inductive approaches to generate a comprehensive description of processes, mechanisms, or settings. They can characterise participant perspectives and experiences in greater depth than quantitative methods.

Furthermore, Curry (2015) thinks that when conducted rigorously, qualitative research methods can help the researcher evaluate the language and words of a participant to identify themes and the most significant elements of an investigation. Themes are understood to be unifying concepts or statements. They can help identify and characterise patterns of behaviour, group interactions, and individual perceptions. They can also help develop testable hypotheses by identifying salient factors and informing predictions about relationships between factors.

2.10.2.1 Data Collection – The Semi-Structured Interview

Taber (2015) considers that interviews collect data through conversations in which the participants exchange understandings about a topic of shared interest. In an interview, the researcher asks a series of inter-related questions, the answers to which enable the construction of a clearer picture of the truth. Moreover, Lydon (2011:51) proposes that, "the purpose of qualitative research interviews is to find out what is inside a person's thought processes, attitudes, opinions, motivations, perceptions, in short, the way in which the respondent experiences and organises his or her world." The data

elicited from interviews is understood to be accessible, purposeful, and intelligible. It provides the “thick-descriptions” identified by Geertz.

Interviews can range from structured to semi-structured to unstructured. According to Robson and McCartan (2016:285), structured interviews use “pre-determined questions with fixed wording, usually in a pre-set order.” Structured interviews are useful for producing quantitative data. However, Robson, and McCartan (2016:285) identify semi-structured interviews as guided by set topics, but open to the ebb and flow of the interview so that questions and question-wording adapt in response to the interviewee. Semi-structured interviews are useful for producing qualitative data. They were chosen for this study because the research questions guiding the research were open-ended and designed to elicit personal responses from the participants concerning core themes whilst also enabling a flexible conversation to develop in response to the participant’s initiative.

The semi-structured interviews were organised according to five stages. Each stage opened with a starter question which set the direction for the discussion. Follow up questions were unscripted and prompted the interviewee to expand upon a topic which was relevant to the research. The five stages were:

- **Stage 1:** In this stage of the interview, the aim was to build a rapport with the interviewee and to create an atmosphere of relaxed informality in which an open and free discussion could take place. Once the interviewee was relaxed and ready for the interview the opening questions were desgined to define the interviewee’s role, and sense of purpose, within the organisation.
- **Stage 2:** In this stage of the interview, the aim was to ascertain the interviewee’s understanding of the Benedictine monastic tradition. The questions explored the understanding, and influence, of the foundations of the Benedictine monastic tradition upon the interviewees, both personally and professionally.
- **Stage 3:** In this stage of the interview, the aim was to explore and understand the interviewee’s vision of leadership within the context of contemporary Benedictine school chaplaincy. Dollard, Marett-Crosby, and Wright’s (2002) fourfold Benedictine leadership structure of abba, shepherd, doctor, and steward was used as a basis for this discussion.
- **Stage 4:** In this stage of the interview, the aim was to explore and understand the interviewee’s perceptions of lay leadership with contemporary Benedictine

school chaplaincy. The questions sought to ascertain how, in very practicable ways, lay leadership can nurture a Benedictine ethos.

- **Stage 5:** In this stage of the interview, the aim was to explore and understand the interviewee's sense of the opportunities, and challenges, facing emerging visions of leadership in contemporary Benedictine school chaplaincy. Given the wide variety of responses, this section of the interview was unstructured. The interview schedule can be found in appendix 1.

Table 2.3 summarises the interview stages

	Purpose
Stage 1	• Create a relaxed atmosphere • Build rapport • Ascertain interviwee's role and sense of purpose within the school
Stage 2	• Explore the interviewee's understanding of the Benedictine monastic tradition • Explore the influence of the Benedicitne monastic tradition upon the interviewee's understanding and practice of leadership
Stage 3	• Discover the interviewee's leadership vision in contemporary Benedictine school chaplaincy • Discover the interviewee's understanding of the Benedictine leadership models abba, shepherd, doctor, steward
Stage 4	• Investigate the interviewee's understanding and vision of lay leadership in contemporary Benedictine school chaplaincy • Investiagte the interviewee's understanding of the extent to which lay leadership can nurutre the Benedictine ethos in schools
Stage 5	• Explore the interviewee's understanding of the opportunities and challenges facing contemporary Benedcitine school chaplaincy

2.10.2.2 Semi-Structured Interviews – The Pilot

Lydon (2011), and Bell and Waters (2014) consider piloting important because it ensures that data gathering instruments are as robust, coherent, and efficient as possible. The semi-structured interview for this study was piloted with three monk chaplains and two lay-chaplains. The piloting identified two main factors for improvement:

1. **The structure of the interviews needed to be relaxed.** The interviewees required more space to describe the themes according to their own understanding.
2. **The interviewee's answers needed better anticipation.** After the pilot interviews it became clearer which concepts and themes were likely to be related in an interviewee's response.

2.10.3 Collecting Qualitative Material, Phase 1: St. Gregory's College[6]

St. Gregory's College is a boarding and day school which has its roots in the community of St. Gregory's Abbey. St. Gregory's Abbey is an English Benedictine monastery founded in 1802. The monastery presently houses approximately 55 monks who live in a community under the care of their Abbot. Within the last twenty years, this number has declined from 150. The College was established by the abbey as a boys' school in 1803. Girls were received into the sixth form in 2002, and St Margaret's, a girls' boarding house, began in 2004. The school became wholly co-educational in 2010, and currently has approximately 482 pupils aged 13–19. The college is overseen by the St Julian Education Trust.

In the recent search for a new Headteacher, the monks were not putting forward a candidate, a reflection of their need to take step back from leadership within the college. However, the monks were spiritual fathers to the school community and, as such, the centre of the school's chaplaincy team. The chaplaincy team was led by a monk-priest who was the Dean of College. The Dean was assisted by monk-priests who were assigned as chaplains to each boarding house, and several lay-chaplains among the teaching staff, including the assistant head-Benedictine who was responsible for staff formation in the Benedictine ethos. Student leadership was actively encouraged in all areas of ministry, including a catechist from the senior pupils in each boarding house who helped prepare pupils for confirmation.

2.10.4 Collecting Qualitative Material, Phase 2: St. Scholastica's School[7]

Historically, the school began in the foundation, in 1606, of a Benedictine community at Bourdeaux, France, by a group of English and Welsh monks who were in exile because of the severe penal laws in England against Catholics and, by 1617, English Catholics were sending their boys across the Channel to be educated there. In the 1790s, however, French revolutionaries plundered the abbey and school, but the

6 Table 2.2 identifies the roles of the participants within the school.

7 Table 2.2 identifies the roles of the participants within the school.

monks and boys were allowed to escape to England in February 1795. The abbey and school finally settled in Somerset in 1814. St. Scholastica's Abbey became an autonomous monastery in 1957.

St. Scholastica's School was founded on its present site in 1959. In the 1990s, it became the first English Benedictine school to take both boarding and day pupils, and the important changeover to co-education began in 2008, with the first boarding and day girls received into the Sixth Form. Girls joined the lower years in 2010 and by September 2012, the School was wholly co-educational. Presently, the school has approximately 600 pupils.

The headmaster takes responsibility for leading the school's Catholic life and faith. As is discussed in the analysis of the data, this was considered of vital importance for the healthy expression of the school's Christian witness. The lead chaplain, who has the full support of the headmaster, is a layman. As Director of Mission, he has a place on the senior leadership team. The monks assist with the formation of staff in the Benedictine ethos. Such formation includes all staff. Particular attention is given to the formation of staff in the boarding houses and the Forerunners, a team of four young adults who are the backbone of the chaplaincy team within the school and who are in post for two years. The school is a registered charity which is independent from the abbey.

2.10.5 Collecting Qualitative Material, Phase 3: St. Benedict's School[8]

St. Benedict's School is on the site of the senior Benedictine monastery of the English Benedictine Congregation. St. Benedict's Abbey was the first monastic community to revive the English Benedictine traditions following the dissolution of the monasteries in 1530, and was originally founded in Douai, France in 1606. Following the French Revolution, the community returned to England in 1814 and settled at St. Benedict's Abbey. Since the 17th century, the monks have educated young people. During the 19th century, the school was a small monastic school for boys. St. Benedict's became wholly co-educational in 2005 and today provides a Catholic boarding school education for boys and girls aged between 11 and 18. Presently, the school has approximately 390 pupils.

The chaplaincy at St. Benedict's school was led by a monk-priest who was the senior chaplain. He was assisted by another monk-priest, a lay-chaplain, and a team of lay-chaplains, temporarily resident at the school, who were part of an apostolic movement

8 Table 2.2 identifies the roles of the participants within the school.

with a particular charism for education. The chaplaincy team were both supported by, and offered their full support to, the headmaster and the pastoral team. The school was a registered charity which was independent from the abbey.

Table 2.4 summarises the context of the participating schools

School	Number of pupils	Age range of pupils	Number of monks in monastery	Role of monks in chaplaincy team	Chaplaincy team lead
St. Gregory's	482	13-18	55	Spiritual fathers to the school community	Monk-priest-Dean of school
St. Scholastica's	600	13-18	21	Formation of staff in Benedictine charism	Layman-Director of Mission under the supervision of the Headteacher – Chief Evangelist
St. Benedict's	390	11-18	15	Two monk-priests are members of the chaplaincy team	Monk-priest-senior chaplain

2.11 Interpreting Qualitative Data: Reflexive Thematic Analysis

According to Braun and Clarke (2018), Reflexive Thematic Analysis is theoretically flexible, and not a pre-packaged approach to analysis. It tells a story by locating the data within the wider social, cultural, historical, political, and ideological context. The story is created by interpreting the conceptual analysis and structuring an argument. Reflexive thematic analysis investigates and reports themes within an entire data set by identifying repeated patterns of meaning. It is the flexibility of the approach that enables it to be reflexive. The researcher makes active theoretical choices and explains them by reflecting upon their own assumptions and the assumptions underpinning the entire data set. Reflexivity is an ongoing task that is embedded in the research and used knowingly. Thus, themes do not emerge, but are actively generated by the researcher.

For the purposes of this study, reflexive thematic analysis is useful because it is a flexible and accessible method for both the researcher to do and the public to understand; it summarises big data efficiently and thoroughly; it identifies connections

across whole data sets; it generates unexpected insight; and it produces analyses which are useful for shaping policy – a key aim of phronetic social science

2.11.1 The Six Phases of Reflexive Thematic Analysis

According to Braun and Clarke (2006), Reflexive Thematic Analysis involves six vital phases:

1. ***The researcher becomes familiar with the data and identifies items of interest.*** The transcription process, understood as a creative act, is a key part of this phases.
2. ***The researcher generates codes which are inclusive, comprehensive, and systematic.*** Codes can be explicit or latent within the data. Each item is coded equally. Codes have analytic importance. They are not just one word but give the data a proper label so that the code becomes independent from the data. Codes can evolve. A double coding sweep is performed. The final list of codes is collated thematically.
3. ***The researcher continuously reviews the data to generate themes.*** Codes are organised into potential themes. Important codes are promoted to themes. Similar codes are clustered together. Clustered codes are reviewed to identify potential themes. A thematic map is constructed. Good themes are distinctive and part of a larger whole. The research begins to consider the relationship between themes and looks for the story. Themes must not just be a summary of everything that is said. Themes must have a central, organising concept.
4. ***The researcher reviews potential themes.*** The nature of the themes is identified. The following questions are asked: “what is the central organising concept?”, “what is the quality of the themes?”, “what are the boundaries of the theme?”, “is there enough data to support the theme?”, “are the data too diverse or wide ranging?”. The researcher needs to make sure that the theme works in relation to the coded extracts, the entire data set, and that it captures something important in relation to the overall research question. If it does not, the researcher needs to be prepared to let a theme go and change direction. When this process is completed, the researcher can finalise the thematic map which must not have too many levels, be overly complicated, or fragmented.
5. ***The researcher must define and name the themes.*** The central organising concept must be defined, refined, and named. This is achieved by clarifying the boundaries of the unifying central idea. The overall story can now be told.

6. ***The researcher must produce the report.*** The analysis involves an analytical commentary built upon the data extracts and the themes. The order of themes must be finalised. Apt examples of each theme are selected and analysed a final time. The analysis is related to the research question, the literature-based research, and the wider context. Even at this stage, the researcher must still be prepared to let themes go.

Table 2.5 summarises the phases of reflexive thematic analysis

Phase	
1	The researcher becomes familiar with the data and identifies items of interest
2	The researcher generates codes which are inclusive, comprehensive, and systematic
3	The researcher continuously reviews the data to generate themes
4	The researcher reviews potential themes
5	The researcher must define and name the themes
6	The researcher must produce the report

To summarise, reflexive thematic analysis was used in this study to produce a coherent analysis about emerging leadership visions in contemporary Benedictine school chaplaincy. It enabled the active construction of themes that had a central organising concept, that reflected important patterns in the data set, and that created rich data. This process was supported by examples from the data that explained the themes. It was essential that such examples and the interpretations that arise from them, the theoretical framework, and the rationale for the research, were consistent. Before reaching conclusions, alternative readings of the data set were considered.

2.12 Upholding the Quality of the Research

Upholding the quality of research is essential. Elliot et al., (2016) identify trustworthiness, reliability, and validity as the core criteria of the best quality research. How these criteria have been upheld in described in the following section.

2.12.1 Trustworthiness

For Lincoln and Guba (1985, cited in Bassey 1999:75), trustworthiness is a hallmark of the good case study. They posit that eight criteria that need to be met to ensure that a case study is trustworthy. In the following section, these criteria, and how they have been met in this study, are described.

1. **There must be an extended engagement with the data sources**: The literature-based research, and documentary data obtained from the research sites, was in continual review during the study, and an open line of communication was maintained with the participants and if necessary, this was used to clarify data.
2. **There must be a determined observation of emerging issues**: The literature-based research and the fieldwork data were diligently observed to identify emerging issues within the study, especially emerging leadership visions in contemporary Benedictine school chaplaincy.
3. **Raw data must be sufficiently checked with their sources**: All data was checked and double checked with their sources.
4. **Raw data must be triangulated before leading to analytical statements**: All data was triangulated, as is explained in more detail in the next section.
5. **The emerging story must be systematically tested against the analytical statements:** Reflexive thematic analysis was used to achieve this goal.
6. **A critical friend must thoroughly try to challenge the findings:** The supervisory team for this study sought to challenge the findings and ensure the integrity of the research at every stage.
7. **The account of the research must be sufficiently detailed to give the reader confidence in the findings:** The twenty interviews conducted for this study, which are supported by fieldwork observations, and ample documentary evidence, are presented, and analysed, in detail.
8. **The case record must provide adequate evidence:** All the research conducted for this study, its methods of collection, and its content, have been audited and evidenced.

2.12.2 Reliability and Validity of the Data

Yin (2018:42) identifies four criteria for ascertaining the quality of research that are relevant to this study. These are construct validity, internal validity, external validity, and reliability.

Validity concerns the extent to which the methodology and method of the research accurately describe the findings that were the goal of the research questions.

Construct Validity: aims to ascertain that the research design uses the correct operational structures for the concepts being studied. To enable this to happen, the specific concepts which relate to the original goals of the study need to be identified and matched to operational measures that allow for their exploration. For the purposes of this study, emerging visions of leadership in contemporary Benedictine school chaplaincy was explored using the specific concepts of:

- Prayer, community, hospitality, and work – the four foundations of the Benedictine monastic tradition.
- Obedience, stability, and *conversatio morum* - the three Benedictine vows.
- Humility - the foundation of Benedictine spirituality.
- Abba, shepherd, doctor, and steward – the fourfold character of Benedictine leadership.
- Servant leadership and invitational leadership – two leadership theories relevant to this study.

The operational measures used to explore these concepts combined literature-based research, which critically retrieved the nature of these concepts, semi-structured interviews with participants who work in the field of contemporary Benedictine school chaplaincy, fieldwork observations, and secondary sources of data such as school websites, chaplaincy documents, and homilies.

Internal Validity: aims to ascertain a causal link between factors in the study, including inferences, where the link between the factors cannot be directly observed. Internal validity is not commonly used as a quality criterion in case studies with an exploratory character. However, although this case study was exploratory, the causal links between the Benedictine monastic tradition and emerging visions of leadership in contemporary Benedictine school chaplaincy, were an important constituent of the findings because the character of Benedictine leadership is a direct consequence of the various elements of the tradition upon which it is founded. The causal link between

these factors was examined in detail to enable a trajectory for emerging visions of leadership to be imagined.

External Validity: aims to ascertain the extent to which the case studies findings are representative of the larger population and thus whether they can be generalised beyond the immediate study. Although, generalisation was not an explicit goal of this case study, nevertheless, given the consistency of character throughout the Roman Catholic Church, the Benedictine monastic tradition, and Benedictine school chaplaincy in particular, the fundamental principles of the findings, which explore the trajectory, and character, of emerging visions of leadership in contemporary Benedictine school chaplaincy, are highly likely to be generalisable throughout the population of leaders within the Roman Catholic Church, and Benedictine school chaplaincy in particular.

Reliability: Bell and Waters (2014:121) suggest that reliability measures "the extent to which a test or procedure produces similar results under constant conditions on all occasions". Elliot et al., (2016) describe reliability as the resistance of findings to unnecessary variables. According to Dudovskiy (2020), if research is reliable then the same results can be obtained by other researchers, at other times, working in similar conditions. Yin (2018) clarifies that for reliability to be a realistic goal, the conduct of a case study must be audited in detail so that it could, in theory, be repeated identically by another researcher. Thus, for the purposes of this study, the data collection methods, the fieldwork, and the data analysis methods, are described in detail so that they could be re-produced in another study.

It is important to understand that although threats to research reliability and validity can never be eliminated, researchers need to strive to minimise them as much as possible. Bassey (1999) clarifies that the singular nature of case study does not lend itself well to reliability and validity. However, this study has intended to overcome that weakness by using triangulation.

2.12.3 Triangulation

According to Carvalho and White (1997) and Taber (2020), triangulation enables the investigation, comprehension, and verification of findings across different dimensions of the data. Denizen (1973) identifies four main types of triangulation:

1. **Data triangulation:** data is collected from different times, places, and people.
2. **Researcher triangulation:** data is collected by multiple investigators.

3. **Theory triangulation:** data is conceptualised according to more than one theory.
4. **Methodological triangulation:** data is gathered using several methods.

In this study, data triangulation was obtained in two ways. The primary source of triangulation was obtained through geographical location. The data was collected from three different English Benedictine schools: St. Benedict's, St. Scholastica's, and St. Gregory's which were all founded by different monastic communities. The secondary source of triangulation was obtained through organisational position. The data was collected from three broad groups working within Benedictine education. These were monk-priests, lay-chaplains, and senior leaders within the institutions including Headteachers, governors, and Abbots. In the case of some participants, these roles overlapped.

2.13 Summary

The research question at the heart of this dissertation is "what visions of leadership are emerging in contemporary Benedictine school chaplaincy?" The answer to this question is intended to be in the form of phronesis, thus enabling the community in which the research has been conducted, and the wider community that are interested in the study, to learn from the experience of the participants as they have been drawn together and analysed by the research. The research paradigm was qualitative because the aim was to understand the experiences of the participants as they lead Benedictine school chaplaincy in their various contexts. To understand these experiences, literature-based research, secondary sources from the field, and semi-structured interviews were used as the main sources of data. Semi-structured interviews were chosen because they provided access to sufficient data to make fuzzy generalisations but, were manageable within the time frame available.

Within the range of methodological options that the qualitative paradigm offers, the research questions' focus upon a single unit of analysis – emerging visions of leadership in contemporary Benedictine school chaplaincy - fits within the parameters of case study. Within the context of case study, reflective thematic analysis was used to analyse the data. The study has been completed in line with St. Mary's university's ethical guidelines. The validity of the findings has been assured regarding the construction of the research, and internal and external factors. To ensure that the reliability of the study can be checked a data trail has been audited, and sufficient detail of the study has been given so that it could be re-conducted. Furthermore, triangulation has been used to improve the trustworthiness of the findings.

Table 2.6 Overviews the links between the thematic areas, conceptual structure obtained from the literature review, focus of analysis and impact of this study.

Thematic Area	Conceptual structure from the literature review	Focus of Analysis	Impact
Thematic Area 1: The influence of the Benedictine monastic tradition upon the chaplain's leadership disposition.	• The four foundations of the Benedictine monastic tradition • The three Benedictine vows • Humility – the cornerstone of Benedictine spirituality	Exploring the role of prayer, community, hospitality, work, obedience, stability, conversatio morum, and humility in the lives and leadership of contemporary Benedictine school chaplains.	Enabling reflection upon how the Benedictine monastic tradition supports chaplaincy leadership disposition and practice.
Thematic Area 2: The character and disposition of Benedictine leadership	• The four Benedictine leadership concepts of abba, shepherd, doctor, steward • Invitational leadership • Servant leadership	Exploring how participants relate their leadership to the Rule's conception of abba, shepherd, doctor, and steward, and to invitational and servant models of leadership.	Enabling reflection upon the multifaceted nature of Benedictine leadership and how this is exercised in a school chaplaincy context.
Thematic Area 3: Lay leadership and the Benedictine ethos	• The nature of religious leadership • The nature of lay leadership • The possibility of lay leadership nurturing the Benedictine ethos	Exploring participants' understanding of the possibilities and limitations of lay leadership in nurturing a Benedictine ethos.	Enabling reflection upon, and engagement with, the potential and limitations of lay leadership to embody and transmit the Benedictine ethos.

Thematic Area	Conceptual structure from the literature review	Focus of Analysis	Impact
Thematic Area 4: The challenges facing emerging visions of leadership in contemporary Benedictine school chaplaincy	• Transmission of the charism • Renewal of spiritual capital	Exploring participants' understanding of the challenges facing emerging visions of leadership in contemporary Benedictine school chaplaincy	Enabling reflection upon, and engagement with, the challenges facing emerging visions of leadership in contemporary Benedictine school chaplaincy
Thematic Area 5: The opportunities facing emerging visions of leadership in contemporary Benedictine school chaplaincy	• Increasing lay leadership • New understandings of the role of the laity in religious leadership • A renewal of the monastic impulse in the monasteries	Exploring participants' understanding of the opportunities facing emerging visions of leadership in contemporary Benedictine school chaplaincy	Enabling reflection upon, and engagement with, the opportunities facing emerging visions of leadership in contemporary Benedictine school chaplaincy

3 THE BENEDICTINE MONASTIC TRADITION

3.1 Introduction

The aim of this chapter is to clarify the nature of the Benedictine monastic tradition. It will explore the early Christian monastic disposition, its' Christocentric nature, and the nature of the Benedictine monastic tradition including: the four foundations of prayer, community, hospitality, and work; the three vows of obedience, stability and *conversatio morum*; and humility, the key to Benedictine spirituality.

3.2 The Early Christian Monastic Disposition

The Oxford Dictionary of Religion (Bowker, J (ed.), 1997) observes that the word monk comes from the Greek word "monachos" implying someone who is on their own. Although originally it may have meant celibate, it came to be understood as solitary. Being solitary is the central uniting impulse of all who have left the world to follow Christ and seek God. In doing so, monks set out on a path where the disciplines of prayer, fasting and austerity require more than the simple profession of the Christian faith.[9] Moreover, according to Bellah (2017) and Knowles (1969), the monastic impulse has always existed among people who have sought moral and spiritual inspiration. The Christian form of which is but one among many. However, it is wrong to assume that Christian monasticism is just an extension of pre-existing forms of monasticism when it is formed anew in response to the life and teachings of Jesus.

Freedman (2012) thinks that when Christianity became the state religion, those of real spiritual desire left the life of the common Church to follow God in a life of purity. The Christian monastic disposition protested the standard criteria of success in life, such as careerism and property ownership. Gorg (2011) takes the protestor analogy further; it was a rejection of the corruption of the world in favour of seeking God in the purity of the inner desert. Hart (2009) and Ryrie (2011) agree on two objectives for achieving the monastic disposition:

9 Controversy about the virtuousness, or lack thereof, of Christian monasticism has always bedevilled the Church, with many considering it contrary to the Christian spirit of brotherhood and freedom. As Taylor (2007) proposes, sometimes the criticism is justified, as when before the counter-reformation, monks assumed an exalted superiority over and above ordinary Christians, which was very damaging to the whole body of the Church. In this view of things, there was little point in ordinary Christians seeking holiness as it was only achievable in the monastic life. According to Taylor, the Protestant Reformation was, in many ways, a direct response to this injustice.

1. **The purification of the heart:** Facing one's inner self through constant repentance, detachment from the world, discernment of one's inner self, guarding the heart from evil thoughts and calling on God's help.
2. **The perfection of charity in their wills**: putting others needs before one's own, refusal to pass judgement, and a radical form of forgiveness.

As Ryrie (2011) suggests, these two objectives are possible only for a monk who is humble – humility is the crown of the virtues and the heart of the monastic disposition - and still. The mature monk maintains patience during his trials and tribulations, and amidst the goings on in the world. However, achieving the monastic disposition is not an end; the aim is unity with God.

3.3 The Christo-Centric Nature of the Monastic Disposition

Marmion (1965:35-37) thinks that not only is Christ the example of the perfect religious he is also, "the very source of perfection, and consummation of all holiness." The monastic path is not marginal to Christianity. When a monk lives, "habitually and totally in the spirit of its supernatural adoption" he expresses the full integrity of the Gospel, reaching perfection in his inward disposition, and thus rendering, "all the actions of the soul…pleasing to God, because they are all rooted in charity." However, the monastic disposition can be perfect only when the "orientation of the soul toward God and his will is habitual and steadfast." Finally, Marmion suggests that Jesus:

i. Initiates the supernatural disposition of perfection.
ii. Is its one true paradigm, both divine and reachable.
iii. Perfects the disposition of those who share His life.

Marmion (1926) clarifies that Jesus' teachings about monasticism go beyond his basic precepts for asceticism, salvation, and holiness to include counsels for those who strive for perfection, 'If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me' (*cf.* Matt 19.21). In this way, the monk removes from his life all obstacles that could impede his progress towards God. Two exemplars of the early Christian monastic tradition were St. Anthony and St. Pachomius.

3.3.1 Saint Anthony the Great (251 – 356)

According to Hart (2009), even as a young man, St. Anthony preferred a life of self-denial, solitude, and sobriety. Artemas, Botsis, Greanias, Kalmos, Johnson, Leondis, Pappas, and Papulis (2018), observe that Anthony realised that to be close to God he

had to be free from the distractions of the world so that he could live a life of prayer, meditation, and contemplation. So, Anthony ventured out into the desert where he met the early Christian hermits who lived in huts and from whom he began to receive spiritual lessons in humility, love, patience, prayer, and a solitary life devoted to God. These lessons became the very foundations upon which Anthony based his ministry as he left the world and its cares behind and embarked on his war against the devil.

Hart (2009) suggests that Anthony was supported by local Christians who brought him food whilst receiving spiritual guidance. In 305, Anthony emerged from his cell, a vision of good health and mental strength, and began shaping his followers into monastic communities. Although he devoted his life to prayer and contemplation, Anthony continued as a spiritual father to many, overseeing the monastic communities that formed around him.

3.3.2 Saint Pachomius the Great

According to Hart (2009) and the Greek Orthodox Christian Society of Sydney (2015), Pachomius (c.290-346 BC) is a little known, but much venerated saint, who was almost as important as Anthony for the development of monasticism. Pachomius' monasteries were the first places where monks lived together within the same walls and shared the same hours for prayer, meals, work, and sleep. More than 7000 men and women lived in the nine monasteries and two convents established by Pachomius. And, as the writer of the first monastic rule, he laid the pattern for all later rules, including St. Basil's rule in the East, and St. Benedict's rule in the West. For this reason, Pachomius was a founding Father of coenobitic monasticism. The word *coenobite* has its roots in two Greek words. *Koinos* meaning common, and *bios* meaning life. Hence, coenobitic monasticism is characterised by life in a community, exactly the type of monasticism which flourished in the West.

Pachomius knew that Christianity could not be wrapped up in the cloister. He thought that family life was the nucleus of Christianity. However, he believed that there had to be watchdogs; these were the monks who supervised the Church. Within the context of this study, the notion of such monastic supervision could be profound.

3.4 The Benedictine Monastic Tradition

This section explores Benedict's life and Rule to arrive at a clear understanding of the Benedictine monastic tradition.

3.4.1 The Life of Saint Benedict

Pope Pius XII (1947:1-3) observes that Christ was present in Benedict as a champion of Christianity, raised up by the providence of God to lead the Church during "a dark century when the position and fate of civilization as well as of the Church and of civil society was in danger of collapse." Merton (1960), De Wall (1999), and Jamison (2006) propose that in the century when Benedict (c. 480-547) was born, Rome fell to the Barbarians in 410, was sacked in 455, and the last emperor, Romulus Augustus, was deposed in 476. Theodoric of the Ostrogoths reigned peacefully between 493 and 526, but upon his death the Eastern emperor Justinian desired to regain Rome. For the remaining years of the century, constant war plagued the Italian Peninsula as Barbarian tribes sought power, wealth, and prestige. To make matters worse, during these years of upheaval, the Church was tearing itself apart over matters of theology. Nevertheless, as Pius XII clarifies, Benedict emerged out of the "divine foundations"[10] of the Church to vanquish the trials and tribulations of the age and, out of the doctrine and teaching of Christ, mould a bright future for people, societies, and Western civilization.

3.4.2 Pope St. Gregory the Great

As Fry (1982), Merton (1960), and Stewart (1998) explain, Pope St. Gregory the Great's Life of Benedict (594), found in the second book of his dialogues, is the only historical account we have of Benedict's life.[11] Pope Benedict (2008) suggests that Gregory's account illustrates "the ascent to the peak of contemplation which can be achieved by those who abandon themselves to God. He therefore gives us a model for human life in the climb towards the summit of perfection." For Merton (1960), Gregory's account helps us to understand the spirit and sanctity of Benedict which is the key for understanding his Rule. Moreover, Aymard (2017:8-9) contends that the Rule of Benedict can be understood only when read alongside Gregory's life of Benedict. Even though Gregory's life of Benedict hardly mentions the

10 Pius XII (1947:3) emphasises that the Church is not built upon earthly foundations of human wisdom and power which "in the course of time succeed one another, flourish and then quite naturally fail, weaken, and crumble away."

11 According to Fry (1982), Gregory's account of Benedict's life is corroborated by historical events of the time. Furthermore, according to Stewart (1998), scholars agree that Gregory knew St. Benedict's close companions, such as the two succeeding Abbots of Monte Casino and the Abbot of Subiaco, and thus his account of St. Benedict's life is trustworthy. De Wall (1999) clarifies that Gregory's account of Benedict's life is in the style of Biblical story telling. Benedict's pilgrimage leads him up the mountain to God. It is a story of God's love unfolding in a human life. And, like the Rule, the way is hard at first, but ultimately fruitful.

rule, Aymard asserts that, Gregory's life is to the Rule as the spirit is to the law, bringing it to perfection.

3.4.2.1 Wise and Prudent

In the opening lines of Gregory's dialogue Benedict is described as,

> "a man of venerable life, blessed by grace, and blessed in name, for he was called "Benedictus" or Benedict. From his younger years, he always had the mind of an old man; for his age was inferior to his virtue. All vain pleasure he despised, and though he was in the world, and might freely have enjoyed such commodities as it yields, yet he esteemed it and its vanities as nothing" (594:1).

Merton (1960:19) thinks that this is not the seriousness of an empty, defensive, dullness of mind. Rather, it is "a gentle and prudent seriousness, full of wisdom, recognising the nothing of the world and the greatness of God." Benedict knew the joyful liberation of detachment from the corrupt illusions of worldly affairs.

Not wanting to fall into the "dangerous and godless gulf" of paganism and vice that he found in Rome, Benedict forsook his Father's house and wealth, and decided with a resolute mind only to please God. In Benedict, Merton (1960:20) sees the qualities of "a quiet, alert, simple but prudent person who realises what is going on while others are carried away by passion and imprudence." Benedict acted in silent wisdom, for as Gregory (594:1) says, he set out in holiness of purpose, "instructed with learned ignorance, and furnished with unlearned wisdom", seeking, in the anchoritic life, the knowledge of the spirit.[12]

3.4.2.2 Overcoming Temptation

Merton (1960) suggests that Benedict knew that unless we seek justice and righteousness our own selfish lusts will overcome us. Thus, he strictly punished his own sinfulness. Benedict XVI (2008) argues that Benedict suffered and vanquished three universal temptations, "the temptation of self-affirmation and the desire to put oneself at the centre, the temptation of sensuality and, lastly, the temptation of anger and revenge." According to Pius XII (1947:9), "being now altogether free from vicious temptation he worthily deserved to be a master of virtue." Benedict knew, that only if he created peace in his own soul, could he create peace in the lives of those around him.

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12 Before the fourth century, the anchoritic life, typified by St. Anthony the Great of Egypt was the commonest ascetic path. Pachomius, an Egyptian monk, and Basil the Great, were among the early leaders of the organised community life, which we now know as monasticism, and which Benedict did so much to establish (*cf*. Stewart 1998).

3.4.2.3 A Spiritual Father

Pius XII (1947:9) asserts that Benedict devoted his every effort and prayer to master "that integral, evangelical holiness" which he desired his monks to acquire. According to Merton (1960:27) having gained control of his passions, St. Benedict ceased entirely from feeling any movements of the flesh. Benedict was now able to direct souls. Since the early Christian monastic tradition, wise monks who have overcome the devil gain the charism of spiritual fatherhood. Moreover, Merton identifies Benedict as a spiritual father who knew where best to deploy his energies. At Vicovaro, where the monks poisoned him, Benedict did not waste any of his solitude in the futile struggle of correcting them. He knew he would have risked his own soul without gaining theirs. Benedict guarded his heart from superficial pursuits. Merton clarifies that this is done "not by strained and rigid introspection which leads to an unhealthy state, but by seeking God in all things and embracing His will with simplicity wherever it is made known to us. The emphasis is on sincerity – loyalty to truth."

As a spiritual father, Benedict tolerated no compromise on fundamental principles, especially obedience and poverty. Merton (1960:31-32) argues that Benedictines must be, "faithful even in the smallest points of obedience, poverty, humility of heart, avoiding a critical spirit, and all levity or sloth and carelessness." However, as Merton clarifies, Benedict "is always gentle and kind with the offender, without relaxing on the point of principle." As Pius XII (1947:10) says, Benedict wished to mould his children "to the perfection of the Gospels."

3.5 The Rule of St. Benedict

Fry (1982) and Merton (1960) clarify that Benedict's rule offers security, stability, and salvation. It is a rule characterised by such gentleness, moderation, and flexibility that it is open to all people of goodwill. Benedict understood human nature and sought to accommodate people's strengths and weaknesses. As Bockmann (2005) suggests, the gentleness and moderation of Benedict's Rule were by no means characteristic of early monasticism. Indeed, when compared with the Rule of the Master, another important rule in early monasticism, Benedict's Rule is more considerate of individual needs and weaknesses. Benedict's rule was written for beginners on the spiritual path, those who have heard God's voice and are seeking Him in prayer.

Merton (1960) and Dean (1989) think that Benedict adapted eastern monasticism for the west by embracing Pachomius' communal form of monastic life. As Bockmann (2005:7) notes, Benedict embraced, "the great monastic virtues of obedience, silence,

humility, asceticism, patience and perseverance, the art of spiritual warfare, the primacy of prayer, the importance of the Abbot as teacher and spiritual father." However, he emphasised fraternal love, mutual service and mutual respect, an awareness of individual weaknesses, trust in the monks, less suspicion of the world, and a hopeful vision of monasticism. Pius XII (1947:14) summarises the uniqueness of Benedict's rule:

> "the highest prudence and simplicity are united; Christian humility is joined to virile virtue; mildness tempers severity; and a healthy freedom ennobles due submission. In it, correction is given with firmness, but clemency and benignity hold sway; the ordinances are observed but obedience brings rest to mind and peace to soul; gravity is honoured by silence, but easy grace adds ornament to conversation; the power of authority is wielded but weakness is not without its support."

Benedict XVI (2008) observes that Benedict described his community as "a school of the Lord's service" (RB Prol. 45), where nothing is to "be preferred to the Work of God" (RB 43, 3) and where monks learn to serve God in humility, obedience, and simplicity. In this way, Benedict's rule formed communities bound together by the love of Christ. According to Hume (1984), Benedict's rule teaches that such community life is a path to holiness if one seeks God only in a life of unceasing prayer.

For De Wall (1999) and Stewart (1998), Benedictine monks experience the presence of God as they redirect their whole lives towards the love of Christ which creates a mutual awareness and stability between God and man that enables the monks to trust, to love, and to serve one another. Klassen, Renner, and Reuter (2001), think that these relationships of loving service create sacramental moments of grace that give life meaning and purpose. Moreover, Jamison (2006) and Williams (2020) argue that these mutual relationships of formative love become a sacrament which is the heart of monastic mission because, when people see the quality of the monastic community, they are drawn to Christ. Benedict knew that only a rule gives a community the discipline that makes monastic life a sacrament.

Finally, Bockmann (2005) cautions, Benedict considered his Rule as one of the basic requirements for monastic life. The Rule was not meant to be read as a stand alone guide to the monastic life. It is intended to be read alongside the Bible, the Fathers, the oral and written tradition, in community, under the guidance of an Abbot, and within the tradition of a monastery. The next section explores the nature of the Benedictine monastic tradition.

3.6 The Four Foundations of the Benedictine Monastic Tradition

Merton (1960:9-11) contends that “the spirit of St. Benedict lives on in the traditions of the Benedictine family.” Traditions are the memory of Benedictine monasticism. They are guided by the holy spirit, understood in the lives of the ancient monks, and exemplified in the Gospel. However, for his monks, Benedict is the door through which they enter this collective memory. Love for Benedict is love for the “pure springs of the monastic tradition” without which Benedictine monasticism would be nothing but an empty shell.

According to the English Benedictine Congregation (2020), prayer, community, hospitality, and work are the four foundations of their tradition. The following sections explore these foundations.

3.6.1 Prayer

The heart of Benedictine life is seeking God in a life of prayer. Knowing God through prayer was the foundation of Benedict’s existence. According to the monks at the Monastery of Christ in the Desert (2020), prayer happens when we hear God’s voice with a receptive heart and an open mind. Benedict XVI (2008) identifies that for Benedict, prayer starts with listening and leads to action. Merton (1960:33-38) clarifies that Benedict’s life of prayer was built upon the Gospel virtues of: longsuffering patience, meekness, and gentleness; order and simplicity; fidelity and constancy; deep humility of heart and a profound sense of the holiness of God; honest labour; zealous hospitality; and a realistic love of God and neighbour. For Benedict, the key to the monastic life, and the foundation of his prayer, is loving Christ before all else.

Prayer can take several forms: *Lectio Divina* – Sacred reading, the Eucharist, *Opus Dei* – the work of God, and personal prayer.

3.6.1.1 Lectio Divina

For Benedict scripture is “the truest of guides to human life” (RB 73.3). Pennington (1998) describes the prayerful reading of scripture, known as *Lectio Divina*, as one of the oldest traditions in the church, which was a gift to Christianity from Judaism. Stewart (1998) and Foster (2005:5) observe that, when monks read scripture, understood as “God’s personal word of salvation”, in a spirit of faith, hope and love, God speaks to them, and they respond to Christ. *Lectio Divina* is more a disposition of the heart and mind than a technique. According to Barrett, Berry, Bevan, Foster, and Johns (2015:71-72), *Lectio* enables the monk to appropriate the Word of God in the Liturgy. In this way, their hearts are opened in prayer and contemplation.

Emphasising the lay foundations of the Benedictine tradition, Williams (2020) envisions a Benedictine monastery as a community of the Word, a place where God's call through the Word is the source of community identity and unity. For Williams, clerical status and power have no place within this community, which is pre-eminently a sacrament of dependence upon the Word. However, in *Orientale Lumen* (1995:10), John Paul II clarifies that the monk's life starts with the invitation of the Word, because a listening monk becomes obedient and, without the Word the monk is as though dead because "the Word is Christ, to whom the monk is called to be conformed." However, John Paul II argues that the monastic life is animated between the two poles of the Word and the Eucharist.

3.6.1.2 The Eucharist

Barrett, Berry, Bevan, Foster, and Johns (2015) suggest that, in Benedictine communities, the Eucharist is the source and summit of life. It is the heart where the risen Jesus himself is present amid his disciples. As the English Benedictine Congregation (2020) observe, the Eucharist transforms the monastic community into a sacramental presence of Christ. Explaining this power, Du Lubac (1950:89) calls the Eucharist the 'sacrament of sacraments, the consummation…of the spiritual life and the goal of all the sacraments.' It contains 'the whole mystery of our salvation' and is also 'the sacrament of unity.' According to Du Lubac, the unifying purpose of the Eucharist is easily forgotten by most Christians even though the greatest theologians from Jesus and St. Paul to the Church Fathers to the present day, have considered it as the root and principle of Catholic unity. Such unity includes, not only the local Church, but also the Church united throughout time and space symbolically expressed in the ecclesiastical unity of the ritual of communion, understood as 'the same Sacrifice, the same Eucharist, the same Communion' (Duchesne 1903:185 quoted in Du Lubac 1950:103).

The Eucharist is the source of, and the inspiration for, the regular celebration of the Liturgy of the Hours. Known in the Rule as the work of God or Opus Dei.

3.6.1.3 Opus Dei

Barrett, Berry, Bevan, Foster, and Johns (2015:69) clarify that, in the Benedictine tradition, nothing is to be preferred to Opus Dei which "consecrates the day to the glory of God and leads the monk and nun, awakened to a sense of God's presence in all things and all people, to a life of continual prayer." The English Benedictine Congregation (2020) describe Opus Dei as the focal point of a monk's relationship with God when his heart, mind and voice unite in praise and worship as he stands

before God and the angels (*cf.* RB 19.6-7). This relationship is deepened in personal prayer.

3.6.1.4 Personal Prayer

According to Barrett, Berry, Bevan, Foster, and Johns (2015:73-76), Benedictines pray unceasingly for people's needs. Their personal prayer consists of intercessions for the needs of the world, through which they hope to share in the world's hunger for the bread of life, to suffer with the world's need for forgiveness, and to strive in the world's battle between good and evil. The personal prayer of Benedictines also includes contemplation. Benedictines listen to God in silence and solitude. Stewart (1998) argues that Benedictine prayer is a loving relationship with a merciful Father who always forgives his repentant children. Jamison (2006) thinks that because Benedictine monasteries are communities where monks devote their whole life to finding God in prayer, they are sacraments of the presence of Christ.

3.6.2 Community

Barrett, Berry, Bevan, Foster, and Johns (2015) contend that monastic communities aim to recreate the model of the apostolic community in Jerusalem where, "the whole group of believers was united in heart and soul" (*cf.* Acts 4.32). Jesus is the source of the monastic spirituality of communion and unity. In the Rule, Benedict uses three terms to refer to community:

1. ***The Battlefield***: In the prologue of the Rule, Benedict describes community life as the place where the monk is ready, "armed with the strong and noble weapons of obedience to do battle for the true King, Christ the Lord." (*cf.* RB Prol.3)
2. ***The Workshop***: In the chapter on the tools of good works, Benedict describes, "the enclosure of the monastery and stability in the community" (*cf*. RB 4.78) as the place where the monk strives for perfection by using the tools lent him by Christ to earn his wages – a good judgement on the Last Day.
3. ***The Congregation***: Throughout the Rule, Benedict most frequently describes community life as a flock which is under the care of its shepherd, the Abbot.

Kombe (2019) identifies three additional elements that are vital for Benedictine community: a community with an interesting mix of membership, mutual encouragement to contribute ideas, the formation and development of proper attitudes and actions to deepen one's relationship with God and with the community.

The monastic community is the place where the monk is invited by Jesus to search for God. In this way, Jesus is present as the Abba, the father, of the community. Pius XII (1947:16) describes how the Abbot or superior, "presides like the father of a family; and all should depend completely on his paternal authority." Benedict knew that peace and charity within the monastery depends on the community's obedience to the will of the Abbot who they are to obey and reverence as if he were God himself. Entrusted with this duty, "the Abbot governs the souls under his care and leads them to evangelical perfection." However, Benedict XVI (2008) and Barrett, Berry, Bevan, Foster, and Johns (2015:24) clarify that the monk owes obedience to the Abbot only in so as far as the Abbot leads his flock to God.

One of the Abbot's most important tasks is interpreting and applying the Rule. According to Hume (1984), Benedictine community life is Gospel centred because it is shaped around the Rule. For Pius XII (1947) and Freedman (2012), the Rule tempers and softens the severities of the solitary life, which are suitable for few and possibly dangerous for others. Benedict's rule is helpful because of its moderation and flexibility.[13] As Stewart (1998) clarifies, Benedictine asceticism is not extreme. However, monks must sacrifice their self-will for the good of the community. For Valente (2018), monks honour their relationships with one another by learning to disagree and not see the other person as a threat. In this way, supported by the Benedictine vows of obedience, stability, and conversatio morum, the monk learns the self-awareness that leads to true knowledge of God.

The next sections explore these vows.

3.6.2.1 Obedience

Valente (2018) argues that the word obedience comes from the Latin word *oboedire,* which means both "to obey" and "to listen". "Listen" is the opening word of the Rule. However, this is active listening that leads into wholesome relationships with other people and with God. It is the foundation of holy obedience. Benedict teaches his monks to fight with "the strong and noble weapons of obedience" (RB Prol.3). As Valente identifies, it is by the way of obedience that we go to God (*cf.* RB 71). Moreover, Valente (2018:14) thinks that Benedictine obedience is not an "authoritarian, top-down dynamic". Rather, Benedict asks for mutual obedience, "a

13 As Lydon (2019) and Pope Francis (2013) observe moderation and gentleness is particularly significant in the contemporary context where the Church needs to think creatively about how it meets the needs of the people.

horizontal relationship where careful listening and consideration is due to each member of the community from each member, as brothers and sisters."

Stewart (1998) suggests that only in a community where monks agree to live under a rule and an Abbot, is holy obedience attainable. For Stewart (1998), holy obedience is a life-giving conversation between God and man. Conversations between God and man continue in the relationships within a monastic community. Benedict taught his monks to listen to one another, judge what is best for the other, and then lay aside their desires (*cf.* RB 72:5-8). Wise choices and trusting obedience of this kind lead to freedom and lead to God (*cf. RB* Prol.2). Holy obedience is a sacramental presence of Christ's obedience (*cf.* John 6.38).

Finally, Benedict XVI (2008) proposes that when Benedictine obedience is practised in faith and inspired by love, the monk achieves humility and becomes ever more Christlike as he follows, "the path mapped out by the humble and obedient Christ, whose love he must put before all else, and in this way, in the service of the other, he becomes a man of service and peace" (*cf. RB* 5.1-2).

3.6.2.2 Stability

As Pius XII (1947:17) identifies, "all within the precincts of the monastery are bound by the stability of religious life in such a way that they ought to devote themselves not only to prayer on heavenly things and reading, but also to labour in the fields, to the arts and crafts as well as to the sacred works of the apostolate." In this way, Benedictine stability is the root of a balanced life, personal flourishing, and intimacy with God.

Williams (2020:35) views Benedictine stability not as, "a static and frozen style of life, but a solid commitment to accompany one another in the search for a way to live honestly and constructively together in the presence of God." Stability in the community creates the down-to-earth, secure base which allows the monk to form genuine, mutually attentive relationships of love which support mature self-reflection, resilience, and emotional well-being. Retaliation, malicious gossip, hatred, and envy have no place in the monastery (*cf.* RB 4.29-32, 40, 64-67). Instead, the monk is to be a peacemaker, preferring to pray for, and make peace with, one's enemies, and to never despair of God's mercy (*cf.* RB 4.70-72). Benedict knew that living with other people is the hardest part of community life.

According to Spencer (2017), Benedictine stability is exactly the opposite of the superficiality of modern culture because it demands a depth of personal honesty that leads from self to knowledge of God. Stability in the community is more important than

individual spiritual self-fulfilment. Williams considers the stability of living in the same place, with the same people for an entire life to be an asceticism that teaches humane understanding and purifies the soul before God. The community as workshop for the tools of good works only makes sense in the context of stability. When the awkwardness of otherness is understood, not as a nuisance, but as a calling forth to grow in the knowledge and love of God.

Furthermore, Williams (2020:369) argues that the tools of good works can be categorised under three headings: honesty, peace, and accountability - the conditions in which stability flourishes. “Honesty, because you can depend on the other to tell you the truth systematically; peace because you need to know that the basis of your shared life is not a matter of constant and insecure negotiation with others; accountability because you need to know who’s responsible for what and how that responsibility works.”

3.6.2.3 *Conversatio Morum*

Tomaine (2005) and Spencer (2017) translate *conversatio morum* as “conversion of life”. Valente (2018) argues that for Benedict, the monk is always on a journey of conversion towards Christ. For the English Benedictine Congregation (2020) *conversatio morum* is synonymous with fidelity to the monastic way of life. It is the daily erosion of faults and vices which are obstacles to knowing God.

Jamison (2006) translates *conversatio morum* as “living together”. The English word “conversation” originates from this idea. Meaningful conversations are at the heart of living together. They enable the expression of individuality and spiritual growth. *Conversatio morum* is a continual conversation with life. Benedict admonishes his monks to seek silence and to restrain their speech (*cf.* RB 6) not to stop the fruitful conversations, merely to create the right conditions for them.

Together the three vows of obedience, stability and *conversatio morum* are a promise to live one’s whole life in obedience to a monastic community.

3.6.2.4 Community Rank

As Stewart (1998), Kardong (2017) and Valente (2018) observe, establishing community rank creates order in the monastery and is organised according to, “the date of their entry, the virtue of their lives, and the decision of the Abbot” (RB 63.1). In the monastery, one’s seniors are those who arrived before you, regardless of age. For Williams (2020), this idea may seem obvious to us now, but it was a revolutionary

departure from understanding hierarchy in late antiquity. Benedict creates an ethos in which power struggles and conflict are unlikely.

Nevertheless, there is a hierarchy. As Benedict XVI (2008) describes, the Abbot holds "the place of Christ in the monastery" (RB 2.2). The Abbot serves his brothers and "his goal must be profit for the monks, not pre-eminence for himself" (RB 64.8). Love is the foundation of the Abbot's authority. De Wall (1999) thinks that in earlier forms of monastic community, the vertical authority of the Abbot was central, and relationships within the wider community receive little attention. However, in Benedict's vision of community life, the Abbot directs the lives of the monks with wise discretion binding them together in love. The Abbot's role is not prestigious. As an expression of pure loving service, it is a sacrament of the presence of Christ.

3.6.2.5 Humility

According to Marmion (2014) those who rely on God for all they need are humble. To attain humility, one must imitate Christ who was, 'meek and humble of heart' (*cf.* Matthew 11.29). Marmion (2014:95) contrasts the humble with the proud person who attempts, 'to rob God of the glory which God alone merits in order to appropriate it to himself. The proud person lifts himself up above others, makes himself the centre…He considers that he owes nothing to anyone, not even to God.'

Jesus explains the contrast between the humble and proud in the parable of the Pharisee and the tax collector (*cf.* Luke 18.9-14). The Pharisee is certain of his own righteousness, perfection, and importance. Rather than asking God for forgiveness, he offers false thanks to God while holding the tax collector in contempt. And yet, it is the tax collector who is justified before God because he is fully conscious of his sinfulness and begs God to forgive him. To the tax collector God gives an abundance of grace. As Jesus teaches, 'all who exalt themselves will be humbled, but all who humble themselves will be exalted' (Luke 18.14).

For Stewart (1998), Ryrie (2011), Kardong (2017), and Valente (2018), humility is the willingness to accept one's weaknesses and imperfections and to keep one's feet firmly on the ground. To be humble is to look outside of oneself, to be honest about the way life is and to recognise that without God and our fellow man, life is incomplete. We can learn to become humble for example, by taking the lowliest place or accepting unjust reproof, because, in this way, humility enters our hearts. We must believe that we are the least of all and be happy with the least in everything. Such language used to describe humility carries negative overtones to the modern ear so attuned as it is to the mantras of positive thinking. However, according to Benson (2009), humility is not

intended to undermine healthy self-esteem but is rather the foundation of community life because it makes room for other people and teaches us that all people are equal and deserve their fair share of the good things in life.

In a more critical analysis, Vergote (1988, in Bockmann 2017:124-125) was alert to the danger for Benedict's steps of humility to encourage self-accusation, nurture weakness, undermine self-will as the source of initiative and lead to a lack of spontaneity and difficulties in personal relationships. Vergote thought that Benedict's emphasis on systematically deconstructing the ego to see oneself as a worthless servant of God easily leads to narcissism and infantilism. In such circumstances, if monks, do not have a well-formed identity, and have not learned to accept themselves, then they will follow the path of renunciation without sufficient self-will or personal responsibility, and a crisis of maturity is inevitable. To avoid such difficulties, Vergote proposed that the word 'humility' was replaced with 'authenticity', the idea that one is true to oneself before God. Geuvin (1996, in Bockmann 2017) counters Vergote's criticism by explaining that Benedict's use of ritual divinised life in the monastic community, making it more theocentric than individualistic, thus rescuing the monk from the prison of his ego.

Dean (1989:35) teaches that obedience, restraint of speech, and humility, 'may well be the key to that quiet air of self-possession that characterises experienced monastics. Such monastics seem open and unthreatened by anyone they meet, principally…because they have not been schooled to test their worth in some kind of psychological combat.' Furthermore, Merton (1960) thinks that humility and obedience are the heart of the Benedictine ascesis and the twelve steps of humility describe the real interior life of the monk, the aim of which is to arrive at contemplation and charity. Moreover, in Merton's view, St. Benedict's teaching on humility is simple and is learned through practice rather than books. A brief overview of the twelve steps of humility follows:

Steps one to seven concern interior humility.

1. **'A man keeps the fear of God always before his eyes (*cf.* Ps 35[36]:2) and never forgets it. He must constantly remember everything God has commanded, keeping in mind that all who despise God will burn in hell for their sins and all who fear God have everlasting life awaiting them.' (RB 7.10-13).** For Bockmann (2017:145-164), the message of the first step is, 'to pray that God's will be done in us.' Within this context, to fear God is an "expression of the acceptance, reverence and veneration that human beings

show to God" and a sign that a person lives in the presence of God. As Merton (1960) suggests, humility entails the deliberate avoidance of all sin.

2. **'A man loves not his own will nor takes pleasure in the satisfaction of his desires; rather he shall imitate by his actions that saying of the Lord: *I have come not to do my own will, but the will of him who sent me* (*cf.* John 6.38)' (RB 7.31-32).** Merton (1960:182) teaches that the second degree of humility guards us against, '*judging all things in terms of our own comfort and convenience* – our own private good.' For Bockmann (2017:164-166), this is a step towards mutual service, 'in the second step we do not love our own will but want to obey the Lord'. Moreover, this step helps us avoid two mistakes, 'repressing our own needs or being ruled by our impulses. In this second step we consent to a path of inner transformation. We lose the inclination to follow our own desires when we entertain the desires of a loved one.'
3. **'A man submits to his superior in all obedience for the love of God, imitating the Lord of whom the apostle says: *He became obedient even to death* (*cf.* Phil 2.8)' (RB 7.34)**. According to Merton (1960), the love of God is the monk's motive and the imitation of Christ's obedience his goal. As Bockmann (2017:167) asserts, 'Cassian generally describes the parallel indication of humility as being connected to the spiritual guidance of discretion and the judgement of the superior...' On this step, the monk is motivated by his love for God and guided by one who is wiser.
4. **'In this obedience under difficult, unfavourable, or even unjust conditions, his heart quietly embraces suffering and endures it without weakening or seeking escape' (RB 7.35-36)**. For Bockmann (2017:171), 'the monks encounter every kind of difficulty in communal life.' Merton (1960:186-188) views humility as vital for monastic perfection because it tests self-renunciation. The monk is challenged to let go of his superficial, outward self, 'and live in the depths where insults do not penetrate.' The fourth degree is, 'a question of bearing evils and not being deterred from doing good by any difficulty or hardship, and persevering, with love, an interior disposition of silence, patience and perseverance.' Thus, fortitude is required on every step of the ladder of humility. The secret of the fourth degree is, 'giving up hope of the situation being otherwise than what it is.' The monk perseveres with patient endurance, confronts difficulties, and does not evade obedience. Aware of the need for encouragement on this difficult path, Benedict reminds the monk that they will overcome and obtain a reward from God (cf. RB 7.39).

5. **‘A man does not conceal from his Abbot any sinful thoughts entering his heart, or any wrongs committed in secret, but rather confesses them humbly’ (RB 7.44).** Merton (1960:191-193) clarifies that canon law now forbids any unwilling manifestations of conscience to an Abbot, or any other monk. However, what is expected is an open, honest relationship with a spiritual director in which one is, ‘known by another as we know ourselves’ and can thus receive guidance, ‘in the hope of grace, mercy and peace of soul.’ Bockmann (2017) thinks that this step helps the monk overcome his dark side by bringing it out into the light.
6. **‘A monk is content with the lowest and most menial treatment and regards himself as a poor and worthless workman in whatever task he is given, saying to himself with the Prophet: *I am insignificant and ignorant, no better than a beast before you, yet I am with you always* (*cf.* Ps 72[73]:22-23)’ (RB 7.49-50).** A monk should cultivate a spirit of joy in sacrifice and poverty to expiate his sins and to become a true monk, sharing the poverty of Christ (*cf.* Merton 1960:195). However, this does not excuse the Abbot his responsibility of providing a healthy, balanced life for his monks.
7. **‘A man not only admits with his tongue but is also convinced in his heart that he is inferior to all and of less value, humbling himself and saying with the Prophet: *I am truly a worm, not a man, scorned by men and despised by the people* [Ps 21[22]:7]’ (RB 7.51-52).** For Benedict, whenever a monk meets someone else, he must regard him as better than himself in the sight of God. The monk sees the goodness of his fellow man rather than his sins. However, this only makes sense in the light of faith in God, and a secret union with Christ, the key to all true glory (*cf.* Merton 1960 & Bockmann 2017).

According to Bockmann (2017:197), steps eight to twelve concern, ‘translating the teaching into everyday life’ and they can only be practiced properly when founded upon the interior humility of the first seven steps. Indeed, as Bockmann (2017:140) considers, ‘humility cannot be forced by performing external acts but rather arises from inside and only then has externally visible affects.’ Without such interior humility the exterior practices of humility will make the monk overly self-conscious (*cf.* Merton 1960:205-206). These marks of exterior humility are false without interior humility.

8. **‘A monk does only what is endorsed by the common rule of the monastery and the example set by his superiors’ (RB 7.55).** Without humility this is mere conformism. Humility allows the monk to accept the way of life he finds in the community and live like Christ. Bockmann (2017:195-196)

envisions this as, ‘the ability for communal life…This step challenges us to give ourselves fully to the community with all its members, its traditions and its limitations’. This includes the ‘possibility to choose this or that person [a monastic elder] as a model in consonance with our own charism given to us by God’ as well as the acknowledgement of meaningful developments within the community.

As Merton (1960) and Bockmann (2017) argue, the ninth, tenth and eleventh degrees of humility all refer to a monk’s way of speaking and the outward expression of what is in his soul. So long as they are founded upon interior humility, they are not an expression of gravity but the monk’s peace of soul and unity with God.

9. **‘A monk controls his tongue and remains silent, not speaking unless asked a question, for scripture warns, *in a flood of words you will not avoid sinning* (*cf.* Proverbs 10:19) and *a talkative man goes about aimlessly on earth* (*cf.* Ps 139[140]:12)’ (RB 7.56-58)**. For Benedict, silence means restraint from the pointless expression of opinions, by words or signs, which disturb peace and lead to sin (*cf.* James 3.8-18). Bockmann (2017:200-201) suggests that Benedict wants to teach his monks to speak only usefully and to avoid words, ‘not used for the benefit of another but simply for self-presentation.’ Moreover, Bockmann thinks that from keeping silence, ‘the good and constructive word can emanate’ such as the word ‘that emanates from listening to a question (be it implicit or explicit)’ and that helps another person.
10. **‘He is not given to ready laughter, for it is written: *Only a fool raises his voice in laughter* (*cf.* Sir 21.23)’ (RB 7.59).** Merton (1960) and Bockmann (2017:202) observe that Benedict bans the cruel humour that exploits the baser passions, such as lust and greed, for these destroy monastic simplicity and purity. The monk should have no part in worldly jokes which are thoughtless and ‘destroy human relationships.’ However, Benedict recognises the spiritual humour, which is gentle, spontaneous, childlike, and silent. This is humour that laughs when we take ourselves too seriously and forget that everything is in the hands of God.
11. **‘A monk speaks gently and without laughter, seriously and with becoming modesty, briefly and reasonably, but without raising his voice, as it is written: *A wise man is known by his few words* (*cf.* Proverbs 17:27)’ (RB 7.60-61).** According to Merton (1960) and Bockmann (2017:204-205), this means that a monk should be known by the gracefulness, purposefulness, and brevity of his speech for ‘few words are sufficient when

they are saturated with meaning, when they are born out of silence.' Benedict was a down-to-earth man who used his common sense, and he expects the same from his monks. All a monk's speech must be reasonable and humble and, 'in the monastery everything is first of all to be reasonable. This is the human foundation on which Christian and monastic values can be built.'

Merton (1960) and Bockmann (2017) describe the twelfth step of humility as the completion of the cycle because it returns to the original theme of the fear of God.

12. **'A monk always manifests humility in his bearing no less than in his heart, so that it is evident at the Work of God, in the oratory, the monastery or the garden, on a journey or in the field, or anywhere else. Whether he sits, walks, or stands, his head must be bowed, and his eyes cast down. Judging himself always guilty on account of his sins, he should consider that he is already at the fearful judgement, and constantly say in his heart what the publican in the Gospel said with downcast eyes: *Lord, I am a sinner, not worthy to look up to heaven* (Luke 18:13). And with the Prophet: *I am bowed down and humbled in every way* (*cf.* Ps 37[38]:7-9, Ps 118[119]:107)' (RB 7.62-66).** Merton (1960:212-213) thinks that this is an unconscious display of humility, the monk naturally 'does all things in a spirit of peace, composure, attention, tranquillity, and compunction…The eyes are cast down because the mind is in heaven.' What must be guarded against is, 'robot-like artificiality'. The monk's humility is, 'vigilant, intelligent, and attentive' as, with head bowed, he pays attention to the task at hand. Moreover, for Bockmann (2017:207-211) this attitude cannot be forced but, 'is the gift of grace and requires a deep experience of God as well as the experience of one's own weakness.' Having grown out of an experience of the heart, humility now characterises, 'the entire human being in his exterior attitude.' The monk is now a role-model for the entire monastic community. One who has overcome pride by seeing himself as, 'a sinner in body and soul standing before God.'

For Bockmann (2017:211), Benedictine humility is not a virtue to be learned but, 'an experience into which we grow.' This experience happens when God leads us through our weaknesses to rock-bottom. For then we come to true self-understanding and learn to rely on God's grace. At this stage, the monk no longer needs to keep the fear of hell before his eyes, but his behaviour is moulded by love for God. His life is guided by the holy spirit.

Moreover, for Merton (1960:214-215), the degrees of humility, 'hang one upon the other and follow logically from one another'. They do not lead the monk to perfection but to the ascetic summit where begins the life of charity, contemplation, and purity of heart. In this life, 'love becomes the guardian of faith and fidelity' thus casting out servile fear.

Table 3.1 summarises the effects of love (*cf.* Merton 1960 & Bockmann 2017):

Quality	Behaviour
Sincerity	The monk takes his promises seriously and has no need to be the centre of attention.
Spontaneity	The monk does his duty with joy and inner freedom.
Freedom	The monk is free from inner conflicts.
Perseverance	The monk does not give up in the face of difficulties.
Honesty and integrity	The monk accepts his weaknesses and limitations. He is a role-model of humility and goodness.
Union with Christ	The monk is not just conscious of God watching his deeds but lives in the presence of God and delights in virtue.
Purity of heart	The monk makes involuntary mistakes and remains 'deeply conscious' of his own sinfulness. However, his sins are instantly removed by the love of Christ in his heart.
The action of the holy spirit	The monk is docile to the work of the holy spirit and is now ready for the contemplative life.

Ultimately, the twelve steps of humility are, 'a path of God that leads to a person's innermost heart' (Bockmann 2017:215).

3.6.3 Hospitality

Pratt and Homan (2011) contend that it is only in loving our neighbour that we love Christ, because God makes all people in his image. According to Pius XII (1947), love of Christ and love of the neighbour outweigh everything else in Benedict's monasteries where special care must be given to the poor, travellers, guests, and the sick. They are "to be welcomed as Christ" because Christ said, "I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you

welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me" (*cf.* RB 53.1 & Matt 25:35-36).

The importance of welcoming strangers and the experience of estrangement are central to the Bible's teaching. God, "watches over the strangers" (Psalm 146:9) and commands the Israelites to, "love the stranger, for you were strangers in the land of Egypt" (Deuteronomy 10:19). St. Paul admonishes the early church to, "extend hospitality to strangers" (Romans 12:13). Welcoming others as Christ necessitates, "the courtesy of love" and "all humility", showing them, "a bow of the head or… a complete prostration of the body…" (RB 53.3-7). The Abbot washes their hands, and the entire community washes their feet.

3.6.4 Work

As Benedict XVI (2008) and Stewart (1998) envision, Benedictine spirituality is down-to-earth and far removed from the anxieties of daily life, Benedictine monks live constantly in God's presence. Benedictine work is a necessary discipline for the upkeep of the monastery and the salvation of the monk's soul. For Benedict, "idleness is the enemy of the soul" (RB 48.1). In this context, Abbot Pennington (2007) teaches, there is joy in all work done for Christ. However, according to Stewart (1998), Benedict had a narrow view of work which did not consider the harmful effects of failure. Addressing this issue, Pennington teaches that when failure confronts us with our limitations, we realise that we depend on God.

Moreover, Benedict's monks, "live by the labour of their hands" as the fathers and apostles did (RB 48.8). Benedict's emphasis upon manual labour was also distinctive and vital for the progress and flourishing of Benedictine monasticism in an age when work was considered degrading by the gentlemanly class. However, as Pius XII (1947:19-30) observes, whilst recognising the dignity of manual labour, Benedict also acknowledged that the work of the mind was also praiseworthy because all work gives a man, 'a certain mastery and power of direction over even the most difficult circumstances' as long as, 'while engaged in manual or intellectual pursuits, all should strive continually to lift their hearts to Christ having that as their chief concern, and to burn with perfect love of Him.' Furthermore, Benedict alerts his monks to the importance of working humbly. Benedict teaches skilled workers, "to practice their craft with all humility" (RB 57.1-3). As Jamison (2006) suggests, all work, no matter how lowly, when understood this way, is a sacrament of the presence of Christ.

4 THE BENEDICTINE MONASTIC TRADITION IN EDUCATION

The previous chapter explores the origins and nature of the Benedictine monastic tradition. This chapter will investigate the development of that tradition in education.

4.1 The Love of Learning and the Desire for God

According to Leclercq (1961), the desire for God and the love of learning flourished together in Benedictine monasticism because St. Benedict considered it a spiritual necessity that his monks were able to read the Bible and the Church Fathers and to participate in the liturgy. Benedictine education also has roots in the eschatological vision of St. Benedict who desired to save society through his life of prayer. Thus, Benedictines emerged as a significant contributor to everyday life through education and became the custodians of learning. They had time, knowledge, and wealth, and these led to a cultural effervescence. Benedictine monasteries were places where prayer, worship and learning co-exist, out of mutual necessity.

Furthermore, as Hart (2009) observes, during the dark ages, Benedictine monasteries such as Vivarium, in Calabria in southern Italy, founded by Cassiodorus in 540, were the only places to preserve classical Western literature and learning, such as the works of Roman antiquity and Greek Christian thought. Ultimately, Benedictine monasticism was vital in preserving the culture of Western Latin antiquity and in setting the course for the development of the Western model of education.

4.2 Catholic School Education

Rey (2010) argues that the Catholic school has a threefold function, to teach, to educate, and to evangelise. In a world where education has become all about learning techniques and becoming competent, the Catholic school offers a vision of humanity that integrates the body, the spirit, and the soul. In this way, it integrates the development of the person with the growth of the intellect. However, to continue this work, the Catholic school must answer questions about its identity in the face of secularism, indifference, and market forces which threaten to marginalise its true nature. Catholic education must assimilate, in a special way, Christian anthropology, the proposition of faith, and a rapport with culture.

A Benedictine School shares the same values of all genuine Catholic schools. According to Lydon (2016), the most important of which is that Christ is the foundation of a distinctive identity. Upon this foundation, Catholic schools strive to cultivate, in every pupil, those virtues which will enable them to follow Christ, the way, the truth

and the life (*cf.* John 14.6). Supporting this view, the Congregation for Catholic Education proposes that, “Christ is the foundation of the whole educational enterprise” and that “he is the one who ennobles man, gives meaning to human life, and is the model which the Catholic school offers to its pupils” (The Catholic School (CS), 1977: no.34-35). Within this context, as Pope Paul VI (1975) observes, Catholic school teachers are witnesses to fullness of life in Christ, encouraging their pupils to delight in virtue and strive to become saints (*cf.* Pope Benedict XVI, 2010). Furthermore, Boylan (2007) clarifies that to support Catholic schools’ salvific mission, and to measure mission integrity, the Catholic Bishops of England and Wales established five educational principles in their document *Principles, Practices and Concerns* (1996). In the following, they are elaborated with reference to other scholarship:

1. **The search for excellence**: Groome (2014) thinks that in aiming for excellence, Catholic schools invite pupils to become Christ-like because, God creates everyone in His image and likeness (*cf.* Genesis 1.26).
2. **The uniqueness of the individual**: Pope Benedict XVI (2005) teaches that, "each of us is the result of a thought of God. Each of us is willed; each of us is loved; each of us is necessary." We are all part of the Body of Christ, blessed with our own unique gifts (*cf.* 1 Corinthians 12).
3. **The education of the whole person**: According to Lonergan (1957), Groome (2014) and D’Souza (2016), Christian anthropology respects the supernatural integrity and unity of the person and recognises that their entire metaphysical reality is involved in a search for truth and wisdom. Accordingly, Christian education defends pupils from the dehumanising effects of economic subjectivism and materialism by raising their horizons to heaven.
4. **The education of all**: Groome (2014) considers that Catholic anthropology encourages an open-minded consciousness that recognises the equal dignity of all people and seeks a universal education, especially of the poor, the abandoned and the faithless (*cf. CS* 1977).
5. **Moral principles**: According to Groome (2014), Gospel values are the cornerstone of Catholic morality, which teaches pupils to use their intellect in the fight against unjust socio-economic structures.

The Congregation for Catholic Education (*cf. The Catholic School on the Threshold of the Third Millennium* (CSTTM) 1997:11) and Grace (2002a) argue that these principles

are the foundation of the distinctive ecclesial identity of Catholic education and the essence of their mission.[14] Several vital characteristics emerge out of this foundation.

4.2.1 Commitment to the Poor

Lydon (2016) argues that commitment to the poor is the inevitable outcome when Catholic schools listen to God because, His commitment to the poor is complete. As Isaiah prophesies, "the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners…" (Isaiah, 61.1). According to Lydon, poverty has many faces. In Matthew 2.5, Jesus blesses "the poor *in spirit*…" Lydon clarifies that in the mind of Jesus, the key Biblical word describing the poor is *ptochos* meaning, vulnerable. As the Congregation for Catholic Education observes, first and foremost the Church offers its educational service to 'the poor or those who are deprived of family help and affection or those who are far from the faith' (CS, 1977:58). A commitment to the poor is a commitment to serving the vulnerable.

Moreover, as the Congregation for Catholic Education *(cf.* RDE*, 1988:10-13*) suggests that today young people suffering from fundamental insecurity and an unreliable future 'turn to alcohol, drugs, the erotic, [and] the exotic'. To counter this destructive phenomenon, Christian schools must help young people discover purpose and value in their lives. Christian school policies, training and support need to ensure that staff are capable to undertake this work.

4.2.2 Mercy

According to Pope Francis (2016), mercy comes from the Latin word *misericordis*, which means, 'opening one's heart to wretchedness'. Mercy takes the initiative to offer us forgiveness. St Luke teaches that God seeks and saves the lost (*cf.* Luke 19.10). Furthermore, Pope Benedict XVI (2005) suggests, 'Jesus Christ is divine mercy in person: to encounter Christ is to encounter the mercy of God.' Thus, mercy is a foundation of Catholic education. Catholic schools take the initiative to help the wretched and poor.

14 Grace (2002a) explains that a mission statement establishes a Catholic school's identity and a set of educational outcomes enabling the evaluation of the school's mission integrity.

4.3 Catholic School Community

The word community originates in the Latin "communis" meaning common and "communitas" meaning fellowship. Communities are groups of people brought together by common obligations, philosophies, and ideals. Sergiovanni (2000) and Watkins (2006) consider that a community is distinct from an association of people, or civil society. In an association of people, learning the skills to compete in an impersonal world is preeminent. However, a true community, teaches people the virtues of trust, respect, fundamental honesty, a genuine concern for the other, and for the common good. It is a place where the family and culture are appreciated. Within this worldview, social covenants, as opposed to social contracts, give life meaning and are the cohesive force of the community; they bind people together in pursuit of the common good.

Sacks (2009:234) believes that social covenants complement the contractual interests of the state and the market. Both covenant and contract are central to the healthy functioning of human society. Institutions and employees require the independent security of contractual obligations as well as the emotional assurance and sense of belonging that covenantal bonds entail. Without this complementarity, institutions and their employees would not be able to function in the modern world where personal autonomy, social mobility, and the rule of law are vital foundations of life in a democracy.

However, the need for the complementarity of covenant and contract goes beyond the needs of the socio-political economy. According to McGilchrist (2009), the human mind has two inclinations, directed by the two hemispheres of the brain. The right-sided brain favours the intuitive, emotional, and creative, whereas the left-sided brain favours the rational, bureaucratic, and instrumental. Both these inclinations are met in the complementarity of covenant and contract. Covenants assures us of the value and dignity our humanity, whilst the security of legal contracts protects our rights in a world that we know from experience, is not perfect.[15]

4.3.1 The Covenantal Bond of the People of God

Rees (2010) suggests that the complementary need of covenant and contract is met in the people of Israel's relationship with God. For example, in the book of Exodus

15 Sumption's (2019) analysis of how law grew to provide security in a fragile world is apposite in this context. As he says, "law is not just an instrument of corrective or distributive justice. It is an expression of collective values and an alternative to capricious violence and despotism."

(19.5-6), God tells the Israelites that the covenant is conditional, “now, therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples." The contractual side of the agreement is evident, and the Israelites must uphold their part of the bargain, they must obey God's voice and keep His covenant; if they do, they will receive God's blessing.

Rees argues that this dimension of the Israelites' relationship with God is deeply embedded in their collective psyche. The need for them to reach an agreement with God is paramount. However, the agreement the Israelites make with God is grounded in a loving, trusting relationship. Later in the same chapter of Exodus (*cf.* 19.9), God reassures the Israelites of His love for them by explaining to Moses that He will come to him in a dense cloud, ‘in order that the people may hear when I speak with you and so trust you ever after.’ God knows that the Israelites need to trust Moses if they are to follow him into the promised land.

4.3.2 Covenant, Contract and Catholic Schools

McGilchrist (2011) argues that the dominance of the left hemisphere of the brain in modern human society means that the rational, instrumental, and bureaucratic, tendencies of human nature marginalise the creative, intuitive, and emotional tendencies of the right hemisphere. Thus, whilst the role of the contract is dominant in institutional life, social covenants are marginalised. Indeed, how this misbalance impacts upon the conditions of employees is explored by McLaren (2016) who offers a critical analysis of the means by which capitalist employment practices use contracts to limit their obligations to employees whilst simultaneously miseducating them about the character of social covenants.[16]

Archbishop Vincent Nichols (2009) observes that in contra-distinction to the miseducation deployed in so many modern institutions, Catholic schools strive to maintain the necessary complementarity between covenant and contract because, social covenants create the social solidarity necessary for Catholic school

16 Given that McLaren is a self-declared communist and atheist, there are limits to the appropriateness of using his analysis in a study of contemporary Benedictine school chaplaincy, particularly because he sees the Church, and the traditional family, as being complicit with the problems he identifies. Nevertheless, his critique of the exploitation of workers in a capitalist dominated political economy relies on a lucid framework for analysing how those workers are educated or miseducated. Indeed, McLaren's analysis of how education can be manipulated to meet the ends of neoliberal political regimes offers insightful conceptual tools which may be able to help Catholic scholars analyse how such regimes have so successfully marginalised the transcendent in education. In this sense, Mclaren, who sits within a similar school of thought to Chomsky, might be helpful to Catholic education in the same way as Bourdieu and Bernstein.

communities to be places of human flourishing. Catholic school communities nourish social covenants because of a quality called "*Koinonia*". According to Thayer (1996), emerging from the Early Church, the Greek *Koinonia* translates as "fellowship" or "communion, joint participation, sharing and intimacy". *Koinonia* describes the community of the Early Church as found in Acts:

> "They devoted themselves to the apostles' teaching and to the communion, to the breaking of the bread and to prayer…All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favour of all people." (Acts 2.42-47)

Koinonia grows when Catholic School leaders serve, invite, reconcile, and lead by the example of a judicious and conscientious work ethic.

4.3.3 Creating Catholic School Culture

Bourdieu (1990) uses the word "habitus" to describe symbolic systems of shared meaning expressed in deep-rooted cultural norms, dispositions, and the physical environment. Agamben (2013:16) thinks that in the monastery 'habitus', meaning both the dress of the monks and their form of life, is brought together in cenoby which 'represents the attempt to make habit and form of life coincide in an absolute and total habitus, in which it would not be possible to distinguish between dress and form of life.'

According to Nichols (2009), it is the responsibility of school leaders to nurture a Christ-centred habitus which gives a Catholic school its distinctive identity. For example, when Catholic school leaders open school worship with the sign of the cross, they are helping to define the school's Christian habitus by situating the school within the wider life of the Church. However, as the Congregation for Catholic Education (*cf. CS* 1977.32) clarifies, all staff are responsible for bearing witness to Christ because the quality of their relationships are vital for nurturing a Catholic habitus. Each member of the community must adopt a common vision and live by Gospel values because, 'either implicit or explicit reference to a determined attitude to life (*weltanschauung*) is unavoidable in education because it comes into every decision that is made' (*cf. CS*, 1977:29). Moreover, as Pope Paul VI (1974:66) said, 'modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.'

4.4 Benedictine Education

Benedictine education is built upon the foundations outlined above. However, Benedictine schools have a unique identity within Catholic School education which emerges out of their monastic community. According to the English Benedictine Congregation's restatement of their mission, To Prefer Nothing to Christ (2015), Benedictine schools exist to share the fruits of monastic learning, to nourish the hearts and minds of their pupils, to further their human maturity, and to develop their sense of vocation. Furthermore, the English Benedictine Congregation observe that, "a Benedictine school, rooted in the mission of the monastic community is established to be a school of the mind of the Son" (2015:124). Within this context, monks share not only what they understand to be the mind of Christ, but also how they have come to this understanding. Out of this shared understanding and experience, the distinctive identity of Benedictine School education emerges.

4.4.1 The Distinctive Identity of Benedictine Education

Benedictine education is part of the Catholic intellectual tradition. The Association of Benedictine Colleges and Universities (ABCU) (2007:1) argue that the Catholic intellectual tradition grew out of the need for Christianity to integrate with its surrounding cultures. It is, "a nuanced and resilient intellectual tradition, marked by the capacity to adapt and transform methods of inquiry, ways of knowing and educational processes originating outside a Christian context." The Catholic intellectual tradition provides the Church with a foundation for communicating the Gospel, and for discerning what is, and what is not, of God, in contemporary cultures. By asking questions which reveal the truth, it is a tradition that enables Christians to delight in virtue whilst fostering the common good.

Furthermore, the ABCU (2007.1) consider that the Catholic intellectual tradition is a, "treasury of scriptural exegesis and catechesis, theology and spirituality, drama, literature, poetry and music, vast systems of philosophy and norms for living, as well as art, architecture, history and science." It is a treasury built upon foundations established by the earliest of Christian thinkers. It includes the obligation to think diligently about one's surrounding culture; to listen to the thoughts and ideas of others; to discern what is prophetic in the words and actions of others; and to communicate the Gospel in cultural, social, political, and intellectual ways that are relevant.

A distinctive approach to education emerges out of this vision. It values the mutuality of faith and reason, the wisdom of succeeding generations, inclusive community life that leads to redemption and the integration and completeness of all the elements of

a person's life within the community. At the heart of this vision is a sacramental consciousness that is aware of God's presence in all of creation. For Rippinger (2017), it is a vision that offers an antidote to the polarisation in contemporary education between the militant secularists who believe that education is about reason only, and those who think that education is an extension of a church's belief system. A Catholic, Benedictine education integrates thinking and believing. It models faith seeking understanding. A person formed within this tradition will be eager to understand the ways of both humans and God; they will be prepared for the uncertainties of life and learning, mature in self-knowledge, emotionally resilient, and willing to engage with the best ideas, both past and present, and thus to grow in wisdom and understanding and to co-operate with God's work in the world.

4.4.2 The Benedictine Monastic Tradition and the Catholic Intellectual Tradition

As Leclercq (1961) observes, Benedictine hospitality ensures that a wide variety of guests are present in monasteries, including students and the learned. Thus, enabling monks to share in the intellectual debates of their age. Monasteries are places where the Catholic intellectual tradition flourishes. The vision of education that emerges out of this context seeks to nurture the whole person, the mind, and the heart. The Benedictine ideal is of the monk who delights in virtue and intellectual rigor. The three foundations of this vision are:

1. Christ found each day in *Lectio Divina* and the monastic community.
2. The Rule of Benedict as it is lived and experienced in community.
3. The tradition and wisdom of the saints who have sought and found God.

For St. Benedict all scripture is God-breathed and useful for salvation, "what page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?" (RB 73.3). The Rule uses a wealth of scripture to guide monks on the path to everlasting life (RB Prol. 15-21). However, it is the monastic tradition, a living tradition, with roots in the early church, which gives these sources their vitality in contemporary culture.

4.4.3 The Ten Hallmarks of Benedictine Education

The ABCU (2007) has discerned ten hallmarks for Benedictine education: love, prayer, stability, *conversatio*, obedience, discipline, humility, stewardship, hospitality, and community. These hallmarks enable the monk to follow God's path with a joy and love that know no fear (*cf.* RB Prol. 49, 7.67). The section that follows outlines the ten

hallmarks as understood by the ABCU (2007) and develops them with reference to the work of other scholars.

1. **Love of Christ and Neighbour:** The monk lives for the love of God as expressed in the life of Jesus Christ. Benedict uses Jesus' own words, “first of all, love the Lord your God with your whole heart, your whole soul and all your strength and love your neighbour as yourself” (*cf*. RB 4.1-2 & Matthew 22.37-39). Benedictine school communities seek ways to celebrate this love. In a Benedictine school, all relationships need to be characterised by love, forgiveness, and mercy.
2. **Prayer:** According to Benedict nothing is to be preferred to the daily rhythm of a monastery's liturgical prayer known as the "work of God" (RB 43.3). This work is nurtured by *Lectio Divina*, which enables the monk to discern God’s holy spirit at work in the world and God’s call upon their life. The sacred space that exists between the liturgy and *Lectio Divina* is where the monk learns to delight in virtue. Benedictine schools strive to create a rhythm of public prayer and private meditation to open this sacred space in their communities so that all their members may learn to rejoice on the path of virtue.

For Klassen (2017), the practice of *Lectio Divina* teaches pupils contemplative engagement with the world. It teaches reading and study habits which enable pupils to discern reality, to be mindful, and to understand; to reflect upon a text, to seek what is relevant and useful, and to develop their intelligence; to learn through contemplation and to integrate the wisdom of the heart with the knowledge of reason. In doing so, it gives pupils the confidence to live with uncertainty and still to find a way forward.

1. **Stability:** Monks commit to seek God together in one place over the course of their lives. The stability engendered by this single-minded commitment is encouraged in Benedictine schools by encouraging an attitude of sharing. Sharing thoughts, feeling, ideas, dialogue, and debate extends the circle of relationship and enables a collaborative effort to seek wisdom.
2. ***Conversatio Morum*:** is the daily conversion into the image Christ. It requires the letting go of selfish preferences. Benedictine Schools enable this lifelong journey by challenging members of their communities in a habitus which understands wisdom as attainable through a lifetime’s effort.
3. **Obedience:** As Kombe (2019) observes, teaching and learning require humble obedience and the willingness to listen and learn throughout the community so that all are enabled to achieve their full potential. Benedictine schools seek to

be places of silent stillness where the frenetic hurry of the contemporary world does not disturb the obedience that is required to learn wisdom.

4. **Discipline:** Benedictine discipline directs the monk's energies into a life prayer, community, hospitality, and work. Learning requires discipline. Self-discipline enables freedom, personal autonomy, and creativity. In Benedictine schools, teachers model self-discipline in their pursuit of excellence and the fruits of self-discipline are celebrated in the manifold successes of pupils.
5. **Humility:** In Benedictine schools, humility is nurtured by recognising that the gifts of each member develop fully in joyful service and that the gifts of all members are necessary to the flourishing of all. Collaborative ministry is encouraged and enabled. A prerequisite to achieving this goal is the acceptance of one another's faults in a spirit of forgiveness, mercy, and love.
6. **Stewardship:** Good stewardship is the wise and balanced use of the earth's resources for the common good. Understanding the value of the earth's resources in this way, leads to a sacramental consciousness that experiences the beauty of creation as the presence of God. In Benedictine schools, caring for ecology and the environment are central values.
7. **Hospitality:** According to Klassen (2017), Benedictine schools, seek to prepare pupils to listen to and understand new ideas and perspectives, to be open towards differences such as race, culture, and nationality, to fight against prejudice and discrimination, and to eschew judgementalism. For Chittister (1988:129-130), "there are few things in life more threatening to the person whose religion is parochialism than the alien, and few things more revelatory to the contemplative than the stranger…. It is the stranger who disarms all our preconceptions about life and penetrates all our stereotypes about the world. It is the stranger who makes the supernatural natural. It is the stranger who tests all our good intentions." Benedictine schools are places of dialogue and conversation. Disagreement is not confused with disloyalty. Hospitality is the prerequisite for building communities in which creative conflict can flourish.
8. **Community:** Benedictine community starts with mutual service in everyday life, in the here and now. But it is rooted in the historic Benedictine community, the communion of saints, and the friends of the monastery. Benedictines aspire to solidarity with the global community wherever practical efforts are made to foster human well-being. Celebrating human well-being, and the efforts being made to nurture it, are central to life in a Benedictine school community. Benedictine schools seek to nurture a true understanding of the value of

community life and responsible living. For Kombe (2019), real community life integrates the diversity of the school population in a culture of mutual respect, help and love.

4.4.4 A Catholic, Benedictine Spirituality of Education

Klassen (2017) argues that Catholic, Benedictine spirituality is Biblical and liturgical. It is rooted in the Bible, praying, and singing psalms, and listening to the rhythms of scripture throughout the seasons. The Bible's range of nuance, perspective, theology, and insight are the heart of monastic life. And the life blood of this heart is the liturgy which gives meaning to the Bible by providing the context of the Eucharist across feasts and seasons. Within and through this context, Biblical interpretation is alive, profound and in continuity with the tradition of the ancient church. The richness of scriptural understanding and the stability of Benedictine hospitality enables a willingness to engage honestly and openly with the big questions of our time. The great strength of Benedictine education is that it challenges pupils to live honestly, confidently, and purposefully, even in times of great uncertainty.

Benedictine education transforms the whole person by directing everything in a person's life towards Christ. The Benedictine community offers a daily example of practical, humble faith that embraces the realities of the human condition. In the words of Klassen, "there is no generalised religious experience. We may all bow together at the doxology but that does not mean that we are all at the same place or live with the same questions. It means we support each other on the road."

Kelly (1994) recognises that Benedictine education is about mutual service of one another and of the planet. The Benedictine approach to learning offers a value system that is built upon service, not greed, upon mutuality, not selfishness, and it recognises that only if we listen, and learn, together, can we interconnect in constructive ways to achieve human and planetary survival.

Defelice (2018), following Saint Anselm, conceives of three principles which direct Benedictine education:[17]

1. **Every human being has the dignity of a unique creation of a loving God:** For Benedict, respect is due to every human person in the physical, social, intellectual, and spiritual dimensions of their lives. In Catholic, Benedictine anthropology every human person is bound together and to God, in an eternal union of salvation.
2. **Discernment and discretion are abiding principles in Benedict's rule:** The Abbot knows the strengths and weaknesses of his monks and adapts his teaching to lead each one to God in a manner befitting of their uniqueness. Discernment and discretion are prerequisites of Benedictine educators. By listening and responding to God's purposes for their own lives, they can lead those in their care to do the same.
3. **The purpose of Benedictine life is knowledge of God:** Benedictine educators seek to know God in the wholeness and truth of the created order. A Benedictine school community shares the responsibility of seeking knowledge of God together.

In the work of Bouchard (2004) and Kombe (2019), a fourth principle of Benedictine education can be found:

4. **Respect for Silence:** Benedictine educators warn their pupils about the danger of words. The warning is not against the use of well-chosen, well-spoken words, or poetry. It is against the use of reckless and inconsiderate words. Benedict admonishes his monks to prefer nothing to silence. Silence creates space for discernment and discretion.

17 Defelice (2018) bases his analysis on a story recounted in Eadmer's biography of St. Anselm. It is a story of a conversation between Anselm and a superficially religious Abbot. The Abbot seeks Anselm's advice because he is unable to discipline the boys in his school. Discovering that the Abbot's only method is to beat the boys brutally when they err, Anselm explains that beatings alone will only damage the boys. Anselm likens the good teacher to the good goldsmith. The goldsmith prepares his gold by striking it gently and then even more gently shaping it. In likewise manner must the good teacher prepare and shape his pupils in good habits. Adapting himself according to their strengths and weaknesses.

5 CONTEMPORARY BENEDICTINE SCHOOL CHAPLAINCY

As the Congregation for Catholic Education's document *The Catholic School* (1977) observes, the Church's salvific mission requires her to nurture fullness of life in Christ in all her people so that they may knowingly live as children of God, bringing to fruition the gifts of the Holy Spirit and working for the salvation of humankind. Catholic school chaplains share this responsibility and work to accomplish it in the communities they serve. As co-operators in the Church's mission, they must understand the ecclesiological foundations they are building upon. The aim of this chapter is to explore those foundations both before, and after, the Second Vatican Council and to clarify the vision of contemporary Benedictine school chaplaincy that emerges out of that context.

5.1 Ecclesiology Before the Second Vatican Council

The Early Christian Church understood itself as *ekklesia,* a Greek word meaning "a gathering of citizens". According to Boff (2014), the several autonomous, local churches had their own distinct rituals, martyrs, confessors, and theologies. Bishops were elected by the people. All baptised Christians were responsible for using the gifts of the Holy Spirit to continue the missionary work of Christ; ministry was collaborative and adapted to local needs. Within this context, Groome (1998) thinks, sacramental power was not the gift of a select few, but grew out of the community's sacred symbolism and rituals.

Exploring the implications of these developments for the governance of the church, Lakeland (2004) argues that until the third century there was no distinction at all between the clergy and the laity. Lakeland suggests that the Greek root word for clergy - '*kleros'* - was used for what we would now understand as the laity. Where the Greek word '*laos*' – from which we derive the word 'laity' - was used, it meant the entire people of God who were consecrated and holy. Moreover, Lakeland considers that it was the pressure on the clergy caused by rise of monasticism, as a holier alternative to life amidst the corruption of the polis, that caused the distinction to be drawn between the clergy and the laity. According to Congar (1965:3, in Lakeland 2004:13), by the twelfth century, this distinction had ossified into a double division of men of religion and men of the world.

Furthermore, Boff (2014) clarifies that by the twelfth century the *ekklesia* of the Early Church had become an absolute monarchy centred on the Pope. Romanisation followed by feudalisation was enforced through colonial conquest and evangelism. Butler (1974) argues that during this period the laity became subordinate to the clergy

and the *koinonia* of ante-Nicene times became the Latin *societas,* first imperialised, and then feudalised, in the Middle Ages. As the church hierarchy took control of temporal affairs, so it also took control of sacramental affairs. Sacramental power, having originated in the community's sacred symbolism and rituals, was appropriated by a priestly caste.

Moreover, according to Purnell (1985), McCormick (1987) and Konig (2005), after the Protestant Reformation, the Church became an authoritarian and paternalistic fortress epitomised by the Council of Trent (1545-15). The laity became evermore passive and were even dissuaded from examining non-infallible teachings. Nevertheless, as Rausch (2006) observes, the fortress Church became more populous and powerful, her identity was distinct and assertive, and she was open to renewal. For example, Pope Pius XII's encyclical *Mystici Corporis* clarified the sacramental vision of the Church while Biblical criticism and the liturgical movement were encouraged.

Weigel (1999:552) notes that the "monarchical model" of the Church shaped the Catholic imagination for centuries before the Second Vatican Council. In this vision of the Church "the Pope is King, the Bishops are nobles, the clergy and consecrated religious are gentry, and the laity are peasants. The last have no responsibilities other than obedience and tithes, and when they are not praying, paying, or obeying…they are not being the Church in any significant way." Such a vision had profound implications for Catholic school chaplaincy.

5.2 School Chaplaincy Before the Second Vatican Council

Winter (1973), Dulles (1976), McLeod, (1974 & 1981) and Purnell (1985) suggest that, in Britain, the battle against Protestantism and Modernism provoked a repressive, dogmatic, and unadventurous vision of Catholic education. Indoctrination into the mind of the Church was achieved through the inhibition of rational enquiry. Furthermore, Hornsby-Smith (1987: 31), describes how relationships with subordinates were distant and vertical; orders from the hierarchy were obeyed automatically and understood "as mediating grace and truth to the laity".[18] Order was imposed through strict discipline, common in schools of this historical period, including what Grace (2002:57) identifies as, "brutal beating and sadistic psychological domination". Within this context, Catholic school chaplaincy would have involved primarily the administering of the sacraments and responsibility for the Liturgy of the Hours.

18 These characteristics were also commonplace in Public Schools (*cf.* Rae, 1993).

Nevertheless, not all Catholic schools were darkened by such a culture. Cook (2001), Grace (2002), and Lydon (2009) see evidence of a much more optimistic vision of school life in many schools founded and led by religious communities for whom *ekenosen,*[19] was expressed through the evangelical counsels of poverty, chastity, and obedience. The self-sacrifice and self-emptying of religious orders and leaders such as the Ursuline nuns, St. Joseph of Calasanz, De La Salle and St John Bosco, made a unique and crucial contribution to the spiritual capital of Catholic education before the Second Vatican Council.[20] According to Lydon (2009), in these schools, chaplains practiced a form of dynamic familiarity by getting alongside pupils and allowing themselves to be vulnerable. Instead of relying upon authoritarian power-relationships to control and dominate, school chaplains followed in the footsteps of Christ by offering servant leadership. As such, their witness to Christ nurtured the sacramental consciousness of their pupils by enabling them to feel the presence of God. In these schools, it is safe to assume that Catholic school chaplaincy took on a very different character, one defined by faith, hope, and love.

Regardless of the culture of individual Catholic schools, before the Second Vatican Council, there were some distinctive features of Catholic school chaplaincy that emerged out of the established understanding of the nature of priesthood. As Campbell (1974), O'Keefe (1978) and Glackin (2011) illustrate, all school chaplains were priests whose main purpose was to celebrate Mass or administer other sacraments. In this sense of school chaplaincy, sacramentality existed only through the ministry of ordained priests and the school chaplain was responsible for building the school community around the liturgy and the Eucharist.

Nevertheless, Hayes (2002) observes that sacramentality exists in school chaplaincy in an indissoluble synergy with what he calls the disposition of the chaplain. Even before the Second Vatican Council, ordained school chaplains were given the freedom to bring their own character to the role, and to work with their own strengths. In this way, they created opportunities for dynamic familiarity by getting alongside pupils in the corridors and playground. For Hayes, when chaplains did this, their disposition became a sacramental expression of the presence of God.

19 *Ekenosen* is the Greek for self-emptying (*cf.* Philippians 2.6-7).

20 "Spiritual capital is defined here as resources of faith and values derived from commitment to a religious tradition" it is a quality which is "a source of empowerment because it provides a transcendent impulse which can guide judgement and action in the mundane world." (Grace 2002: 236)

5.3 Ecclesiology After the Second Vatican Council

Ecclesiological renewal, known as *aggiornamento,* was the mission of the Second Vatican Council, called by Pope St John XXIII, "to render the eternal truth present to the men of the present day, with due regard for modern mentalities and for the progress of research" (Butler, 1974). In *Gaudium et Spes* (1965.4), the Second Vatican Council acknowledged that the present day is enduring pervasive, fast, and overwhelming social and cultural revolution. For Moog (2016), humankind is experiencing a phase of growth like the neolithic age in which we are undergoing what Butler (1974) calls a crisis of development. As Ratzinger (1985) and Rausch (2006) identify, the council Fathers sought to address this situation by presenting anew the ancient doctrine of the deposit of faith, thus enabling the light of Christ to reach the hearts and minds of all God's children.

Konig (2005), McBrien (2006) and Lydon (2011), describe how the fortress church was changed by Vatican II ecclesiology into the pilgrim People of God, sinners on a journey of continual conversion. *Lumen Gentium* (1964), the Second Vatican Council's dogmatic constitution on the church, opened with chapters on "the Mystery of the Church" and "the People of God", refocussing Catholicism on the mystery of Christian faith and on the universal vocation to holiness and ministry of all the baptised. As *Lumen Gentium* (1964:41) illustrated, rather than fostering a simplistic understanding of equality, this theological development means that, "the classes and duties of life are many, but holiness is one…", like the Early Church. For Suenens (1970), this means that responsibility for the Church was given to the whole people of God. The eternal reality of the Church was unchanged but understood afresh. Weigel (1999:552) observes that for Pope John Paul II, the universal call to holiness, "was aimed at getting all the people of the Church to think of themselves in something other than monarchical terms, in order to live in the world as the body of Christ should live."

However, for Cardinal Ratzinger (1985), whereas the Old Testament vision of the "People of God" described Israel's covenant relationship with God, the new vision of the Church as "People of God" destabilised the Church as "Body of Christ", in which obedience to legitimate ecclesiastical authority is obedience to Christ, "the head of every ruler and authority" (*cf.* Colossians 2.10). Hebblethwaite (1991) clarifies how, for Ratzinger and some Bishops, the image of the "People of God" became identified with democratisation. Descriptions of the Church in terms of "organic management structures" and "lateral consultation" were perceived as proof that "People of God" was becoming a threatening view, too distant from its theological reading. At the 1985 Extraordinary Synod, the Bishops chose to describe the Church as a communion of

collaboration which builds God's kingdom. According to Wojtyla (1979) and Richardson (2017), this understanding of the church holds together the horizontal relationship of "People of God" and the vertical relationship of the "Body of Christ", thus guaranteeing that the church is the responsibility of the whole people of God, whilst obedience is due to legitimate ecclesiastical authority.

Developing the idea of Church as People of God, Dulles (1976) and Purnell (1985) describe how, after the Second Vatican Council, the protectionist spirituality of the institutional model of Church was exchange for an accent on the Holy Spirit in a model of Church that, according to *The Sign we Give* (1995), resembles a communion. For Neal (1970), Suenens (1970), Grace (1995), Nuzzi (1999), Konig (2005), McBrien (2006) and Punnachet (2009) at heart, the church as communion is a community of servant leaders which is ready to listen and work together as the People of God (*cf. Gaudium et Spes*, 1965:11, 44, 88, 92 & *Lumen Gentium*, 1964:9, 11, 13).

However, without meaning to challenge the theological vision of the Second Vatican Council, Coleman (1978) and Hornsby-Smith (1987) think that these changes signify a move to modern management structures in a changing world in which the democratic values of lateral consultation have replaced the authoritarianism of vertical command. Such an understanding does accurately describe the way authority is perceived in Britain after the Second Vatican Council. Rising democracy, rational inquiry and freedom of speech mean that authority in schools today is justified by the quality of relationships between its members and its purposefulness. As *The Sign We Give* (1995) and *Pastores Dabo Vobis* (1992) clarify, the new role of hierarchy is to recognise, nurture and organise all the gifts within a community and direct the people towards mission faithfulness. Responsibility for the Church remains with the hierarchical framework, but it is guided by consultation and dialogue with the people of God.

5.4 Contemporary Catholic School Chaplaincy

Over the last six decades, the decline of religious vocations has coincided with the re-emergence of the universal ministry of all the baptised and collaborative ministry. For Glackin (2011), the decline of the priest-chaplain and the rise of collaborative ministry brings with it a change in emphasis in school chaplaincy from sacramentality, understood as administering the sacraments and the liturgy of the hours, to relationability. For Glackin, lay chaplains earn their authority and value by being present in the school community, accompanying community members on their spiritual journey, and offering informal pastoral care that is free from the inhibiting effects of the

hierarchical office of priesthood. Glackin's research discovered that the informality of lay chaplains increases their approachability. In this way, lay chaplains get alongside people by being one of them, whereas ordained chaplains are thought of as being above or beyond because of their social status. Glackin calls this the "relationability" of lay chaplaincy.

Glackin's discovery of the approachability of lay chaplains, and the relationability that arises out of this, is of profound importance to this study. However, one of the great strengths of the Benedictine monastic tradition, upon which this study focusses, is the sacramental worldview that is the central organising principle of Benedictine life. Klassen, Renner, and Reuter (2001), identify four themes that define the Benedictine sacramental worldview:

1. The primacy of Christ.
2. Recognising Christ in all people.
3. Recognising Christ in all the "sacred vessels" of creation (RB 31:10).
4. Listening to Christ with the ear of the heart (cf. RB Prologue: 1).

Sacramentality is a nuanced, diffused, and pervasive spiritual quality that depends less upon the functionality of the ordained priesthood than upon the shared understanding of the community. Greeley (2000) calls this sacramental worldview the catholic imagination, an understanding close to that of Groome (1998) and Boff (2014) for whom sacramental power grows organically out of the Catholic Church's sacred symbolism and rituals. The significance of Klassen, Renner, and Reuter's, and Greeley's, Groome's and Boff's perspective is that if a sacramental worldview exists independently of the ordained priesthood, then it is possible for emerging visions of leadership in contemporary Benedictine school chaplaincy to play a role in discerning and actualising a sacramental presence of God in the school communities they serve.

5.4.1 A Sacramental Vision of Contemporary Catholic School Chaplaincy

According to Caperon (2015), contemporary Catholic school chaplaincy is missionary work that exists beyond the traditional structures of the parish boundary. In the post-Christian Britain of the Twenty-First century, school is where most children encounter Christ for the first time. Ryan (2018) considers school chaplaincy as evangelism in the public square because the personal relationships that school chaplains build create the context in which school community members can experience Jesus's sacramental presence.

For Schillebeeckx (1963:250) and *Gaudium et Spes* (1965:45), the Church is, "raised up among the nations" as a visible sacrament of communion with God and universal salvation. Moreover, Osborne (1999:9), Du Lubac (1950), McBrien (2006), Butler (1981), McPartlan (2002), Rahner (1976) and *Lumen Gentium* (1964:1, 9, 33, 41, 48) observe that sacramental grace originates with Christ and is expressed through all people who witness to the truth. Furthermore, Caperon (2015:65), O'Malley (2008) and Ryan (2018) argue that school chaplains are priviledged to be, "Christ to and for others". According to *Lay Catholics in Schools* (1982), such witness, so often absent in the secular world, invites people on the journey of faith. Importantly, The Catholic School on the Threshold of the Third Millennium (1997:14) clarifies that witnesses need not be perfect to reflect Christ. Nevertheless, Catholic School chaplains strive to give sacramental witnesses to:

- ***Christ's servant leadership:*** by serving the school community with a spirit of humility, mercy, and forgiveness (*cf.* John 13.5; Isaiah 49.3, 52.13-53.12; Nuzzi, 1999; Punnachet, 2009).
- ***Christ's invitational leadership:*** by inviting people to repent and strive to be their best (*cf.* Luke 19.1-10; John 8.1-11).
- ***The Good Shepherd:*** by guarding pupils from bad influences and leading with a spirit of self-sacrifice (*cf.* John 10.11; Jeremiah 31.10).
- ***The universal call to holiness and ministry:*** by striving to be holy and using collaborative ministry to model relationships rooted in faith, hope, and love (*cf. Christifideles Laici* (CL), 1989; BCEW, Reflections, 1993; EN, 1975, 41)

Moreover, O'Malley (2008) observes that the school chaplain must discern the presence of God within the school community. For example, in the pupil who listens and learns from his mistakes. Nevertheless, Ryan (2018) argues that this emphasis upon discerning the presence of God is too passive a model of school chaplaincy. Ryan thinks that only purposeful relationship building gives sacramental moments of grace tangible meaning within a community. For example, *Lumen Gentium* (1964: 12, 33, 41), The Bishops Conference of England and Wales (1993), and The Sign We Give (1995), and De Roo (2002) consider that the vocational synergy of collaborative ministry is a sacrament of the presence of God when the gifts of the Holy Spirit are released in missionary work.

5.4.2 Collaborative Ministry

Glackin (2011) and Ryan (2018) think that collaborative ministry is the heart of contemporary Catholic school chaplaincy. Sofield and Juliano (2000:17) define

collaborative ministry as “the identification, release, and union of all the gifts in ministry for the sake of mission” and the best way to enrich, utilize and increase creativity and teamwork. The Religious Dimension of Education in Catholic Schools (1998:4) and Sawyer (2007) suggest that collaborative ministry is, “the very foundation of hope” for catholic education as it enables educational communities to reach their best. According to Sofield and Juliano, there are four foundations to collaborative ministry which, in the following, are elaborated with reference to other scholarship:

1. ***Universal ministry:*** Baptised Christians are all equal members of the body of Christ (*cf. Lumen Gentium* (LG), 13; *Evangli Nuntiandii* (EN), 73) chosen and called by God to exercise a distinct ministry (*cf.* Wojtyla, 1979) for the salvation of each other and the world (*cf.* LG, 7, GS 32).
2. ***Gifts of the Holy Spirit:*** Through the power of the holy spirit, God gives various, interdependent gifts to the People of God (*cf.* SWG, 1995) who must each follow, “the path of living faith” (*cf.* LG, 41) using their gift to build up the Church (*cf*. LG, 12).
3. ***Mission orientation:*** Collaboration gives witness to the salvific power of the Christian community as the kingdom of heaven on earth (*cf*. LG 5, SWG, 1995).
4. ***Theological rationale for collaboration:*** At the annunciation, Mary consented to collaborate with God (*cf.* Pope Paul VI, 1972), this relationship continues in three ways:
    - **Trinity:** the dynamic relationship of the holy trinity is expressed in collaboration (*cf.* CCC 232, 234, 255). God’s presence unites the Church in creative unity (*cf.* Balthasar, 1988).
    - **Communion:** The Church is, “one family of the baptised” all members of which share the responsibility for the mission of Christ (*cf.* Borders, 1988). Individual members of the Church do not live for themselves, but for the common good (cf. *Mystici Corporis Christi* (MCC), 1943). The hierarchy serves the church by recognizing, coordinating, and unifying the gifts of the holy spirit (*cf.* SWG, 1995).
    - **Sacrament:** By exercising their gifts in collaborative ministry, members of the Church grow into the fullness of Christ and become a sacrament of God’s presence (*cf.* LG, 33; SWG 1995; Bishops Conference of England and Wales (BCEW), 1993; John 17.21-22).

The previous sections of this chapter explored the ecclesiological foundations of catholic school chaplaincy both before and after the Second Vatican Council and gave

attention to the sacramental vision of school chaplaincy. The following section explores the nature of contemporary Benedictine school chaplaincy.

5.5 Contemporary Benedictine School Chaplaincy

As Klassen, Renner, and Reuter (2001) observe, because the Benedictine monastic tradition of prayer, community, hospitality, and work is centrally organised around the sacramental worldview so too is the Benedictine vision of education. Given that this is the distinctive feature of Benedictine education, the following analysis will focus upon the sacramentality of contemporary Benedictine school chaplaincy.

5.5.1 Prayer

According to Hume (1984), Stewart (1998), and Jamison (2005), encountering Christ through prayer is an expression of the sacramental worldview at the heart of the Benedictine monastic tradition. Contemporary Benedictine school chaplaincy nurtures this encounter in the following ways:

- ***Opus Dei*** [21]
    - Celebrating the Church's liturgical seasons throughout the whole school.
    - Making the sacraments available and comprehensible to the school community and a fundamental element of their school's pastoral vision.
- ***Lectio Divina*** [22]

School chaplains must nurture a receptive disposition so that pupils read the Bible with the patience, appreciation, and open-mindedness required for it to speak to their hearts and minds. There are several major obstacles that may impede a disposition for *Lectio*:

- McGilchrist (2009) argues that Western culture's preference for technical, virtual, and bureaucratic thinking leads to the repression of intuitive, imaginative, and open-minded thinking. Grace (2002), Taylor (2007), and Williams (2012) agree that the world of belief is undermined by an intellectual culture that prefers functionality to imagination.

21 The Benedictine understanding of *Opus Dei* is discussed on page 62

22 The Benedictine understanding of *Lectio Divina* is discussed on page 61

- Greenfield (2008) thinks that the overuse of computer technology inhibits the emotional life of children, disturbs the natural processes of identity formation, and weakens concentration.
- O'Brien (2010) warns that the rise of pagan culture results in a semiotic confusion that conceals Christ. Stewart (1998) considers this as a problem in Benedictine monasteries because the monk's imaginary world which was once saturated with Biblical symbolism is now overrun by non-Christian cultural influences.[23]
- Milbank (1990:18) postulates that political powers are threatened by allegorical and metaphorically readings of the Bible that subvert the ruling classes' ability to manipulate society. Milbank thinks that, "quasi-monastic science" deliberately marginalises *Lectio Divina* and imposes, "[a] rationalistic hermeneutics" upon Bible reading that is held to public account. Only politically authorised readings of the Bible emerge in these conditions.

Contemporary Benedictine school chaplains need to identify how these issues affect the young minds in their care and find ways to allow *Lectio Divina* to flourish.

- **The Eucharist**

Understanding and celebrating the Eucharist needs to be the heart of a Benedictine school. This will require collaborative ministry to enable a chaplaincy team to work with an ordained priest.

- **Personal Prayer**

O'Malley (2008) observes that the life of a school chaplain ought to be grounded in Gospel values and prayerful communion with God. Leading by example, contemporary Benedictine school chaplains must create a culture of prayer and contemplation in which encountering Christ will be possible for members of the community. Prayer ought to be integral to the school day and pupils must be encouraged to find ways of praying which they find fruitful.

23 A fascinating answer to one example of this problem is Bell's (2010) attempt to use the Christian meta-narrative to place Harry Potter within a Christian context.

5.5.2 Community

Hume (1984), Stewart (1998), and De Wall (1999) consider Benedictine community life to be a sacrament because Christ is present in the monks' faithful obedience and mutual loving service. Contemporary Benedcitne school chaplains reveal Christ in the community through loving service which imitates Christ (*cf.* Nuzzi, 1999; Punnachet, 2009); by creating sacramental moments of grace that invite people on the journey of faith (*cf.* Luke 19.1-10; John 8.1-11); and by living a holy life and modelling relationships rooted in faith, hope, and love (*cf.* Christifideles Laici (CL), 1989; Bishops Conference of England and Wales, Reflections, 1993; Evangelli Nuntiandi, 1975, 41).

5.5.3 Hospitality

Contemporary Benedictine school chaplains embody Benedictine hospitality when they listen with the ear of the heart (*cf.* RB Prologue: 1). Zand (1982) suggests that listening skills enable leaders to encourage creativity, commitment, and inquiry. School chaplains listen to the needs of the community which may often be unspoken. Hospitality is also nurtured by recognising the dignity of *all* people. In this way, contemporary Benedictine school chaplains, "nurture an inclusive and universal consciousness" (Groome 2014:115-118).

5.5.4 Work

In a Benedictine monastery ordinary work is turned into a sacrament of the presence of Christ. Douglas (1996) argues that this happens because religious value systems are upheld by using symbols and rituals to deify everyday life. Jamison (2006) believes that the apt use of such deification empowers Benedictines to sacramentalise even the humblest work. For example; the kitchen servers are to, "wash the feet of everyone" (RB 35.9). Contemporary Benedictine school chaplains have many opportunities to deify ordinary life and work. For example, by visiting, and praying with, those whose work is often overlooked.

5.6 Contemporary Benedictine School Chaplaincy and the New Evangelisation

According to Weigel (1999), Pope John Paul II gave the name "the New Evangelization" to the Church's strategic response to the missionary challenges of the third millennium that began with Pope John XXIII's decision to call the Second Vatican Council. As Wright (2017) observes, societies do not stand still; either they embrace a positive future, or they drift aimlessly. In *Redemptoris Missio* (1990:32), Pope John Paul II describes the movement of our times as:

> "a religious situation which is extremely varied and changing. Peoples are on the move; social and religious realities which were once clear and well defined are today increasingly complex. We need only think of certain phenomena such as urbanization, mass migration, the flood of refugees, the de-Christianization of countries with ancient Christian traditions, the increasing influence of the Gospel and its values in overwhelmingly non-Christian countries, and the proliferation of messianic cults and religious sects. Religious and social upheaval makes it difficult to apply in practice certain ecclesial distinctions and categories to which we have become accustomed. Even before the Council it was said that some Christian cities and countries had become "mission territories"; the situation has certainly not improved in the years since then."

In To Prefer Nothing to Christ: The Monastic Mission of the English Benedictine Congregation, Barrett, Berry, Bevan, Foster, and Johns (2015:68) clarify that, in response to this situation, Pope John Paul II called for an evangelisation that is "new in fervour, new in methods and new in its expression." Furthermore, Weigel (1999) suggests that in *Christifideles Laici* (1988), Pope John Paul II teaches that, the purpose of the New Evangelisation is to present afresh the Gospel of Christ to people who no longer understand, or believe in, God; that the laity's universal call to holiness gives them a leading role in this mission; and that the church must transcend all forms of clericalism.[24] According to *Lumen Gentium* (1964:48), all members of the church are called to serve together in collaborative ministry and go forth as the universal sacrament of salvation. Moreover, in *Redemptoris Missio* (1990:33), Pope John Paul II distinguishes three contexts for the New Evangelisation:

1. Christ is not known and there are no Christian communities able to proclaim the faith.

24 Such a view does not undermine the priesthood. Indeed, for Weigel (2013:138), the New Evangelisation "cannot be advanced by the concept of the Catholic priest as man-licensed-to-perform-certain-types-of-ecclesiastical-business". Rather, than priests being thoughts of as religious functionaries, there must be a renewed understanding that they are men called to a "unique, priestly share in the eternal priesthood of Jesus Christ, the one true mediator who shows us the face of the Father and the truth about our own humanity." In this understanding priesthood is sacramental not clerical.

2. Christ is known and there are Christian communities who have a sense of the universal mission and fruitful ecclesial structures that enable them to proclaim the faith.
3. Christ was known but many of the baptized no longer have faith, do not belong to the Church, and do not know Christ.

It is the third context which Pope John Paul II identifies as the ground of the New Evangelisation. Barrett, Berry, Bevan, Foster, and Johns (2015:73) note that, "Benedictine schools today are to be understood as primary contexts of the New Evangelisation" because many members of their communities come from contexts where Christ was, and is, known, but they no longer have faith, belong to the Church, or know Christ. The Benedictine monastic tradition has deep resources upon which to draw to find new forms of apologetics that can reach the hearts and minds of these people. For Wright (2017), only analysing the contemporary context alongside the Gospel story can help answer the fundamental question that underpins all apologetics: 'what is our Gospel?'

5.7 Transmission of the Charism

Lydon (2009) argues that the word charism originates in the Greek word meaning "gift". The Oxford English Dictionary Online draws a distinction between the theological meaning of charism as a grace, talent, or gift from God and the secular meaning of charism, dependent upon Max Weber's work, as a gift or power of leadership or authority which inspires devotion or enthusiasm among followers. In the context of this study, these two meanings merge into one as inspiring leadership is recognised as a gift of God's grace bestowed upon a person at baptism. Baptismal grace is understood by St. Paul to be a gift of love for the undeserving, it is not dependent upon achievement of any kind. Hence, those who, "are loved by God and called to be saints" are given this grace, "from God our Father and from the Lord Jesus Christ" (Romans 1:7). In this way, baptismal grace is sacramental because those who receive it are called to share in the divine life of Christ.

According to Lydon (2009), a charism exists when grace and vocation are knitted together by those who obey God's call to use the gifts they receive through his grace for the common good. As St. Paul thinks, each part of the body of Christ must work together for the benefit of the whole community. When doing so, the many gifts, services and activities are united by "the same spirit" and "it is the same God who activates all of them in everyone" (*cf.* 1 Corinthians 12:4-6, 27-28,). Gifts, services,

and activities become charisms through the working of the Holy Spirit and the grace of God.

Leadership is first recognised as a charismatic gift in the earliest apostolic Fathers. Ignatius of Antioch (c. 35-110 CE) discusses the charism of episcopal authority and claims that Bishops and presbyters should emulate Christ in their leadership (Ignatius of Antioch: Epistle to the Ephesians section 4 in Lightfoot (1974, 64-72). Ignatius follows St. Paul in recognising that the charismatic gifts grow in Christian community, the *koinonia*. Within this context, religious strive for perfection of charity, and in so doing, inspire others to follow them by their example rather than by any inducement.

5.8 Renewing Spiritual Capital

Grace (2010) builds on Bourdieu's (1986 & 1991) understanding of economic, social, and cultural capital to construct the idea of spiritual capital. For Bourdieu, economic capital describes financial and class advantages, social capital describes access to supportive social networks, and cultural capital describes knowledge, language, and social relations. Bourdieu also describes religious capital as the power claimed by religious institutions to exclusive administration of salvation. Grace invented the concept of spiritual capital to describe the resources of faith and spirituality that an individual possesses through loyalty to a religious tradition. In a Catholic context, spiritual capital is what gives Catholic school teachers inspiration, guidance, and strength to bear witness to Christ.

However, Grace is concerned that the decline of religious and priestly vocations in education is undermining the foundations of spiritual capital that are necessary for the successful mission of Catholic schools. In previous generations, the many monks, nuns, and priests who worked in Catholic schools were a source of deep, rich, and stable spiritual capital, rooted and grounded as they were in the traditions of their various religious congregations. This gave these men and women a rigorous and life-changing formation in a spiritual tradition.

According to Grace, this formation enables a strength of faith that is difficult to emulate in secular life and that has, until recently, been the foundation of the spiritual capital in Catholic schools. A generation of Headteachers who grew up in schools run by these monks, nuns and priests were exceptionally well formed themselves. However, Grace argues that, among the new generations of Catholic school teachers and leaders, who are for the most part not monks, nuns, and priests, not enough is being done to renew Catholic spiritual capital. What is required, suggests Grace, is a proper development

of the understanding of the lay vocation in education. While the Congregation for Catholic Education have written about his extensively in Lay Catholics in Schools (1982), insufficient work is being done to enable the transformation that is necessary to support the next generation of lay educators.

Archbishop Miller (2006) shares Graces' concerns. He recognises the unique power of consecrated religious whose formation in Christian spirituality has contributed profoundly to Catholic schools. Miller argues that lay educators need a religious and spiritual formation equal to that of their professional formation. The challenge is to provide this formation. For Groome (2001), if this challenge in not met, then the whole Catholic education project will be swallowed up by secularisation and marketisation of contemporary education culture.

In the context of this study, this challenge is particularly pertinent. Contemporary Benedictine school chaplains, most of whom are lay men and women, need a formation in the Benedictine charism that will enable them to take the lead in the spiritual and religious life of their communities. Drawing upon the work of Hauerwas (1981), Macintyre (1982) and McLaughlin (1985 & 1999), Lydon (2018) offers a vital insight into how this might happen. According to Lydon, formation of the disposition or character in the virtue of phronesis – practical wisdom - happens in a stable community of practice where local traditions and a meaningful narrative give moral life purpose. Such a context enables what Lydon calls 'autonomy via faith', a concept that resonates with Bryk et al's (1993) idea of 'openness with roots.' Given that the Benedictine monastic tradition arguably is of the most stable communities of practice, Lydon's vision offers real hope to contemporary Benedictine school chaplains.

6 BENEDICTINE LEADERSHIP

In the Benedictine monastery, the Abbot is the source of leadership and authority. To discover the essence of Benedictine leadership, the following chapter will:

- Investigate the four models of Abbatial leadership, Abba, Shepherd, Doctor, and Steward.
- Explore the Benedictine approach to delegation and team building.
- Analyse Benedict's use of fraternal correction.
- Use the ABCU's (2007) ten hallmarks of the Benedictine monastic tradition to extrapolate leadership principles.

6.1 Abbatial Leadership

The chapter on the Abbot comes second in the Rule, emphasising its importance to Benedictine life. As Kardong (2017) observes, Benedict gives the Abbot's leadership and authority solid Biblical foundations. Benedict uses four images to explore the leadership and authority of the Abbot: abba, shepherd, healer and doctor, and steward. According to Dollard, Marett-Crosby, and Wright (2002:48), each of the images that Benedict uses come from the understanding of authority, "as a way of following Christ first of all, and then of being like Christ to others." The section that follows, explores each of these images.

6.1.1 Abba

The word Abbot comes from *Abba*, meaning Father. A Biblical name of God is *Abba* and the early church called Christ *Abba*. Benedict teaches that, "to be worthy of the task of governing a monastery, the Abbot must always remember what his title signifies and act as he should. He is believed to hold the place of Christ in the monastery, since he is addressed by a title of Christ" (RB 2.1-2). Dollard, Marett-Crosby, and Wright (2002:48-52) argue that the name Abbot describes a vision of leadership and authority that points to God himself. The Abbot is to imitate Christ's authority in being of service to others. He is, "the sign of Christ, the sign of hope, for his monks" (2002:49). Remembering, "what he is and what he is called", Benedict insists that the Abbot, "must know what a difficult and demanding burden he has undertaken: directing souls and serving a variety of temperaments, coaxing, reproving and encouraging them as appropriate" (RB 2.30-31). Nevertheless, regardless of how difficult the task is, "the Abbot is to show equal love to everyone and apply the same discipline to all according

to their merits" (RB 2.22). The Abbot needs to rely on God's grace if he is going to witness to Christ in the monastery.

Because he holds the place of Christ in the monastery, "the Abbot must never teach or decree or command anything that would deviate from the Lord's instructions. On the contrary, everything he teaches, and commands should, like the leaven of divine justice, permeate the minds of the disciples" (RB. 2.4-5). Furthermore, Benedict teaches that, "anyone who receives the name of Abbot is to lead his disciples by a twofold teaching: he must point out to them all that is good and holy more by example than by words, proposing the commandments of the Lord to receptive disciples with words, but demonstrating God's instructions to the stubborn and the dull by a living example" (RB 2.11-12).

For the monastic community to flourish, the Abbot must be a living sign pointing to something beyond himself, to God. However, according to Dollard, Marett-Crosby, and Wright (2002), if the Abbot is to do this successfully, he must listen and learn from the whole community, "and after hearing the advice of the brothers, let him ponder it and follow what he judges the wiser course" (RB 3.1-2). The Abbot and the community are united in their search for God. Nevertheless, the decision is the Abbot's to make, "so that when he has determined what is more prudent, all may obey. Just as it is proper for disciples to obey their master, so it is becoming for the master on his part to settle everything with foresight and fairness" (RB 3.5-6). Benedict knew that, "for the preservation of peace and love" it is best, "for the Abbot to make all decisions in the conduct of his monastery" (RB 65.11). As Kardong (2017) suggests, to bear this responsibility, the Abbot requires the gift of discernment. Discernment is one of the rarest gifts. Benedict teaches his Abbot to:

> "always observe the apostle's recommendation, in which he says: *use argument, appeal, reproof* (*cf.* 2 Tim 4.2). This means that he must vary with circumstances, threatening and coaxing by turns, stern as a taskmaster, devoted and tender as only a Father can be. With the undisciplined and restless, he will use firm argument; with the obedient and docile and patient, he will appeal for greater virtue; but as for the negligent and disdainful, we charge him to use reproof and rebuke. He should not gloss over the sins of those who err but cut them out while he can as soon as they begin to sprout, remembering the fate of Eli, priest of Shiloh (*cf.* 1 Sam 2.11 – 4.18)." (RB 2.23-26).

The vital skill for the Abbot is knowing when to be gentle and when to be firm. For Williams (2020), the Abbot's discernment is of vital importance. The Abbot does not give orders, but patiently discovers how each monk will flourish in the stability of the community, not encouraging selfish individualism, but nurturing an active

peacefulness that allows each monk to be unique. Pius XII (1947) thinks that the Abbot's discernment seeks to nurture the gifts of the spirit even-handedly within the community, and like a loving Father, he governs and leads each soul in his care to evangelical perfection.

6.1.2 Shepherd

Benedict teaches his Abbot to, "imitate the loving example of the Good Shepherd who left the ninety-nine sheep in the mountains and went in search of the one sheep who had strayed. So great was his compassion for its weakness that he mercifully placed it on his sacred shoulders and so carried it back to the flock" (*cf.* RB 27.8-9 & Luke 15.5). The shepherd knows his sheep enabling him to so, "accommodate and adapt himself to each one's character and intelligence that he will not only keep the flock entrusted to his care from dwindling but will rejoice in the increase of a good flock" (*cf.* RB 2.32). For Dollard, Marett-Crosby, and Wright (2002:54), Benedict reveals an important prescription for increasing the size of the monastic community, "the willingness of the leader to be open to the differences between people is what Benedict places in the centre – uniformity of treatment is presented as a recipe for disaster." In the Benedictine community, all people are understood, recognised, and treated as unique individuals. The Abbot is to administer the rule according to personal and local circumstances. In this way he takes responsibility for the community. As Benedict teaches, "it is the Abbot's responsibility to have great concern and to act with all speed, discernment and diligence in order not to lose any of the sheep entrusted to him" (*cf.* RB 27.5).

Benedict understands the power the relationship of shepherd and sheep gives to the Abbot. As a counterbalance, Benedict admonishes the Abbot to, "always remember that at the fearful judgement of God, not only his teaching but also his disciples' obedience will come under scrutiny. The Abbot must, therefore, be aware that the shepherd will bear the blame wherever the father of the household finds that the sheep have yielded no profit" (*cf.* RB 2.6-8). Furthermore, "in this way, while always fearful of the future examination of the shepherd about the sheep entrusted to him and careful about the state of others' accounts, he becomes concerned also about his own, and while helping others to amend by his warnings, he achieves the amendment of his own faults" (*cf.* RB 2.37-40). The responsibility given to the Abbot is immense. However, Benedict consoles the Abbot of, "a restive and disobedient flock" reassuring him that

if he has taught and led them diligently towards a true knowledge of Christ, yet, they have refused to listen, he will escape the fearful judgement of God (*cf.* RB 2.8).

The image of the leader as shepherd clarifies two vital elements of the Benedictine vision of leadership:

i. Recognising, valuing, and integrating the strengths and weaknesses, and the individual differences, of every member into community life;
ii. Protecting all members of the community from the dangers of human folly, frailty, and weakness.

The next image Benedict uses to describe leadership develops this sense of discernment and understanding at the heart of the shepherd's leadership.

6.1.3 Doctor

The Abbot must exercise the utmost care of the sick (*cf.* Matt 9.12). As Dollard, Marett-Crosby, and Wright (2002:54) propose, Benedict understood the monastery as a healing community where people discover their strengths and weaknesses and strive to overcome the latter. The personal honesty, self-understanding and integrity required for this healing journey of self-discovery starts with the Abbot who is to know how to heal his own wounds as well as those of others, without making them public (*cf.* RB 46.6). Only when he is honest with himself and understands and integrates himself into the life of the community, can the Abbot heal the wounds of the community. The Abbot is not alone in this task. Indeed, he "ought to use every skill of a wise physician and send in *senpectae*, that is, mature and wise brothers who, under the cloak of secrecy, may support the wavering brother, urge him to be humble as a way of making satisfaction, and console him lest he be overwhelmed by excessive sorrow (*cf*. 2 Cor 2.7)". If neither the Abbot nor the *senpectae* can heal the sick, then, "let all pray for him". And, failing that, the Abbot must take up the tools of the surgeon and remove the sick brother from the community, "lest one diseased sheep infect the whole flock". For this task, as for all his tasks, the Abbot requires discernment (*cf.* RB 27.2-4, 28.8).

6.1.4 Steward

For Dollard, Marett-Crosby, and Wright (2002), in his role as steward, the Abbot is reminded of the limits of his authority, the purpose of his leadership, and his accountability to God. As Benedict observes, "once in office, the Abbot must keep

constantly in mind the nature of the burden he has received and remember to whom he will have to give an account of his stewardship. Let him recognise that his goal must be profit for the monks and not pre-eminence for himself" (*cf.* RB 64.7-8, Luke 16.2). As Steward, the Abbot's grounds his feet in the practical realities of daily life, remembering that his priority is the monks in his care and remaining undistracted by the concerns of the world, "above all, he must not show too great concern for the fleeting and temporal things of this world, neglecting or treating lightly the welfare of those entrusted to him. Rather he should keep in mind that he has undertaken the care of souls for whom he must give an account" (*cf.* RB 2.33-34). As ever, recognising the responsibility this places upon the Abbot, Benedict teaches his Abbots to rely on God to help them fulfil their tasks, "that he may not plead lack of resources as an excuse, he is to remember what is written: *Seek first the Kingdom of God and his justice, and all these things will be given you as well* (*cf.* Matt 6.33), and again, *Those who fear him lack nothing* (*cf.* Ps 33[34].10)". Benedict never doubts that God's grace enables the Abbot to lead (*cf.* RB 2.33-36).

Being a steward requires the Abbot to delegate wisely, entrusting all the goods of the monastery to brothers in whom the Abbot places confidence because of their holiness, wise teaching, and good reputation, and not because of their rank. These brothers are to manage, "all affairs according to the commandments of God and the orders of their Abbot." They should be, "the kind of men with whom the Abbot can confidently share the burdens of his office" (*cf.* RB 21.1-3). However, if the Abbot finds them, "puffed up with any pride", they are to be reproved up to a third time. If they refuse to amend, they are to be removed from office (*cf.* RB 21.5-7). Dollard, Marett-Crosby, and Wright (2002) note that Benedict emphasises two important points here:

1. All the goods of the monastery are sacraments of the presence of God.
2. The Abbot needs to know the people around him to be able to discern to whom he can delegate important responsibilities so that, "the house of God should be in the care of wise men who will manage it wisely" (*cf.* RB 53.22).

It is worth noting that of all the tasks entrusted to the Abbot, stewardship is the only one that can be delegated.

Summarising Benedictine leadership, Benedict XVI (2008) recognises that the Abbot must discern when to be tender and when to be strict, like "a true educator"; intolerant of vice, yet gentle as the good shepherd, serving his brothers, not lording it over them, his source of authority being good example. Furthermore, Benedict XVI clarifies that

the Benedictine Abbot, “must always be a man who can listen and learn from what he hears.”[25] Benedict’s Abbot must know how to take good council because, "the Lord often reveals what is better to the younger" (*cf.* RB 3.3). According to Kardong (2017), calling the community for consultation is foundational for the Abbot’s leadership. However, this is not a democratic process. The Abbot listens to the brother’s honest opinions, and then decides by himself.

Nevertheless, Benedict is not opposed to the use of democracy when it can be helpful. For example, Benedict gave his monks the power to elect their Abbot, a decisive move at a time when Monarchy, not democracy, governed medieval society.[26] By insisting on democracy, Benedict is once again challenging the assumptions, conventions, and corruptions of his time. Kardong (2017) argues that it is easy to misread the Rule and conclude that Benedict’s Abbot ought to be strict, unbending, and dictatorial. However, by giving his monks the power to elect their Abbot, Benedict hopes to protect them from a harsh and cruel authoritarian.

Benedict dispels any doubts about the gentleness required from the Abbot in chapter sixty-four of the Rule, “he must hate faults but love the brothers. When he must punish them, he should use prudence and avoid extremes; otherwise by rubbing too hard to remove the rust, he may break the vessel. He is to distrust his own frailty and remember not to crush the bruised reed” (*cf.* RB 64.11-13). Benedict’s Abbot must lead with love and prudence, rooting out vice without hesitation, but doing so with a gentleness born of wise discernment. He must, “strive to be loved rather than feared” (*cf.* RB 64.15). Once, again, Benedict is directing his Abbot to be a gentle, loving Father. Pius XII (1947:16) develops this theme when he describes how the Abbot or Superior, “presides like the father of a family; and all should depend completely on his paternal authority.” When the Abbot leads as the *abba*, the father, of the community, he is responsible for fathering his adopted sons in Christ. As *abba*, the Abbot is a sacrament of the presence of Christ.

25 It is this detail that makes Benedict’s rule surprising for a document written in the sixth century. Even more surprising is Benedict’s insistence that the Abbot be elected by the brothers.

26 According to Kardong (2017:12), “for much of the medieval period, even for a thousand years, Kings not Abbots, built and ran the abbeys. They appointed one of their nobles as the “commendam Abbot,” mostly to siphon off the revenue.”

6.2 Sharing the Responsibility of Leadership

6.2.1 The Prior

According to Marett-Crosby (*cf.* Dollard, Marett-Crosby and Wright, 2002), Benedict encourages collaborative ministry through the wise and discerning delegation of the responsibility of leadership. The prior is the Abbot's second-in-command and, like the Abbot, is to show greater devotion to the Rule (*cf.* RB 65). Wright (*cf.* Dollard, Marett-Crosby and Wright, 2002) observes that the relationship between the Abbot and Prior is the most important one in the monastery. It is best when the Abbot and Prior have complementary characters although this may not always be possible. However, it is vital that the Abbot and Prior share a loyalty to one another that nourishes mutual trust because the health of the community depends upon it.

6.2.2 The Cellarer

Marett-Crosby (*cf.* Dollard, Marett-Crosby and Wright, 2002) thinks that Benedict's vision for the Cellarer follows the traditional monastic pattern as one who cares for the goods of the monastery. The Cellarer is to be, "someone who is wise, mature in conduct, temperate, not an excessive eater, not proud, excitable, offensive, dilatory or wasteful, but God-fearing, and like a father to the whole community" (*cf.* RB 31.1-2). Here, as Agamben (2013) illustrates, Benedict sees beyond the institutional mentality and the juridical personhood that was central to Roman law, to the need for people to be cared for, by a father.[27] In a community where poverty is embraced, whether an individual gets what they need, or what they think they need, depends upon the Cellarer's exercise of stewardship. Recognising the sensitivity of this role, Benedict teaches that, "if any brother happens to make an unreasonable demand of him, he should not reject him with disdain and cause him distress, but reasonably and humbly deny the improper request" (*cf*. RB 31.6-7). Benedict asks his Cellarer to engage in humble dialogue to explain their decisions, like a loving Father.

However, because Benedict gives his Cellarer such great responsibility, he teaches that, "he will take care of everything, but will do nothing without an order from the Abbot. Let him keep to his orders" (*cf.* RB 31.3-5). Once again, Benedict understands

27 Agamben (2013:29) clarifies that the juridical personality is an abstract and impersonal identity that is governed by statute without consideration of the biographical reality of an individual's life story.

the need for a clear line of authority. The Cellarer has the responsibility of a loving Father but is accountable to the Abbot.

6.2.3 Three Principles for Delegation

As Marett-Crosby (*cf.* Dollard, Marett-Crosby and Wright, 2002) elucidates, Benedict offers three principles for its effective practice of delegation:

1. Benedict teaches that the Abbot has ultimate responsibility for the monastery and the "whole operation of the monastery should be managed…under the Abbot's direction" (*cf.* RB 65.11-12). The Prior may be second-in-command but there is no doubt that he receives his commands from the Abbot.
2. Benedict teaches that authority is to be delegated as widely as possible so that pride does not get a foothold in any individual (*cf.* RB 65).[28] To achieve this, Benedict places groups of ten under the responsibility of Deans who are to obey God and the instructions of their superior (*cf.* RB 21). The Deans must know their ten well enough for the Abbot to be able to share the guidance of their souls.
3. Benedict teaches that local conditions ought to determine the work of the Prior. The Abbot, taking account of the needs of his own community, delegates as he sees fit to his Prior who is to obey his superior and do nothing without his command (*cf.* RB 65).

6.3 Team Building the Benedictine Way

A team is a group of people who share a common goal. In a Benedictine monastery, the common goal is seeking God. The monastic vows of poverty, obedience and stability, and the common life of prayer enable the monastic community to seek God in the most direct, efficient, and effective way possible.[29] However, as Merton (1960), Stewart (1998), and Valente (2018) argue, the rule balances strict personal and communal discipline with moderation, flexibility, and compassion. Dollard (*cf.* Dollard, Marett-Crosby and Wright, 2002) suggests that Benedict understands team dynamics and that the Rule is a secure foundation for team building. Considering the Benedictine

28 In this context, pride means the egotistical independence that seeks to be in charge on its own.

29 Were its motives not holy and pure, it would be a ruthless blueprint for the unstoppable pursuit of a single goal. However, the monks seek God for the benefit of all humankind, and thus the relentless pursuit of their goal is a virtue.

monastic tradition, the following section draws together Dollard's (*cf.* Dollard, Marett-Crosby and Wright, 2002), Galbraith and Galbraith's (2004) and McChrystal's (2015) analysis of the qualities necessary for excellent teams in the Twenty-First century:

- **A common sense of purpose and the empowerment of individual team-members to engage in real-time problem solving and innovation:** Dollard (*cf.* Dollard, Marett-Crosby and Wright, 2002) notes that Benedict empowers team-members to take responsibility for themselves and their work and entrusts them to take the initiative. Benedict encourages his monks to use their gifts and talents with a common sense of purpose (*cf.* RB 57). According to Mattis (2019), a common sense of purpose is established when mission intent is understood by all team-members. This empowers team-members to act upon their own initiative in response to the needs of the moment. Clear mission intent needs to be established at the top of the organisation in which the teams operate. In Benedict's communities, mission intent is always primarily to seek God and to have a share in His kingdom (*cf.* RB Prologue). However, each individual community will have its missionary focus and the Abbot is responsible for clarifying this second layer of mission intent.
- **Individual team-members have a role serving the whole team:** Benedict requires the monks to share the work of serving one another in the kitchens (*cf.* RB 35). Service of this kind encourages camaraderie, humility, and mutuality.
- **A culture of mutual respect and support for the individual:** Benedict teaches that this is expressed by, "the good zeal which monks must foster with fervent love: they should each try to be the first to show respect to the other (*cf.* Rom 12.10), supporting with the greatest patience one another's weaknesses of body or behaviour, and earnestly competing in obedience to one another" (*cf.* RB 72.3-6). As Mattis and West (2019) describe, serving each other's needs is central to fruitful teamwork.
- **A culture of equality and selfless service:** Mattis and West (2019) observe that without a spirit of equality and selfless service, teams and team-leadership cannot operate. Recognising this truth, Benedict teaches that, "no-one is to pursue what he judges better for himself, but instead, what he judges better for someone else" (*cf.* RB 72.7). Teams and team-leadership thrive when the needs of the team are put first.
- **A culture of openness and acceptance of individual strengths and weaknesses:** Benedict understands the need for team-members to look after

each other, especially when they are tired or need the encouragement of a kind word (*cf.* RB 22, 32). Benedict teaches that all members of the community must be cared for according to their needs. The strong ought to thank God for their strength, and the weak ought to be humble in receiving extra care. Above all, individuation of this kind must not be understood as favouritism (*cf.* RB 34). According to Dollard (*cf.* Dollard, Marett-Crosby and Wright, 2002), real team-players know how to make the most of the qualities, talents and skills of all team members.

- **Open lines of communication adaptable to the dispersed, devolved, and flexible networks of the internet:** Benedict wrote his rule long before such modern inventions as the internet. However, the first word of his rule is, "listen" (*cf.* RB Prologue). Benedict emphasises listening because obedience to God and the Abbot is impossible without it. All communication depends upon listening. In the Twenty-First century, each Abbot will need to make decisions, about the means of communication and the use of the internet, that are appropriate for the local requirements and the missionary activity of their monastery. However, once these decisions have been made the monks will embrace the means of communication with honesty and openness.
- **Transparent and accountable procedures, such as an iterative review process, which enable creative conflict, and constructive collaboration:** Mattis (2019) and McChrystal (2015) consider that creative conflict and constructive collaboration are possible only when teams, and a team-of-teams, can be honest and open with one another, without the fear of failure, because learning from success and failure is vital. Benedict encourages this attitude by calling all the brothers together for counsel to share their collective wisdom and to help the Abbot make wise, prudent, and informed decisions (*cf.* RB 3). Meetings such as these could be used by the Abbot to enable an iterative review process to ensure that mission intent is being fulfilled.
- **Constructive collaboration between a team-of-teams which sustains the adaptability and cohesiveness of small teams at the enterprise level thus enabling innovation and problem solving to be the product of intra-organisational teamwork:** in larger communities, Benedict establishes teams of ten to be led by the Deans of the monastery who are in turn to work under the orders of the Abbot. The Deans are chosen for their virtuous living, wise teaching and because they can be trusted by the Abbot to look after the business of the monastery (*cf.* RB 21). To enable constructive collaboration

between these teams, there needs to be a regular meeting of all the teams, or the Deans.

Wright (cf. Dollard, Marett-Crosby and Wright, 2002) clarifies that while teams have the advantage of pooling talent and resources to pull people together to achieve a common goal, they have the disadvantage of having a temporary lifecycle. Team-members often find themselves needed in the short to medium term, but not the long term. Wright and Galbraith and Galbraith (2004) suggest that an answer to this problem is to improve group cohesiveness by integrating teams into the community where people find stability and an enduring sense of purpose.

6.4 The Ten Hallmarks of Benedictine Leadership

The Association of Benedictine Colleges and Universities (ABCU, 2007) has discerned ten hallmarks for Benedictine education that emerge out of the Benedictine monastic tradition: love, prayer, stability, *conversatio*, obedience, discipline, humility, stewardship, hospitality, and community. According to Hisker and Urick (2019) to fully appreciate the relevance of these core values for Benedictine leadership, they need to be cross-referenced with five core values drawn from Catholic social teaching:

1. Human Dignity
2. Subsidiarity
3. Universal Destination of Goods
4. Solidarity
5. The Common Good

With reference to other scholars, the following section builds upon Hisker's and Urick's work to analyse the ten hallmarks of the Benedictine leadership.

6.4.1 Love

According to Hisker and Urick (2019:257), the word love is foundational to Benedictine leadership. Recognising that all people are made in the image of God, Benedictine leaders never, "reduce an individual's status by forcing him or her into preconceived categories or power systems, whether ideological or otherwise." Love is expressed when Benedictine leaders put people's needs, dignity, rights and freedom before the demands and authority of the political-economy (*cf. GS* 1965:1046-1047).

6.4.2 Prayer

According to Benedict XVI (2008) and the monks at the Monastery of Christ in the Desert (2020), prayer starts with listening and leads to action. Hisker and Urick (2019) understand this dynamic between prayer and action to be vital for leadership. Prayer develops the spirit of mindfulness and transcendence that are the heart of Benedictine leadership. Benedictine leaders who make time for deep reflection and contemplation develop personal and professional integrity. As West-Burnham (2010:82) and Duignan (2006) elucidate, effective leaders are authentic. Spiritual depth is the root from which authenticity grows because prayer and contemplation transcend self-identification with sense-stimuli and enable a person to develop coherent beliefs and actions.

6.4.3 Stability[30]

Williams (2020) argues that Benedictine stability is the root of a balanced life, personal flourishing, and intimacy with God. Stability is not a rigid form of life, but a genuine commitment to live an honest life in the presence of God and in community. Hisker and Urick (2019) think that the wisdom required for leadership can only be found in genuine, mutually attentive relationships of love which emerge from stability in the community. Benedictine leadership is expressed through a prolonged commitment to these stable relationships and to the common good.

6.4.4 Conversatio Morum[31]

For Hisker and Urick (2019:258), continual conversion of the heart is achieved, "through the creation of a network of multiple relationships of love, justice, and solidarity with other persons." Benedictine leaders are called to imitate Christ through a commitment to learning, integrity, and openness. Watson (2008) argues that Jesus models openness through teamwork, listening and learning, and trusting the disciples to share in his mission.

Furthermore, according to Watson (2008), Jesus invites people from all walks of life to follow him, especially the poor and vulnerable, the only prerequisite is an open heart and listening ears. For Lydon (2015:2.8), "Jesus' mission to the marginalised is one of the central themes in St. Luke's Gospel, exemplified by passages such as The Prodigal Son (Luke 15.11-32) and The Good Samaritan (Luke 10.25-37) which are found only in that Gospel. One of the key points in The Prodigal Son is that the father

30 For a full analysis of stability see page 65

31 For a detailed exploration of *conversatio morum* see page 66

makes the first move." In this way, Jesus' leadership is invitational and encourages participation.[32] Selznik (1992:360) observes that communities flourish when, "everybody matters; each person has a part to play; we can all make a difference." Watson (2008) describes how Jesus' teaching and behaviour invites people to, "*come and follow"* (*cf.* Luke 18.22). Jesus offers anyone who is willing to repent a second chance.

Conversatio morum requires contemporary Benedictine school chaplains to become more Christlike by inviting people to change direction and turn over a new leaf, letting old mistakes be forgotten and offering renewed hope.

6.4.5 Obedience[33]

According to Pius XII (1947), Benedict knew that peace and charity within the monastery depend on the community's obedience to the Abbot, who is to be revered. Thus, he teaches the Abbot to, "avoid all favouritism in the monastery" and "not to love one more than another unless he finds someone better in good actions and obedience" (*cf.* RB 2.16-17). Accordingly, Benedict teaches his monks to, "carry out the superior's orders as promptly as if the command came from God himself." They are to, "immediately put aside their own concerns, abandon their own will, and lay down whatever they have in hand, leaving it unfinished. With the ready step of obedience, they follow the voice of authority in their actions" (*cf*. RB 5.4-8). The monk is not to ask questions, but simply to do as he is told, when he is told.

Kardong (2017) and Longenecker (1999:56) agree that this vision of obedience could easily be mistaken for a "prompt, military- like obedience". For Kardong (2017:15), Benedict's demand for absolute obedience could be worrying because it is not entirely clear whether such obedience leads to God rather than just, "the automatic reflex of compliance". However, as he and Longenecker clarify, Benedict's obedience differs from military obedience because, Benedict wants his monks to obey cheerfully and without grumbling (*cf.* RB 5.15-19).[34] So, the responsibility rests with the Abbot to

32 Although Jesus did not lead within an organisational context, Stoll and Fink (1999) clarify that invitational leaders create a shared vision built on hope, respect, trust, and intentionality by using invitational messages communicated via interpersonal behaviour, policies and practices, and the physical environments.

33 Obedience is discussed in detail on page 64

34 Mattis and West (2019) clarify that loving care and attention to individual needs is an essential element in the best military leadership. However, Kardong and Longenecker argue

nurture glad and willing obedience. As Hisker and Urick (2019:259) clarify, Benedictine leaders earn willing obedience from their followers, “in direct proportion to their ability to sincerely listen to their followers’ concerns and needs.” The leader’s ability to listen and serve their followers with integrity is the foundation of their right to ask for obedience within the community.

As Merton (1960), Wright (2002) and Kardong (2017) observe, when a monk makes the decision to join a community, he agrees to obey the Abbot as if he were Christ himself. The Abbot’s authority to lead the community depends upon this agreement, which takes the form of a religious and social covenant. Indeed, as Merton and Wright clarify, the whole character of the monastic community depends upon the recognition that the Abbot holds the place of Christ in the community. A Benedictine monastic community cannot function without the shared understanding of its members that the Abbot represents Christ. Concomitantly, the Abbot’s leadership is possible only because of this shared understanding which entrusts him with the authority of God. Understandably, as Merton (1960), Wright (2002) and Kardong (2017) clarify, the Abbot’s role within the community places a great responsibility upon him. To fulfil this responsibility the Abbot needs not only to have the requisite ability and competence, but he must also have the supernatural grace of God to help him.

To help Abbot’s bear the responsibility for the obedience they are given, Wright (2002) offers four pieces of leadership advice which are developed with reference to other scholars in the field.

1. Do not become too absorbed in the busyness of everyday life. Keep life in perspective. Prioritise the human dimension.

2. Learn to trust the brethren and they will learn to trust their Abbot. The brothers need to know that their Abbot thinks carefully before asking them to do something. The Abbot must maintain a true sense of balance between prayer, community, hospitality, and work. The Abbot must always listen to the brothers. Beyond the initial ardour of a monastic vocation, and the vows made upon entry to a community, the obedience owed by a monk to his Abbot depends just as much upon the trust that the monk has in the Abbot’s ability and willingness to care for his soul.

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that these qualities are foundational to the leadership of Benedictine Abbots in a way that ensures they are never questioned as they might be in a military context.

3. Be patient and do not despair. People change slowly, they make mistakes, they need forgiveness and reconciliation. An Abbot must lead his community, through good times and bad, with faith and courage.

4. An Abbot must lead with personal integrity. To lead as Christ, they must follow Christ. To form the brothers in Christ, they must be formed in Christ.

For Benedict, life in the monastery starts and ends with obedience. Nevertheless, it is important to understand that Benedict protects his monks from the dangers of a harsh and authoritarian Abbot. Benedict XVI (2008) and Barrett, Berry, Bevan, Foster, and Johns (2015:24) clarify that, the monk owes obedience to the Abbot only in so as far as the Abbot leads his flock to God. And to help keep the Abbot's feet on the ground, Benedict reminds him that his teaching and his obedience will come under God's scrutiny (*cf.* RB 2.6). Indeed, describing the responsibility of the Abbot, Pius XII (1947:16) expounds that one day he will have to answer for his flock before the God. Moreover, Kardong (1996: loc1385) clarifies that, "because the rule invests such massive authority in the Abbot, it counterbalances it with grave responsibility and the threat of severe judgement."

Benedict's Abbot is not to be an unaccountable despot, but rather, a responsible, loving Father who trusts his brothers and enables them to learn to trust him. Wright (2002) and Merton (1960) note that trust between an Abbot and his brothers is the foundation of obedience. Developing this theme, Merton (1960) suggests that upon entering the community, the brothers agree to trust that God commands them through a fallible man. However, as Zand (1981:164) observes, unless the conditions are right, trust is elusive, particularly in the fast-changing dynamics of the Twenty-First century which drive a swift interplay between change and stability. Zand identifies two essential leadership skills for building trust:

1. **Managing stability**: by minimising internal uncertainty caused by, "poor decisions, unnecessary delays, and misallocation of resources…poor use of manpower, misuse of equipment, and failure to solve recurring problems."

2. **Managing change:** by developing strategies to cope with external uncertainty, "economic, political, and social – arising from forces beyond an organisation's control or influence."

In contemporary Benedictine school chaplaincy these skills are vital.

6.4.6 Discipline

According to Hisker and Urick (2019:259), some people have negative connotations of the word discipline, associating it with being forced to do something against their will. However, for Benedictine leaders, it refers to self-discipline, "a set of guidelines that a person has internalised – a structure for the self that allows the person to marshal the requisite energy to address life's difficult challenges." Without the ability to focus their attention upon the needs of their community, to commit to the challenges they face with determination, surpassing their comfort zone, and learning the skills necessary to serve, they will not be effective leaders.

6.4.7 Humility[35]

Hisker and Urick (2019) clarify that humility is the foundation of Benedictine leadership. At heart, a humble leader serves the needs of other people and God's creation. Jesus taught his disciples that those who serve lead (*cf.* Mark 9.35). Thus, Pope Francis (2013) teaches that service is foundational to all Christian leadership and that, "authentic power is service." According to Greenleaf (1970), servant leadership emerges out of the unselfconscious will to put other people's needs first**.** Smith (2005) considers this a radical departure from other models of leadership which threaten and dictate to control. For Spears (1996:33), servant leadership is, "a new kind of leadership model – a model which puts serving others as the number one priority".

However, as Wells (2004:3) clarifies, Greenleaf's theory is so far removed from Jesus that it could even be damaging in a Catholic context because, "the basis for Greenleaf's understanding of humanity is theologically unacceptable for a Christian." Furthermore, Punnachet (2009:122) argues that, "from a religious perspective, being a servant-leader should embrace three major things: servanthood, suffering and self-denial." Punnachet identifies four principles of authentic Catholic servant-leadership:

1. Humility
2. Authority with benevolence
3. Heart
4. Catholic values and belief

Punnachet (2009:130) concludes that these four principles empower Catholic school leaders to give, "professional, educational leadership and leadership which

35 Humility is discussed in detail on pages 67 - 73

demonstrates religious witness…these four attributes help principles transfer power from authority to service authentically, which is the ultimate purpose of Catholic educational leaders."

It is worth noting that Benedict's Rule does not teach directly about servant leadership. Although, the implication is that the key to Benedictine leadership is humble service.

6.4.8 Stewardship

Benedict teaches that the tools and goods of the monastery are to be cared for as if they are sacred vessels of the altar (*cf.* RB 31.10). For Benedict, all of creation is a living sacrament of God's presence. Looking after all the monastery's resources is a sacred task. Catholic social teaching on the common good explains that resources are to be used for the good of all people, a principle that is directly relevant to the monastic community. Moreover, according to Hisker and Urick (2019)**,** caring for the environment is vital. Benedictine leaders strive to be effective, efficient, and prudent, eliminating waste wherever possible and using the human, fiscal and physical resources under their care responsibly.

6.4.9 Hospitality

Pius XII (1947) explains that love of Christ and love of the neighbour outweigh everything else in Benedict's monasteries. Benedictine hospitality is built upon the Catholic anthropological understanding that, "the glory of God shines on the face of every person" (*cf.* GS 1965. 1048-1049). Benedict taught that all people, no matter what their status or condition in life are, "to be welcomed as Christ" (*cf.* RB 53.1 & Matt 25:35-36). In this way, Benedictine hospitality is sacramental and invitational.[36] According to Hisker and Urick (2019:261), Benedictine leaders invite their followers to participate regardless of their, "religion, creed, race, gender, orientation, place of origin, demographic or deep level differences, or other perceived areas of diverse attributes". Beginners and guests are made to feel especially welcome. Thus, Benedictine leaders break down barriers to build community collaboration.

Sharing this view, Novak (2009) suggests that invitational leaders use imaginative acts of hope to create invitational messages which motivate communities to work together. Stoll and Fink (1999) think that invitational leaders create the conditions that permit people to recognise and act upon their best selves. Although, their behaviour remains

36 Moyaert (2011:217) observes that real hospitality includes linguistic openness because "…self-involved, closed language…removes, ignores, or denies everything that is strange." Moreover, for Moyaert "non-referential" language is "closed to the transcendence of God".

an expression of free will.[37] Invitation is the heart of the Gospel. Jesus uses invitational leadership to call people to follow Him (*cf.* Matthew 4:18-20). For example, in the parable of the prodigal son, the father invites the sinner home with mercy, joy, and love (*cf.* Luke 15.22-23).

As with servant leadership, invitational leadership is not discussed directly in the Rule. Although it is evidently vital to Benedict's proposal to those who choose to follow his way to seek God in silence and solitude, invitational leadership was not expected to be discussed as much as it was by participants. In that regard, it emerged as a theme in a different way to those themes which grew more directly out of the explicit framework of the Rule and this section of the literature was revisited accordingly.

6.4.10 Community

According to Hisker and Urick (2019), in Benedictine communities, every person is recognised as an individual with equal dignity, and nothing must be done to harm them. However, at the same time, the needs of the common good require the needs of individuals to be subordinated to the needs of the community. The leadership challenge arising from this situation is to enable individuals to flourish in a way that nourishes a stable, vibrant, and strong community. Furthermore, Hisker and Urick (2019:261) argue that:

> "Community calls a Benedictine leader to be a defender of the common good – to build up communities whose essential interest is the advancement and development of each of its individual members. A Benedictine leader understands that the social nature of human beings is not uniform and calls for fostering an organisational climate that respects diversity of ideas, healthy social pluralism, and a commitment to renewal and change, while persevering a deep respect for historical traditions and a sensitivity to particular customs and locals. Realising that this is no easy task, the Benedictine leader's commitment to community will be evidenced through teamwork, reverence to tradition, and a commitment to positive organisational change."

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37 The foundations for invitational leadership are: the democratic ethos: people are respected and have a right to participate in creating the rules that regulate their lives; the perceptual tradition: how each person perceives their situation; self-concept theory: people act in ways which supports their pre-conceived perception of who they are; the goal of educational living: an ideal which aims to help people make the most of their individual and collective experiences.

The assumptions for invitational leadership are optimism, people have the potential to do and be more than they realise; respect, people are of equal worth and dignity and ought to be treated accordingly; trust, education is a team effort in which each person's talents are to be relied upon and encouraged, trust becomes "the highest form of human motivation" (Covey 1989: 178); intentionality, places, policies, programmes and processes are designed to be "imaginative acts of hope."

Developing these ideas, Kombe (2019), recognises three essentials to help Benedictine leaders nurture healthy community life: mutual encouragement to contribute ideas; the formation and development of a proper attitude and actions to deepen one's relationship with God and others; and building peace and harmony within the community. At heart, the analysis of Kombe and Hisker and Urick identifies the need for Benedictine leaders to apply the moderation, flexibility, and stability of the Rule of Benedict with wise discernment.

In the section above, it is evident that Hisker and Urick (2019) have used the ABCU's ten hallmarks of Benedictine education as a foundation to create a succinct and incisive conceptual framework for Benedictine leadership. Indeed, it is a conceptual framework of such depth, breadth, and quality that it could have been used as the structure for the presentation and interpretation of the data in this thesis. Nevertheless, for the purposes of this thesis, the decision was made to use Dollard, Marett-Crosby, and Wright's (2002) fourfold conceptual framework of Benedictine leadership because the structure of abba, shepherd, doctor, and steward were considered by the researcher to be more deeply rooted, and directly connected, to the understanding of leadership in the Rule of St. Benedict. Future research into Benedictine leadership using the ABCU's ten hallmarks of Benedictine education and Hisker and Urick's adaptation of them as a conceptual framework for Benedictine leadership is undoubtedly a very fruitful possibility.

6.5 A Summary of Benedictine Leadership

According to Williams (2020), the challenge for leaders in the Twenty-First century is to work out how they can embody the stable and nurturing habits identified by Benedict. For example, they must learn to be suspicious of impersonal solutions to problems that emerge from an uncritical veneration of power, privilege, and prestige; they must develop a genuine commitment to understanding the needs of individuals and groups; they must refuse to hide behind generalities and regulations; and they must be willing to listen to those on the margins of their communities. Benedict's Rule and tradition offer a model of community ethics built around honesty, peacefulness, and accountability. At heart, it is modelled upon a way of leadership that establishes a new way of living together in community.

7 PRESENTATION OF THE DATA

7.1 Introduction

The focus upon emerging visions of leadership in contemporary Benedictine school chaplaincy presented as a case study within which each school is a single unit of analysis. Triangulation was achieved by investigating the research problem in three separate English Benedictine schools. The primary source of data was twenty semi-structured interviews conducted evenly across the three research sites. The participants chosen for interview were all either directly or indirectly involved with contemporary Benedictine school chaplaincy. Their roles within the schools ranged from governor, to Headteacher, to monk-priest and senior chaplain, to director of mission and lay chaplain. Secondary sources of data comprised relevant information gathered from school websites, official school documents, homilies given by participants, and field notes.

A thematic presentation of the data was chosen because as Cohen et al. (2011) argue:

1. **A data set is structured by pre-ordinate themes**: The Benedictine monastic tradition and its development in education was organised according to the thematic structure of Rule of Saint Benedict.
2. **The fieldwork produces a rich data set**: The twenty semi-structured interviews and the secondary sources produced rich data set. A thematic approach enabled an efficient presentation of this data, allowing thick descriptions to emerge, which resulted in a comprehensive, detailed, and secure base for data analysis.

However, Cohen et al., (2011) warn that, if not organised well, the thematic approach can misrepresent data. This happens when decontextualized and fragmentary data loses its coherence within an individual narrative. In these circumstances, the unique contribution of an individual is lost, undermining one of the strengths of the qualitative paradigm. In response to this weakness, this study contextualised data whenever this was necessary to clarify the nuances of a participant's point of view. Indeed, given the high level of participant agreement upon the essential elements of the Benedictine monastic tradition, the unique insights of individuals were vital.

Another weakness is that important themes can be overlooked and omitted if they are not recognised by the pre-ordinate thematic framework. To mitigate against this, the

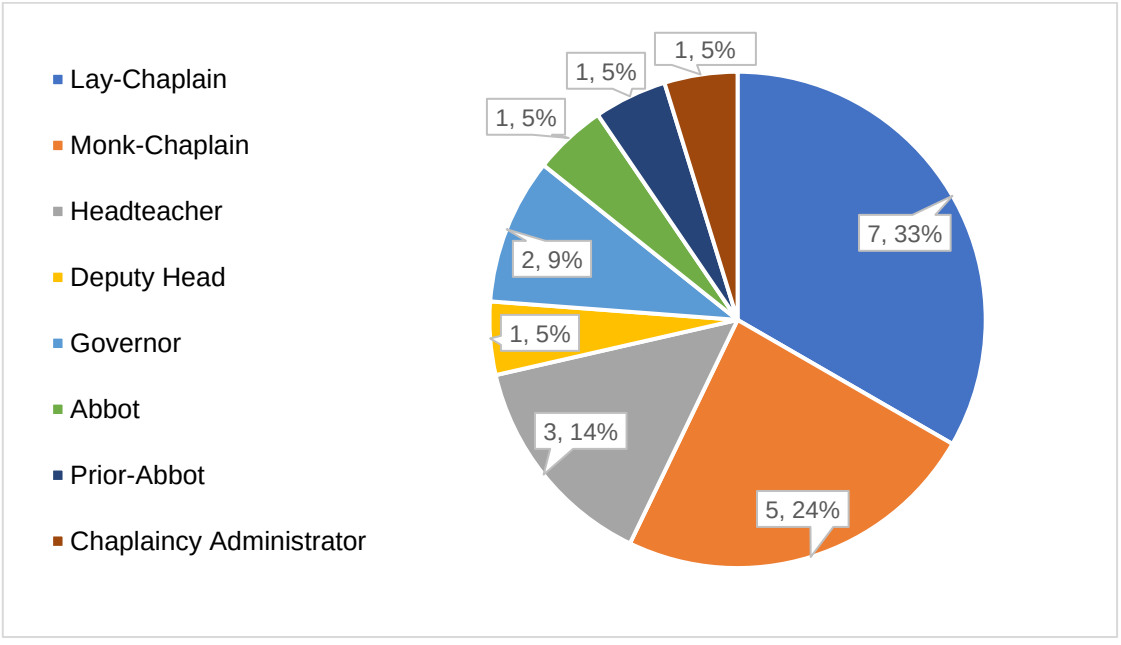
pre-ordinate framework of the Benedictine monastic tradition was applied reflexively and flexibly to allow for the development of important new themes.

7.2 Participant Information

The potential research population that matched the purposes of this study included all members of the three school communities who had either direct or indirect experience of emerging visions of leadership in contemporary Benedictine school chaplaincy. This criterion entailed a wide range of roles within a school. Direct experience was that of chaplains and lay-chaplains. Whereas indirect experience included Headteachers, members of senior leadership teams, school governors and other people whose roles at the school involved working and cooperating with the goals of school chaplaincy and who, through this involvement, understood the changing nature of the demands placed upon leaders of contemporary Benedictine school chaplaincy.

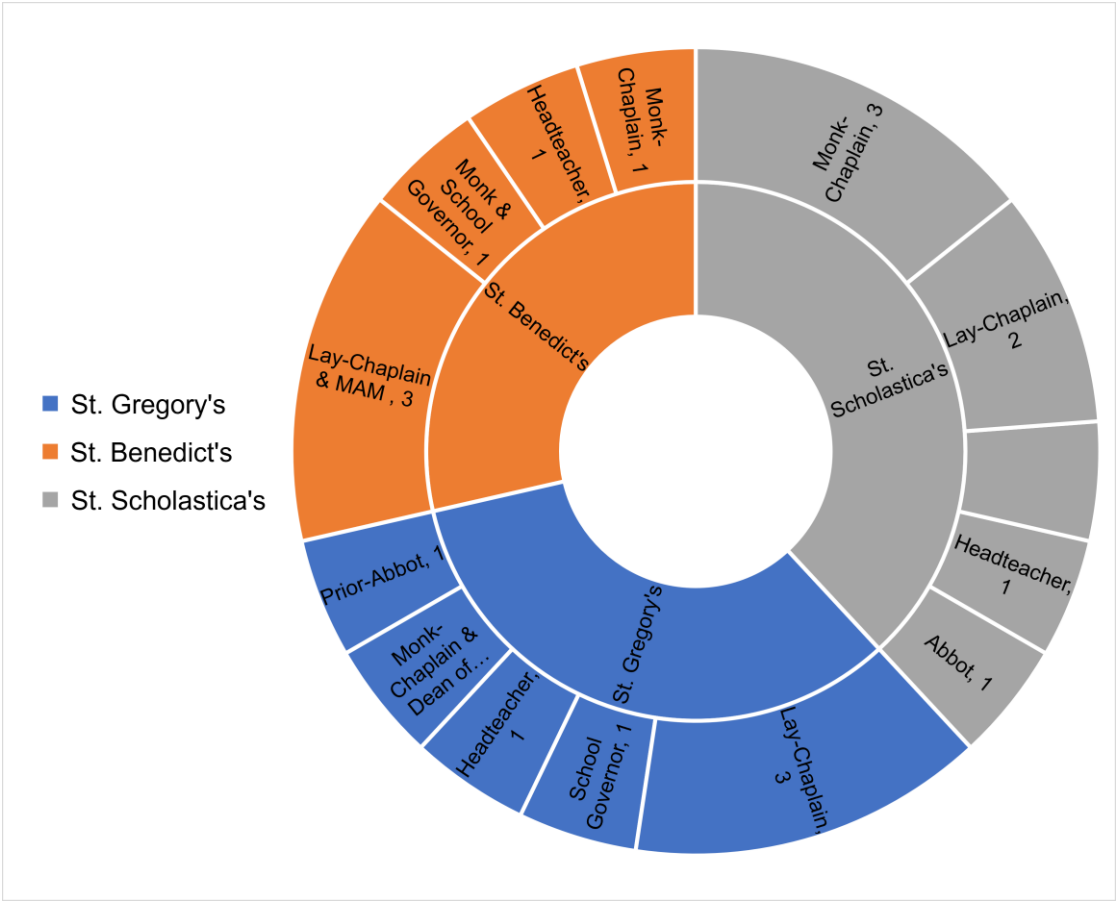
After permission to conduct the research was granted by the Headteacher of each school and the university's ethical approval committee, a member of each school took the lead role in deciding who to invite to participate. Chart 7.1 shows that participants with direct experience of chaplaincy included 33% who were lay-chaplains and 24% who were monk-chaplains, thus 57% of the participants had direct experience of school chaplaincy. The remaining 43% all had indirect experience of school chaplaincy.

Chart 7.1 Role of participants within the schools



This can be further subdivided into the roles of the participants within each school. As is shown in chart 7.2[38]

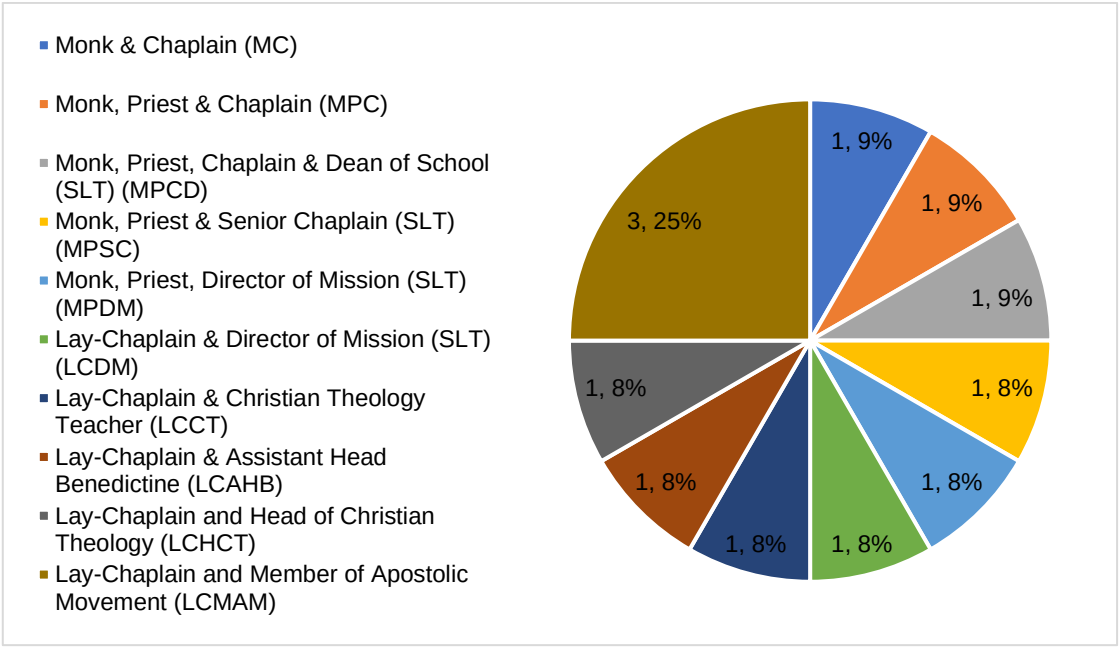
Chart 7.2 Participant roles within each school.



Of the 57% of participants with direct experience of school chaplaincy chart 7.3 gives a further breakdown of the exact role of each participant within the structure of the school community.

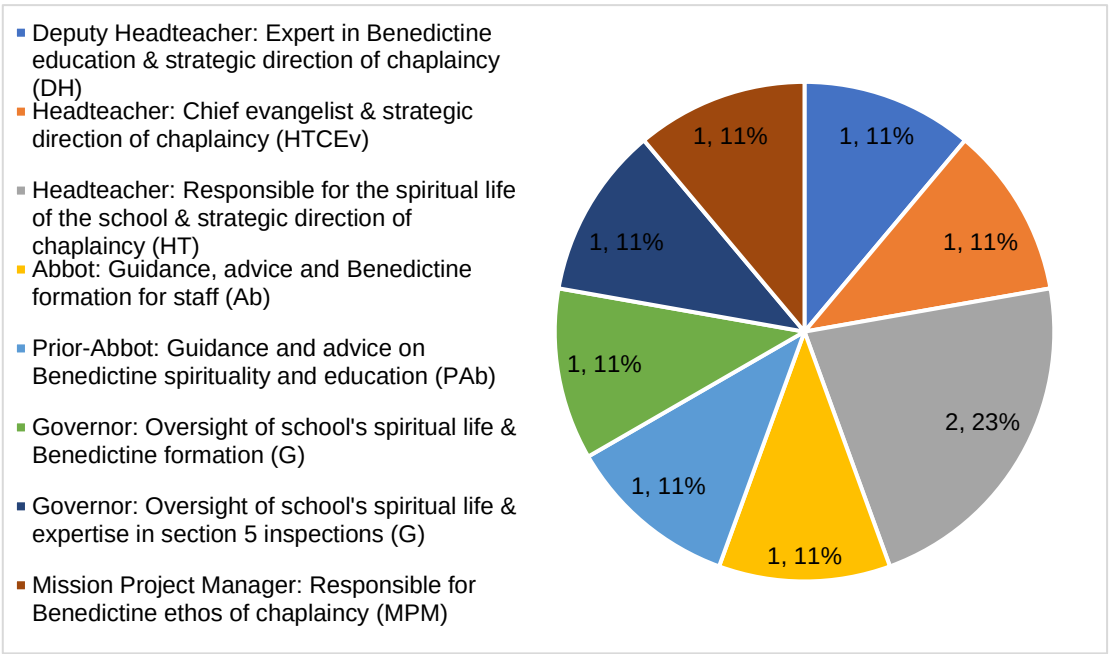
38 In the segment for St. Benedict's, MAM stands for member of apostolic movement.

Chart 7.3 Range of responsibilities held by participants with direct experience of contemporary Benedictine school chaplaincy



Of the 43% of participants with indirect experience of school chaplaincy chart 7.4 gives a further breakdown of the responsibility of each participant within the structure of the school chaplaincy.

Chart 7.4 Range of responsibilities held by participants with indirect experience of contemporary Benedictine school chaplaincy



An important observation to note about the sample population is that participants with direct and indirect experience of contemporary Benedictine school chaplaincy held a diverse range of positions and responsibilities within their school communities. Such

diversity adds another layer of triangulation to the research because each participant's understanding of contemporary Benedictine school chaplaincy arises from a different perspective. Considering the question of perspective, within the sample population, lay-chaplains and monk-chaplains were the strongest numerically.

The presentation of the data that follows is divided into four broad sections: the Benedictine monastic tradition, the nature of Benedictine leadership, Benedictine lay leadership and the Benedictine ethos, transmission of the Benedictine charism, and the renewal of spiritual capital.

The Benedictine Monastic Tradition

Of relevance for the purposes of this study, was the monastic disposition which developed in the Egyptian desert and was adapted to the Benedictine cloister. Investigating how this disposition finds expression in emerging visions of leadership in contemporary Benedictine school chaplaincy was a central aim of this study. As the literature review explained, the Benedictine disposition is built upon prayer, community, hospitality, work, obedience, stability, *conversatio morum* and humility. Each of these was discussed with the participants to discover how these qualities find expression in the lives, working practices and leadership of contemporary Benedictine school chaplains.

7.3 The Data on Prayer

Every participant agreed that it was important to, 'seek to pray continuously' and to remember always that they live in the presence of God.[39] The disposition for prayer found among participants could be summed up by one participant's expression that prayer was, 'the heart of our way of life and at the heart of the daily pattern of our lives.'[40] Such an expression of commitment to prayer was evidence of the vigour and vitality of the life of prayer that exists within the Benedictine monastic tradition.

Furthermore, all participants acknowledged that prayer was the foundation of their life and, 'a way of finding God and deepening our relationship with Him'[41] something without which the relationship with God, 'will eventually wither and die.'[42] The centrality

39 Interview with Adam

40 Interview with Adam

41 Interview with Paul

42 Interview with Mark

of this relationship with God was understood as of first importance in Benedictine spirituality and the source of, 'the strength to love and serve our neighbours'[43] leading to mission as, 'an overflow of our community life and prayer'.[44] Moreover, one participant drew attention to the fact that prayer was, 'the first thing that St Benedict looks for in a monk'.[45] Indeed, it was the only entry requirement to a Benedictine monastery. While only eight of the twenty participants in this study were monks evidently the Benedictine aptitude for, and commitment to, prayer had been integrated into the lives of all participants.

Every participant acknowledged that the influence of the Benedictine tradition upon the school helped create a culture in which the value of prayer entailed that, 'there is always time and space for prayer'[46] because, 'prayer is a constant presence…in the monastery…everyone can join in. There is a constant witness to prayer, a steadiness and rhythm of prayer. Even is the world is falling apart the monks are still praying!'[47] The school community were always invited to join in the Benedictine life of prayer. In fact, the invitation to prayer was one of the experiences shared most by most participants:

> 'As a Benedictine school, we have a strong tradition of Christian meditation. And I do not mean mindfulness, although that is offered here. No, by Christian meditation I mean *the invitation* to remove yourself from the business of daily life and to sit still and in silence and to reflect on the scriptures. This creates well-being and the inner resources for resilience.'[48]

In a study of emerging visions of leadership in contemporary Benedictine school chaplaincy, the recognition that prayer enabled leaders to develop resilience was pertinent given the importance of this quality for educational leadership in the Twenty-First century. Among most participants, prayer was understood as the cornerstone of their leadership practice for precisely this reason. For example, one participant acknowledged that her leadership was, 'built on prayer' and developing a rhythm of prayer which enabled her to, 'place the day into God's hands'.[49] Prayer gave the

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43 Interview with Mark

44 Interview with Simon

45 Interview with Adam

46 Interview with Cassandra

47 Interview with Jane

48 Interview with Janet

49 Interview with Jane

participants a position of strength from where they were able to cope with the demands of leadership and stay faithful to the children.

The great responsibility that comes with leading the education of children was also considered to require the gift of discernment, the bedrock of the Benedictine leadership disposition:

> 'All meetings begin and end with prayer. Initially…I found this tradition odd. I used to think we should just get on with it and stop wasting time. But I have come to understand that prayer…centres us on what is most important. It shocks us out of our preconceptions about what is important. We remember that we are part of something bigger, that we are there to do the right thing and not our thing.'[50]

Of especial interest in this participant's account of how prayer enables discernment, was that it was a learned aptitude. Initially, upon entry to a Benedictine school, the participant had reservations about the value of prayer in the management of school business. However, the formative experience of prayer to transcend preconceptions, misconceptions, and selfish interests, helped this participant become better able to discern what was really of value at any given moment in the management of the school.

The findings of the fieldwork resonate with the conceptual framework that surfaced from the literature review on prayer. The participants unanimously agreed with Merton (1960), Hume (1984), Stewart (1998), Bockmann (2005) and Jamison (2006) that the heart of Benedictine life is seeking God in a life of prayer and that prayer is the first step to opening the heart to listen to God. For every participant, prayer was the foundation of their life and the source from which they drew their inspiration and direction in life. There was also agreement with the vision of Benedict XVI (2008) who observed that for Benedict, prayer starts with listening and leads to action. This was evident in the participants' descriptions of how prayer enabled them to become more discerning and to make better decisions. In line with this finding, most participants shared in the Benedictine aptitude that Merton (1960) described as being able to perceive truths that exist in a higher world, the world of the spirit.

The following sections consider the specific approaches to prayer that are characteristic of Benedictine spirituality.

50 Interview with Philip

7.3.1 Lectio Divina

Almost every participant directly acknowledged that *lectio divina* was essential for keeping their spiritual and sacramental life alive.[51] *Lectio divina* was described as a daily, 'time to centre on God' and seek guidance,[52] an irreplaceable source of strength and sustenance which, 'overflows into our work with the students.'[53] However, no participants discussed the process whereby during *lectio divina* a verse is memorised to be carried in the heart and meditated upon for the rest of the day. Thus, serious consideration needs to be given to Vogüé's (1983) concern that this is an important spiritual practice that Benedict erroneously omitted in his description of *lectio divina* and which has consequently been neglected in Benedictine spirituality.

Participants recognised the importance of teaching and nurturing *lectio divina* within the school community. In fact, one of the main aims of chaplaincy was understood to be the creation of, 'spaces where people can encounter God…through the scriptures in *lectio divina*.'[54] As well as creating these opportunities for *lectio*, teaching students how to pray with this method was considered essential, 'the students come together in groups, they listen to the Word, respond to the word, they become conscious of the way the Lord is working in their hearts.'[55] While all participants recognised that *lectio divina* had to be integral to the culture of the whole school, one participant in particular emphasised that it was vital for *lectio* to be part of the life of the boarding houses.[56]

An essential part of the vision to put *lectio* at the heart of the community's life of prayer was the development of leadership among pupils. Creating self-sustaining groups of pupils that are, 'built on friendship and centred on Christ'[57] and dedicated to sharing their practice of *lectio divina* was vital. For example:

> 'The older students take the lead. They invite the younger students to join in and accompany them on their journey. Student leadership is massive. The students are the leaders. They are normally two years older than the members of the group. They are

51 Interview with Paul

52 Interview with Philip

53 Interview with Simon

54 Interview with Janet

55 Interview with Richard

56 Interview with Paul

57 Interview with Gertrude

> trained and resourced to lead weekly *lectio divina* meetings. The meetings are thirty minutes long. We resource, organise, and discipline the pupils. Then off they go!'[58]

As well as describing the *modus operandi* of the student leadership of *lectio* groups, this participant further emphasised their invitational nature. As another participant observed, 'voluntary *lectio divina* is promoted among the students.'[59]

A fruit of *lection divina* was its role in nurturing listening skills which could help in the classroom, 'listening in prayer, in *lectio*, to one another when learning, puts learning on a spiritual plane and it helps concentration.'[60] Another participant, although not directly referring to *lectio*, did acknowledge the importance of, 'faith seeking understanding.'[61] In terms of creating a healthy and productive learning culture, it would seem essential to encourage students to partake in *lectio* as an exemplary way to develop the sort of attentiveness that enables higher order thinking.

7.3.2 The Eucharist

Most participants recognised that the celebration of Mass was the heart of the school community and the sacrament through which the presence of Christ was made manifest among them. One participant in particular recognised that, 'Sunday Mass was the centre of the school's life.'[62] Such findings resonate with the literature which unequivocally expressed the view that within the Catholic Church the Eucharist brings to completion the work of God's Word in the soul and the community in which it takes place is transformed into a sacramental presence of Christ (*cf.* John Paul II, 1995 & Barrett, Berry, Bevan, Foster, and Johns, 2015).

Participants also agreed that attending Sunday Mass is the only compulsory spiritual activity for both staff and pupils who live on site. Although, once in attendance, pupils and staff are invited to receive communion and may freely choose not to do so.[63] This principle of invitation, which is found at the heart of humankind's relationship with God and thus the Gospel and Benedict's rule, was a fundamental element of emerging visions of leadership in contemporary Benedictine school chaplaincy:

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58 Interview with Gertrude

59 Interview with Mark

60 Interview with Jacques

61 Interview with Cassandra

62 Interview with Gertrude

63 Interview with Gertrude, Richard and Cassandra

> ‘Invitation is the heart of all we do. Invitation to the person where they are on their journey…Pupils are invited to be Eucharistic Ministers, to take communion to the sick, to serve at Mass, to read at Mass.’[64]

Participants spoke about the importance of inviting members of the school community into the life of the Church where they can, ‘engage with the school’s prayer life’.[65] Within this context, the freedom of the individual to make their own decisions without prejudice or discrimination was considered vital. Should someone choose not to accept the invitation to enter the Church and embark on a life of prayer this must not diminish their dignity. However, neither does their decision diminish the Church’s belief that fullness of life is found in Christ. A necessary tension therefore remains. In response to this tension finding a balance between the compulsory and the invitational was recognised as critical. The general principle being that because the Eucharist was the most important occasion in the life of the Church and the school community, attendance was obligatory.[66]

St. Scholastica’s School was no exception to this rule. However, how Mass was celebrated was a cause for much creative thinking. The strong influence of youth ministry and dynamic lay leadership, combined with open-minded monk chaplains and a very forward-looking Abbot, allowed for new approaches to Mass. Two participants thought that these new approaches were only possible because during the last ten years the changing demographic of the monastic community had shifted the balance of power between the school and the abbey. Before then, how Mass was celebrated was a matter for the priest to decide. However, with the emergence of lay leadership in contemporary Benedictine school chaplaincy the monks were happily, ‘opening up to new ways of offering the faith to the children in the school.’[67] These drew their inspiration from a wide variety of sources within the worldwide Christian community, even from the Protestant charismatic tradition. One participant acknowledged that catholic, charismatic, evangelical, orthodox, and monastic spiritualities were in tension and that the search continued for the expression that allows all these things to be respected.[68]

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64 Interview with Gertrude

65 Interview with Richard

66 Interview with Cassandra

67 Interview with Keith and Paul

68 Interview with Paul

The motivation for these new approaches to celebrating Mass had its source in a factor recognised by most participants - the collapse in catholic practice - not just among the young, but throughout the British population. Participants were aware of the need for emerging visions of leadership in contemporary Benedictine school chaplaincy to grapple with how this new reality effected their school community. Chief among the challenges was the vast number of pupils who came from unchurched backgrounds, or token Catholics who only went to Mass when they were at school. In such circumstances, reversing the collapse was seen as a problem left to the schools to solve. Something which was considered a burden for all Catholic schools.[69]

Although only one school was exploring contemporary approaches to the celebration of Mass, all schools were experiencing the impact of the collapse in Catholic practice and the painful realisation that in the present social, cultural, political, and spiritual climate, many pupils and their families were either Catholics but not practicing, not Catholics, or of no faith at all. Thus, there was a sad acknowledgement that for these members of the school community, Mass was not the source and summit of life.[70]

7.3.3 Opus Dei

The Eucharist gives birth to the regular celebration of the Liturgy of the Hours, known in the Rule as the work of God or *Opus Dei*. The continual prayer of the liturgy of the hours is expressed in the daily rhythm of corporate prayer. Those times in the day and night when the monastic community come together in the Church to pray - Matins, Lauds, Vespers, and Compline. It is fair to say that, of the various forms of prayer, *Opus Dei*, was the least spoken about by participants. One participant, an Abbot, described his prayer life as, 'based in the rhythm of liturgical prayer - the Office and daily Mass'. Another participant, from the apostolic movement, described the office as, 'a time for us to come back to God during the day, to come back to His presence…and to keep that awareness of God's presence within the day and our work.'[71] Both of these participants thought that their practice of *Opus Dei* was supported by periods of silent personal prayer and lectio divina each day. This holistic nature of Benedictine prayer life was described as, 'a balanced whole which encourages my relationship with Christ in the power of his Spirit.'[72]

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69 Interview with Paul

70 Interview with Daniel

71 Interview with John-Paul

72 Interview with Adam

Furthermore, one of the monk-chaplains observed that worship is the heart of the Rule of St Benedict and that a Benedictine ought to prefer nothing to the Work of God (RB 43:3). Reflecting upon this, he explained that the school community does have a regular rhythm of prayer, 'there is a weekly act of collective worship for the whole school- staff and students, as well as the Sunday Eucharist. Each house has collective prayer morning or evening on several days each week.'[73]

So, while the traditional rhythm of *Opus Dei* may not be applicable in the school community, chaplaincy teams were dedicated to making sure that pupils and staff were, 'invited to morning and evening prayer, to eucharistic adoration and to confession.'[74] A rhythm of prayer was built into the daily routines of school life, 'every day there is registration twice a day and there is a prayer as part of that'. Although not directly acknowledged among all participants it was implicitly understood that such occasions of whole school prayer did not entail that all pupils and staff were partaking in genuine prayer. One participant considered these as occasions of cultural prayer. Nevertheless, he continued to explain that such prayer was vital for keeping alive the traditions of the school which were the structures within which encounters with genuine prayer were made possible.[75]

Another participant, a monk-chaplain, expressed the need to maintain a sense of, 'reverence about worship' and, 'the ability to see Christ in other people.'[76] The stability to be found in the Benedictine commitment to *Opus Dei* made possible the open hospitality of the monastic community from whence was drawn the strength to see Christ in the stranger and to transcend the material world and engage with the life of the spirit.

7.3.4 Personal Prayer

All participants expressed a deep-rooted daily habit of personal prayer. This was understood as, 'time to centre on God' as a, 'source of guidance.'[77] For some participants, personal prayer was vital to help organise their daily work, for example, 'when I pray in the morning, I run through the day ahead, my diary. Every day there is

73 Interview with Daniel

74 Interview with Gertrude

75 Interview with Paul

76 Interview with Jacques

77 Interview with Philip

something difficult.'[78] For this participant, personal prayer was vital in helping her overcome the challenges she faced at work which made it difficult to maintain her integrity. Personal prayer helped her to be kind, to solve problems effectively and to be brave in the face of serious challenges.

As well as attending to their own life of personal prayer, participants were aware of the need to create spaces and opportunities into which to invite members of the school community for personal prayer. For example, 'time is given to allow the pupils to reflect and have space, to meditate, pray and hear God.'[79] The form these personal prayers took dovetailed with the sacramental life of the Church and the ministry of the ordained clergy. Spaces were prepared where pupils could pray by themselves and if they felt the need, pray with a priest, 'we prepare the crypt, where confession happens, if they talk to a priest, they are led in an examination of conscience, and they have confessed before they know it. The examination of conscience helps them live before the Lord and get ready for absolution.'[80]

An interesting perspective shared by the three participants from the apostolic movement was the interconnectedness of personal prayer, communal prayer, and work. For these participants, everything started with God and thus prayer; personal prayer, the fruits of which were shared in communal prayer and in its turn, communal prayer, supported the work these participants did within the school community. For example, 'we have an hour of prayer together in the morning, this is personal prayer in community, and we share at the end. Prayer is the centre of everything we do, and it overflows into our work.'[81] For these participants, there was no separation between prayer and work, 'our work is prayer whether personal or shared. Our life is about work and prayer…to put it simply, whilst we work, we pray personally'.[82]

78 Interview with Jane

79 Interview with Cassandra

80 Interview with Gertrude

81 Interview with Simon

82 Interview with John-Paul

7.3.5 Summary

Every participant understood the importance of prayer in their own life and in the life of their school community. Of the various forms of prayer in a Benedictine school community each had a vital role to play in emerging visions of leadership in contemporary Benedictine school chaplaincy.

Table 7.1 summarises the data on prayer in Benedictine school chaplaincy

Type of prayer	Description	Means of community engagement	Level of chaplaincy leadership
Lectio Divina	Reflecting upon the scriptures, personally and communally	Pupils are invited both to attend and lead *lectio divina*	Chaplains led *lectio* groups and trained students to lead *lectio* groups
The Eucharist	Mass	Attendance at Mass was compulsory. However, receiving the sacrament was invitational.	Mass was led by a priest, organised by the chaplaincy teams. Students were invited to help.
Opus Dei	The monastic rhythm of daily prayer	Attendance at house prayers was compulsory. However, inward participation was invitational.	Moments of *Opus Dei* within the school were led by the Headteacher, house parents, lay chaplains and chaplains.
Personal Prayer	Intercessions, contemplation, examination of conscience	The invitation to engage with the monastic life of prayer was always open.	The chaplaincy teams made sure that the invitation to personal prayer was always open.

While all participants recognised the importance of the various forms of prayer in a Benedictine school community, certain elements of the data concerning prayer present as especially noteworthy:

- *Lectio divina* is the centre of evangelism within the school community.
- Every encounter with God in prayer is mediated through invitation.
- Attendance at Mass is compulsory while reception of the sacrament is not.
- A Benedictine rhythm of prayer is adapted to the school day.

The next section presents the participants' understanding of the role of community in emerging visions of leadership in contemporary Benedictine school chaplaincy.

7.4 The Data on Community

This section presents the data about community. Within this section, the data about the three Benedictine vows of obedience, stability and *conversatio morum* and humility is also presented because they make sense only with the context of Benedictine community life.

Benedict wrote his rule to organise communities of monks whose sole purpose in life was to seek God in silence and solitude. Community is the heart of the Benedictine charism because it nurtures the relationships between the monks which enable the search for God to be fruitful and enduring. All participants were aware of the importance of community in emerging visions of leadership in contemporary Benedictine school chaplaincy. For example, one participant noted that, 'the paradigm of the school is community. It has to be…At St. Gregory's everyone talks about community.'[83]

All participants understood that, 'relationships are the heart of community'.[84] God was experienced, 'through relationship and commitment to others'[85] and that, 'we come to know God more through other people.'[86] A dynamic that happens in community because that is where, 'we recognise others as they are, with their unique gifts.' It was when striving to nurture other people's gifts that one's relationship with God grew most.[87] Several participants described these relationships as, 'spiritual friendship found in the community', the foundation which makes the whole Benedictine way of life possible.[88] These participants felt that they needed each other for motivation and encouragement, especially to grow in virtue and to pick themselves up when they fell.[89]

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83 Interview with Paul

84 Interview with Simon

85 Interview with Janet

86 Interview with Simon

87 Interview with Philip

88 Interview with John-Paul

89 Interview with Simon

Moreover, participants discussed how the character of Benedictine communities was formed in communal life. They thought that both the Benedictine charism and the identity of a Benedictine school, 'comes from living life in community'.[90] These participants agreed with Hume (1984) that the Rule is, 'the heart of the community', that which, 'gives you the values and the way'.[91] It is what, 'makes community life possible here. It is not cosy, but it gives us clear instructions, clear expectations.'[92] Nevertheless, the Rule is only efficacious within the community context which is the root of the charism. Thus, 'lay leadership needs to be exercised in a community context if it is to transmit the Benedictine charism.'[93]

Furthermore, two participants reflected upon the interconnectedness of the monastic and the school communities. One of these thought that, 'the monastic community is absorbed by the school' and therefore, 'St. Scholastica's is a stronger and more resilient school community than other schools.'[94] Delving deeper into the workings between the monastery and the school, the other participant thought that it was in striving to, 'preserve integrity of life' that the monastic community most supported the school community; 'we strive to provide a monastic enclosure for the community, an enclosure of integrity of life.'[95] Throughout all the interviews, although it was not always directly referred to, the close bond between the monastic communities and their school communities was considered to be a great strength, at the heart of which was the Benedictine tradition, a source of continuity, identity, and unshakeable faith.

Several participants acknowledged the wider community of family and friends as a further depth to the school community and a source of support and encouragement which could always be counted on. One participant described in detail how this relationship works:

> 'Community starts in the family. We look for family support... There is a long tradition of Catholic families at St. Scholastica's. They come back for marriages, baptisms, funerals. The community beyond the school walls is a real strength and has been getting stronger in recent years. The witness of Old Scholasticans is important. They

90 Interview with Simon

91 Interview with Cassandra

92 Interview with Jane

93 Interview with Cassandra

94 Interview with Jane

95 Interview with Richard

> provide a range of voices, some older, some younger, but all offering guidance on the journey.'[96]

The enduring strength and witness of the Benedictine monastic tradition gave their school communities deep roots which lasted the test of time. An indication of the origin and nature of these roots was shared by one participant who acknowledged that Benedictine communities recreate the *koinonia* of the apostolic community where believers are united in heart and soul by the love of Christ (*cf.* Acts 2:42-47; 4:32-35). As he thought, 'community is an experience of life in Christ. The longer my life has gone on the more I believe that we journey to God together. 'May God bring us all together to eternal life' (RB 72).'[97]

Benedict conceived of community life using three distinct metaphors – the battlefield, the workshop, and the congregation. Two of these metaphors – the battlefield and the congregation – naturally go hand in hand because they centre upon obedience and the authority of the Abbot. Both themes are discussed in a later section and so are discussed only briefly in the following section.

7.4.1 The Battlefield

Benedict uses the metaphor of the battlefield to describe community life. By this he means that the monk ought to be ready, 'armed with the strong and noble weapons of obedience to do battle for the true King, Christ the Lord' (*cf*. Prol.3). All participants considered that obedience was a cornerstone of the Benedictine charism.[98] One participant acknowledged that, 'community life is only possible because of obedience because we support, encourage, and obey one another.'[99] This participant was a member of the apostolic movement in which community life was the most austere among the whole sample population. Another participant, a monk, recognised that, 'their life is in many ways stricter than ours. They share bedrooms and they have very little, if any, free time.'[100] Given this insight, it is understandable that one of their number reflected upon the connection between obedience and community in more detail than other participants.

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96 Interview with Janet

97 Interview with Adam

98 The nature of Benedictine obedience is discussed in more detail on page 64

99 Interview with Simon

100 Interview with Daniel

7.4.2 The Congregation

Benedict's Rule most frequently describes community life as a flock which is under the care of its shepherd, the Abbot. Benedict knew that peace and charity within the monastery depended on the community's obedience to the will of the Abbot who the monks are to obey and reverence as if he were God himself. Entrusted with this duty, the Abbot aims to lead the souls in his care to evangelical perfection. In so far as the Abbot achieves this aim, the monks owe him their obedience.

Within the context of a school community, even one that is Benedictine in character, the Abbot holds neither the same level of responsibility for, nor authority over, the souls of its members. Given the importance of this relationship in the right ordering of a Benedictine community, it was important to discover the extent to which abbatial authority may be mediated through other roles within the school community; the most obvious being that of the Headteacher.

Several participants were aware of the importance of a source of authority within the community which was built upon wholesome relationships, trust and integrity – much the same as the qualities which form the basis of a good Abbot's authority. For example, one Headteacher explained that:

> 'It is important that the community know me and trust me. I build trust by being honest and not keeping secrets. That gives my role in the community integrity…I must have some difficult conversations. Good relationships make this easier.'[101]

Another participant described the Headteacher of his school as being able to build good relationships within the school because he made people feel valued and listened to so that they felt their voices were heard.[102] The Headteacher in discussion readily acknowledged that this type of relationship with the school community would not have been possible in a larger school where delegation was necessary and thus a less personal approach would entail.[103]

For the members of the apostolic movement, abbatial authority was not invested in the Headteacher of the school they served but in the Dean of their community who had ultimate responsibility for protecting their way of life. Negotiating their role within the

101 Interview with Jane

102 Interview with Jacques

103 Interview with Philip

wider school community created tensions and pressures. They felt that their community space needed protection, 'not just in theory, but in practice.'[104] The Dean managed the balance between the commitments the community accepted within the school and the space they needed to be true to their charism. In place of the Abbot, the Dean was entrusted with decisions.

Nevertheless, discerning how to balance the tensions that existed between the authority structures of the school and their community was understood to be a responsibility the Dean shared with the community. For example, 'discernment is especially important. We pray and discuss, and then pray and discuss again.' Reflecting more upon how this process worked, Benedict's rule was especially important in assisting with discernment, 'chapter three of the Rule gives us the process of community discernment. It allows us to give and receive each other's opinions. It is not democracy, but neither is it monarchy. What the rule suggests is much more sophisticated than you might think.'[105] Nevertheless, although these participants shared the responsibility for discernment, they did recognise that, 'the Dean has the final say…and often he says, "I am sorry, we cannot…", but he may also say "yes, okay."'[106] Wolf and Rosanna (2007) understand this type of shared responsibility as vital to Benedictine community life.

7.4.3 The Workshop

Participants expressed an awareness that the Benedictine school community was like Benedict's workshop, a place where each member can learn from their mistakes and strive to discover their best self. In this regard, community was understood as, 'a school of love',[107] a place to find support, 'through the ups and the downs of life.'[108] It was also understood as a place where people are valued for who they are not who society thinks they should be; a place where people do not need to worry about being fashionable.[109] One participant acknowledged that in a school community, 'the value of other people must be unconditional' and that, 'we are all unique'. Although striving for perfection, this participant emphasised honest self-appraisal, 'we do not airbrush

104 Interview with Simon

105 Interview with Simon

106 Interview with Bede

107 Interview with Jane

108 Interview with Janet

109 Interview with Jane

for perfection. In community, the vulnerabilities of some are the glue that holds everyone else together. Other people's honesty and failure, where openly shown, can be our greatest examples.'[110] The stability and security created by such a habitus, 'sets the child up in communion with others, for growth and change.'[111]

At St. Scholastica's school, to help pupils grow in virtue, the community was structured around the Benedictine values using the theory of three tables of community, faith, and scholarship. One participant observed that:

> 'the table of community is where a person's identity is recognised. The table of faith is where a person's value is recognised. The table of scholarship is where a person has the opportunity to discover the world and take responsibility for it.'[112]

The tables identified the three ways people meet each other in the school community and where the Rule is to be applied. Another participant from St. Scholastica's thought that the dining table is, 'where we commune and break bread'; the school desk is where, 'we learn and develop'; the table of the altar is where, 'we meet Christ through raising up our mind and hearts.'[113] Within the areas demarcated by the three tables, pupils were encouraged to think about the Benedictine values, to reflect upon what the Rule has to say, and to strive to achieve their best. Applying the theory of the three tables and nurturing the habitus that it required was a vital task for the chaplaincy team at St. Scholastica's. By inviting pupils to engage with the spiritual life of the school, such as private prayer, *lectio divina*, confession and Mass the chaplains ensured that the practice of the three tables was supported by appropriate pastoral care.[114]

Several other participants were aware of the need to create opportunities to help pupils grow in virtue. Forming the pupils in, and for service, was seen as the most important element of a process which was continually guided by Benedict's Rule.[115] For example, 'within the school community, we have kitchen servers for the week, everyone takes turns to think about others by cleaning the kitchen in boarding houses. This is based on chapter thirty-five in the Rule.'[116] The process of formation for service

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110 Interview with Philip

111 Interview with Jane

112 Interview with Therese

113 Interview with Richard

114 Interviews with Cassandra, Janet and Gertrude

115 Interviews with Keith, Thomas and Philip

116 Interview with Jacques

was complemented with a formation in prayer through life in community. Smaller communities within the school were organised and led by pupils as places where they could develop a stronger sense of identity and deepen their prayer. Such smaller communities make, 'the context possible for a communal experience of prayer, and accountability also.'[117] Service, prayer and responsibility were some of the most important values pupils were taught in the workshop.

Staff also needed formation in Benedictine values. Chaplains formed in Benedictine values could pass this onto the rest of the community. Reflecting on the need for staff formation, one participant reflected that to be true to the Benedictine charism, 'lay communities must come back to their first love. They must ask themselves "why did I become a Christian in the first place?"' Only if they did this would they be able to keep the fire of their faith alive and keep working to serve the kingdom of God with enthusiasm, determination, and joy. For this participant, serving God in community was a way of life not a job a, 'miracle that requires true openness of the spirit and the boldness to make radical decisions in your life. You have to be ready to be bold.'[118]

Considering how lay staff could be formed in the workshop of community and transmit the Benedictine charism, another participant thought that most important was a commitment to Benedict's Rule and to the school community that was more than just contractual. To be Benedictine was to be permanently changed by the Rule, in the way one sees the world and interacts with it; a permanent committed to the school community was also vital, even after you have left. If these conditions were met, this participant thought that there was no reason at all why a lay person could not be authentically Benedictine and live the rule as well as any monk.[119]

Taking a different perspective, another participant reckoned that the monastic community had a particularly important part to play in the formation of lay staff:

> 'the role of the monks, if they are going to have one, is in forming the people, both chaplaincy lay people and lay teachers, in the tradition, which doesn't mean doing it in the way that it would be done for somebody joining the community…[because] it is going to be lived out in a very different context of the school. So, it does need…to have quite a practical content about it.'

117 Interview with James

118 Interview with Bede

119 Interview with Philip

Reflecting upon what was meant by, ‘a practical content’ this participant continued:

> ‘How do I know I’m a Benedictine? I’m a Benedictine by what I do. And so that will be the case for the Benedictine ethos in a Catholic school…So we pray together, we ponder the scriptures, we build community, we serve, we receive Christ in the guests, and we receive Christ in the people we perhaps ought to make guests but who we find very difficult.’[120]

From this participant’s perspective, the Benedictine charism can be lived and transmitted by lay people who engage with the Benedictine tradition in their day to day lives.

Each of these participants identified different conditions for lay staff to be formed in Benedictine virtue and thus, in the Benedictine charism. However, in understanding how such formation works, they had one thing in common – the idea that formation takes place in the community of the workshop where they can learn to live and behave as Benedictines.

7.4.4 Summary

Participants expressed their devotion to their school communities in several ways all of which alluded to the three notions of Benedictine community as battlefield, congregation, and workshop. Within this context, one participant graciously summarised the impact upon community life of increasing lay responsibility as, ‘a shift from paternity to fraternity’. In the past, when there were plenty of monks, their leadership was very practical in terms of providing a Headteacher, teachers and chaplains. Through these roles and others, the monks took the lead in evangelising in such a way that, ‘enabled the lay staff, Catholic and otherwise to think, “they do that and therefore we don't need to. So, we do other things.”’ However, that dynamic had changed because the ‘paternal or even patriarchal role of monks and priests in the school is declining and with it that kind of deferential relationship between the school at all levels to the monastic community’. The lay staff and the monks had found themselves, ‘in new territory of mutual support.’[121]

120 Interview with Daniel

121 Interview with Thomas

Table 7.2 summarises the data on community in Benedictine school chaplaincy

Understanding of community	Description	Practical consequences	Implications for chaplaincy leadership
Benedictine	The place where the monk is invited by Jesus to search for God.	Believers are united in heart and soul by the love of Christ (*cf*. Acts 4.32).	Chaplains help form community by modelling the qualities necessary for it to flourish.
The Battlefield	The monk is, 'armed with the strong and noble weapons of obedience to do battle for the true King, Christ the Lord' (cf. Prol.3)	Obedience is owed to the Abbot, or to one's superior.	Chaplains model obedience to the Rule and to their superiors. Such modelling must be appropriate for life in the Twenty-First century.
The Congregation	Community life is a flock which is under the care of its shepherd, the Abbot.	The Abbot/superior governs the souls under his care and leads them to evangelical perfection.	Chaplains need to have a source of authority and guidance to help them to focus on the things of God.
The Workshop	The enclosure of the monastery and stability in the community (*cf.* RB 4.78) is the place where the monk strives for perfection by using the tools lent him by Christ.	The monks aim to live Gospel centred lives, growing in the self-awareness that leads to true knowledge of God.	Chaplains practice *conversatio morum* to enable continual turning to God and thus growth in virtue. Chaplains model *conversatio* within the community.

The next sections explore the three Benedictine vows of obedience, stability and *conversatio morum*. Together these three vows are a promise to live one's whole life in obedience to a monastic community.

7.5 The Data on Obedience

Benedict conceived of the monastic community as a battlefield where, 'armed with the strong and noble weapons of obedience' the monks, 'do battle for the true King, Christ the Lord' (*cf.* Prol.3). On the battlefield, the monks take their orders from their Abbot, under whose rule they have agreed to live. In this way, the Abbot leads his monks to evangelical perfection as a congregation.

7.5.1 Obedience and Listening

Most participants thought obedience was, 'listening and responding to God's voice in our lives.'[122] One participant observed that, 'obedience is listening to God in prayer, to parents and teachers, to act with love and do as you are asked. It is the heart of any relationship.'[123] For another participant there were, 'different levels of obedience.' At the practical level of work, obedience was about making the community operational, while the listening level of obedience was about, 'bending the ear of the heart'[124] (RB Prol 1).

The practice of, 'bending the ear of the heart' was explored by several participants who acknowledged that listening to God's voice happened, 'through prayer and *lectio divina*', whilst listening to other people happened, 'through taking their point of view seriously.' For a monk, listening to his Abbot came first. However, as this participant argued, 'in a school context, as a chaplain, I listen carefully to students, take their point of view seriously and seek to respond to their requests and needs as best I can.'[125] In the Benedictine tradition, such listening must be accompanied by, 'care and attention',[126] it can be, 'one of the hardest things in life' because, 'hearing is not necessarily listening…listening and thus learning requires inner stillness. You can hear and still not listen. You must engage yourself in prayer. To be attentive to learning, one must concentrate and listen.'[127] The connection made with learning is very apt within the educational context of this study.

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122 Interview with Mark

123 Interview with Jacques

124 Interview with Simon

125 Interview with Mark

126 Interview with Jerome

127 Interview with Jacques

7.5.2 Discernment and Obedience

Several participants acknowledged that, 'an important part of obedience is asking for advice, listening, and then making decisions.'[128] It was vital for leaders to engage their communities in the process of discernment, for example:

> 'the Abbot has to listen to all the brethren…it is not democracy, we are dealing with a more Roman idea of polity where the leader, or the magistrate, has to decide about what is best. But that decision must rest on a very full exchange of views.'[129]

Not only does discernment enable the community to reach the best decisions possible, but it also gives all members of the community a share in the decision-making process. The cooperative style of leadership[130] that emerges from this dialogue creates, 'a culture of positivity' in which decisions taken by senior management are trusted and respected, 'There's not this culture of "everything my higher ups do, I complain about." There's a culture of trust, that the leadership know what they are doing.' Obedience was earned by leaders who listen and build relationships, 'it cannot just come from command by the boss.'[131]

7.5.3 Obedience and Authority

A few participants reflected that only in a community where there is a hierarchy of authority is holy obedience attainable. However, this was not an authoritarian, vertical dynamic, in which people were just expected to do what they were told without question. Rather, obedience was understood as mutual, 'we offer obedience to God, to the Abbot, the senior monks and officials in the monastery, and to all our brothers.' Crucially, obedience was understood as a gift, 'an expression of love and generosity.'[132] An important fruit of these relationships of love and generosity was a meaningful dialogue between those in authority and those under it.

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128 Interview with Simon

129 Interview with Gregory

130 Wolf (2007) recognises the difficulties Abbot have experienced, in recent decades, in moving from authoritarian models of leadership where they are never questioned, to cooperative models of leadership. This question is discussed in detail in the section on abbatial leadership.

131 Interview with James

132 Interview with Jerome

Such a dialogue enabled a faithful response to Christ in the ordinary circumstances of life:

> 'I understand obedience to be obedience to God, as encountered in the call of Jesus Christ. Superiors play a critical role in that encounter and call. I have different kinds of superior…For me the important thing – and the challenging thing – is to sustain a meaningful dialogue with them.'[133]

For this participant, sustaining a meaningful dialogue was the crucial difference between monastic and military obedience:

> 'The Roman element does not mean we have to obey like Roman soldiers. There is military imagery in the Rule. It is strong in chapter 1. I think it is the only place where it comes in…The understanding, the context for the military imagery is Pauline. You know, putting on the armour of Christ and standing firm in the battle against the evil one…'[134]

While acknowledging that, 'obedience without delay is Benedictine', this was not taken to mean that obedience was unreasonable or unquestioning. However, this participant was concerned about the 'tremendous misapprehensions' about the nature of Benedictine obedience which historically have even contributed to the rise of fascist political cultures and the degradation of Abbacy into nothing more than dictatorial feudal lordship.

This participant clarified that although there are times, 'when the Abbot asks me to do things that I do not want to do and I must do them', there is also a safety net to protect a monk from any burden of obedience that he cannot bear. For example, in chapter sixty-eight, 'if one of the brethren is asked to do something that is beyond him, it does not say just buckle under and get on with it, it says explain the reasons.' Although, the decision is the Abbot's to make, it is not military because there is a strong dialogue.'[135]

Such strong dialogue also has its part to play in holding the Abbot to account. Through discernment, the community seek the will of God as it is understood through the Rule. Although the Abbot has the final say, he will lose his integrity in the eyes of the community if he does not respect and build upon the Rule.

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133 Interview with Gregory

134 Interview with Gregory

135 Interview with Gregory

Of course, he must exercise his discretion, but this ought to reflect the Rule as the community perceive it:

> 'the Abbot is under the Rule. In contrast to Roman law, he cannot simply do as he wants. He is under the Rule and scripture. And so…the whole process of deliberation in the community is seeking the will of God, in terms of "what is the gospel asking us to do?"'[136]

Nevertheless, although the emphasis upon a strong dialogue and holding the Abbot to account is fundamental, concomitant with this must also be plain and simple obedience. As one participant noted:

> 'In terms of my relationships with people above me, I think it is an essential ingredient to a healthy working relationship…that ability to just do, not be unquestioning, but just to submit the will to be told to do something.'[137]

7.5.4 Obedience and Freedom

One participant observed, 'all Christians are called to obedience in their discipleship of Jesus Christ.' However, monks take on a particular form of obedience, 'St Benedict views it essentially as the path to overcoming self-will so that we are available to centre our lives on God and the love and service of others.' Moreover, this participant explained that giving up one's free will for obedience makes sense only if it sets you free to follow God.[138]

Several participants reflected upon the dynamic between obedience and freedom. Of these, a few recognised that obedience requires, 'a depth in humility…because it is an openness to God that is a real path to freedom.'[139] Openness to God is only possible for one who is prepared to be humble. But the rewards are great, 'when we obey, we find the pearl of great price, fulfilment, happiness, joy.'[140] Furthermore, as another participant clarified, 'obedience to the Abbot and all the others in the community is a way of showing love, respect and is a way to be humble.'[141]

A more frequent theme expressed by participants was that obedience to God frees one from slavery to selfish desires. Surrendering to God in this way, 'gives us freedom to encounter who God has created us to be, and this is how we find our redemption,

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136 Interview with Gregory

137 Interview with James

138 Interview with Jerome

139 Interview with Jerome

140 Interview with Bede

141 Interview with John-Paul

and who we are.' As this participant thought, such obedience is, 'not just to an instruction given by the superior but obedience to our rhythm of life, which is sometimes the most difficult, the obedience to our timetable and to fully embrace each moment as it comes with my own circumstances.' Embracing each moment required the inner discipline to surrender to everything each moment brings whether that be happiness or sadness, peace or conflict, joy, or suffering, 'and to give thanks to the Lord and just keep going on, stepping forward. Just like St. Benedict's first verses 'come on children, you have strength from the path of obedience (*cf.* RB Prol. 3).'[142]

However, obedience to God was not just about following the rhythm of life within a community but included making free choices about how one lives and behaves, the work one does and does not do. Vital choices which, if made well, help one to be true to oneself and to God. As one participant reflected:

> 'My understanding of obedience contradicts that of the world. I understand obedience as liberating not limiting. In a world where there is so much choice it is stifling you cannot do everything; obedience keep you on the path you choose. It gives you principles. Obedience means not doing everything but making choices within a field of work. You need to take the right course of action otherwise it just becomes a case of pick and mix; you just end up following the crowd. But you have a right to choose. It is not authoritative; you have space to make mistakes. Obedience helps you prioritise and choose a good route in life where you are happy, comfortable and being true to yourself and following the truth.'[143]

For Benedictines, as for all Christians, obedience is freely chosen. Each person is invited to follow God, and if they choose to do so, the subsequent choices they make ought to lead them closer to God. Although, they may not always do so because being free entails the possibility of bad choices. However, in the Christian monastic paradigm, bad choices and mistakes are to be expected from time to time. The important thing is to learn from them, pick oneself up and continue the journey.

Finally, one participant suggested that the relationship between obedience and freedom was, 'a relief in many ways. Just thinking that God has appointed someone who knows me, cares for me, and wants my salvation is what I always need, is what everyone needs.'[144] Having a superior to guide one on the path of life lifts off one's shoulders all the weight of decision making and the anxiety that can accompany it.

142 Interview with Bede

143 Interview with Philip

144 Interview with John-Paul

Something that has become an acute problem for many people in a world that is today full of so many choices.

7.5.5 Obedience Within the Context of a Benedictine School

Two participants expressed an appreciation of the nuances and limitations of replicating monastic obedience within the school community. One of these observed that a Headteacher shares many of the responsibilities of the Abbot. For example, they are, 'responsible for discerning the way forward for the community', for making decisions and just like an Abbot, earning the trust of the community is the basis of their authority. However, this participant also suggested that such a relationship depended on two conditions. Firstly, the nature of the school, small schools have more of a family atmosphere rather than large schools, 'where things are a little bit impersonal and devolved'. Secondly, the ability of the Headteacher to get on well with pupils and staff, to create an atmosphere of motivation and encouragement so that they feel loved and supported. If these conditions are met, the Headteacher, 'gains respect, earns trust and thus obedience.' Finally, this participant compared an Abbot's authority with the discipline of a parent, 'there's always going to be a disciplinary aspect to it, but that's the same as a family. A parent has got to discipline. Just because you discipline a son or daughter doesn't mean you don't like them. It's part of life.'[145]

Such an understanding of obedience and authority within a Benedictine school was shared by another participant who considered that, 'there's a link between obedience and discipline.' However, whilst acknowledging the need for earning trust and establishing a family atmosphere, this participant emphasised the necessity of having rules, policies and guiding principles which come from Benedict's Rule, and which form the basis of a social covenant within the school community. The social covenant is maintained by the Headteacher who fulfils some elements of the Abbot's role by applying the rules, policies, and principles fairly and coherently. However, members of the school community are free to choose whether to obey them or not:

> 'I am not sitting in judgement…as I say to pupils, "I don't expel people, they expel themselves". Now if somebody wants to be a teacher in a school where you don't go to Mass on Sunday or you don't begin meetings with a prayer, and you don't have the guiding principles that we do, there are other places they can go. So, I am not sitting in judgement on people I am merely in obedience to those principles. With regard to the Abbot, the only time when people are expelled from the monastery is when they

145 Interview with Jacques

> refuse to obey the Rule. But why would you be a monk if you don't want to obey the Rule. No members of staff are here as prisoners.'[146]

The position held by this participant was accepted as necessary for protecting a Catholic and Benedictine school identity, one that is inclusive, yet uncompromising on Catholic distinctiveness.

Considering the need to protect their Benedictine school's identity in a secular marketplace, several participants reflected that they did not give in, 'despite all the pressures of marketing and demographics.' A position made possible because of their faith and trust in God.[147] Moreover, as another participant observed, 'obedience to the faith, to the school's mission, and to the school's Benedictine ethos, is vital. There can be a battle with marketing in this. We must struggle for the faith. We must keep dripping the Gospel into everything that we do and that is done in school.'[148]

However, two other participants clarified that there was a need for a certain amount of nuance and creative thinking in the way that such Benedictine qualities as obedience and authority are communicated within the school community. For example, 'the language of the rule, regarding obedience owed to the Abbot, is not appropriate for a school in the Twenty-First century.' There is a necessity to present such ideas and practices in more modern terms so that they can be understood by children and adults in the world today.[149] Furthermore, another participant reflected that, 'in terms of chaplaincy and the wider school as well, how do we create a culture of Benedictine obedience without telling people you've just got to do what your told unquestioningly. That's a tricky PR exercise!'[150] Making the Benedictine ethos relevant and attractive for a Twenty-First century school community was a daunting but necessary task in emerging visions of leadership in contemporary Benedictine school chaplaincy.

7.5.6 Summary

Every participant understood the importance of obedience in their own life and in the life of their school community. Obedience was considered to take various forms and to have implications throughout the life of the school. In a Benedictine school

146 Interview with Philip

147 Interview with Jane

148 Interview with Janet

149 Interview with Jacques

150 Interview with James

community, obedience had a vital role to play in emerging visions of leadership in contemporary Benedictine school chaplaincy.

Table 7.3 summarises the data on obedience in Benedictine school chaplaincy

Understanding of Obedience	Description	Practical consequences	Implications for chaplaincy leadership
Obedience and listening	Benedictine listening is active, leading into wholesome relationships with other people and with God.	Listening in a spirit of obedience is the foundation of all Benedictine leadership.	Chaplains must make listening and obedience a top priority.
Obedience and discernment	Obedience is only possible when it is built upon trusting relationships.	Discernment processes nurture trusting relationships.	Discernment processes must be central to chaplaincy leadership.
Obedience and authority	Benedictine obedience is not an authoritarian, top-down dynamic but a horizontal relationship of listening and dialogue.	Listening and strong mutual dialogue must be central to chaplaincy.	Chaplains must model obedience in relationships through listening and strong mutual dialogue.
Obedience and freedom	Obedience leads to freedom to follow God's will. It helps one choose a path in life and stick to it.	Wise decisions must be made as each person listens to God and overcomes their whims.	Chaplains must help members of the community to listen to God and make wise decisions.
Obedience within the context of a Benedictine school	A Benedictine school must strive to stay true to the Benedictine charism.	Decisions about the school's culture and organisation must not just follow the dictates of the marketplace.	Chaplains must always remind decision makers to be true to the Benedictine ethos and offer ways to make this possible.

While all participants recognised the importance of obedience in a Benedictine school community, certain elements of the data concerning obedience present as especially noteworthy:

- Obedience requires active listening which is the basis of learning.
- Obedience is the foundation of wholesome relationships and community cohesion.
- Obedience requires discernment and a strong mutual dialogue to build trusting relationships.
- Obedience to one's superior leads to freedom from selfish desires.
- Obedience to the Benedictine charism is a vital responsibility of emerging visions of leadership in contemporary Benedictine school chaplaincy.

The next section explores the role of stability in emerging visions of leadership in contemporary Benedictine school chaplaincy.

7.6 The Data on Stability

Participants agreed that, 'stability involves putting down roots in a community and place.' This was understood to be a commitment, 'to people and institutions over the long haul – not opting out when conditions worsen.' By way of example, this participant thought that, 'I have been a House chaplain to the same House for twenty-six years now. If relationships are to flourish, they require time and commitment.'[151] The emphasis upon relationships was a keynote among several participants who thought that in a stable community, relationships, 'are attached, ongoing, and growing.' Building stable communities like this required commitment, 'it is important to be a part of the community, not just a tourist. You've got to stick with it.'[152] Such commitment involved, 'standing together with others', which 'from a chaplaincy point of view [is] the idea of working together for the good of the community not for oneself.'[153] However, while discussing stability only a few participants explicitly argued that the purpose of stable relationships within the community was, 'so that one can become more deeply rooted in Christ.'[154] The purpose of which was to, 'find our true vocation, our real identity.'[155]

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151 Interview with Mark

152 Interview with Philip

153 Interview with Janet

154 Interview with Mark

155 Interview with Gregory

7.6.1 Stability of the Heart

In the contemporary context, an interesting facet of stability for some participants was that it may be found not only in a geographical location, but in a commitment to a stability of the heart. While this did include a sense of belonging to a particular place, it was more often understood to mean a commitment to people, ideas or even an ecclesial movement. For example, one participant observed that stability is 'perseverance in the monastic life above all through fidelity to my brethren.' This was, 'a different view of this 'vow' from a conventional one in the English Benedictine Congregation, which seems to be based more on staying in the monastery and doing its work. Local stability is important but in a secondary sense.' Nevertheless, this participant still felt that he, 'would find it very hard to be regular and faithful if [he] was constantly on the move.'[156]

According to another participant, 'our stability is first and foremost a commitment to a particular group of people and fidelity to our relationship with them.' Again, stability was described as 'not so much geographical, i.e., about place but rather about people' [157] because it is through relationships that one comes to know Christ. For the participants in the apostolic movement, stability even necessitated the growth of the community beyond its original geographical location:

> 'Stability is like the roots of a big tree growing to get the strength it needs to hold the tree…I am not only talking about the physical stability but more of what it brings spiritually. Growth in spiritual friendship, prayer, understanding, humbleness… all the aspects of community grow through this stability, and part of that stability needs spreading. If the roots of the tree grew straight down, the tree would start to lean on one side and fall, so the roots spread naturally to get this stability.'[158]

Moreover, for these participants, stability was found in the apostolic movement and by joining the community growing out of that.[159] This was a profoundly serious commitment that entailed a deep sense of belonging and a renewal of identity, 'we join a community where we work and exist together. We become "one of them", thriving in the light of the others. It is a vocation; we want to be what the others are.'[160] The honesty and self-understanding with which this participant described belonging to his community revealed a simple but vital element of stability – it brings people together

156 Interview with Gregory

157 Interview with Gregory

158 Interview with John-Paul

159 Interview with Bede

160 Interview with Simon

to grow in mutual formation – an essential goal for emerging visions of leadership in contemporary Benedictine school chaplaincy.

Listening to these reflections upon stability in the community, it was evident that it creates the down-to-earth, secure base which allows people to form genuine, mutually attentive relationships of love which support mature self-reflection, resilience, and emotional well-being. The monastic ideal is to be a peacemaker, preferring to pray for, and make peace with, one's enemies, and to never despair of God's mercy (*cf.* RB 4.70-72). Reflecting upon this aspect of stability, one participant explained that it:

> 'shows a psychologically and spiritually astute understanding of human nature…Stability stresses the need to put down roots in order to grow, to give time and space to relationships, and to face the challenges which are necessary for our individual and communal flourishing.'[161]

Advancing this perspective, another participant reflected that, 'individually and collectively we put down roots to establish growth and strength.' However, this is not as easy as it might at first appear, 'the challenge is to avoid just getting comfortable and set in my ways.' Although only one participant made this point, it is a serious issue that must not be overlooked. Over time, complacency, in and routinisation of, once fresh and exhilarating experiences can stunt spiritual growth and lead to apathy and boredom on the spiritual path. Whilst this problem was recognised by this participant, no answers were offered as to how it can be solved.

7.6.2 Stability in a Time of Rapid Change

Several participants acknowledged that Benedictine stability is exactly the opposite of the superficial transitoriness and atomisation of modern culture. Identifying the problem, one participant noted that:

> 'we are living through a societal revolution, a technological one and we are searching for some kind of stability and direction in our own personal and family lives, as well as on the larger political stage. This profound cultural change has led to a serious undermining of the Western world's value system which is rooted in the Christian tradition.'[162]

For people who are suffering the consequences of the disintegration of traditional values, stability offers a chance to grow deep personal roots from which to discover the truth about themselves and tackle life's big questions, 'stability is another counter-cultural aspect of our life when instability and lack of commitment are features of

161 Interview with Gregory

162 Homily by Mark

society.' Stability was a cornerstone of freedom, 'where do we find true freedom? The accent of our life is on freedom for rather than freedom from: being free for life in Christ.'[163] The implication is that only stability in a community liberates one to follow Christ.

Two participants acknowledged Benedict's teaching on the different types of monks as important for understanding stability. One considered that, 'the two [types of monk] which meet with his approval are the coenobites, who live in community, and the anchorites or hermits who, after a long apprenticeship in community living, are strong enough to live on their own.' Benedict's whole spiritual programme is built around stability in community. He contrasts this with the most detestable type of monk, the gyrovagues, "who spend their entire lives drifting from region to region" and "are slaves to their own wills and gross appetites" (*cf.* RB 1:10-11). This participant continued, 'the vow of stability, which the coenobites take, is meant to curb this tendency to restlessness and to self-will. It's about trying to stay still and not run away from problems whether they be personal or communal.'[164] Stability is Benedict's answer to inner restlessness and lack of purpose in life because it alone creates the conditions in which one can come to know fullness of life in Christ.

Another participant was deeply concerned about the effects upon children of the radical instability inherent in modern culture. In his view, 'we already turn kids into gyrovagues in modern society in that they are just encouraged to go to university, or do whatever they must, to get the job without having any connection to place.' This participant thought that the answer to this problem was stability which, 'in terms of Benedictine education is one of the most important tools for solving problems' because pupils with 'a deep connection to place' have some protection from the shallow dictates of consumerism. For this participant, stability must be developed as, 'a connection with the whole of the community' for example, 'going to see where the power plant is in the school' and making a connection, 'with the whole fabric of what makes the place tick rather than just their consuming end of it.'[165] As a suggestion for nurturing stability in a school community, this was a hopeful vision.

However, as an important corollary to this understanding of Benedictine stability, one participant thought that stability does not oppose change but creates secure

163 Interview with Jerome

164 Interview with Mark

165 Interview with James

foundations from which change, and growth, can happen. Rather than running away from difficulties, stability helps us, 'to develop the inner and spiritual resources which are required for relating well to God, ourselves and others.' For this to happen, stability must be understood and lived alongside obedience and *conversatio morum* because '*conversatio morum* is about change, not change of community or location, but inner change or conversion of heart.'[166]

7.6.3 Stability Within the School Community

Finally, several participants reflected that Benedictine stability was important within the wider school community, especially in the relationship with the alumni. For example, 'returning pupils help to create stability in the school community. And these ex-pupils can return and meet someone they know. This is a real gift the monastic community gives us.'[167] Moreover, 'pupils and parents love the fact that the monks have been here and remain here for a long time. It creates continuity.' Alongside the alumni there was also, 'networks of support at university and beyond' which created yet deeper roots for stability in the community.[168] Building upon this stability was understood by one participant to give Benedictine schools a great strength, 'Benedictine education is for life. We are not making judgements of people when they are 18 years old!'[169] The inherent patience that Benedictine stability nurtures allows school communities to look well into the future and to be there together as a community.

7.6.4 Summary of the Data on Stability

Stability is one of the Benedictine vows. Within the context of the research into emerging visions of leadership in contemporary Benedictine school chaplaincy, all participants understood stability to be a commitment for life. Developing this understanding, some participants thought that stability of the heart, meaning a commitment to people, ideas, movements, and institutions, was just as important as a commitment to a geographical location and that therefore the practice of a lifetime commitment can vary. Stability was also understood to be a vital antidote to the radical

166 Interview with Mark

167 Interview with Philip

168 Interview with Gertrude

169 Interview with Philip

instability inherent in modern societies. As such, stability is an irreplaceable value that must be fostered in Benedictine schools.

Table 7.4 summarises the data on stability in Benedictine school chaplaincy

Understanding of Stability	Description	Practical consequences	Implications for emerging visions of leadership in contemporary Benedictine school chaplaincy
The nature of Benedictine stability	An enduring commitment to people and institutions that enables one to grow in Christ.	A lifelong commitment to seek Christ, with the same people, in the same place, through good times and bad.	Chaplains need to decide how to express stability in their lives and how to nurture stability in their community.
Stability of the heart	Stability is about more than staying in one place. It includes a commitment to place, people, institutions, ideas, and movements.	Stability must be understood and lived beyond the notion of 'geographical commitment'.	Chaplains need to have a shared notion of how they are to practice and teach stability of the heart.
Stability in a time of rapid change	Stability is the antidote to the shallow transitoriness and atomisation of modern society.	The fruits of stability need to be visible within the school community.	Chaplains must teach and preach about stability in such a way that it becomes attractive within the school community.
Stability within the school community	The source of stability in a Benedictine school is the monastery and the wider school community.	Stability is not just for monks. Stability can be practiced in different ways by people of different stations in life.	Chaplains must ensure that members of the school community understand stability and how it can be lived out within the school community and beyond.

7.7 The Data on *Conversatio Morum*

All participants acknowledged the importance of *conversatio morum* as a means of continual conversion and a monastic instinct for discerning right from wrong.[170] For one participant, there were two aspects of conversatio morum, 'living the monastic life and…openness to conversion', the purpose of which was, 'to live more faithfully and more fully'. Understood this way, *conversatio morum*:

> 'is a commitment to faithfulness to the whole of the monastic life within a community and under a Rule and an Abbot, accepting this as the path to life for me. As such it is a patterned and regular life, that in some ways is the same every day.' [171]

Within this context, *conversatio morum* forms a triangle with obedience and stability in which each is needed for the other to flourish. Such flourishing was described by one participant as the discovery of their true identity because *conversatio morum* encourages honesty, transparency, and discernment; an experience which helps a person live life to the full by engaging with their mission in life.[172] This view was supported by another participant who described *conversatio morum* as a means to real discipleship and, 'a coherent way of living that promotes personal integrity and truthfulness…as well as transparency and accountability.' How this was expressed varies in different circumstances, 'it is important for me to be adaptable';[173] a vital consideration within the context of this study into emerging visions of leadership in contemporary Benedictine school chaplaincy.

7.7.1 *Conversatio morum* in the School Community

Several participants reflected upon how *conversatio morum* can be expressed within a school community. Primarily, this took the form of teaching community members to accept and learn from their mistakes and to be patient when other people made mistakes. Indeed, there was a strong emphasis upon building a culture in which pupils have the space and freedom to make mistakes and to learn from them. For one participant, creating a culture, 'of competition and choice' was vital for allowing the children to grow up. This was part of a deliberate holistic educational strategy in which children are encouraged to test their boundaries and explore their place in the world.[174]

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170 Interview with Daniel

171 Interview with Jerome

172 Interview with Philip

173 Interview with Dominic

174 Interview with Cassandra

Conversatio morum was at the centre of this educational strategy which was built upon, 'spiritual growth and Benedictine living.' However, one participant thought that to make sense of *conversatio morum* within a school community it needed to be defined as, "openness to growth and change with a focus upon God".[175] Such an understanding of *conversatio* was not considered as undermining its spiritual significance. Indeed, pupils were encouraged to go to confession and examine their consciences and the Benedictine ideals were taught in Church, 'through the witness of community members and through the school's curriculum and culture.' Of fundamental importance was that life in school was not judgemental, 'people are accepted where they are and encouraged onwards.'[176]

7.7.2 *Conversatio morum* and Chaplaincy

The specific role that emerging visions of leadership in contemporary Benedictine chaplaincy played in the nurturing *conversation morum* within a school community was evident. Leading by example was one of the best ways to teach the value of *conversatio*. As such chaplains were open with one another in their relationships, 'trying to make [their] Koinonia visible.'[177] And by way of example, 'chaplains must teach pupils to turn to God in prayer.' There were many opportunities for this, such as morning and evening prayers in the boarding houses.[178] Through building a culture of prayer, openness and patient loving-kindness, chaplains established *conversatio morum* as a cornerstone of school life.

7.7.3 Summary of the Data on *Conversatio Morum*

Conversatio morum was a fundamental value in emerging visions of leadership in contemporary Benedictine school chaplaincy. Alongside obedience and stability, it guided personal conduct within a Benedictine school community. It bound together the members of the school community in patient loving-kindness, acceptance of each other's faults and weaknesses, the determination to overcome them and to become more Christ-like every day. In the language of modern education, it was described as openness to growth and change with a focus upon God and was the key to discovering one's identity in Christ. Chaplains had a particular responsibility to model *conversatio*

175 Interview with Philip

176 Interview with Gertrude

177 Interview with Paul

178 Interview with Jacques

morum in their relationships with each other and with the wider school community. In this way, the *koinonia* of the early Church was visible.

Table 7.5 summarises the data on *conversatio morum* in emerging visions of leadership in contemporary Benedictine school chaplaincy

Understanding of *Conversatio morum*	**Description**	**Practical consequences**	**Implications for emerging visions of leadership in contemporary Benedictine school chaplaincy**
The nature of *Conversatio morum*	*Conversatio morum* is understood as the daily conversion of life which enables one to become more Christ-like.	*Conversatio morum* requires a community to patiently accept mistakes and support the individual's effort to become more Christ-like.	Chaplains need to nurture a community culture which is non-judgemental and in which people know how to become more Christ-like.
***Conversatio morum* in the school community**	*Conversatio morum* is best understood in school as openness to growth and change with a focus upon God.	*Conversatio morum* requires pupils to be able to make mistakes and to learn from them in a culture of healthy competition and choice.	Chaplains need to create a school culture in which there is time and space for pupils to make mistakes and to learn from them.
***Conversatio morum* and chaplaincy**	*Conversatio morum* guides the chaplaincy and grows out of it. It was a visible part of the *Koinonia* in Benedictine schools.	*Conversatio morum* was a cornerstone of chaplaincy practice and teaching. Chaplains forgave and were forgiven.	Chaplains must model *conversatio morum* in their relationships with one another and with the wider school community.

7.8 The Data on Humility

7.8.1 Humility is the Key to Benedictine Spirituality

Participants recognised that humility is the heart of the monastic disposition and central to the Benedictine search for God. As such, it was understood as, 'the key to Christianity and the Benedictine charism.'[179] Indeed, humility was acknowledged as, 'the core of the Benedictine monastic tradition'[180] and an, 'essential part of the Benedictine life'[181] which was, 'working underneath everything to keep it all going.'[182] Reflecting upon why Benedict placed, 'humility at the very heart of his teaching' one participant surmised that humility, 'is central to any progress in the spiritual life because it is how we let grace work in our lives.' Being humble was, 'helpfully associated with self-knowledge and self-acceptance' because only through understanding and accepting one's fallibility can one come to depend upon God's grace.[183]

7.8.2 Humility: Being Honest with Oneself and With God

Most participants acknowledged that self-knowledge and self-acceptance and trust in God's mercy were the roots of humility and knowledge of God. Within this context, it became apparent that honesty was understood as the prerequisite for humility. For example, one participant thought that, 'humility requires honesty with oneself, with God and with other people.' Furthermore, according to this participant humility is not just enabled by honesty but, 'is the path to the truth about [oneself] and the love of God. Humility is a witness to the truth.'[184] Another participant agreed that, 'humility is being honest' but also added that, 'humility is being as open and vulnerable as is possible.'[185] The emphasis upon openness and vulnerability is why humility can be a difficult virtue to develop in a school community. Nevertheless, the challenge was taken up. To do so, a culture was nurtured in which mistakes were accepted and opportunities created

179 Interview with Bede

180 Interview with James

181 Interview with Philip

182 Interview with Richard

183 Interview with Jerome

184 Interview with Bede

185 Interview with Paul

for pupils and staff to learn from them. Thus, 'people are accepted as they are. On a journey of faith.'[186]

7.8.3 False Humility

Two participants acknowledged the problem of false humility. One observed that true humility, 'is not false modesty or denigrating oneself…Humility is not thinking less of yourself it is thinking of yourself less.' Someone who is growing in humility will be aware of their faults and yet know that they still have a part to play in God's plan.[187] An essential aspect of growing in humility was being, 'honest with yourself and those around you'. Being dishonest was disastrous because, 'the teenagers are canny. They can see right through you if you are not telling the truth if you are being false.'[188]

There are deep psychological dynamics at work in developing humility, a point that was readily addressed in the literature. However, only one participant discussed this at interview. In speaking of the, 'constant and daily challenge to let go of the self and the tyranny of the ego' this participant evidently understood how humility works within the mind to liberate the individual from slavery to self, the opposite of which is, 'faith as trust in God and self-abandonment to his plans for my life', the very essence of humility.[189] Nevertheless, there was no discussion of the need for the development of humility to be accompanied by experienced guidance which teaches the difference between true and false humility, a process which is indispensable for people who are fearful or who suffer from low self-esteem.

7.8.4 Humility, Relationships and Community

Several participants acknowledged that humility was a vital element in healthy relationships and harmonious community life because it teaches us that all people are equal and worthy of attention and service. For one participant, Christ's self-emptying was the exemplar of humility because it allowed him to be, 'filled by God for the true love and service of others.' The discipline of kenosis opens us up to the truth of other people and by inhibiting the instinct to dominate allows, 'other people to be themselves…God to be God, and…other people to flourish' even if they are a

186 Interview with Cassandra

187 Interview with Philip

188 Interview with Jane

189 Interview with Jerome

nuisance.[190] Overcoming the ego in this way is part of the perfection of charity in the will of monks through which they put aside their preoccupations and recognise the value of other people's needs. As another participant reflected, humility, 'is a pillar of community life' because it guards us against judging all things in terms of our own needs and preferences and this enables the giving of self for another's benefit.[191]

Moreover, people who embrace humility are unthreatened by anyone they meet and thus can form good relationships in community. One participant considered that, in the fiercely competitive world of success and failure in which we live, humility teaches us to value people for who they are and thus, allows people to be true to themselves.[192] This understanding of humility, 'helps you see where you fit into the great universe. It stops you from always competing to be first.' In this way, humility helps us, 'become part of a community of hope and work' because we become happy to find our place and play our part.[193]

7.8.5 Humility and Leadership

The majority of participants recognised the important connection between humility and Benedictine leadership. As one participant noted, 'humble, servant leadership is working underneath everything to keep it all going.'[194] It was clearly understood that true service is only possible with humility. However, delving into the importance of humility in leadership more deeply, one participant reflected upon the role of humility for invitational leadership:

> 'It is from this humble place within yourself that you can invite students into the spiritual journey with Christ. You cannot force them. You can only invite them with the power of your own example, your own witness to Christ. Not in perfectionism, but in humble self-acceptance.'[195]

Perfectionism is stifling whereas humble self-acceptance is open to the life. Such openness is a cornerstone of invitational leadership. The Rule, just like the Gospel, is first and foremost an invitation. Benedict invites people to follow his monastic path and

190 Interview with Jerome

191 Interview with Bede

192 Interview with Richard

193 Interview with Philip

194 Interview with Richard

195 Interview with Janet

those who choose to do so, he serves. The primacy of invitation in the Benedictine charism has profound implications for emerging visions of leadership in contemporary Benedictine school chaplaincy. One example of which is the invitation that is given to pupils to take the lead, 'there is no sense at all that leadership can only be done by the teachers…The staff are very happy to stand by and support the younger ones take on leadership.'[196] Such an approach is only made possible because humility enables, 'leaders to recognise that they are not always the expert' and because, 'in the Benedictine tradition humility comes before honour' so the teachers, 'allow the older pupils to give the good example, to model good behaviour, to share ideas and foster kindness. The staff are not afraid to take a back seat.'[197] Only because humility is the foundation of Benedictine leadership is such an invitational approach possible.

7.8.6 Humility in the Life of a Benedictine school

The majority of participants spoke of humility as a foundation of Benedictine education. In one school, this was expressed in the mission statement, 'listening and humility are the two characteristics in the school mission statement.' Pupils were invited, 'into a Christ centred education in humility for service in a changing world.'[198]

The effects of humility in education were another area for considerable discussion among participants. Humility was understood to engender, 'an open-mindedness and generosity' which chaplains aimed to nurture in the pupils.[199] Nurturing humility was achieved in different ways. One participant identified service as, 'a key in terms of developing humility and connection with the wider world.'[200] While for another participant, it was nurtured by, 'allowing and creating in kids a recognition of the awareness of the reality of other people' something that, 'best comes from the awareness of the reality of God.'[201]

196 Interview with Gertrude

197 Interview with Cassandra

198 Interview with Daniel

199 Interview with James

200 Interview with James

201 Interview with James

Finally, one participant, whose role was precisely to explore how to nurture the Benedictine ethos within his school, raised the question of the challenges of teaching about Benedictine humility in the modern educational landscape:

> 'We have branded it [humility] as keeping your feet on the ground. Knowing your place, understanding your strengths and weaknesses. So not thinking that you are nothing, but that you know exactly what you can offer, what you can bring and where you need help and rely on other people.'[202]

This participant was aware that the language used to describe humility might have negative overtones to the modern ear so attuned as it is to the mantras of positive thinking. Considering this, humility was presented as a very down-to-earth and practical approach to life. Concomitantly, this school used strength finders to help pupils develop an awareness of their strengths and weaknesses.[203]

7.8.7 Summary of the Data on Humility

Overall, participants recognised that humility was central to the Benedictine disposition and the key to progress in the spiritual life. They acknowledged that humility grows by being honest with oneself and with God and thus school needs to be a place where people can be open and vulnerable. Two participants contrasted honest humility with false humility, understood as denigrating oneself, which was disastrous because its insincerity was plain for all to see. Humility was widely understood to be the key to healthy relationships and community life because it taught people to see each other as equals and to make room for other people. Several participants described humility as the foundation of servant leadership and a cornerstone of invitational leadership. Humility was a fundamental virtue in the life of a Benedictine school, and as such, it needed to be taught in such a way that it was a part of daily life for the school community.

202 Interview with James

203 Interview with James

Table 7.6 summarises the data on humility in emerging visions of leadership in contemporary Benedictine school chaplaincy

Understanding of humility	Description	Practical consequences	Implications for emerging visions of leadership in contemporary Benedictine school chaplaincy
Humility: the key to Benedictine spirituality	Humility is accepting one's weaknesses and allowing God's grace to work in one's life.	Humility is the cornerstone of spiritual progress in the Benedictine search for God.	Chaplains must accept their weaknesses and allow God's grace to lead their ministry.
Humility: being honest with oneself and with God	Humility is made possible by honesty with oneself and with God.	The school community must be a place where people can be honest with themselves and each other.	Chaplains must be honest about themselves, about God and with each other and the wider school community.
False humility	False humility is denigrating oneself and being dishonest with yourself and those around you.	Humility must be taught so that the difference between true and false humility is known.	Chaplains must teach true humility through their example and words.
Humility, Relationships and Community	Humility is the key to healthy relationships and thus harmonious community life.	Members of the school community need to understand that they are all equally valued for who they are and what they do.	Chaplains must model attentive kindness and listening to each other and to all members of the school community.
Humility and Leadership	Humility is the foundation of service and leadership.	Leaders must learn to serve with a spirit of humility.	Chaplains must model humility and servant leadership.
Humility in the life of a Benedictine school	Humility is a cornerstone of Benedictine education.	The school community must be taught to understand how humility is relevant to their everyday lives.	Chaplains must find ways of relating Benedictine humility to the daily life of the school community.

7.9 The Data on Hospitality

7.9.1 Christ is Welcomed in the Guest

Following Benedict's instruction that, 'all guests who present themselves are to be welcomed as Christ, for he himself will say: *I was a stranger and you welcomed me'* (RB 53.1), participants acknowledged hospitality as integral to the Benedictine monastic tradition agreeing that, 'guests are welcomed as Christ'[204] and 'everyone is God's temple. This helps me to receive people as I would receive Christ himself.' Moreover, another participant thought that welcoming the guest as Christ was a defining characteristic of the Benedictine identity:

> 'And so, in a sense how do you know you're a Benedictine? I'm a Benedictine by what I do...I receive Christ in the guests, and we receive Christ in the people we perhaps ought to make guests, but we find very difficult.' [205]

Benedictine hospitality was not simply being open to people that we know and love but also to those whom we may find difficult and hard to get along with. Something that Benedictines understand to be possible only through the grace of God.

For another participant, being received as a guest was where his life as a Benedictine monk began and from then onwards, hospitality remained a key aspect of his life because, 'the Rule says that monasteries are never without guests, and that monks should welcome them as Christ.' To receive a guest is therefore, 'a real gift and opportunity from God.'[206] It is the, 'evangelical gift of new life' (Barrett, Berry, Bevan, Foster, and Johns, 2015:64-68). Describing the nature of this gift this participant thought that:

> 'Our guests range from men-of-the-road to school students and their families, to retreatants in the monastery guest wing or our retreat centre, to visitors. We seek to offer them something of our way of life, without compromising its withdrawn nature. They, in turn, can offer us much.'[207]

In offering unprejudiced openness to people of all walks of life, Benedictine hospitality keeps a community in touch with the parts of Christ that are found in the world beyond its walls. Nevertheless, as this participant considered, the withdrawn nature of the

204 Interview with Richard

205 Interview with John-Paul

206 Interview with Jerome

207 Interview with Jerome

cloister is not to be disturbed by guests. The key to Benedictine hospitality is maintaining the balance within a community of prayerful solitude.

Furthermore, one participant, while acknowledging that finding Christ in other people is, 'one of Benedict's big themes', suggested that such a welcome includes, 'Christ and the guest and the poor and each other and the sick, particularly the sick.'[208] This emphasis upon the sick demonstrates Benedict's love for those who are most vulnerable; a vital quality to be emulated in emerging visions of leadership in contemporary Benedictine school chaplaincy.

An essential idea emerging in these understandings of hospitality is its sacramental character. Welcoming the guest as Christ, being open to finding God in other people, and taking care of the sick and vulnerable were appreciated as ways in which the presence of God is made known within a community.

7.9.2 Hospitality of the Mind and Heart

An understanding of hospitality as an openness of the heart and mind was prevalent among several of the participants. For example, 'hospitality is about opening a space in the mind, in the heart, about making time to reach out to the other person.'[209] Such openness consisted in, 'being open to new people and new ideas' and was a vital element of the Benedictine charism.[210] However, hospitality was understood as, 'more than just being nice to guests. There is also a sense of understanding things that are other and strange.'[211] Thus, the experience of hospitality helps one to appreciate the importance of being open to varieties of character and to the cultural and linguistic differences in the backgrounds of colleagues.[212]

Several participants understood openness of the heart and mind to be an expression of Catholic inclusiveness thus, 'there are pupils and families who are not Catholic, not Christian';[213] 'they are all accepted as they are';[214] 'all students are welcome for who they are in the sight of God.' A positive outcome of which was that faith enables each

208 Interview with Mark

209 Interview with Simon

210 Interview with Philip

211 Interview with James

212 Interview with Gregory

213 Interview with Gertrude

214 Interview with Cassandra

person to be true to who they are, 'and not to worry about fashion or fitting in.'[215] The affirming nature of this freedom, born of love, ensures that the uniqueness of the individual is nourished and all members of the community, 'are invited to take part in the Catholic life of the school, but they are not forced and their dignity as individuals is respected and protected.'[216]

Nonetheless, the radical nature of this vision of hospitality was understood as possible only if it remained centred on God and his Church, 'the priority is for the life of faith. It is a shared life. It is life lived together with differences. However, support for the Church is wholehearted.'[217] Thus, while all people are welcome within the Benedictine school community, they are expected to respect and support the Catholicism they find therein, and if they cannot do so, they will be asked to leave. Although such an eventuality is extremely rare.[218]

A more prevalent challenge entailed by this radical hospitality was the variance of doctrinal understanding and support for the Church to be found among members of the community. Whilst confirmation preparation was given to Catholics and Anglicans, assisted by local Anglican priests,[219] non-Catholics needed a lot of help understanding the Catholic lifeworld of the school.[220] This problem could be exacerbated by some staff who did not always support the Catholic Benedictine ethos of the school; support for which needed to be constantly encouraged.[221]

7.9.3 Hospitality in the Benedictine School

Regardless of the challenges of hospitality, most participants acknowledged its importance in a Benedictine school, for example, 'hospitality is one of our core values.'[222] Welcoming new students into school led to the creation of special events that, 'put emphasis on welcome and relationships.' At St. Gregory's, this included up to three days off timetable at the start of each year.[223] Furthermore, at St. Benedict's

215 Interview with Jane

216 Interview with Cassandra

217 Interview with Gertrude

218 Interview with Philip

219 Interview with Gertrude

220 Interview with Jane

221 Interview with Janet

222 Interview with Richard

223 Interview with Paul

new members of the school community were greeted by the chaplain in a welcome ceremony during which, 'all new pupils are given a copy of the Rule.'[224]

While describing the importance of hospitality in Benedictine schools, a few of the participants spoke directly about its theocentric or Christological character. For one participant welcome was the first Benedictine value articulated within the school because:

> 'Hospitality is human nature; it has deep roots in God's creative work, it is a principle that can't be broken. You cannot break the law of human hospitality; it is within us, right at the roots of being human. My own view would be that it comes from God.'[225]

Understood this way, hospitality is an integral part of the sacramental worldview that is the organising principle of Benedict's rule. At St. Gregory's, this emphasis was interwoven with the school mission statement, "St. Gregory's School welcomes pupils into a Christ centred education in goodness, truth and beauty to form them in humility for leadership and service in a changing world." As this participant thought, 'the key Benedictine words are welcome, humility and service' which when integrated with goodness, beauty and truth become, 'a Christ centred way of seeing a sacramental vision of the world around them. As a manifestation of God.'[226]

7.9.4 Evangelical Hospitality

Most participants discussed hospitality as a form of evangelisation that enables the Church to reach out to people who are distanced from her. They exemplified the Benedictines proactivity in being open to the needs of the world and responding with behaviour rooted in the Gospel. For one participant the starting point for such hospitality was being received into the community, 'we are beneficiaries of its hospitality and now we share that same hospitality…It's the context in which evangelisation happens.' Love for one's neighbour introduces that neighbour to Christ:

> 'So, hospitality, like keeping the chaplaincy open, leaving your computer where it is if a young person comes in, sharing meals, going to watch matches, listening to music that you don't like, visiting the houses, being in assembly. Just being there. Not speaking about the Gospel in the first place, but just coming into real life. Being present makes young people know you are there and when the moment of need comes, they may turn to you, and you will welcome them with a Word. We talk about wasting time. You have to waste your time. You have to be there doing a lot of things that seem to

224 Interview with Jacques

225 Interview with Philip

226 Interview with Thomas

> be nothing to do with what you are doing, but they are key. You must be prepared to waste time with those to whom you evangelise.'[227]

The emphasis on meeting pupils where they are in life and giving them time and attention was especially prominent among several participants. For example, chaplaincy outreach, 'includes lunch visits to the refectory and evening visits to the houses to lead prayers and to talk to pupils.'[228] Moreover, 'the chaplaincy should be a community that can welcome the kids into itself' this includes offering pupils food and drink, but most importantly, giving them attention, 'chaplaincy has to be a place where when someone comes into the room immediately there is someone to look after them.'[229]

Within this framework of outreach, participants understood evangelisation as beginning with an invitation, 'invitation is the heart of all we do, in terms of both who they are and where they are on their journey, other people are not judged, their freedom is respected'[230] and, 'time is given to allow the pupils to reflect and have space, to meditate, pray and hear God'.[231] Crucially, the invitation to prayer is always open.[232]

An important element of this invitational approach to hospitality was the development of student leadership, 'we encourage older students to act as tutors towards the younger ones. Which means playing with them, sitting at table with, being a leader of a *Lectio Divina* group.'[233] Nevertheless, there was little doubt about where the ultimate source of hospitality and leadership of the community was to be found, 'the Abbot looks to ensure that the community, and particularly the guest master, are appropriately welcoming to guests.'[234]

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227 Interview with Simon

228 Interview with Jacques

229 Interview with James

230 Interview with Gertrude

231 Interview with Cassandra

232 Interview with Janet

233 Interviews with James and John-Paul

234 Interview with Jerome

7.9.5 Summary of the Data on Hospitality

According to the English Benedictine Congregation (2021), hospitality is one of the four foundations of the Benedictine monastic tradition. As became apparent throughout the entire data set, regarding the core features of the Benedictine monastic tradition, all participants expressed a remarkably united understanding. Hospitality was no different. Every participant acknowledged the importance of hospitality in emerging visions of leadership in contemporary Benedictine school chaplaincy: all guests are to be welcomed as Christ; special care is given to the sick; hospitality includes being open to new ideas, people, and cultures; hospitality is a core value in the Benedictine school; and evangelical hospitality requires that the invitation to prayer is always open.

Table 7.7 summarises the data on hospitality in Benedictine school chaplaincy

Hospitality	Description	Practical consequences	Implications for chaplaincy leadership
Christ is welcomed in all guests	Benedict allows for no respect for social status. All guests are honoured as Christ.	The poor, the needy and the 'other' are seen as Christ as well as the rich and powerful.	Chaplains must model kind, open heartedness towards all members of the school community and to guests.
Care for the sick	Benedict teaches that the sick are to be treated with special care, flexibility and moderation.	Extra care is given to the sick includes those suffering physically, mentally, and spiritually.	The chaplain's disposition must be gentle and sympathetic. Regular visits to the sanitorium are a must.
Hospitality of the heart and mind	A discerning openness to new ideas and cultures. Care must be taken to protect the faith.	Opportunities must be created for new ideas and cultures to be welcomed openly but not naively.	Chaplains must discern the value of new ideas and cultures. This can be achieved via an open dialogue within the school community.

Hospitality	Description	Practical consequences	Implications for chaplaincy leadership
Hospitality in the Benedictine School	Hospitality is a core value in the Benedictine school.	Every effort must be made to welcome guests and new members into the community.	Chaplains must help guests and new members of the community to learn about the Benedictine ethos.
Evangelical Hospitality	Benedictine hospitality creates a secure context in which evangelism can take place.	Understanding that most evangelism is indirect, unhurried, and often intangible.	The chaplaincy team must offer a space where kindness, gentleness and patience are always available and the invitation to prayer is always open.

7.10 The Data on Work

7.10.1 A Well-Balanced Life

Several participants acknowledged that, 'St Benedict saw idleness as the enemy of the soul'[235] and that work was of fundamental importance to the Benedictine monastic tradition. An essential element of this was the understanding that, 'work is prayer'[236] and 'work is part of a balanced Benedictine life';[237] a 'lifestyle of prayer and reading, work and community living'[238] in which the head, hand and heart harmonise.[239] For Benedictines, this balance in the Work of God, the life of prayer, spiritual reading and study, 'the Rule states that nothing is to be put before the Work of God'; this is a commitment for the whole community,[240] where there is no doubt that all work offered to God is good for the soul. As one participant thought, 'the rule teaches us that if we keep working hard, everything will be alright.'

235 Interview with Mark

236 Interview with John-Paul

237 Interview with Jerome

238 Interview with Mark

239 Interview with Matthew

240 Interview with Jerome

Emerging out of this understanding that all work offered to God is good for the soul was the recognition that work must be humane. One participant described the Benedictine approach to work as centred on, 'the well-being of persons and their salvation' rather than, 'abstract systems which…relegate the person to the impersonal status of a statistic.' Thus, the work of chaplaincy always aimed to, 'give priority to human relationships rather than to purely administrative work.'[241] For another participant, the Benedictine understanding of work was an antidote to, 'the problems we see with the utilitarian and instrumental understanding of education...That sense that work is for its own sake.'[242] Benedictine education reaches beyond the shallow goals of the market economy to what is in the heart:

> 'Jesus teaches that a healthy tree, produces healthy fruit. Our work is an extension of our roots…Our deeds are a by-product of what is in our heart. It is the way we express who we are. It may not always be perfect or our best, but it must be an experience of our purpose and search for meaning.'

In this vision of education, pupils must be given, 'a sense of purpose beyond just building a good CV' because that alone gives a life real meaning.[243]

In seeking to offer their work to God and to live a well-balanced meaningful life, Benedictines think carefully about the sort of work they do. Often, they may be required to work in many different areas while finding where they flourish best. Essential in this process of discernment was the superior, often the Abbot who must, 'assign others to their responsibilities.' A task which is demanding, especially when there is a lot of work to do in a small community.[244] For the three participants of the apostolic movement, work was a vital element in the 'school of love'. As such, these community members always worked in pairs and understood all their work to be an expression of evangelism. Personal projects were not allowed. The superior assigned the work and obedience was expected. However, 'there must be a balance between self-denial and the abilities of the brethren.'[245] As ever, Benedictine moderation, flexibility and gentleness prevailed.

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241 Interview with Mark

242 Interview with James

243 Interview with Philip

244 Interview with Jerome

245 Interview with Bede

The sense of the need to contribute to the community and to pay one's way was strong among participants. For example, 'we are professional. We earn our bread.'[246] In this way, work gave community members a sense of belonging, 'I am here to do a job. This means work is an important part of my belonging to the community.' However, one participant did sound a note of caution, 'pastoral care of those in important positions is needed because it is easy to think that one is very important and then one cannot let go of that public character when you are once again nobody!'[247] So, while work is fundamental to the Benedictine worldview, it must be kept in perspective. It is not to be the foundation of a Benedictine's identity for that is to be found only in prayer.

7.10.2 Work is Service

For several participants, the Benedictine understanding of work was expressed simply as service, 'when your principle is service, then your work is an expression of that.'[248] However, this was an exceptionally high level of service. For example, one participant aimed to be available whenever he was needed; that every job, no matter how small, menial, or inconvenient, was done with care and attention to detail and offered up to God.[249] It was this culture of service which set high standards of personal and moral behaviour within the school community. To enable this to happen, 'student leadership is encouraged. The students are taught about service, that to serve one another is living out their faith.' Many opportunities were created to teach students about the value of service, such as organising and running the retreats for each year group and a full day off timetable to learn about the value of service in work, held on St. Benedict's feast day.[250]

However, one participant argued that a culture of service within a school community was only of value of it was guided by altruistic principles, 'I would hate for us to become a school where there was competition about community service. That is ungenuine, self-motivated behaviour, which we aim to get beyond as a primary educational principle.' For this participant, service was only of value if it was an expression of love and self-giving.[251] One such expression was found in evangelism. At St. Gregory's,

246 Interview with Simon

247 Interview with Simon

248 Interview with Philip

249 Interview with Jacques

250 Interview with Gertrude

251 Interview with Philip

frameworks were put in place to train pupils to lead *Lectio Divina* groups and evangelise among the school population, 'these frameworks are about turning the triangle upside down so that the young are evangelising upwards but also giving older pupils the opportunity to work with younger ones.'[252] Within this context, work is understood to be a sacrament of the presence of Christ.

7.10.3 Work is Scholarship

Several participants acknowledged academic work as an important part of the Benedictine educational charism, the intention being to, 'raise the learning environment onto a more spiritual plane.'[253] At St. Scholastica's School, along with community and faith, scholarship was one of the three tables around which school life was organised; the purpose being to educate pupils in wisdom and discernment in an age of information.[254] The importance of the work of scholarship could not be underestimated:

> 'The work here is academic scholarship. Christian Theology is taught as an academic discipline. The pupils are taught to question and debate, to engage critically with the catechism.'[255]

For the pupils at St. Scholastica's, work was study. Christian Theology was complemented by, 'rigorous study of Christian Living which is a Catholic version of PSHE.' This programme aimed to bring together the head and the heart and transmit the Catholic, Benedictine ethos of the school.[256]

7.10.4 The Working Relationship Between the School and the Monastery

One of the most significant aspects of this study was the declining population of monks in monasteries neighbouring the school sites. In each case, the monastic communities were the founders of the schools but for several decades had been finding it increasingly difficult to provide monks to staff them. As several participants observed, there was a time when almost every job in the schools was filled by a monk and the monks oversaw the school.[257] However, now, 'the monks' main duty is chaplaincy' and

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252 Interview with Keith

253 Interview with Jacques

254 Interview with Richard

255 Interview with Cassandra

256 Interview with Janet

257 Interview with Mark

'the formation of staff in the Benedictine ethos'.[258] At St. Gregory's school, even the school chaplaincy, historically a strong hold of the monks, was managed by a layman.[259]

For two participants, this change entailed a shift in the nature of the relationship between the monastery and the school from one of paternity to one of fraternity. So that even the process of formation had become mutual rather than something that was, 'done to the school by the monks.'[260] For these participants, rather than being a narrative of decline in Benedictine education, this situation was an opportunity for lay staff to take on responsibility for the spiritual life of the school, something which was previously assumed to be the work of the monks.[261]

Moreover, for these participants, the changing balance of power between the monastery and the school enabled a reconsideration of the purpose of the school, 'because there was a time when it was essentially a monastic work. It was one of the things the monks did…to make money for the monastery'; a consideration that was no longer credible. Instead, these participants had reached the conclusion that the purpose of their school was evangelisation, 'to bring the gospel to the young who come here, many of whom come from an unchurched background.' In this model of Catholic education, 'the collapse of Catholic practice, in the home, in the parish, is very much left to the Catholic schools.'[262] For contemporary Benedictine school chaplains, evangelism of this type is at the forefront of their work.

7.10.5 Summary of the Data on Work

Work is one of the four foundations of the Benedictine tradition. As such, a proper understanding of the Benedictine tradition of work is of vital importance in the healthy functioning of a Benedictine school. For Benedictines, work is to be part of a well-balanced life; all work is prayer and is dignified; work is service and if it is guided by altruistic motives, it is a sacrament of the presence of Christ. In a Benedictine school, work is primarily academic scholarship and learning is a spiritual experience; the

258 Interview with Paul

259 Interview with Dominic

260 Interview with Thomas

261 Interviews with Thomas and Keith

262 Interview with Thomas

working relationship between the monks and the school is one of fraternity and mutual formation.

Table 7.8 summarises the data on work in Benedictine school chaplaincy

Work	Description	Practical consequences	Implications for chaplaincy leadership
A well-balanced life	Work is prayer and includes reading and study as well as manual labour. All work is to be humane and above purely instrumental concerns.	All work is valued no matter how menial, and it is offered to God in prayer. This worldview must permeate the whole school culture.	School chaplains must seek ways to bring dignity to everyone's work within the school. They must nurture a culture in which people are valued for who they are not what they do.
Work is service	All work is an expression of service if it is guided by genuine and good intentions. As such it is a sacrament of the presence of Christ.	Members of the school community need to understand that work is not to be done for selfish gain but for the good of all.	School chaplains must find ways to teach the community about the value of work as service if it is done for the good of all, rather than selfish reasons.
Work is scholarship	In a Benedictine school, the primary form of work for pupils is academic scholarship.	The curriculum needs to be guided by these principles and teachers need to raise learning onto a spiritual plane.	School chaplains need to work alongside academic staff so that they can help raise learning onto a spiritual plane.
The working relationship between the school and the monastery	The relationship between the schools and their neighbouring monasteries has moved from one of paternity to fraternity.	The formation of staff in the Benedictine ethos is now a mutual endeavour shared by the monks and the chaplains.	School chaplains need to be able to take responsibility for and take the lead in formation of staff in the Benedictine ethos.

7.11 The Data on the Benedictine Leader as Abba

The following section presents the data on Benedictine leadership. The literature review identified abba, shepherd, doctor and healer and steward, invitation, and service as the key concepts in Benedictine leadership. This section is structured according to those concepts.

7.11.1 Abba

The Abbot receives his name because he is believed to hold the place of Christ within the community and therefore, he is given the title abba, father (*cf.* RB 2:2-3, Rom 8:15). As became apparent during the research, almost no direct leadership within the Benedictine school is given by the Abbot, although one participant who was a monk and senior chaplain did explain that he was, 'the father and leader of the community in spiritual and faith matters.'[263] Although this was the only expression of fatherhood, several participants surmised that Benedictine leadership starts with understanding the role of the Abbot and, 'putting into practice the principles from chapters two and sixty-four of the Rule' which outline the qualities expected of an Abbot and the nature of abbatial leadership.[264]

7.11.2 The Leadership Role of the Abbot

Speaking from personal experience, one participant thought that the Abbot was expected to pray, consult, and make decisions which served the purpose of establishing a school of the Lord's service.[265] For another participant, this was possible because, 'St Benedict viewed the Abbot as in charge of both the spiritual and temporal affairs of the monastery. He saw a link between the two but prioritised the spiritual.' The leadership role of the Abbot is very practical, looking after the upkeep of the monastery is vitally important; nevertheless, his priority is looking after the souls of his monks as they search for God within the community. Thus, the role of the Abbot is rooted in the stability of the monastery and the close-knit life of the community where his calling is, 'to guide the monks in their discipleship of Christ. He does this through word and example', imitating the way that Christ ministered to his disciples. An important part of this was assigning monks their role within the community.[266]

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263 Interview with Jacques

264 Interview with Paul

265 Interview with Richard

266 Interview with Jerome

In a unique and detailed discussion of the role of the Abbot within a Benedictine monastery, another participant expressed suspicion of leadership models, 'based on fatherhood, especially spiritual fatherhood.' His concern was that they are too easily patronising and manipulative, influenced as they are by the paternalism of the medieval period, 'where the Abbot is like a Bishop, a sort of lordly figure.' According to this participant, this is not at all how Benedict understood abbatial leadership. Rather, Benedict saw the role of abba, 'more in terms of a teacher'. Moreover, according to this participant:

> 'Benedict doesn't even use the word father for the Abbot. Although, he uses it for the cellarer. And he offsets, the Abbot's authority with the prior. These three, together, have a paternal role for the community. All these delegated officials are exercising the abbatial power of fatherhood. So, my argument is that all these officials are exercising power in the community. All these figures are regarded as father figures...and exercise leadership.'[267]

While this is quite a radical challenge to the accepted understanding of the role of the Abbot as the sole father of his community, it undoubtedly offers a more balanced and equitable vision of leadership and authority within a monastic community. As such, it is also a model which is far more readily adaptable to the leadership of contemporary Benedictine school chaplaincy because the more even distribution of power and authority is far more accountable and transparent.

Furthermore, a corollary to this participant's vision of abbatial leadership was the acceptance that, 'the Abbot is only a human being. He cannot be omnipotent and infallible.' Nevertheless, because this is often what monastic communities expect of their Abbots, they set them up to fail. The reality is that, 'the Abbot has weaknesses and failings, and he needs his brothers to support him.' The Abbot must not to pretend to be perfect, but rather show that he is not afraid of his weaknesses. If the brothers can see that he relies on God's grace, rather than his own strength, then they will be even more encouraged in their own journey of faith.[268]

A vital part of the abbatial model of leadership and indeed, all good leadership, is the willingness for the person in charge to take responsibility. There was no need to overcomplicate leadership - the leader makes the decisions, and makes them as well as possible in the circumstances, sees them through, and takes responsibility for the outcome, 'he takes the decisions by listening, by being self-critical, by being aware of the contributions that others can make to knowing what is best…and he sees it through

267 Interview with Gregory

268 Interview with Gregory

by encouraging and by intent.' However, an important part of Benedictine leadership was the willingness of the leader to show that God was in charge and, 'that despite everything we need to be faithful, hopeful, and generous, which is faith, hope, and love.'[269]

7.11.3 Discernment

One of the most important qualities to be exercised in an abbatial style of leadership is discernment, the ability to make wise decisions after good counsel. Benedict's rule teaches that the monks will only obey an Abbot who ponders carefully before making decisions (*cf.* RB 3:2-5). Several participants acknowledged the importance of discernment. For example, 'discernment is especially important. We pray and discuss, and then pray and discuss again!'[270] This process of cyclical discussion is rooted in chapter three of the Rule which is called, 'summoning the brothers for counsel'. One participant described this chapter as, 'very advanced, it's not authoritarian, it's not democracy, it's an extraordinary thing what is there. It's amazing. It teaches you how to give your opinion, how to receive it, how to listen, how to ponder, it's all there.'[271] Benedictine communities make decisions after prayer, both communal and private. When important decisions need to be made, they are offered up to God in prayer, they are discussed and a final decision is made by whoever takes final responsibility for the community; in the monastery this is the Abbot, in the school it is the Headteacher.

The process of discernment enables a Benedictine community to be true to its values. Several participants thought that this process works within the chaplaincy community, 'requests made to us are discussed and prayed about. We have loyalty to the community, to our mission and to the needs of the organisation we serve. We must stay true to our purpose and charism.' Prayer and discernment protected the community from living beyond its calling. While this responsibility was shared by the community, ultimately someone had to make a final decision, 'we have a shared responsibility for the community, together we can resist any peer pressure. But the dean has the final say.'[272] For this chaplaincy team, a local Dean took the place of the Abbot.

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269 Interview with Gregory

270 Interview with Bede

271 Interview with Simon

272 Interview with Simon

Discernment was also understood to protect the liberty of the individual within the wider community. For while the Abbot, or whomever takes his place within the school, must assign responsibilities to each member of the community, this is only done after discernment.[273] For example:

> 'The Abbot exercises wise gifts of discernment to divine the will of God in the life of each monk. And yet, the Abbot's dominion is not absolute, the monk can express his concerns if the work is too hard for him, and the Abbot is told in the Rule that he must listen to his monks and care for their souls.'

Thus, the relationship between the superior making the decisions, and those who are expected to obey, is characterised by mutual discernment. Obedience to God's will is expected but it depends on the advice received from the superior and the monk's, or chaplain's, own wise discernment, 'the choices that need to be made are not to be rushed into. But when they are made, they are followed through with commitment and in freedom.' Furthermore, 'the Abbot is not to act despotically. He is to consult his monks before he makes important decisions within the community. And he is to listen to his monks when he directs their lives.'[274] Thus, the importance of discernment cannot be overstated. Without wise discernment, obedience can be misdirected and fruitless, even at its worse, destructive. The gift of discernment is one of the most important for the Abbot or those making decisions in his place.

7.11.4 Summary

There is no more important role within the monastery than the Abbot who is responsible to God for the souls of his monks and the upkeep of the monastery. Although a few participants were in a relationship of direct obedience to an Abbot, none of the participants discussed this at interview. The emphasis was on learning lessons and principles from the model of abbatial leadership which could be applied in Benedictine leadership.

273 Interview with Jerome

274 Interview with Gregory

Table 7.9 summarises the data on abba as a model of leadership in Benedictine school chaplaincy

Abba	Description	Practical consequences	Implications for chaplaincy leadership
The leadership role of the Abbot	The Abbot leads the community through prayer, discussion, and discernment. In important matters, the final decision rests with the Abbot who must take responsibility.	Benedictine leadership starts with prayer, discussion, and discernment. It requires authority to be given to a member of the community who takes responsibility for decisions.	A chaplaincy team needs to have an acknowledged team leader who, after prayer, discussion, and discernment, makes the important decisions and takes responsibility for them.
Discernment	Discernment is the ability to make wise decisions after good counsel. It is fundamental to the abbatial style of leadership.	Benedictine leadership must make discernment a priority. It must be an established part of the community culture. No important decisions are to be made without it.	Chaplaincy teams meet regularly to discern the needs of the community they serve. These needs are to be balanced with their own needs of the team and each team member.

7.12 The Data on the Benedictine Leader as Shepherd

7.12.1 Shepherding is Spiritual Friendship

Most participants acknowledged that spiritual friendship was the heart of shepherd leadership. For example, three participants shared the same motto, 'a man can have no greater love than to lay down his life for his friends.' This type of spiritual friendship was fundamental to Benedictine leadership, 'a Benedictine leader is above all a friend, as Christ said, "you are my friends".'[275] Sacrificial love is the heart of such spiritual friendship, as one of these participants noted, 'a Benedictine person, lay or a monk, will always have that zeal of being that kind of Benedictine leader, because it is pure, loving and friendly and pushes to the extreme of love. He should waste his time for others.'[276] In the context of pastoral care, 'laying down one's life' was understood as the daily sacrifices that a chaplain makes to connect and be among those for whom one cares.[277] The purpose of such sacrifices being to, 'guide the students and staff onto the Gospel path of life and invite them to share in the school's life of prayer.'[278] Chaplains give their time to create opportunities to lead people to Christ and as shepherds they must do so leading, 'by example from the front.'[279]

7.12.2 Looking After the Lost Sheep

For another participant, the role of the Good Shepherd and the parable of the lost sheep were fundamental for the school's pastoral care strategy:

> 'The image of shepherd is important…Pastoral care is not about splitting our time equally between pupils so that everyone is treated the same. Instead, we focus our time and energy into caring where care is most needed. This is care for all, by care for who needs it. The principle comes from the parable of the Lost Sheep. The ninety-nine sheep who are safe in the fold do not need help; it is the one lost sheep who needs help. When members of the community see this in action, they find it reassuring because they know that if, one day, they need help, they will get it.'[280]

Notably, Christ's teaching about the good shepherd provided solid foundations for a clear and distinctive pastoral care strategy which focussed help where it was most needed. For several participants, this strategy extended beyond pastoral care for the

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275 Interview with John-Paul

276 Interview with John-Paul

277 Interview with Simon

278 Interview with Janet

279 Interview with Jacques

280 Interview with Philip

pupils to include encouraging a vocational attitude among staff to give life meaning and purpose.[281] And as one participant observed, this also included, 'organising community life as a way of formation in the Benedictine ethos', not only for the community on the school site, but also, 'into university and beyond'. This approach was made possible because of Benedictine stability, 'the community is here; it is not going anywhere. The pupils, the staff, the parents can rely on us to be here for them. We are an open sheepfold!'[282]

7.12.3 Summary

Participants identified with the leadership of Jesus the 'the good shepherd' (*cf.* John 10:11). This included laying down one's life in daily sacrifices for the well-being of their spiritual friends; seeking the lost sheep; and nurturing a culture in which everyone can learn and grow through their mistakes.

Table 7.10 summarises the data on shepherd as a model of leadership in Benedictine school chaplaincy

Shepherd	Description	Practical consequences	Implications for chaplaincy leadership
Shepherding is spiritual friendship	Imitating Christ, Benedictine shepherds are to make daily sacrifices to help their spiritual friends search for God.	Daily sacrifices of time, space and comfort ought to be made to help those with whom one shares the search for God.	Chaplains must consciously build up spiritual friendship among themselves so that the overflow of their life of prayer and sacrifice flows into their chaplaincy.
Looking after the lost sheep	The basis of the Benedictine pastoral strategy is the example of Jesus who left the ninety-nine sheep in the sheepfold to seek the one lost sheep.	Within the school community, it must be recognised and understood that pastoral care is directed towards those who need it most.	Chaplains share the responsibility for explaining the basis for the pastoral care strategy and implementing it. They need to know the lost sheep.

281 Interview with Richard

282 Interview with Gertrude

7.13 The Data on the Benedictine Leader as Doctor

7.13.1 Teaching and Formation in Sound Doctrine

The most prevalent understanding of the doctor model of leadership revolved around teaching and formation in sound doctrine. This was understood as a ministry to look after the community, 'to keep them safe from harm, to teach them how to live good, Christian lives amid the messiness…and permissiveness of modern living.'[283] The aim of this teaching was, 'solid doctrinal formation' which will give the individual a proper understanding of Christ, the life of the Church and the way to live a good, Christian life in modern society.[284] This was achieved through formal classroom lessons and more intimate settings such as prayer and *lectio divina* groups.

7.13.2 Sacramental Confession and the Knowledge of God

One of the most important outcomes of this teaching and formation is a knowledge of the love, mercy and forgiveness of God; teaching pupils why God loves them and the implications of the relationship they have with God.[285] Through coming to understand that they are forgiven and accepted by God,[286] pupils are invited, 'into confession, into prayer, into the spiritual path', in a process of, 'opening doors and letting them come through.'[287] One of the outcomes of which was, 'healing through sacramental confession' which allows all members of community to be reconciled to God.[288]

7.13.3 Summary

The doctor model of Benedictine leadership is undoubtedly vital in the ecology of the Benedictine community. However, only a few participants acknowledged it. This omission may have been because this model of leadership centres on sacramental confession which only a priest can perform. Nevertheless, a few participants did acknowledge that teaching and formation in sound Christian doctrine is fundamental to this model and that these efforts lead community members to sacramental confession.

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283 Interview with Janet

284 Interview with Cassandra

285 Interview with Gertrude

286 Interview with Cassandra

287 Interview with Gertrude

288 Interview with Jacques

Table 7.11 summarises the data on doctor and healer as a model of leadership in Benedictine school chaplaincy

Doctor and healer	Description	Practical consequences	Implications for chaplaincy leadership
Teaching and formation in sound doctrine	Pupils must be taught and formed in sound doctrine to prepare them to live Christian lives amidst the messiness of modern life.	Formal and informal means of education must be devoted to this task which must face squarely the challenges posed by modern society.	Chaplains must lead teaching and formation in sound doctrine. They must create programs of education which meet the needs of pupils who are preparing for life in modern society.
Sacramental confession and the knowledge of God	Pupils must be taught about God's loving kindness, mercy, and forgiveness. Such teaching ought to lead them to sacramental confession.	God must be known and understood with the school community. Opportunities must be provided for pupils to go to sacramental confession.	Chaplains must teach about God's love, forgiveness and mercy and the value of sacramental confession. They must work with the school priest to provide confession.

7.14 The Data on the Benedictine Leader as Steward

The role of stewardship in a Benedictine community is much understated, but vital. Without it, the community would fall apart. In essence, one participant summed stewardship up as self-awareness, 'knowing one's strengths and weaknesses' and thus being able to look after oneself and others.[289]

7.14.1 Looking After the School Community

The majority of participants acknowledged that stewardship involved looking after the school community and, 'making sure that every person is cared for in the right way.'[290] Such care included being attentive to the needs of people's hearts and minds and helping them strive for, 'academic and personal excellence.'[291] Achieving this was built

289 Interview with Jacques

290 Interview with Janet

291 Interview with Cassandra

upon organising the life of the school in a way that helped everyone to, 'make the most of their talents, make the most of their life'.[292] To this end, chaplains were stewards, 'of each individuals' gifts within the community.'[293] An especially important part of which was helping community members to understand, 'the value of service, prayer and leadership.'[294]

7.14.2 Care of Souls

Moreover, an especially important aspect of Benedictine stewardship is the spiritual life of each person in the community. The soul of each monk is the priority of the Abbot and thus the life of faith ought to be the priority of the contemporary Benedictine school chaplain. A few participants acknowledged that spiritual life was a priority for stewardship. For example, in speaking about one of the senior chaplains, one participant noted that he:

> 'uses his role as steward of all in college to offer opportunities to open our minds to the possibility of being and living a faithful life in Christ. His charism illuminates his own deep faith, and he leads by example in his daily interactions with the college community.'[295]

Another participant thought that the faith focussed priority for stewardship included, 'forming the staff in the Benedictine ethos. So that even Chemistry lessons have a Gospel flavour.' Essential to this dimension of stewardship was the emphasis upon staff formation which was aimed at bringing staff to greater awareness of their own faith, a better knowledge of the Catholic faith, the Benedictine charism and inculcating a sense of purpose and mission in working at a Benedictine school. So that even the mundane tasks of everyday life were raised on the altar of faith.[296]

7.14.3 Custodian of Material Goods

Interestingly, only one participant acknowledged the importance of stewardship in looking after the material goods of the community. This view was based on the recognition that, 'in the temporal sphere the Abbot is a steward' and in the Rule, 'the official most like the Abbot is the cellarer, the custodian of material things.' Furthermore, the Benedictine attitude towards temporal affairs is grounded in the

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292 Interview with Gertrude

293 Interview with Jacques

294 Interview with Gertrude

295 Interview with Richard

296 Interview with Richard

awareness that the material goods of the community are taken seriously, 'and treated as sacred in some sense.' Nevertheless, as this participant acknowledged, people still come first, 'recently our head of human resources said that St Benedict should be the patron saint of human resources – he understood people and organisations so well!'[297]

7.14.4 The Need for Wise Delegation

Another aspect of stewardship which is particularly important to Benedict, but only discussed by one participant, was the need for wise delegation. In a Benedictine community the Abbot is responsible for stewardship, but such is the magnitude of the task that he will never manage it without building a strong team around him that he can trust with the best interests of the community; a problem that had become more difficult in, 'our increasingly complex and regulated world' where, 'the Abbot tends to get drawn excessively into the institutional aspects of our communities.' In such circumstances, 'he should delegate to members of the community as much as possible and bring in experienced lay staff and advisers.'[298] The absence of any discussion about delegation by other participants may indicate an area which requires consideration.

7.14.5 Summary

The role of steward is one of the four corners of St. Benedict's vision of leadership within a monastic community. Most participants affirmed that being a wise steward was fundamental to Benedictine leadership. This affirmation was about helping all members of the community grow in the Christian faith and the Benedictine charism, make the most of their talents and find their place in the world. Somewhat surprisingly, only one participant discussed looking after the material goods of the community and the need for wise delegation.

297 Interview with Jerome

298 Interview with Jerome

Table 7.12 summarises the data on steward in emerging visions of leadership in contemporary Benedictine school chaplaincy

Steward	Description	Practical consequences	Implications for chaplaincy leadership
Looking after the school community	As steward, the Benedictine leader looks after each member of the community as an individual, helping them grow in faith and achieve their best.	Each community member must be acknowledged and nurtured as a unique individual with their own needs and talents.	As a team, chaplains must get to know each community member as well as possible. They have a pastoral responsibility for assisting in the care of these individuals.
Care of souls	A steward's priority is looking after the souls of community members and helping them to appreciate that all of life is sacramental.	Each community member must be helped to understand that all tasks can be offered to God and thus there is meaning and purpose in all life.	Chaplains must find ways to bring to life the sacramental worldview that is the organising principle of the Rule so that all of life is seen as sacred.
Custodian of material goods	As steward, a Benedictine leader has responsibility for the material goods of the community which are to be seen as sacred vessels of the altar.	A Benedictine leader must look after the fabrics of the community that fall within the scope of their responsibility, including administration.	Chaplains must teach that all the materials goods of the monastery, as well as the mundane tasks of the upkeep and administration of the community, are sacred.
The need for wise delegation	Wise delegation is fundamental to stewardship. Responsibility must be apportioned according to each person's gifts, talents, and aptitude.	The responsibility for stewardship must be shared wisely within the school community. Consultation and discernment are necessary.	Chaplains must help in the discernment necessary for wise delegation and accept the stewardship responsibility given to them within the wider community.

7.15 The Data on Invitational Leadership

Jesus uses invitational leadership to call his disciples (*cf.* Matthew 4:18-20 and Luke 15.22-23). Following this pattern, Benedict's Rule begins with the invitation to 'listen' (*cf.* RB Prol:1). For Jesus and Benedict, all are welcome, but none are forced into the path of discipleship.

7.15.1 The Invitation to Follow Christ

Most participants acknowledged invitation as essential to emerging visions of leadership in contemporary Benedictine school chaplaincy. In the first instance, this was an expression of Benedictine hospitality - welcoming the guest as Christ.[299] Indeed, as one participant recognised, 'welcome is the first Benedictine value we articulate in our list of values.'[300] Accordingly, welcoming new community members was a Gospel centred activity, an opportunity to make *Koinonia* visible.[301] Such efforts had led to various rituals which were intended to invite newcomers into the community. For example, St. Gregory's School organised, 'three days off timetable at the very beginning of the year to put emphasis on welcome and relationships',[302] while at St. Benedict's, new members of the school community were greeted by the chaplain and there was a welcome ceremony during which they were given copy of the rule to be followed up with discussion and study.[303] Of course, these newcomers were part of the school community whether or not they accepted the invitation to follow the gospel path.[304]

Moreover, participants thought that by being firmly rooted in the Gospel, invitation was the heart of emerging visions of leadership in contemporary Benedictine school chaplaincy, 'invitation to the person where they are on their journey' such that everyone was, 'accepted as who they are and as where they are', they are not judged; their freedom is respected. In this way, opportunities to explore the life of faith were made available, but students could choose to opt into, or out of, what was going on.[305] However, one participant recognised that there was, 'a balance between the

299 Interview with Richard

300 Interview with Philip

301 Interview with Paul

302 Interview with Paul

303 Interview with Jacques

304 Interview with Jane

305 Interview with Gertrude

compulsory and the invitational.' Attendance at Mass was compulsory, whereas confession and silent meditation were invitational.[306] Furthermore, there was an invitation not only to partake in silent meditation, but silent meditation was itself, 'the invitation to remove yourself from the business of daily life and to sit still and in silence and to reflect on the scriptures.' A practice which, 'creates well-being and the inner resources for resilience.'[307]

7.15.2 An Invitational Disposition

Although no participants consciously described their leadership as invitational, it was evident that an invitational disposition was a natural element of the Benedictine leadership charism. This was expressed by the ready willingness to listen and, 'get to know your team, staff, and students; know their gifts, but also their limitations. Also, listening to them and seeing where the spirit is working.'[308]

By spending time with people, listening to them, showing an interest in them and encouraging them, the school chaplain was present when needed in times of difficulty and hardship, as well as in times of joy and open-minded questioning, both of which were times when people turned to the school chaplain for guidance and help.[309] To be ready for these opportunities, school chaplains needed to learn to be flexible and patient, waiting for the right time to offer the solace of Christ's invitation, having learned, 'to hold situations and be with brokenness, not pushing for quick fixes.' An important part of which was giving people the freedom to make their own decisions in their own time and not expecting instant results or recognition. The foundation of the invitational disposition was, 'learning to trust in God and people.'[310]

7.15.3 Summary

Invitational leadership is a cornerstone of the Gospel and the Rule and a natural element of the contemporary Benedictine school chaplain's leadership disposition. Although participants did not directly describe their leadership as invitational, invitation was a foundation for almost everything they did. Pupils and staff were invited into prayer, silent meditation, and confession; they were invited to follow Christ from where

306 Interview with Cassandra

307 Interview with Janet

308 Interview with Paul

309 Interview with Simon

310 Interview with Paul

they were on their journey with patient, loving kindness and their freedom was always respected. In this way, contemporary Benedictine school chaplains hoped to get alongside people and to be there when comfort was needed with the invitation to follow Christ.

Table 7.13 summarises the data on invitational leadership in Benedictine school chaplaincy

Invitational leadership	Description	Practical consequences	Implications for chaplaincy leadership
The invitation to follow Christ	The Gospel and the Rule are invitations to follow Christ from wherever one is on one's journey in life. Freedom to choose is always respected.	The spiritual life of the school community must be open to all; opportunities to pray, to meditate and to confess must be readily available.	School chaplains must be available and accessible throughout the school day to talk with people and share their spiritual journey; gently inviting them to follow Christ.
An invitational disposition	Being invitational requires the patience and flexibility to meet people where they are, to listen to their stories, and to invite them to follow Christ.	Provision must be made within Benedictine schools to enable chaplains to be among the school community so that they are present when needed.	School chaplains must think carefully about how they can be where they are most needed. They must be ready to listen, discern and invite people to follow Christ.

7.16 The Data on Servant Leadership

All Christian leadership is built upon Christ's teaching that one who leads must serve (*cf.* Matt 20:25-27). Such service is only possible for one who is humble.

7.16.1 A Servant Leadership Disposition

Most participants acknowledged the importance of service as a foundation for a Benedictine leadership disposition. One participant explained that in the modern context, the role of the Abbot is, 'closer to servant leadership than to the detached ruler of the community' which 'puts the accent on charismatic leadership – leadership under the Spirit.' Such a leadership disposition was understood to include

discernment, authentic teaching, setting a direction in uncertain times and spiritual accompaniment.[311]

Although no further participants directly discussed the theory of servant leadership, its underlying values were evident throughout the interview data. For example, one participant described the centrality of responsibility and generous self-sacrifice as vital to his understanding of leadership:

> 'I would find it hard to think of leadership without thinking about responsibility, and generosity in responding to others (especially for whom I have some responsibility even as a brother – but not excluding others), a generosity that ought not to count the cost, even though it is important to be aware of the cost, and realistic in meeting it.'[312]

The implication that Benedictine leadership is about putting other people's needs before your own resonates directly with a servant leadership disposition.

7.16.2 Drawing Out the Best in People

One participant, discussing the implications of servant leadership in some depth, described it as drawing out the best in people. Key to this was, 'bringing out and building up their confidence.' One way this was achieved was by asking them questions to help them reflect upon their influence on the people around them. For example:

> 'What are you doing to make other people more confident? Are you listening? Collaborating? Or are you just focussed on the personal? Do you help those you can? Do you help others do better? Or do you just gloat?'

These questions were used to help both staff and pupils reflect upon the way they influence other people and thus to nurture and encourage a servant leadership disposition.

7.16.3 Service and Authority

Furthermore, for this participant, service was the fundamental key to leadership, 'anybody can be a leader if they serve the community. They do not have to be in charge. You can lead without being a captain and without having a title.'[313] Thus, servant leadership could be exercised at all levels and by all people within a community. However, it must be built upon integrity. Describing some members of the chaplaincy team, this participant argued that they, 'have enormous authority because

311 Interview with Jerome

312 Interview with Gregory

313 Interview with Philip

of their integrity. Their words and deeds are in alignment. They live their beliefs. That is leadership.' Given the nature of Christ's humility, it was thus a natural conclusion that, 'the greatest authority is often found in people of low status.'[314]

Moreover, integrity was not only vital for building healthy relationships. It was also critical at an institutional and strategic level. Thus, Benedictine school leadership was understood not just as, 'chasing bums on seats and…false promises', but as holding true to the purpose of a Benedictine school. Upon such integrity was built the authority to lead a Benedictine community.[315]

7.16.4 Summary

For both Jesus and St. Benedict, service was leadership. The Rule provides a natural foundation for a servant leadership disposition. Participants understood such a disposition to be characterised by responsibility and generous self-sacrifice; drawing out the best in people by increasing their confidence and capability; and leading with the natural authority that emerges from integrity – when one's words and one's life are in accord.

Table 7.14 summarises the data on servant leadership in Benedictine school chaplaincy

Servant leadership	Description	Practical consequences	Implications for chaplaincy leadership
A servant leadership disposition	Service expressed as responsibility for and generous self-sacrifice towards followers are vital qualities for Benedictine leaders.	Leadership is not to be understood as the opportunity to dictate and domineer, but rather is an expression of humble service.	Chaplains must embrace the Benedictine disposition as found in the Rule a natural expression of which is servant leadership.
Drawing out the best in people	Servant leaders draw out the best in people by building their confidence and capability.	Leaders must look for opportunities to build the confidence and capability of people in their community.	Chaplains must nurture a school culture in which people are encouraged to find what they are good at and have confidence in their abilities.

314 Interview with Philip

315 Interview with Philip

Servant leadership	Description	Practical consequences	Implications for chaplaincy leadership
Service and authority	Service naturally leads to authority. Anyone can serve thus anyone can lead. People who serve have a natural authority that emerges from their integrity.	There are many leaders in a community who do not have titles and official positions. It is their integrity which gives them authority.	Chaplains must understand and support those who serve within the community. They must teach about the role of Jesus as servant leader.

7.17 The Data on Benedictine Lay Leadership and the Transmission of the Benedictine Charism

A central aim of this study was to explore the nature of Benedictine lay leadership. Such leadership, which in the context of this study emerged within a Benedictine monastic community, was built upon the spirituality of the Rule, and formed through the relationship the laity had with the monastic community. Benedictine lay leadership is authentic when it transmits the Benedictine charism.

Summarising the Benedictine charism, one participant reflected that in the English Benedictine Congregation, it is understood as having three key elements: consecration, which is about prayer, communion, which is about community and commission, which is about work and hospitality. Vitally, 'it is about living a well-balanced life, not losing your heart by becoming absorbed in your work.'[316] The majority of participants thought that the Benedictine charism could be transmitted by lay people. For example:

> 'Lay leaders in schools - at all levels of the school, and in teaching and support - can transmit the charism by entering the heart of the Benedictine way of living the gospel in community. They can pick this up through contact with monastics, through formation experiences, through reflection on the Rule, through following typical monastic practices – a pattern of prayer, especially *lectio divina*.'[317]

The emphasis on, 'entering the heart of the Benedictine way of living the gospel in community' was echoed by another participant who suggested that being Benedictine was about doing what Benedictines do, 'we pray together, we ponder the scriptures,

316 Interview with Matthew

317 Interview with Jerome

we build community, we serve, we receive Christ in the guests and we receive Christ in the people we perhaps ought to make guests but we find very difficult…These are all examples of the Benedictine charism at work.'[318] Another participant thought that, 'through living a Benedictine character and ethos, we nurture the holistic approach of the Benedictine charism. We listen, we learn, we are humble, we forgive each other.' In this way, 'people are accepted as they are, on a journey of faith' and they learn that, 'in the Benedictine tradition humility comes before honour.'[319]

Moreover, most participants were aware of the importance of nurturing a Benedictine disposition. As one participant explained, 'in our everyday dealings with our fellow workers and students the Benedictine charism is, or should be, in the air we breathe. For example, in meetings it is not enough to sit quietly, but one must speak out for all the community, especially those that find it hard to speak for themselves.' Although this quality was a less mentioned element of the Benedictine charism, it was clearly linked to Benedict's admonitions to care for the weaker members of the community.

More obviously in keeping with the Benedictine charism was this participant's acknowledgement that the Benedictine charism is nurtured through openness and welcome to visitors, such as engaging with charitable works; through listening and making oneself available to others, and through prayer, by being an example of someone who readily prays and who is not embarrassed by using the language of prayer. All these ways helped make the Word available to others in a variety of settings and situations.[320] In these ways, lay leaders were able to enter the heart of the Benedictine way of living the gospel in community which is the foundation for transmitting the Benedictine charism.

For another participant, the best way to nurture and transmit the Benedictine charism was through well-established Benedictine school traditions, 'traditions are a very hardy thing. They are passed on from one generation to the next and the Benedictine charism still hasn't weakened at all.'[321] Evidently, the Benedictine charism takes on a life of its own in the traditions of a school community. However, while traditions keep the Benedictine charism alive in the external culture of a school, the inner life of the community must be nourished through prayer, 'you need to create what is truly

318 Interview with Daniel

319 Interview with Cassandra

320 Interview with Terese

321 Interview with Mark

Benedictine, a community at prayer, a rhythm of prayer, a frequent rhythm. Only then, from that overflow of prayer can come the Benedictine charism, all the work and the new evangelisation.'[322] If the school's culture was nurtured by Benedictine tradition, and the community's inner life of prayer was alive, then the Benedictine charism was transmitted.

7.17.1 Limitations and Possibilities of Benedictine Lay Leadership

In all the responses above, there was nothing beyond the reach of Benedictine lay leadership. Nevertheless, a few participants did acknowledge that there was something special about the monastic state of life which was irreplaceable, for example, 'there's something about the figure in black that we are never going to be able to replace.'[323] Pointing towards the source of this irreplaceable something, another participant noted that what most compromises lay participation in the Benedictine charism is consecration, which in Catholic thinking, is a lifelong commitment to poverty, chastity, and obedience. However, as this participant argued, 'if you look up the theology of the vows of the evangelical councils you can uncover a deeper significance which is where you would be looking for the value of that consecration, of that understanding of consecration, which might be applicable or in some way shared by lay people on a more temporary basis', something that was often found in a Benedictine school community.[324] The vital point was that an understanding of consecration could be adapted to suit the secular, lay vocation.

Moreover, this participant stated that any understanding of lay consecration would require a fundamental distinction between, 'consecration as the commitment of one's life to discipleship', for example in the life of a school and 'the consecration of one's life for the whole of one's life.'[325] In essence, lay consecration could mean, 'to make a total gift of oneself in any moment. This could be an intentional community commitment for a given time, or more precisely, task'; a situation which is gentler and more flexible for families. Ultimately, 'the point is that the notion of consecration, and the sort of totality of that, has to be modified radically, if not even completely jettisoned.'[326]

322 Interview with Bede

323 Interview with James

324 Interview with Gregory

325 Interview with Gregory

326 Interview with Gregory

Although abandoning it altogether would weaken the Benedictine charism, if modified, it could be the basis of a form of lay consecration.

The implications of lay consecration for Benedictine education are profound because the notion of commitment to the community needs to go beyond the ordinary professional understanding, 'in a Benedictine school, one would hope that the staff would be more involved in a deeper sense of community participation than simply the standard, run-of-the-mill professional teacher.' Given the levels of commitment of most professional teachers, this is a monumental expectation. Accordingly, this participant was aware of the dangers of exploitation, but felt that this was a risk worth taking if it was sensibly managed. And the rewards were tangible, 'I noticed at St Benedict's that the staff, and, in particular, the non-Christian members of staff…valued all that extra stuff in the school and it actually created a kind of purpose of life which…satisfied what they were missing religiously in the normal type of way. I mean it gave them a kind of sort of sense of evangelical commitment.'[327] Nevertheless, absent in this participant's description of lay consecration was the role of prayer, which is a defining feature of monastic consecration.

The reality was that the Benedictine charism was appreciated and shared by the whole community, including those who were not of the faith; no-one wanted to be excluded; no-one objected.[328] However, such a situation did not exist without a conscious effort to create Benedictine culture, 'what these Benedictine schools did was create a certain way of being, and relating and existing. It is not so much a didactic pedagogy, although there is pedagogy in it. It's a much more human level way of how people relate to each other.'[329] The human element is central to the Benedictine charism.[330] And there is also, 'a culture of engagement with beauty and the opportunity to experience beauty. So, there's building that, and being aware of that.'[331] In this way, the whole school community was led into the heart of the Benedictine way of living the gospel in community and thus the Benedictine charism was transmitted.

Further exploring how the Benedictine charism is created, one participant thought that it was a natural product of monastic life, 'they will just produce it and people will absorb

327 Interview with Gregory

328 Interview with Dominic

329 Interview with James

330 Interview with Daniel

331 Interview with James

it. There is something about the Benedictine way where people are not converted by a speech, they come and exist alongside the monks and there is something that chips away at them.'[332] Whether this 'something' can be recreated by Benedictine lay leadership is worthy of further research, but beyond the scope of this study. Nevertheless, this participant thought that what is important is, 'creating that culture where the community shapes the character [which] is the workshop for the virtue and growth of the person. Going forward that is something that is important. That they have a distinct way of being.'

Creating this 'distinct way of being' was possible only through sharing in the life of a Benedictine community.[333] In the monastery, this life, 'is nurtured in specific ways and places – the church and the refectory.' And yet, in the school, 'the same thing must happen, albeit in a different way, for the laity. It could happen in the activities of the school.' The important thing was that community life was being built up and staff could share in that.[334] Because, ultimately, 'the Benedictine charism comes from life in a community. And if we want to talk about Benedictine lay leadership, we should find a way to put lay people in that community context [because] the Benedictine identity of the school does come from a community. It spreads out to others.'[335] Thus transmitting the Benedictine charism.

7.17.2 Benedictine Lay Leadership in Action

Of the three schools, St Gregory's had the most advanced lay leadership. The senior chaplain was a layman and one participant observed that the laity, 'are the faith leaders in the school. That's the vision.'[336] The monks led formation, administered the sacraments, and helped with chaplaincy as much as they were able. At St Benedict's and St Scholastica's the situation was slightly different. Both schools still had a monk-priest as senior chaplain with ultimate responsibility for the faith life of the school. Beyond that, St Benedict's had a very dynamic lay Benedictine ecclesial community living alongside the school and St Scholastica's was situated alongside a comparatively well-numbered monastery.

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332 Interview with James

333 Interview with Simon

334 Interview with Jacques

335 Interview with Simon

336 Interview with Thomas

A few participants reflected upon the practical consequences of the decline in monastic vocations. For example, one participant argued that the monks, 'just haven't got the manpower to do what we would like them to do. That's why we have to do it…I think they'd like to be more involved than they can be.' However, what was important was to see this as a narrative of opportunity rather than decline.[337] A point emphasised by another participant, 'without doubt connected to this whole question of the decline of monastic influence is the question of how that creates an opportunity and a challenge.' Specifically, this participant felt that, 'the head has to be able to view himself as the chief evangeliser in the school' because mission and evangelism have become the responsibility of the laity. In responding to this challenge, the temptation was to hand all the mission and evangelism over to school chaplains, whereas ideally it must remain a task for all staff.[338]

One participant, reflecting upon the decline of monastic vocations, thought that one of the causes was the unpopularity and misunderstanding of lifelong commitments and the vows of obedience, stability and conversatio, 'these values - poverty, chastity, obedience - are too old fashioned. They have run out of steam.'[339] Whether or not these values were too old fashioned, a concern of one participant was that, 'if you were to ask any of [the senior leadership team] what is distinctive about Benedictine lay leadership… it would be a challenge for them to really articulate that.'[340] Nevertheless, several participants were aware that the efficacy of Benedictine lay leadership grew out of a commitment to the Benedictine values and, 'managing in a way that is Benedictine' because only when the community saw the integrity of the leadership team did everything else become credible and accepted, 'we've realised that all the cultural stuff we are trying to do will only happen if people see it coming from the leadership itself.'[341] Following this line of thought, another participant observed that leaders and managers have, 'got to walk the walk as well as talk the talk' which, in Benedictine terms, means embodying the values of integrity and humility and inviting people to seek God in silence and solitude.[342]

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337 Interview with Thomas

338 Interview with Keith

339 Interview with Matthew

340 Interview with Dominic

341 Interview with James

342 Interview with Thomas

Such a values driven approach to Benedictine lay leadership established the ethos of the whole school. At St Gregory's this was expressed in, 'a very determined, very uncompromising new mission statement' which moved several staff outside their comfort zones. The longer version of the mission statement was, 'St Gregory's school welcomes its pupils into a Christ-centred education in goodness, truth, and beauty, to form them in humility, for leadership and service in a changing world.' The trajectory begins with Benedictine hospitality, welcoming people into a life of humility and service. The emphasis on Christ-centred goodness, truth and beauty was a way of creating a sacramental vision of the world, a manifestation of God.[343]

Furthermore, Benedictine lay leaders at St Scholastica's aimed to create Christ-centred values which was, 'not a struggle' because the school, 'is in a beautiful, rural setting. It is safe, the children can range freely.' Within this context, the leadership team nurtured sensible, smart casual values and a culture in which the children learned that, 'fashion does not matter in the sight of God.' Rather what is important is living life to the full which only faith makes possible. Growing up in this environment gave pupils the foundations for personal integrity which was, 'the Benedictine ethos in action.'[344]

A final point made by one participant was about the even distribution of authority in Benedictine lay leadership, 'lay leadership does tend to be more horizontal, like the leadership of the captain of a football team.'[345] Such a dynamic contrasts with the classical understanding of abbatial leadership with its vertical lines of authority.

7.17.3 The Leadership of the Headteacher

A constant theme concerning the leadership of the Headteacher was that they must be able to embody the Benedictine charism, 'that is non-negotiable [because] from there the senior leadership team and the rest of the school keeps its Benedictine ethos.'[346] This was especially important in schools started by monastic communities which have moved into lay leadership, 'here the attitude and aptitude of the head are crucial. The head must be a person who embodies authentically the charism of the Rule, offering in word and example the way others can follow.'[347] However, it was also

343 Interview with Thomas

344 Interview with Jane

345 Interview with Gregory

346 Interview with Richard

347 Interview with Jerome

considered vital that the Headteacher must not have the sole responsibility for carrying the Benedictine charism, 'the calibre of the school's Catholic and Benedictine life is determined by the unequivocal statement from the trustees and Headteacher.' In this way, at a time when some schools were giving up their catholicity, Benedictine schools were able to be uncompromisingly Catholic and Benedictine.[348]

A vital aspect of Benedictine Headteacher's leadership was the ability to, 'challenge the monks…by knowing what questions to ask them.' In a Catholic, Benedictine school, 'the Headteacher must be able to stand up to the fathers. Their mutual knowledge and understanding were a partnership.[349] But a partnership that worked only if the Headteacher was deeply committed to the Benedictine ethos, 'this means that even when you move on the Rule stays with you. The Rule must become a part of you. You must remain committed to the Benedictine style of life, and to playing a continuing part in that school community.'[350] Such were the fruits of Benedictine stability and obedience.

7.17.4 Summary

Benedictine lay leadership is fundamental to contemporary Benedictine school chaplaincy. Of utmost importance to this endeavour is the transmission of the Benedictine charism through Benedictine lay leadership. Most participants thought that this was possible if lay leaders entered the heart of the Benedictine way of living the gospel in community. They did this by living in a community of prayer where they could embody the Benedictine way of life, upholding the Benedictine traditions of the school, and nurturing Christ-centred values and culture. A few participants acknowledged limitations to what was possible for Benedictine lay leaders. Most notably around consecration which was considered to need a radical rethink for the laity. Lay consecration could be enacted as the total commitment of oneself at any given moment to the task for which one is responsible. However, even if the idea of consecration were abandoned altogether, this would not delegitimise Benedictine lay leadership, it would merely give it a slightly different character to that of the fully professed Benedictine monk. Ultimately, Benedictine lay leaders would still be able to enter the heart of the Benedictine way of living the gospel in community.

348 Interview with Jane

349 Interview with Jane

350 Interview with Philip

Table 7.15 summarises the data on Benedictine lay leadership

Understanding of Benedictine lay leadership	Description	Practical consequences	Implications for chaplaincy leadership
Lay leadership and the transmission of the Benedictine Charism	The Benedictine charism was embodied in prayer, community, hospitality, work obedience, stability, *conversatio morum* and humility.	The foundations of the Benedictine tradition needed to be in place in the life of a prayerful community for the charism to flourish and be transmitted.	Chaplains were responsible for ensuring that the school community were invited to enter the heart of the Benedictine way of living the gospel in community.
Limitations and Possibilities of Benedictine Lay Leadership	Benedictine lay leaders were not able to consecrate themselves in the same way as fully professed monastics.	The idea of consecration needed a radical rethink for lay leaders.	Chaplains needed to enter a totality of self-giving that was characteristic of religious consecration, but possible for their state of life.
Benedictine Lay Leadership in Action	Lay leaders were increasingly taking responsibility for the faith life of their schools.	Benedictine lay leaders were aware of the need to lead and manage in a way that was Benedictine.	Chaplains needed to be able to nurture and guide lay leaders at all levels within their schools so that their leadership was founded upon Benedictine values and culture.
The Leadership of the Headteacher	The support of the Headteacher was fundamental to ensuring the Benedictine ethos of the school.	Headteachers were aware of the need to fully support the Catholic, Benedictine character of their schools.	Chaplains took the lead from their Headteachers in their mission to ensure the Catholic, Benedictine ethos of the school.

7.18 The Data on the Formation of Benedictine Lay Leaders and the Renewal of Spiritual Capital in Benedictine Schools

Participants acknowledged that lay formation was one of the most important tasks facing Benedictine schools. Given the decline in monastic vocations and the rise in lay leadership, the relationship between the monks and the schools had become primarily about formation; the monks taught the lay leaders about the charism and the kind of frameworks that could be created to bring their wisdom into lay leadership.[351] Such an approach was necessary for the renewal the spiritual capital in Benedictine schools.

7.18.1 Benedictine Formation of Lay Staff

A constant theme in participant responses was that, 'formation needs much more development' and that there was lots of work to do, organising retreats, teaching about the faith, leading prayer. For all these activities, great enthusiasm was needed because although in each school there was a core group of staff committed to the Catholic, Benedictine ethos of the school, 'so many staff are not even Catholic or Christian.'[352] The inevitable result of which was that, 'the Catholic Benedictine ethos is not always supported by all staff. We must keep re-stating our hope for their support. We must pursue this support with perseverance and persistence.'[353] The work of Benedictine formation, especially among the wider staff population, was considered necessary to renew the spiritual capital in these schools.

The openness of the schools towards people of all faiths and no faith created challenges, 'we welcome people of all faiths and no faith into our senior and middle leadership teams and there is an expectation that they will at least learn how to communicate the message of faith, if not actually become Catholic. Our intention is to evangelise these staff members'; a relationship that was justified when applicants accepted a job in a Catholic, Benedictine school that expected its staff to support its ethos. Nevertheless, the need for a better framework for forming faith leaders within the school was evident:

> 'We have people in the middle leadership team who are very unformed in their understanding of anything to do with faith, let alone a personal relationship with God. From there to people who are devout so, that's always going to be the challenge in Catholic schools like this. So, we have to have a much better framework for forming leaders because we want them to be faith leaders within the school. They can never

351 Interview with Keith

352 Interview with Jacques

353 Interview with Janet

> really do that if they are not evangelised, but we at least have to give them the grammar, and that has been our intention.'[354]

As well as giving lay leaders the grammar of faith, the formation process itself was Benedictine, 'the way the formation works is very invitational; it's very Benedictine because its welcoming people into a situation that usually involves some food and drink. So, there's that table fellowship aspect of monasticism.' So, as well as teaching people about the faith, formation also involved enabling people to experience the warmth and friendliness of the faith, particularly in a Benedictine way. A situation that was accompanied by intellectual formation, 'it involves the monks coming in to talk about something like silence, for example, building silence into your life.'[355] Benedictine formation is holistic; it moulds the head, heart, and hand.[356] Thus renewing spiritual capital.

7.18.2 Benedictine Training in a Community of Practice

One participant had given the nature of formation considerable thought, 'the Benedictine virtues can develop in lay people through practice, training, and culture…In order to develop our virtue, we have to practice it in the relevant circumstances and, if you like, learn to swim for ourselves.' In this vision of formation, the community provided an essential framework, 'the initial stages of training obviously involve role modelling by parents and teachers, where there is an example to follow and people to interpret for the learner what's going well and what's going badly. It is what Aristotle would call training rather than teaching.' For this participant, if there were strong links between the school and the monastery, the future of the monks was to provide the foundations for training in Benedictine virtue, 'inculcating a sense of what Benedictine virtue is, or what virtue in a Benedictine sense is, through that sharing of life which provides the framework within which training happens.' Such training was not taught in a formal sense, not like Mathematics or Geography, but was, 'more like teaching English Literature, in other words, developing skills of interpretation and sensibility' that enabled one to enter the heart of the Benedictine way of living the gospel in community; a vital outcome for renewing the spiritual capital in Benedictine schools.[357]

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354 Interview with Keith

355 Interview with Thomas

356 Interview with Daniel

357 Interview with Gregory

Another participant had gained much experience of lay formation practices which included leading courses such as Alpha to get everybody on the same page and give everybody a language to be able to engage and to break down barriers. After Alpha, formation included teaching people to find silence in their lives, understanding the scriptures and the liturgy and experiencing prayer. All of this was helping people to discover the Benedictine charism and smooth the transition from religious to lay leadership:

> 'If you've got a Benedictine still in the room, the lay won't do anything, I don't think they'll lead because they'll just rely on the Benedictine monks to do it… and what's been really interesting is taking the monks out of the picture and saying guys, it's up to us, what does this look like, let's unpack this, and I think that's been really fruitful, otherwise you're just following the expert all the time. People don't take responsibility.'[358]

The picture presented by this participant is the most advanced vision of Benedictine lay leadership in contemporary Benedictine school chaplaincy – when the monks are not even leading the formation anymore; a situation that has its own challenges and opportunities.

Given that an increasing number of lay chaplains found themselves leading lay formation, it was unsurprising that several participants considered that formation in the Benedictine charism was especially important for them, 'lay chaplaincy should ideally have a grounding in the Rule and be aware of the ways that monastic communities have adapted it for schools. Particularly important is the dimension of "living well" with a "living faith" and the use of scripture to reflect on life.'[359] A critical task for the monks was preparing lay chaplains to take the lead; not just by living a particular spirituality, but in a whole way of life. Such formation was not like that of a monk joining the community but had to have a very practical content about it.[360] In this way, well-formed Benedictine lay leaders could take the initiative for renewing the spiritual capital in their schools.

7.18.3 Renewing Spiritual Capital in the Absence of the Monks

In discussing Benedictine lay formation and the renewal of spiritual capital, participants were aware of both strengths and weaknesses of the situation. Several participants acknowledged that what was lost when the monks withdrew was the whole dimension

358 Interview with Dominic

359 Interview with Paul

360 Interview with Daniel

of the consecrated religious being a signpost to heaven.[361] A residue of these signposts to heaven were inherent in Benedictine schools, but one participant wondered how the Benedictine identity of the schools would be carried on for the future, 'especially when things continue changing...When you have a new headmaster, when you have a different chaplain, when you have teachers that don't remember when the monks were there. That's a big challenge.' Nevertheless, as this participant reflected, it was not an insurmountable challenge. A school's ethos can be written into deeds of trust and trustees can be appointed to uphold them.[362] With such foundations, renewing the spiritual capital of the schools could endure through generations to come.

However, reducing numbers of monks was not necessarily synonymous with a weakening of the religious life in the schools. At St Gregory's, two participants felt that, 'some of our colleagues would probably think that the school is more religious now than it was five years ago…We're getting a certain amount of pushback about coercion.' This was happening because the school's leadership was being more intentional about their Catholic, Benedictine identity and rediscovering their sense of purpose as a place where the gospel is preached to pupils'.[363]

According to these participants, the reinvigoration of religious life and the rediscovery of missionary zeal at St Gregory's was possible precisely because members of the laity were taking the lead in the school's faith life. Whereas the Benedictine approach to Catholic education had become vague and not very Catholic, the lay leaders sought to strengthen the school's Catholic ethos, 'at one time Benedictine was used as a word for what happens here instead of Catholic, a Benedictine school instead of a Catholic school, but it came to mean sort of Catholic light, so Benedictine means warm and fuzzy and very humane, and so on, but we don't really get into doctrine too much."[364] While this reinvigoration of Catholic life and missionary zeal were undeniable at St. Gregory's and Catholicism was clearly making a strong return, there were complex competing theological influences within the school which needed attention and clarification, as one participant recognised:

> "we've got a lot of things coming together. We've got charismatic Catholicism, we've got rather evangelical Catholicism, evangelical Anglicanism, quite orthodox Catholicism…Actually, a lot of the influences that are coming in are very scriptural, the

361 Interview with Dominic

362 Interview with Mark

363 Interview with Keith

364 Interview with Thomas

> Alpha course and so on. But there's quite a lot of orthodox Catholicism coming into what we're doing, but yes, the Rule is part of that whole picture, I think."

Within such a context, the possibility that the Benedictine ethos of the school could be lost was quite stark, albeit for the greater good of a return to being fully Catholic. There was also the spectre of doctrinal confusion which, in the long run, may have unintended consequences if the future leadership of the school were not as strong as that of present.

7.18.4 Formation in Catholic Doctrine

Unrelated to what may be considered as theological growing pains at St. Gregory's, participants were concerned about misunderstandings and ignorance about the Catholic faith generally, 'there is a lot of confusion about the faith. A lot of gaps in knowledge. I don't know how we can fill them.'[365] One participant reflected upon the causes and consequences of this in some detail:

> 'Even the bright, intelligent children are confused about the content of the faith. The teenagers don't know the sources. So, formation is a real challenge. Many go to Mass, but don't consider themselves to be Catholic. There seems to be a fear that identifying as Catholic will somehow lead to a loss of freedom. There is a misunderstanding here. Whether it is wilful, or accidental is hard to discern. I think they want to avoid the big claims of the Roman Catholic Church, so they suspend their rational judgement to avoid it.'[366]

Another complicating factor in this situation was the vastly different demographic of pupils to previous generations, 'as a Catholic school in England in the Twenty-First century, as an international school, you're dealing with different backgrounds and from a faith point of view your dealing with people who come from such different backgrounds and practices of faith. That is a challenge that all Catholic schools are facing in a big way.' According to this participant, fifty years ago almost all pupils in the school were practicing Catholics whereas these days, 'what you've got is a lot of reasonably willing pupils in school who like the spirituality, like the atmosphere, they're reasonably willing to buy into it and to be part of it, but there's not much practice when they get back home in the holidays. That is a real challenge.' However, the answer was not to water down the faith,[367] but to find ways to renew the spiritual capital in the school community by giving pupils solid doctrinal foundations in the faith.

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365 Interview with Cassandra

366 Interview with Richard

367 Interview with Jacques

According to another participant, this new demographic was not a specifically Catholic problem, but was in fact the same situation encountered in Anglican schools - a crumbling of religious practice and doctrinal wooliness; a problem characteristic of the Twenty-First century which radically changed the way chaplaincy needed to be done:

> 'it became evident that our way of doing chaplaincy, which was once a mode of general pastoral care and sacramental preparation, was inadequate because most people coming, whether they were Catholic or Anglican or Free Church, were largely formed by the culture from which they came. With very few exceptions that had very strong faith families.'

In this new context, the challenge, and the work of school chaplaincy, was evangelisation which meant, 'helping those young people who are baptised Catholics and baptised anything else to realise the beauty and dignity of their vocation; that's the New Evangelisation.' These were more often people who had been baptised, but who had never done anything about it. So, the emphasis in chaplaincy was upon a kerygmatic spirituality, 'giving the simplicity of the gospel and the initial kerygma…who is Jesus? is there a God? what is God like? what is salvation all about? what is the church?'[368] The New Evangelisation was the central thing; preaching the gospel and conversion to Christ; speaking to young people today, 'for preaching the gospel to young people these schools are second to none.'[369]

7.18.5 Reaching Hearts and Minds in the Twenty-First Century

An important part of this ministry was finding ways to reach the pupils. One way of doing so was to bring the contemplative and the charismatic together as a way of moving the Benedictine tradition on so that it could adapt and flourish because, 'most places of renewal and evangelisation are coming from somewhere in that area.'

368 Interview with Daniel

369 Interview with Matthew

However, a thoughtful approach was needed to manage chaplaincy teams who often comprised members with experience in the missionary fields:

> 'They're used to going somewhere for two days or three days a week…and then coming away again and leaving them to it or maybe running retreats…when you get a different group every week…and you can turn out your stuff and that's no problem. But when you're dealing with people for twenty-four hours a day and some are boarders and live here and they'll be here for seven years, you can't do it that way.'

In this context, the charismatic proclamation was needed but the whole approach to chaplaincy had to be incarnational;[370] inviting the pupils to experience the sacramental presence of Christ by entering the Benedictine way of living the gospel in community.

Nevertheless, for this approach to work in the Twenty-First century, it required a radical re-think about how the faith was presented to the community, 'chaplaincy is about unlocking the faith and walking alongside people, giving them a choice to make. It is like C. S. Lewis said "never talk about God unless you are asked. But live in such a way that people always ask you."'[371] Although provoking people to inquire about one's faith was perhaps the best way to share it, taking the initiative to engage the community directly was vital in contemporary Benedictine school chaplaincy, 'we need to articulate the Benedictine values in a recognizable way. So, the point of obedience is that it will lead to happiness. Or…not happiness, but meaningfulness';[372] 'we've found ways of talking about the faith in a very generic way which won't scare people off and at the same time… there's a level of prudence…we've taken things like silence, community, worship and we've rebranded them in a very user-friendly way.'[373] Moreover, these rebranded concepts are intended to help the whole school community, not just the pupils, 'the challenge has been to think of them as workplace values.' According to this participant, 'we're just being realistic about the culture that we find ourselves in. And as long as there's a clear road map then perhaps people will want to get more involved and…they might at some point commit to the cross. A very basic journey really'.[374]

Indeed, within the schools there was much evidence that pupils were making this journey into Catholic spiritual life. At St Benedict's School, *Lectio Divina* was a

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370 Interview with Daniel

371 Interview with Philip

372 Interview with Philip

373 Interview with Dominic

374 Interview with Dominic

particularly fruitful evangelistic endeavour. One participant expressed what a surprise this had been to him:

> 'I remember when Fr. Anthony and Br. Philip came back…with this idea about "tutoria", that is, having *lectio* leaders among the pupils, seniors leading junior *lectio* groups. And I thought to myself "what is *lectio*? Is Fr. Anthony mad?" He was talking about getting teenagers, "reading the gospels and sharing the echoes" and I just thought to myself, "well you crack on with that!" I thought it would be impossible. But, twelve years later its flourishing and it's not just the goodie-goodies who get involved. There are those who have been nearly expelled, the criminals. Of whom I was once one!'

Furthermore, as this participant observed, 'it is a good proportion of the school involved, about one third. It is not proselytising, but evangelism.' The goal was to nurture genuine faith, 'we don't make people kneel in Church. We hope to nurture genuine engagement with the spiritual life, not just lip service. And the spiritual life of the school has been in the best state ever over the last few years.'[375] Just such an experience had also been shared by the community at St. Benedict's.[376]

At St. Gregory's, new ways of celebrating Mass and offering the faith were evident; something which had become possible as the balance of power between the school and the abbey changed. Before, Mass was designed and delivered entirely by the priest and his fixed experience of parish ministry. But with lay leadership in the chaplaincy stepping forward and leading the monks, new ways of offering the faith to the children in the school have opened. Although, these big steps forward had inevitably led to doctrinal tensions between the Catholic, charismatic, and monastic worldviews.[377]

7.18.6 The Challenge of Modernity

Most participants acknowledged that the challenges facing contemporary Benedictine school chaplaincy were momentous. For one participant in particular, modern living was the worst challenge of all:

> 'By far the biggest challenge is the one faced by Catholic parents daily, which comes into school along with their books and baggage from home namely, 'Modern Living'. The modern culture of quick-fix solutions to problems and personal issues, the pseudo-science brigade, finding the answers via social media, rampant consumerism and what was once described to me as humanity's, 'need for speed' doesn't leave much space in our students' days or lives for reflection and prayer.'

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375 Interview with Philip

376 Interview with Richard

377 Interview with Keith

According to this participant, the biggest challenge chaplaincy faced was finding the opportunity to show busy teenagers that they are loved, not only by their parents, but also by God and that, 'there are answers that may not be found on their phone or in a magazine but by laying all before Christ and raising heart and mind to God.' The best solution to this problem was expressed in the words of the once famous Mrs Killick, 'Chivvy them from dawn till dusk'[378]

7.18.7 Summary

The formation of Benedictine lay leaders was considered fundamental to the renewal of spiritual capital in Benedictine schools. These two tasks – Benedictine formation and the renewal of spiritual capital – were understood as critical for the future of Benedictine schools. Contemporary Benedictine school chaplains had a vital role to play in making these processes fruitful. Chaplains needed to learn to lead Benedictine formation for staff and pupils, which included facilitating frameworks to enable communities of practice to offer the Benedictine way of life as a viable option in the Twenty-First century. Such a task required the Catholic, Benedictine faith to be presented in ways which were attractive and relevant to people who were used to the zeitgeist. However, this did not mean compromising the faith, but finding ways to overcome the declining monastic presence; to heal the wounds caused by the collapse in Catholic practice; to practice missionary work in ways which were meaningful in the Twenty-First century and to surmount the challenge of modernity.

378 Interview with Terese

Table 7.16 summarises the data on the formation of Benedictine lay leaders and the renewal of spiritual capital in Benedictine schools

Understanding of Benedictine lay leadership	Description	Practical consequences	Implications for chaplaincy leadership
Benedictine Formation of Lay Staff	Lay staff receive formation to enable them to bring Benedictine wisdom into their work.	A top priority for Benedictine monks is to offer formation for the lay staff in their schools.	Chaplains must organise and develop programmes of lay formation for the staff within their schools. Increasingly they were leading formation.
Benedictine Training in a Community of Practice	Lay formation was best understood as training in a community where one could learn from others how to live in a Benedictine way.	The monks helped the schools to develop frameworks in which such training could happen.	Chaplains needed to be trained to take the lead in developing and facilitating these frameworks. The Rule was the foundation for this training.
Renewing Spiritual Capital in the Absence of the Monks	Declining monastic involvement entailed the lay staff taking the lead in the religious life of the schools, which was not weaker as a result.	The laity at all levels of the school, including trustees and governors, shared responsibility for the religious life of their schools.	As the monastic presence lessened, there was a tendency for schools to become more doctrinally and spiritually diverse. Chaplains needed to be aware of this situation.
Formation in Catholic Doctrine	The collapse in Catholic practice at all levels of society has produced a generation of pupils who know very little about Catholic doctrine.	Benedictine schools needed to offer solid formation in Catholic doctrine, starting with kerygmatic evangelism.	Chaplains were responsible for developing and offering doctrinal formation which was relevant for the pupils in their care.

Understanding of Benedictine lay leadership	Description	Practical consequences	Implications for chaplaincy leadership
Reaching Hearts and Minds in the Twenty-First Century	Evangelism in schools needed to focus on reaching out to pupils and staff where they are on their journey in life, which was often a long way from the Church.	The Catholic faith needed to be lived, expressed, and offered in ways that were appealing to pupils and staff who identify with life in the Twenty-First century.	Chaplains needed to find ways to offer the Catholic, Benedictine faith that were attractive, relevant, and genuine. This was best understood as leading people on a journey of faith.
The Challenge of Modernity	The business and complexity of modernity was understood to undermine the conditions for sharing faith with children.	The culture of modernity offers many attractions with which parents and teachers must compete for children's attention.	Chaplains worked to reach out to children by finding ways to teach the faith which were relevant and attractive amid the culture of modernity.

8 INTERPRETATION OF THE DATA CONSIDERING THE LITERATURE REVIEW

8.1 Introduction

In the previous chapter the data from the interviews was classified, presenting the perspectives of participants' understanding of the Benedictine monastic tradition and its impact upon emerging visions of leadership in contemporary Benedictine school chaplaincy. This included the four foundations of prayer, community, hospitality, and work. This was then followed by the three vows of obedience, stability and *conversatio morum* and humility, the key to Benedictine spirituality. Finally, leadership was discussed including the four models of leadership – abba, shepherd, doctor, and steward; in addition, invitational leadership; servant leadership; the nature of Benedictine lay leadership and the transmission of the Benedictine charism; the formation of Benedictine lay leaders and last, the renewal of spiritual capital in Benedictine schools.

Reflecting the phronetic perspective inherent in the qualitative paradigm, the rich interview data disclosed responses to questions concerning the nature and disposition of contemporary Benedictine school chaplaincy leadership and how such leadership sought to overcome the challenges it faced in the Twenty-First century. These findings are now interpreted considering the literature review.[379]

8.2 Prayer

The following section interprets the data on prayer including *lectio divina*, the Eucharist, *opus dei*, and personal prayer.

A majority of participants thought that it was important to 'seek to pray continuously', while always remembering that they 'lived in the presence of God.'[380] For these participants, prayer was, 'the heart of the daily pattern of our lives' and the source of their strength to serve their neighbours.[381] These findings resonate with the thought of Merton (1960), Hume (1984), Stewart (1998), Bockmann (2005) and Jamison (2006) who think that the heart of Benedictine life is seeking God in prayerful solitude and that

379 Although the organisation of this section follows the thematic structure of the literature review, diverse elements of the literature review are cross-referenced where necessary.

380 Interview with Adam

381 Interview with Adam

'the primacy of prayer' (Bockmann 2005.7) is the first step to opening the heart to listen to God.

Furthermore, for every participant, prayer was the foundation and source of life, the place from where they drew their inspiration and direction, an understanding which agrees with Benedict XVI (2008) who observes that for Benedict, prayer started with listening and led to action. This was evident in the participants' descriptions of how prayer enabled them to become more discerning and to make better decisions. Such discernment grew out of the sacramental worldview which was the organising principle of Benedictine monastic tradition (*cf.* Stewart 1998 & Dollard, Marett-Crosby and Wright, 2002).

8.2.1 Lectio Divina

All participants in this study recognised the foundational importance of *lectio divina* in the Benedictine way of life. It was described as the source of sacramental life and spiritual strength and the place where one was invited to meet God and seek His guidance. These findings resonate with the literature review. St. Benedict called scripture, 'the truest of guides to human life' (RB 73.3) and that is why Benedictine monasteries set aside up to four hours a day for *lectio divina*. Doing so, as Barrett, Berry, Bevan, Foster, and Johns (2015:71-72) suggest, invites the monk to respond to the Word of God in the liturgy. Contemporary Benedictine school chaplains use *lectio* in the same way as Benedictine monks, to get closer to God in their daily lives and to respond to the Word of God in the liturgy.

Furthermore, participants experienced *lectio* as a daily, 'time to centre on God'[382] and an irreplaceable source of strength and sustenance which, 'overflows into our work with students,'[383] a vital part of which was nurturing in students a disposition for *lectio* which was known as the ability to listen to the Word, respond to it and become conscious of the way God was at work in their lives. These findings echoed the thoughts of Merton (1961), Stewart (1998), Bockmann (2005), Barrett, Berry, Bevan, Foster, and Johns (2015) and Eguiguren (2017) who consider that God speaks through the scriptures and that anyone who is prepared to listen can have an encounter with the one, true, living God. Moreover, these authors understood *lectio* not as a technique but as a disposition of the heart and mind which enabled a sincere

382 Interview with Philip

383 Interview with Simon

seeker to be open to God in prayer and contemplation and to receive the Word of God, who is Jesus Christ.

Of particular concern was that no participants discussed the process whereby during *lectio divina* a verse is memorised to be carried in the heart and meditated upon for the rest of the day. Thus, serious consideration may need to be given to Vogüé's (1983) argument that this is an important spiritual practice that Benedict erroneously omitted in his description of *lectio divina* and which has consequently been neglected in Benedictine spirituality. Given the simplicity and ease of use of such a practice, its introduction could be an important way to nourish the spiritual life of members of Benedictine school communities who are often too busy to pray in more conventional ways.

Moreover, participants experienced the invitation to *lectio* as, 'built on friendship and centred on Christ'[384] and equally open to all members of the school community, both the sinners and the saints. Older pupils were invited, and willingly accepted, the invitation to lead *lectio* groups, such was the profound movement of the spirit being stirred up among younger generations by a return to the practice of *lectio*.[385] The experience of these participants reverberates with the thinking of Williams (2020) who argues that a Benedictine monastery is a community of the Word, a place where people stand before God as equals and are invited to partake in His life through *lectio divina*. However, as we will discover in the next section, there is more to Benedictine spirituality than *lectio divina* which is, in practice, animated by the two poles of the Word and the Eucharist (*cf.* Pope John Paul II, 1995).

8.2.2 The Eucharist

Participants believed that the Eucharist was the source and summit of Catholic life and the heart of their school community. These findings resonate with Du Lubac (1950), *Sacrosanctum Concilium* (1963) and Barrett, Berry, Bevan, Foster, and Johns (2015) for whom the Eucharist is the source and summit of Catholic life and the heart of everything a Christian is and becomes. Nevertheless, although participants acknowledged the importance of Mass within the school community, there was no discussion of how its celebration transforms the community into a sacramental presence of Christ (*cf.* Barrett, Berry, Bevan, Foster, and Johns, 2015). Possibly, this

384 Interview with Gertrude

385 Interview with Philip

reflects Gushurst-Moore's (2020) view that because many members of Benedictine school communities live on the margins of the Church, and are far from the faith, Mass is not accessible to them.

Although there was less discussion of the Mass than might have been expected, as participants observed, contemporary Benedictine school chaplains reached out to members of the school community where they were on their spiritual journey, which required varied approaches to prayer and worship. Indeed, although no participants directly acknowledged the teaching of the Second Vatican Council, that renewal and development of the liturgy were not ends in themselves, but a means to make the true Christian spirit more available (*cf. SC* 1963:14), this was their intention. Likewise, these efforts to reach out were intended to nurture the sort of liturgical attitude that Wojtyla (*cf.* 1980) teaches helps people understand and profit from the Eucharist. Indeed, several participants acknowledged the need to consider, 'the circumstances of our times' (*SC* 1963:79) and respond accordingly, such as with contemporary approaches to the Mass.

8.2.3 Opus Dei

Although, *Opus Dei* was discussed less by participants than other forms of prayer, it was clear that this was not because it was misunderstood or unappreciated. Indeed, several participants were keenly aware of the vital role that *Opus Dei* played in giving their school community's life of prayer a sense of ritual, rhythm, and routine. Evidently, this had to be adapted for the school and thus morning and evening prayer were structured around occasions such as morning and evening registrations. One participant described these as occasions of 'cultural prayer' and noted that they provided the structure which made possible genuine prayer. These findings resonate with Rolheiser's (2019) view of the way *Opus Dei* gives a monastic community the ritual, rhythm, and routine to sustain a life of prayer which inevitably encounters boredom and dryness and thus needs a structure to hold it together during the vicissitudes of life.

Several participants shared the understanding found in the literature that *Opus Dei* consecrated the day to God and was a time, 'to come back to God… to come back to His presence.'[386] It supported a life of continual prayer through which one was able to see God in all things and people (*cf.* Barrett, Berry, Bevan, Foster, and Johns 2015).

386 Interview with John-Paul

Indeed, as one participant thought, it was this ability to see Christ in other people that gave Benedictine hospitality its impetus.

8.2.4 Personal Prayer

For all participants, personal prayer was a vital, 'time to centre on God' as a 'source of guidance.'[387] From descriptions of it as a deep-rooted habit, the bedrock of their ministry and the source from where they drew their strength to work and live for Christ, personal prayer was unanimously acknowledged as central to life. Such findings resonate with the literature review. Jamison (2006) and Barrett, Berry, Bevan, Foster, and Johns (2015:73-76) consider that Benedictines pray unceasingly; that Benedictine communities are places where people devote their whole lives to God. Although, this was clearly not the case for whole school communities, differing as they do in constitution from a monastery; nevertheless, for the participants in this study, devotion to personal prayer was paramount. Moreover, a few participants acknowledged that, 'our work is prayer whether personal or shared. Our life is about work and prayer… to put it simply, whilst we work, we pray.'[388] Such prayer becomes a sacramental presence of Christ.

Although not as prevalent, a few participants acknowledged the intercessionary nature of their personal prayer. For one participant in particular, prayer was a way of offering the day to God, 'when I pray in the morning, I run through the day ahead, my diary. Every day there is something difficult.' For this participant, personal prayer helped her to be kind, to solve problems effectively, to be brave in the face of serious challenges and to lead with integrity.[389] These findings are supported by Barrett, Berry, Bevan, Foster, and Johns' (2015:73-76) understanding of personal prayer as a way for Benedictines to share in the sufferings of the world and strive for Good against evil.

Almost all participants acknowledged that, 'time is given to allow the pupils to reflect and have space, to meditate, pray and hear God.'[390] Accordingly, the invitation to pray was always open; a characteristic understood as particularly Benedictine. These findings echo Jamison's (2006) description of the Benedictine community as a place that is devoted to prayer. Indeed, it was this shared devotion to prayer, found among

387 Interview with Philip

388 Interview with John-Paul

389 Interview with Jane

390 Interview with Cassandra

participants in this study, that enabled pupils to encounter God's merciful love and forgiveness; by being given the time and space to pray and through that to encounter God the Father's love through examination of conscience and confession. A point that echoes with Stewart's (1998) vision of Benedictine prayer as a loving relationship with a merciful Father who always forgives his repentant children.

8.3 Community

Participants understood that a Benedictine school was first and foremost a Christ-centred community where the invitation to prayer was always open and the rule of St. Benedict guided everyday life and nourished the Benedictine charism. These findings support the literature. Hart (2009) and Ryrie (2011) argue that since the Desert Fathers and Mothers, Christ-centred monastic communities were places where monks sought to pray unceasingly and to organise their communities around a rule of life; a path that was followed by Benedict and inherited by his schools.

Moreover, participants agreed with Hume (1984) that Benedictine community life is Gospel centred because it is shaped around the Rule which is, 'the heart of the community', that which 'gives you the values and the way.'[391] That participants so thoroughly understood the nature of Benedictine community was testimony to the work the founding monastic communities and chaplaincy teams carried out to educate the lay staff in the Benedictine monastic tradition, to prepare them to transmit the Benedictine charism and to renew the Catholic spiritual capital of the community.

8.3.1 Spiritual Friendship

Participants reflected that it was the relationships formed in community, described as 'spiritual friendships,'[392] which were the heart of community life and the foundation of each person's relationship with God. Such relationships required self-sacrifice and continual conversion of heart; a Benedictine form of asceticism which is regulated by the rule as interpretated and applied by the Abbot. These findings resound with the literature. As Stewart (1998) and Valente (2018) observe, the focus of Benedictine asceticism is not extreme renunciations, but rather the sacrifice of self-will for the good of the community; Benedictines honour their relationships by learning to disagree and not see the other person as a threat. This is the foundation of spiritual friendship.

391 Interview with Cassandra

392 Interview with John-Paul

8.3.2 Stability in the Community

In one of the most outstanding expressions of collective ascent within the data set, all participants were aware of the special bonds that held their school communities together and united them with their monastic neighbours. These expressions ranged from the greater resilience of Benedictine school communities, a result of the 'enclosure of integrity'[393] the monasteries gave the schools, to the depth of community beyond the school walls, the wider community of family and friends which offered support and encouragement. Such strength in the community was understood by participants to be the fruit of Benedictine stability which gives a community the foundations for a balanced life, personal flourishing, and intimacy with God. An understanding reflected in the thought of Pius XII (1947) who observes that monastic stability binds a community together in devotion to God, to one another and to the apostolate. Furthermore, participants' experience of stability was evocative of Williams' (2020) description of Benedictine stability as a dynamic and honest commitment to live as a community seeking the presence of God.

When discussing the challenges faced by contemporary Benedictine school chaplains, one of the most recurrent themes expressed by participants was the disintegration of Catholic life caused by 'modern living.'[394] For Spencer (2017), community stability is one way this problem can be overcome because, by demanding a depth of personal honesty which leads from self-knowledge to God, it is exactly the opposite of the superficiality of modern living. This attitude was reflected by participants who recognised that community stability was more important than individual spiritual fulfilment. Although not directly acknowledging it, the sacrifice of self-will these participants described was that of the Gospel – He who loses his life for my sake will find it (*cf.* Matt 10:39) – which, in the ascetism of Benedict, becomes the foundation for the monk's intimate, mystical and relentless search for God.

8.3.3 The Covenantal Bonds of True Community

Developing the theme of sacrificial stability in community life, one participant noted that, 'community is an experience of life in Christ…we journey to God together'.[395] This is the very heart of Benedictine asceticism where community members give up whatever hinders the communal search for God; for example, routinely ceding their

393 Interview with Richard

394 Interview with Janet and Terese

395 Interview with Adam

judgements, preferences, and self-will as expressions of mutual service and trust in decisions made by the Dean, Headteacher or Senior Chaplain. According to Barrett, Berry, Bevan, Foster, and Johns (2015), such sacrifices become a sacramental representation of the apostolic community in Jerusalem where the believers, sharing everything, were united in heart and sou,l and brought together to eternal life. Known as *Koinonia*, this expression of community is what Sergiovanni (2000) and Watkins (2006) call a true community, built on the virtues of trust, respect, fundamental honesty, a genuine concern for the other, and for the common good. For Sacks (2009:234), in a true community, sacrificial behaviour is the foundation of the social covenant which binds communities together in pursuit of the common good.

8.3.4 Community as the Battlefield

Although, participants did not use the metaphor of the battlefield, they unanimously agreed that obedience was a cornerstone of Benedictine community life and the search for God. Indeed, one participant noted that, 'community life is only possible because of obedience.'[396] These findings resonate with Benedict's vision of, 'the strong and noble weapons of obedience [with which a monk battles for] the true King, Christ the Lord' (*cf.* Prol.3) and with his teaching that it is by the way of obedience that we go to God (*cf.* RB 71).

8.3.5 Community as the Congregation

Throughout the Rule, Benedict most frequently describes community life as a flock which congregates under the care of its shepherd, the Abbot (*cf.* RB 2.7-10). In the monastery, the abba holds the place of Christ and is father of the community. The paternal imagery is strong and purposeful. The abba is to look after his children as would a loving father. The foundation of the abba's authority is trust. Several participants acknowledged that trust and integrity were the foundation of authority within their school communities. For example, one Headteacher thought that:

> 'It is important that the community know me and trust me. I build trust by being honest and not keeping secrets. That gives my role in the community integrity…I must have some difficult conversations. Good relationships make this easier.'[397]

396 Interview with Simon

397 Interview with Jane

Another participant described the Headteacher of his school as being able to build good relationships because he listened.[398] When authority was exercised in this way, the Headteacher, Dean or Senior Chaplain were trusted by their community. These findings are supported by the literature. Pius XII (1947:16) suggests that only the wise exercise of authority nurtures the trust and integrity that holds a community together in peace and charity.

Nevertheless, only one participant reflected upon the dangers inherent in the paternal vision of authority.[399] And yet, in the literature, Benedict XVI (2008) and Barrett, Berry, Bevan, Foster, and Johns (2015:24) observe that obedience is owed to the Abbot only in so as far as he leads his flock to God. Moreover, Benedict (*cf*. RB 2.6) and Pius XII (1947) remind the Abbot that his teaching and his obedience will come under God's scrutiny. Although, the parameters for owing obedience within a school are different to that of a monastic community, nevertheless, given the Rule's teaching on obedience, that no participants reflected upon the dangers of blind obedience to paternal authority, which at its worst can lead to the naïve idealisation of demagogues, may indicate an area for development.

8.3.6 Community as Workshop

For St. Benedict, enclosure in the monastery and stability in the community (*cf*. RB 4.78) are the foundations of the workshop, the place where the monk strives for perfection. It is where the monk learns to overcome his failings and grow in virtue. Most participants acknowledged that the school community was a place where people learned from their mistakes and strove for perfection, 'a school of love'[400] and a place to find support, 'through the ups and the downs of life.'[401] These findings echo the literature. Bockmann (2005:40), described this community dynamic as the path of *conversatio*, 'the monastic way of the virtues, the life in community, a steady advancing together with all its members' (*cf.* RB 72.12).

For participants, one of the fruits of *conversatio* in the workshop was that people were valued for who they were and not who society thought they ought to be; fashion and

398 Interview with Jacques

399 A theme interpreted in detail in the section on obedience.

400 Interview with Jane

401 Interview with Janet

social status were unimportant.[402] For Hume (1984) and Stewart (1998), this freedom is the fruit of centring one's life on Christ and seeking God in the stillness of the heart; a path that leads to true self-knowledge and knowledge of God. For some participants, other people's honesty about their failings was the glue which held the community together.[403] It provided the stability and security which, 'sets the child up in communion with others, for growth and change.'[404] This is the workshop, the place where one is slowly but surely moulded in virtue.

Participants described many ways to help pupils grow in virtue; they were encouraged to think about Benedictine values; to reflect upon the Rule; to strive for perfection; and to engage with the spiritual life of the school, such as private prayer, *lectio divina*, confession and Mass.[405] Such means of forming pupils in, and for, service were seen as the most important elements of a continual process of *conversatio*.[406] This was complemented by the invitation to a prayerful life in community. The experience of these participants resembles the experience of the early Desert Fathers for whom the way of the desert is synonymous with the workshop in the community. Hart (2009) and Ryrie (2011) describe this as the place where the monk aims to achieve purity. According to Hart, this is achieved in two ways: purifying the heart of desire and sin and living in perfect charity with all people. Ryrie argues that since the time of the Desert Fathers, the aim of such spiritual discipline has been to cultivate the monastic disposition.

For one participant, a Benedictine disposition could only be nurtured if one's commitment to community life was bold and daring. Compromises with the world were not possible. It was necessary to always return to one's 'first love', to remember why one became a Christian and to rediscover that fire of faith that drives one onto continual conversion of life.[407] Such an experience of faith cannot not be manufactured. Nevertheless, according to Ryrie (2011) the monastic disposition can be nurtured in two ways:

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402 Interview with Jane

403 Interview with Philip

404 Interview with Jane

405 Interviews with Cassandra, Janet and Gertrude

406 Interviews with Keith, Thomas and Philip

407 Interview with Bede

1. **Facing one's inner self** through constant repentance, detachment from the world, discernment of one's inner self, guarding the heart from evil thoughts and calling on God's help.
2. **Seeing oneself in relation to others** by acknowledging one's sinfulness, being non-judgemental and bearing insults.

Participants did not discuss spiritual life in such austere terms. Perhaps, because as one participant recognised, such language would be off-putting to many people in the Twenty-First century. And yet, contemporary Benedictine school chaplains faced the challenge of nurturing the monastic disposition in their school communities; and leading people to understand themselves as humble sinners in need of God's grace, mercy, and forgiveness so that they were able to relate to their neighbours with compassion and love and to God with whole-hearted devotion. Whilst this may seem like an almost impossible task, one of the participants thought that formation within a school community needed a practical content: praying together, pondering the scriptures, building community, serving, and receiving Christ in the guests.[408] To this extent, participants believed that the Benedictine disposition was nurtured by engaging with Benedictine traditions in the workshop of the community. However, as Schein (2017) observes, the danger with this approach is that it operates only at the level of the cultural artefact and not at the levels of espoused values or tacit cultural assumptions.

8.4 Obedience

Participant responses were very clear that obedience was about, 'listening and responding to God's voice in our lives'[409] and 'listening to God in prayer, to parents and teachers, to act with love and do as you are asked. It is the heart of any relationship.'[410] Practiced this way, listening was understood as bending the ear of the heart as described in the prologue of St. Benedict's Rule. Moreover, bending the ear of the heart was described as a form of active listening in which other people's point

408 Interview with Daniel

409 Interview with Mark

410 Interview with Jacques

of view is taken seriously, and as far as possible, responded to with care and attention. Such listening required inner stillness.[411]

The literature confirms these findings. The opening word of the Rule is 'Listen.' And as Valente (2018) observes, the word obedience comes from the Latin word *oboedire,* which means both "to obey" and 'to listen'. This is the type of active listening that leads into wholesome relationships with other people, and with God, and which is exactly what participants understood as the purpose of obedience. Furthermore, one participant thought that the concentration required for active listening was the key to learning.[412] This view resonates with Kombe's (2019) thought that teaching and learning require mutual humble obedience, understood as the willingness to listen, and learn throughout the community so that all people achieve their full potential.

8.4.1 Obedience and Discernment

Participants thought that discernment was the foundation of authority and obedience. Only a leader who listened to his followers and made decisions that were in their best interests had the right to expect their obedience.[413] Participants observed that discernment gave the community a share in the decision-making process and created a culture of mutual trust and respect. Such a culture is the direct the opposite of the command-and-control style of leadership in which subordinates are simply told what to do and expected to comply.[414] These participants agreed with Valente (2018:14), that Benedictine obedience is not an, 'authoritarian, top-down dynamic.' Rather, Benedict asks for mutual obedience, 'a horizontal relationship where careful listening and consideration is due to each member of the community from each member, as brothers and sisters,' a hallmark of genuine obedience.

Nevertheless, although these participants recognised the Rule as offering a method of discernment, only those from the apostolic community reflected upon its practical application, 'chapter three of the Rule gives us the process of community discernment. It allows us to give and receive each other's opinions. It is not democracy, but neither is it monarchy. What the Rule suggests is much more sophisticated than you might

411 Interview with Jacques

412 Interview with Jacques

413 Interview with Simon

414 Interview with James

think.'[415] This community shared responsibility for discernment, but they did recognise that, 'the dean has the final say'.[416] These findings agree with the literature. St Benedict taught that the Abbot must take counsel with the whole community before making important decisions himself (*cf.* RB 3.1). Furthermore, Pius XII (1947) and Kardong (2017) suggest that such discernment is a prerequisite for earning the trust and obedience of a community. And for Lydon (2011), while the monastic vision of obedience might not be quite so appropriate for the laity, the virtue of prudence is seminal in this context.

Moreover, participants' experience of the discernment process resonated with Zand's (1980) laws of trust: sharing information increases vulnerability and builds trust, which in turn becomes the foundation of a listening culture in which the goals, suggestions, and evaluations of community members gain influence. Increased trust also allows leaders to relinquish control and delegate, thus creating a healthy culture of mutual support and reassurance. As Zand suggests, the trust cycle either spirals up or down. Evidently, when leaders in a Benedictine community exercise wise discernment they facilitate an upward spiral of trust. Given the importance of trust for a school community, it is perhaps surprising that more participants did not acknowledge direct experience of the process of discernment. For Healy (2021) this is possibly because it is more associated with the religious life.

8.4.2 Obedience and Authority

Several participants held the view that obedience was possible only in a community where there was a hierarchy of authority; the willingness to accept the decisions of one's superiors was definitive of Benedictine community life.[417] For Stewart (1998), the fundamental paradigm of Benedictine community is that monks agree to live under the authority of an Abbot who interprets and applies the Rule. Such obedience is a sacramental presence of Christ's obedience (*cf.* John 6.38). Although most participants acknowledged the necessity of obedience to their superiors, no participants recognised such obedience as being a sacramental presence of Christ; given that contemporary Benedictine school chaplains do not take a vow of obedience within their school community, their experience of authority was not as deeply felt as that of a monk.

415 Interview with Simon

416 Interview with Bede

417 Interviews with James, Jerome and Gregory

For one participant in particular, all obedience was an encountered with God in the call of Christ. When expressed within a community, such obedience was only a sacramental presence of Christ if there was a strong dialogue between those in authority and those under it. For this participant, obedience without delay had its place with a Benedictine community. However, this was not taken to mean that obedience was unreasonable or unquestioning. If someone was unable to carry out a superior's order it was to be discussed.[418] In the Rule, Benedict taught his monks to listen to one another, judge what is best for the other, and then lay aside their desires. For Stewart (1998), this type of dialogue reflects the relationship found between God and man in prayer; a relationship built upon mutual love.

Furthermore, as this participant articulated, such strong dialogue also has its part to play in holding to account the decisions of superiors; if they do not build upon the Rule their authority loses its integrity. Nevertheless, although the emphasis upon a strong dialogue and holding superiors to account is fundamental, concomitant with this must also be plain and simple obedience. According to one participant, the ability to obey a just order without objection is vital. As Benedict taught, wise choices and trusting obedience of this kind lead to God (*cf.* RB Prol.2).

8.4.3 Obedience and Freedom

Participants advanced the innate connection between obedience and freedom. They considered this dynamic as being rooted in obedience to the call of Christ which freed one from all the cares and concerns of everyday life. For participants, this was the essence of their discipleship. By overcoming self-will, they were able to centre their lives on God and the love and service of others.[419] In following this path, participants were growing in the monastic disposition which as Hart (2009) and Ryrie (2011) argue leads to freedom, and to God.

Moreover, a few participants reflected that only with humility was a person able to lay aside their own desires and simply accept that God's way is best. This was especially so within the context of a Benedictine community where God's will was expressed in the decisions of the Abbot and his delegated officials. Only a humble person was able to obey orders from above which set them on the path of freedom, happiness, and

418 Interview with Gregory

419 Interview with Jerome

joy.[420] These findings support the existing literature. For Benedict XVI (2008), the dynamic relationship between obedience, freedom and humility begins with obedience, which if practised in faith, and inspired by love, leads to humility (*cf.* RB 1, 2 & 5). As Merton (1960) clarifies, the path of humble obedience is the heart of the Benedictine ascesis as taught in the twelve steps of humility.[421]

Moreover, participants agreed that obedience was about more than just following a superior's orders but about embracing life in the community, with all the daily sacrifices, such as time, personal preferences, and material gain. These were not easy sacrifices to make and required strict inner discipline. Such as was only possible when one accepted each moment as it came and gave thanks to God. St. Benedict described such inner discipline as the strength that comes from the path of obedience (*cf.* RB Prol. 3). For Bockmann (2017) this strength is needed because every kind of difficulty is encountered in obedience to communal life. Expanding on this theme, Merton (1960) observes that this is the path to monastic perfection upon which one is challenged to let go of one's superficial, outward self and embrace every hardship. However, loving perseverance on this path bears fruit in the interior disposition of silence, patience, and charity.

Although it was evident that participants considered Benedict's idea of freedom as different from that of the world, only one thought that this difference was about making free choices about how to live and work. These choices were, 'liberating not limiting' because through them one was obedient to a path in life and not distracted by all the various, conflicting opportunities. The choices we make ought to lead us closer to God.[422] For another participant, this relationship between obedience and freedom was, 'a relief in many ways. Just thinking that God has appointed someone who knows me, cares for me and wants my salvation is what I always need, is what everyone needs'.[423] Although several participants did find release in having someone to help them make good decisions about life, this was the only participant who directly acknowledged that this relationship was one of spiritual direction, something which Ryrie (2011) and Bockmann (2017) outline has always been a central pillar of monastic obedience; it is through humility that one is able to accept the spiritual guidance of a superior. It is unlikely that this omission reflects an absence of proper spiritual direction in the lives

420 Interview with Bede

421 Described in page 62

422 Interview with Philip

423 Interview with John-Paul

of participants. However, given the nature of modern education it may not be as prevalent as necessary.

8.4.4 Obedience Within the Context of a Benedictine School

Adapting the Rule's teaching on obedience to the context of a Benedictine school was acknowledged by several participants as a challenge. However, if the Headteacher gained the trust of the community, a family atmosphere emerged within which obedience was like the loving discipline of a parent.[424] Essential to this was strong, coherent foundations in school rules and policies which reflected the guiding principles of the Rule. Echoing these findings, Merton (1960), Wright (2002) and Kardong (2017) observe that joining a Benedictine community requires obedience to those in charge and a willingness to abide by the rules and policies that hold that communities social covenant together. In a school context, the Headteacher's authority to lead is built upon that agreement. However, as Merton and Wright note, the whole character of a Benedictine community depends upon Christ's presence being recognised in the Abbot. Given the diversity of a Benedictine school community, the Headteacher cannot fulfil this role. Nevertheless, Hisker and Urick (2019) observe, Benedictine leaders earn their authority and the obedience of their followers by listening and serving with integrity.

8.5 Stability

Participants perceived that stability was about being committed to a people and a place and not running away when conditions worsen.[425] A commitment of this type allowed one's relationships to flourish and deepen and it became natural to place the needs of the community before one's own, which ultimately led one into a richer relationship with Christ.[426] Supporting this perception, Williams (2020) and Valente (2018) argue that stability is the vow that enables a community to become a place where people can learn to live alongside one another in their search for Christ. Such stability requires an honest commitment to grow together in mutual love and service.

However, Williams suggests that practicing stability is the hardest part of the Benedictine ascesis because you must face your own inner demons as well as those

424 Interview with Jacques

425 Interview with Mark

426 Interview with Philip, Janet and Mark

of your brethren. It is stability in the community that creates the conditions in which a Benedictine can use the tools of good works to become a virtuous person. A point which participants did not discuss at interview.

8.5.1 Stability of the Heart

For several participants, stability was just as much about being committed to people, ideas or even an ecclesial movement. Participants called this 'stability of the heart', and the emphasis was still upon forming deep, enduring relationships with one's brethren and with Christ.[427] However, these relationships were bound together more through intention than location. For members of the apostolic movement, being true to their vocation and the mission of the movement was the core of their stability from where flourished mutual formation. These findings are illuminated by Pius XII (1947) who suggests that stability, wherever and however it is found, unites the community in a search for God and thus, transcends the limitations of time, place, and human weakness.

Participants considered that stability of heart was the basis for flexible, positive responses to changing circumstances; the foundation of which was not running away from problems but overcoming them with honest perseverance, integrity, and the inner dynamic of *conversatio morum*.[428] In this way, they grew up into communion with God and one's fellow man and found the keys to mature self-reflection, resilience, and emotional well-being. However, the challenge was not to get stuck in one's ways and disinterested in the spiritual life; a point which Williams (2020) was keen to emphasise. Indeed, Williams thinks that stability is the opposite to unchanging rigidity; it is precisely the deep roots of stability that allow one to adapt to overcome challenges and reach one's full dignity as a child of God. For the ABCU (2007), the fruits of such stability grow through sharing thoughts, feeling, ideas, dialogue, and debate which extends the circle of relationship and enables a collaborative effort to seek wisdom.

Although several participants understood the idea of stability of the heart, there was little discussion about how it is achieved in practice. Such a discussion may be pertinent for emerging visions of leadership in contemporary Benedictine school chaplaincy.

427 Interview with Gregory

428 Interview with Mark

8.5.2 Stability in a Time of Rapid Change

Several participants were extremely concerned with the superficial transitoriness and atomisation of modern culture. For one participant this was a time of, 'societal revolution' which has left us, 'searching for some kind of stability.'[429] A concern shared by Pope St John XXIII when he formed the Second Vatican Council to enact a process of ecclesiological renewal which would present afresh to the mentality of modern man the eternal truths of the Church. Indeed, *Gaudium et Spes* (1965) and Moog (2016) describe exactly the type of radical, rapid, and profound social and cultural transformation experienced by participants; called by Butler (1974) a crisis of development.

As traditional values fell apart, stability in a community offered participants in this study the chance to find themselves and to find God. Being rooted in a community gave them the freedom to be who God called them to be.[430] They described stability as the liberty to overcome restlessness and self-will, to face up to one's problems and to follow Christ.[431] This vision was shared by the ABCU (2007) who understand stability as that which holds a community together in a single-minded commitment to seek God, undisturbed by the flurry of activity engendered by modernity, and which enables one to partake in *conversatio* and follow the divine pattern of Christ. Participants in this study were engaged in this process whereby stability in the community freed them from the superficiality of modernity and enabled them to be evermore conformed to Christ. Nevertheless, omitted from the discussions of participants and within the literature, was the importance of school tradition in maintaining stability, a vital consideration for emerging visions of leadership in contemporary Benedictine school chaplaincy.

8.5.3 Stability Within the School Community

According to participants, one of the most important aspects of stability within a Benedictine school was the relationship with the wider school community of families, friends and alumni which was described as, 'a real gift the monastic community gives us.'[432] The witness of the monks gave the school community a depth of continuity

429 Interview with Mark

430 Interview with Jerome

431 Interview with Mark

432 Interview with Philip

which was irreplaceable and around which long term networks of support were built, giving Benedictine education a long-term vision. For Pius XII (1947), monastic witness of this sort was part of the sacred work of the apostolate and the root of a balanced life and intimacy with God. De Wall (1999) and Stewart (1998) put forward that it is out of this intimacy with God that the monk learns to trust, to love, and to serve his fellow man. Moreover, for Jamison (2006) and Williams (2020) these mutual relationships of formative love become a sacrament which is the heart of monastic mission because, when people see the quality of the relationships that the monks live together, they are drawn to Christ, which is exactly the dynamic experienced by participants as the heart of the wider school community.

8.6 *Conversatio Morum*

Analysis of participant responses revealed that *conversatio* was considered as a faithful commitment to live in a community, under a Rule and an Abbot and to strive to become ever more Christlike through daily conversion.[433] Resonating with these findings, Tomaine (2005), Spencer (2017), Valente (2018) and the EBC (2020) think that *conversatio morum* is a journey of conversion towards Christ expressed in fidelity to the monastic way of life. And as Jamison (2006) and Williams (2020) observe, it is living together in community which creates the opportunity for this conversion to happen as one is daily moulded by the tools of good works in the workshop of community.

8.6.1 *Conversatio Morum* in the School Community

Within a school community, participants defined *conversatio* as accepting and learning from mistakes and being patient when other people made mistakes. Contemporary Benedictine school chaplains were responsible for building this culture.[434] They did so by encouraging community members to use spiritual practices such as confession and examination of conscience and by nurturing Benedictine values through personal witness and through the school's curriculum. Of fundamental importance was that life in school was not judgemental, 'people are accepted where they are and encouraged onwards.'[435] These findings resound with Jamison's (2006) and the EBC's (2020) understanding that *conversatio* is the daily erosion of faults and vices which enables

433 Interview with Daniel and Jerome

434 Interview with Cassandra

435 Interview with Gertrude

the expression of individuality and spiritual growth. Furthermore, Valente (2018) suggests that *conversatio* emerges in relationships in which people learn to disagree and not see the other person as a threat. These are exactly the conditions which contemporary Benedictine school chaplains were striving to create in their schools, albeit in a manner appropriate for pupils and staff, many of whom were not committed to the Catholic Christian faith.

Addressing exactly this point, the ABCU (2007) consider that staff and pupils can be nurtured in a school culture of *conversatio,* in which they let go of their selfish preferences and follow the divine pattern of Christ, by being challenged in a habitus that understands wisdom as attainable through a lifetime's effort. Hisker and Urick (2019) envision this challenge emerging in a context where relationships of love, justice, and solidarity give each person the confidence and support to begin their spiritual journey. As Watson (2008) reflects, Jesus led his disciples by inviting them into a close friendship with him, which participants thought was a fundamental principle of emerging visions of leadership in contemporary Benedictine school chaplaincy.

8.6.2 *Conversatio Morum* and Chaplaincy

Conversatio morum was described by participants as pivotal to contemporary Benedictine school chaplaincy. Inviting pupils and staff to follow the path of *conversatio* was achieved principally by way of personal example. Participants aimed to nurture relationships which were open and honest in the hope that their *koinonia* was visible and welcoming.[436] Members of the community accepting this invitation had the choice of passive, or active involvement, in the spiritual life of the school; an important element of community building because as Selznik (1992) recognises, high levels of participation and mutual recognition enable a community to flourish.

Furthermore, as participants articulated, a culture of *conversatio* created the conditions in which the invitation to *koinonia* extended into every nook and cranny of the school community so that at prayer meetings both sinners and saints could be found.[437] Such findings echo Watson's (2008) description of Jesus as one who invited everyone to follow him, the only prerequisite being an open heart and listening ears. Moreover, as Lydon (2015) states, Jesus' invitation to the marginalised is a key theme

436 Interview with Paul

437 Interview with Philip

in the Gospels, just as it is in emerging visions of leadership in contemporary Benedictine school chaplaincy.

8.7 Humility

Participants stated that humility was fundamental to the whole edifice of emerging visions of leadership in contemporary Benedictine school chaplaincy, without which nothing could be achieved in a Benedictine community. Although humility was not described as the crown of the virtues, it was accepted as the heart of Benedictine spirituality because it allows God's grace to operate in an individual's life.[438] For Ryrie (2011), since the time of the Desert Fathers and mothers, humility was the heart of the monastic disposition. Merton (1960), Stewart (1998), Kardong (2017), Bockmann (2017) and Valente (2018) all identified humility as the cornerstone of Benedictine community life and the key to Benedictine spirituality.

8.7.1 Humility: Being Honest with Oneself and with God

Participants thought that honest self-knowledge, self-acceptance, and trust in God's mercy were the roots of humility and knowledge of God. Humility was considered to require, 'honesty with oneself, with God and with other people… It is the path to the truth about [oneself] and the love of God. Humility is a witness to the truth.'[439] Honesty of this kind made one vulnerable and thus contemporary Benedictine school chaplains strived to create a school culture in which the journey of faith was understood as one upon which peoples' weaknesses and mistakes were not painfully dissected and criticised.[440] These findings are supported by the literature. Merton (1960) and Bockmann (2017) suggest that humility is the path of God that leads to a person's innermost heart. On this path, one requires the gift of grace, experience of God and experience of one's weaknesses. Understood this way, humility is a profound spiritual quality to cultivate in one's life.

8.7.2 False Humility

A couple of participants drew a distinction between true humility and false humility. False humility was described as self-serving and manipulative. Whereas true humility did not seek to gain advantage, but was simply about being down-to-earth, aware of

438 Interviews with Bede, James, Richard, Philip and Jerome.

439 Interview with Bede

440 Interview with Paul and Cassandra

one's faults, but nevertheless happy to rely on God's grace and play one's part in His plan.[441] Something that was only possible with courageous honesty. Indeed, being dishonest was disastrous because children could see through it.[442] These findings support the literature. Benson (2009) proposes that humility is the foundation of community life because it makes room for other people and teaches us that all people have their part to play in God's plan. For Bockmann (2017), this is achieved through the honesty with oneself that is discovered when God leads us through our weaknesses to our depths of despair. For it is then that we come to true self-understanding and must learn to rely on God's grace. Only this true humility gives one the integrity to be an upright member of the community and an example for others to follow.

However, only one participant discussed the deep psychological dynamics at work in developing true humility, understood as the, 'constant and daily challenge to let go of self and the tyranny of the ego.'[443] According to Vergote (1988, in Bockmann 2017:124-125), this is a dangerous omission because Benedict's emphasis on systematically deconstructing the ego to see oneself as a worthless servant of God easily leads to narcissism and infantilism. Members of a Benedictine community, who do not have a well-formed identity, and have not learned self-acceptance, will follow the path of humility without sufficient self-will or personal responsibility and a crisis of maturity is inevitable. That no participants discussed the need for the path of humility to be followed in the company of an experienced spiritual director who was able to nurture a healthy practice of humility may indicate an area for development in emerging visions of leadership in contemporary Benedictine school chaplaincy.

8.7.3 Humility, Relationships and Community

In discussing the role of humility in community life, participants expressed an implicit awareness of the need for positive psychological dynamics in relationships. Humility was acknowledged as an imitation of Christ's self-emptying which enabled one to lay aside the instinct to dominate and to serve God and other people.[444] The emphasis on humble service was understood as, 'a pillar of community life' because it guards one

441 Interview with Philip

442 Interview with Jane

443 Interview with Jerome

444 Interview with Jerome

against judging all things in terms of one's own needs and preferences and this enables the giving of oneself for another's benefit.[445]

In the literature, just such a psychological dynamic was described by Dean (1989) as that which strengthens the mind because humility allows one to be vulnerable rather than always testing one's worth in psychological combat. The mutual self-honesty that emerges from such vulnerability was acknowledged by participants as vital to forming good relationships in the community. In contrast to the fiercely competitive world of success and failure, humility gave people the freedom to be true to themselves and to one another. In this way, they were able accept their place in life and become part of a community of hope and work.[446]

8.7.4 Humility and Leadership

Most participants acknowledged that humility was the foundation of true Benedictine servant leadership because it enabled a leader to trust others and serve without the need for self-aggrandisement.[447] However, a surprising finding in the participant responses was the frequent connection drawn between humility and invitational leadership, which was seen as being at the heart of the Gospel and the Rule. As one participant suggested, only humble self-acceptance has the power to draw people onto the journey with Christ. By way of contrast to perfectionism, which makes the Christian life seem impossible, humble invitational leadership gives people hope.[448]

Furthermore, participants thought that an important element of humble leadership was that it created the space for pupils to take the lead because the teaching staff did not assume that they were, 'always the experts', nor did they feel that they had to be. This was especially the case when older pupils were encouraged to model good behaviour.[449] In chaplaincy, opportunities were always open for older pupils to take the lead, for example, leading *lectio* groups, organising worship, and sharing their faith.

In the literature, Hisker and Urick (2019) think humility is the foundation of Benedictine leadership. They argue that humility enables Benedictine invitational leadership to thrive because, by encouraging a culture openness and equality, barriers to building

445 Interview with Bede

446 Interview with Richard and Philip

447 Interview with Richard, Philip, Benedict, Gregory et al.

448 Interview with Janet

449 Interview with Gertrude and Cassandra

community collaboration are broken down. For Stoll and Fink (1999) such conditions enable people to perceive the best in themselves and act accordingly. Moreover, Wells (2004), Punnachet (2009) and Pope Francis (2013) explain that only humility turns power and authority into authentic servant-leadership. Jesus modelled this vision of leadership by teaching his disciples that those who serve lead (*cf.* Mark 9.35).

8.7.5 Humility in the Life of a Benedictine School

Most participants thought that humility was the bedrock of Benedictine education and thus it was to be found in mission statements and the practical realities of daily life.[450] Accordingly, contemporary Benedictine school chaplains nurtured a culture of humble service which allowed pupils to be open-minded and generous as they recognised the reality of other people and God.[451] These findings are supported by the literature. The ABCU (2007) describe humility as the foundation of Benedictine schools, something which is nurtured by recognising that the gifts of each member develop fully in joyful service and that the gifts of all members are necessary to the flourishing of all. Collaborative ministry is encouraged and enabled. A prerequisite to achieving this goal is the acceptance of one another's faults in a spirit of forgiveness, mercy, and love.

However, participants felt that nurturing humility within the wider school community was a challenge in the modern educational landscape. In response to this challenge, the language of humility, which was perceived as archaic and unattractive, was replaced with the language of understanding your strengths and weaknesses and knowing your place in the grand scheme of things.[452] An approach which resonates with Vergote's (1988, in Bockmann 2017:124-125) opinion that the word 'humility' ought to be replaced with 'authenticity', the idea that one is true to oneself before God.

8.8 Hospitality

8.8.1 Christ is Welcomed in the Guest

Most participants agreed with Pius XII (1947) and the EBC (2020) that hospitality is one of the foundations of the Benedictine monastic tradition. They described Benedictine hospitality as welcoming the guest as if he were Christ, exactly following the teaching of Benedict that, 'all guests who present themselves are to be welcomed

450 Interview with Daniel

451 Interview with James

452 Interview with James

as Christ, for he himself will say: *I was a stranger and you welcomed me'* (RB 53.1). Indeed, offering hospitality was described as an expression of the Benedictine charism; something which may not always come naturally, but requires the grace of God.[453] Merton (1960:33-38) called this 'zealous hospitality.'

Although participants did not explicitly acknowledge that Benedictine hospitality was built upon the Catholic anthropological understanding that in loving our neighbour, we love Christ because God's image shines forth from the face of all humanity (*cf. GS* 1965. 1048-1049 & Pratt and Homan, 2011), this understanding was implicitly expressed by most participants who thought that in receiving guests the monastic community opened itself up to people of all walks of life;[454] an openness which kept the community in touch with Christ who is found beyond the monastery's walls. Barrett, Berry, Bevan, Foster and Johns (2015:64-68) call this the 'evangelical gift of new life.'

Furthermore, as one participant emphasised, Christ was found especially in the poor, the vulnerable and the sick.[455] This resonates with Benedict's love for those who are most vulnerable and builds upon Christ's teaching,

> "I was hungry, and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me" (*cf. RB* 53.1 & Matt 25:35-36).

Such an understanding of hospitality gives it a sacramental character because Christ is present in those who are most in need and the love they receive.

8.8.2 Hospitality of the Mind and Heart

Participants agreed that Benedictine hospitality was, 'about opening a space in the mind, in the heart, about making time to reach out to the other person'[456] even if they seemed strange.[457] Such a disposition enables the Benedictine to be open to all people and cultures. Moreover, participants understood Catholic schools as places where all people were invited and accepted for who they were regardless of religion, race, gender, or sexual orientation. In such a context, people were free to be their true selves and not worry about fashion or fitting in. All members of the community were invited to

453 Interview with Richard, John-Paul and Jerome

454 Interview with Jerome

455 Interview with Mark

456 Interview with Simon

457 Interview with Philip, James and Gregory

take part in the Catholic life of the school, but they were not forced and their dignity as individuals was respected and protected.[458]

These findings support the literature. For Chittister (1998), the ABCU (2007) and Klassen (2017), Benedictine hospitality means being open-minded and open-hearted so that one can accept people for who they are, where they are on the journey with Christ, and be willing to learn from them. Such a disposition includes listening to and understanding new ideas and perspectives, being open towards differences such as race, culture, and nationality, fighting against prejudice and discrimination, and eschewing judgementalism. As Leclercq (1961) suggests, such hospitality has always meant that Benedictine communities are places where new people and ideas abound, thus Benedictine schools have always sought to nurture the whole person, the mind and the heart. Furthermore, the Congregation for Education (*cf.* CS 1977) teach that Catholic schools are places where the dignity of all people is respected. Pope Benedict XVI (2005) observes that this is because, as creations of God everyone is willed, loved and necessary. For this reason, in the words of Groome (2014:115-118), Catholic schools, 'nurture an inclusive and universal consciousness.'

8.8.3 Hospitality in Benedictine Schools

Participants acknowledged that hospitality was possible in Benedictine schools only if it remained centred on God and the Church's life of faith. Thus, while all people are welcome within the Benedictine school community, they are expected to respect and support the Catholicism they find therein.[459] A challenge to this balance was the variance of doctrinal understanding and support for the Church to be found within the community.[460] Although not addressing this challenge directly, Klassen (2017) argues that Benedictine schools must be rooted and grounded in the liturgical tradition of the Church, the Bible, praying and singing psalms and listening to the rhythms of scripture throughout the seasons. Such rootedness and stability enable Benedictine schools to engage with all the contours of human diversity without losing their identity in Christ. Given some of the challenges participants were facing regarding doctrinal consistency and commitment to the Catholic faith, Klassen's understanding of the necessity of

458 Interview with Gertrude, Cassandra and Jane

459 Interview with Gertrude and Philip

460 Interview with Gertrude, Jane and Janet

rootedness offers a hopeful vision in which the possibilities of hospitality could grow deeper and stronger.

Moreover, participants acknowledged that hospitality was a core value at their schools which started when new pupils and staff were welcomed on their first day and was expressed throughout the schools in mission statements, policies and practices.[461] For these participants, hospitality of this type had a sacramental character because it was rooted in God's creative work.[462] Such an understanding resonates with the ABCU (2007) and Klassen (2017) who clarify that hospitality is a fundamental quality of Benedictine schools because it enables the community to be open to the world and other people. For Duffy (1999) and Lydon (2011), this openness is sacramental because it reflects Christ.

8.8.4 Hospitality as a Form of Evangelism

Participants' views on hospitality as a form of evangelism were nuanced and sophisticated. All participants acknowledged that it was a priority to reach out to people on the margins of the Church, to be open to the needs of the world and to respond with behaviour rooted in the Gospel; a vision of hospitality that was affirmed by Pius XII's (1947) understanding that love of Christ and love of the neighbour outweigh everything else in a Benedictine community. Indeed, Benedict taught that all people, no matter what their status or condition in life are, "to be welcomed as Christ" (*cf.* RB 53.1 & Matt 25:35-36). In this way Benedictine hospitality is sacramental and invitational.

For one participant in particular, the invitational character of hospitality was paramount. His experience of hospitality began when he was invited to explore life in a monastery; having become a monk it was now something that he offered to other people. He observed that hospitality is, 'the context in which evangelisation happens.'[463] Within this context, the challenge is to remain open and available to listen and simply waste time with the people whom you evangelise.[464] These findings are supported by the literature. Glackin (2011) argues that school chaplains evangelise by being present and approachable in the school community, accompanying community

461 Interview with Richard, Paul and Jacques

462 Interview with Philip and Thomas

463 Interview with Jerome

464 Interview with Simon

members on their spiritual journey, and offering informal pastoral care. Glackin calls this the 'relationability' of chaplaincy.

Although not using the term 'relationability', most participants indirectly described their offering of hospitality in a way that was consistent with Glackin's vision. Participants emphasised the need to be proactive in meeting pupils where they were in life – both spiritually and geographically, for example in the canteen and the boarding houses - giving them time and attention and encouraging them to come to the chaplaincy by offering food and drink. Chaplaincy was a place where other people were the first priority;[465] if they chose not to respond they were still respected.[466] This vision of hospitality as invitational resonates with Hisker and Urick (2019), Stoll and Fink (1999) and Novak (2009) who argue that invitational leadership must use imaginative acts of hope to attract people, but that ultimately it must respect the dignity of the individual and their right to make decisions without being judged. In this way, the conditions are created to enable people to perceive the best in themselves and act accordingly. Barrett, Berry, Bevan, Foster and Johns (2015:64-68) call this the 'evangelical gift of new life.'

8.9 Work

8.9.1 A Well-Balanced Life

Most participants thought that, 'the Rule teaches us that if we keep working hard, everything will be alright.'[467] As an antidote to sin, work became prayer and was part of a well-balanced life. Indeed, the most important commitment of the whole Benedictine community was *Opus Dei*, the work of God.[468] The literature supports these findings. Benedict taught that, 'idleness is the enemy of the soul' (*RB* 48.1). Moreover, the EBC (2020), Benedict XVI (2008) and Stewart (1998) observe that in the well-balanced life, work becomes prayer because Benedictines live in the presence of God.

For participants, living in the presence of God entailed a commitment to a vision of work as a source of personal well-being and salvation; something that is to be done in a spirit of humility. Work was about human relationships; seeking God in the

465 Interview with Jacques and James

466 Interview with Janet, Cassandra and Gertrude

467 Interview with Janet

468 Interview with John-Paul, Jerome, Mark and Matthew

community was the only way to find the truth. In Benedictine schools, work was thus a search for purpose and meaning and not just about building the best curriculum vitae.[469] This vision of education challenges the Godless, functional, utilitarian zeitgeist which is prevalent in the Twenty-First century. In the literature, it was evident that Benedict also sought to challenge the dominant philosophies of his age whenever they devalued human nature and subjected people to the dictates of vanity. In doing so, he admonished his monks to, 'live by the labour of their hands' (*RB* 48.) However, as Pius XII (1947) clarifies, Benedict's intention was to teach that the value of work is found in offering it to God because that alone gives life meaning and purpose. Furthermore, participants shared Pius XII's (1947) understanding of work as having dignity in whatever form it took, whether manual work or scholarship, as long as the worker lifted his heart to God in perfect love.[470]

8.9.2 Work is Service

Several participants thought that for Benedictines all work was service. This was possible only because of the spirit of humility, thanks to which all work, no matter how menial, was done with love, attention to detail, and when offered up to God, was dignified.[471] For these participants, creating a culture of humble service within their schools was vital for the education of their pupils because it set high standards of personal and moral conduct. Pupils were taught that to serve one another was a way of living out their faith and many opportunities were created for pupils to serve.[472] Participants also thought that a culture of service within school was only of value if it was guided by altruistic principles rather than competitive instincts. Conceived this way, humble service was a form of asceticism that leads to God.[473] For participants, the most obvious form of such service was evangelism of which the best example was training pupils to lead *lectio* groups.[474]

In the literature, Benedict's teaching about work as service is profound. In the monastery, all work, no matter how humble, is dignified when it is offered up to God (*cf.* RB 48) and mutual service is encouraged by requiring monks to share the work of

469 Interview with Mark, James and Philip

470 Interview with Jerome and Janet

471 Interview with Philip, Jacques and Gertrude

472 Interview with Gertrude, Cassandra, Jane and Jacques

473 Interview with Philip

474 Interview with Keith

serving one another in the kitchens and by emphasising the fact that service is to come before self-interest (*cf.* RB 35 & 72.7). Moreover, Benedict XVI (2008) suggests that a community becomes, 'a school of the Lord's service' (RB Prologue 45) when communities are bound together in humble service and the love of Christ. For Dollard (2002) and Mattis and West (2019), selfless service is possible only when everyone's contribution is valued no matter how insignificant. Hume (1984), agreeing with this vision of humble service, observes that the pinnacle of Benedictine asceticism is when ordinary, community life becomes a path to holiness.

Although participants did not directly acknowledge the sacramental perspective of such service, it was clear that they understood that service humbly offered to God becomes a sacrament of the presence Christ. For Duffy (1999) such humble service gives witness to the sacred in a world dominated by secularism. Developing this idea, Groome (2004) and Grace (2009) argue that nurutring a sacramental consciousness enables the community to grow in divine likeness and listen with the ear of the heart (*RB* Prol 1); a consideration that participants did not acknowledge.

8.9.3 The Working Relationship Between the School and the Monastery

While participants were very sensitive to the decline and sense of loss experienced by their founding monastic communities, they saw no reason to abandon the Benedictine educational project.[475] However, only two participants reflected upon the decline, seeing it not as a threat, but as an opportunity for the laity to assume responsibility for the spiritual life of the school. If anything, these participants expressed a sense of relief that this new role of the laity entailed a change in the relationship between the school and the monastic community from one of, 'paternity to one of fraternity' so that staff formation was now a mutual process rather then something that was done to the school by the monks. Furthermore, the shift in the balance of power between the school and the monastery enabled a rediscovery of evangelisation as the purpose of the school; sharing the Gospel with young people during a time of collapsing Catholic practice, in the home, and society at large.[476]

These findings support the literature. In *Lay Catholics in Schools: Witnesses to Faith* (1982), the Congregation for Catholic Education recognised the decline in the presence of religious in Catholic schools and set out a theological vision for the work of lay people who, as the People of God, share in the dignity and the activity common

475 Interview with Mark, Paul and Dominic

476 Interviews with Thomas and Keith

to all the faithful, which is the building up of the Body of Christ. A situation predicted long ago by Balthasar (1952) who describes the long overdue maturing of the laity into their true responsibilities. Moreover, *Christifideles Laici* (1988) observes that the laity's universal call to holiness gives them a leading role in the New Evangelisation, understood as reaching out to those who have lost touch with their Catholic roots. Although participants did not directly refer to these documents, it was evident that their call to serve together in collaborative ministry was felt as part of the universal sacrament of salvation (*cf. LG* 1964).

8.10 The Benedictine Leader as Abba

The following section is structured according to the four Benedictine leadership concepts of abba, shepherd, doctor and steward that originate from the work of Dollard, Marett-Crosby and Wright (2002). Participants were asked to reflect upon these concepts within the context of leadership in contemporary Benedictine school chaplaincy.

8.10.1 Abba

Participants readily identified with many facets of abbatial leadership, surmising that Benedictine leadership starts with emulating the principles found in chapters two and sixty-four of the Rule;[477] an understanding of Benedictine leadership supported by Dollard, Marett-Crosby and Wright (2002). However, only one participant who was a monk-priest referred to himself as, 'the father and leader of the community in spiritual and faith matters,'[478] a finding which is perhaps unexpected given the increasing role that lay Catholics are required to take in Catholic schools, as described in Lay Catholic in School (1982) and Grace (2002).

8.10.2 Abbatial Leadership

Of the many facets of abbatial leadership that participants identified with, several observed that its purpose was to establish a school of the Lord's service. While both the temporal and spiritual affairs of the monastery were the responsibility of abbatial leadership, guiding the monks in their discipleship of Christ made this possible. Within

477 Interview with Paul

478 Interview with Jacques

this context, a key principle of abbatial leadership was imitating the way that Christ ministered to his disciples.[479]

These findings reverberate with the literature. In the Rule, Benedict teaches that the Abbot, 'must always remember what his title signifies and act as he should' (*cf*. RB 2.1-2). For Dollard, Marett-Crosby, and Wright (2002:48-52), this means that abbatial leadership must imitate Christ's authority in being of service to others, as such it is, 'the sign of Christ, the sign of hope.' Although Benedict does not say so, abbatial leadership can only fulfil this aim by relying on the grace of God; an important consideration that was raised by one participant.[480]

However, in striving to be a sign of Christ, Benedict admonishes his Abbot to remember, 'what a difficult and demanding burden he has undertaken: directing souls and serving a variety of temperaments, coaxing, reproving and encouraging them as appropriate' (*cf*. RB 2.30-31). Within this context, "the Abbot is to show equal love to everyone and apply the same discipline to all according to their merits" (*cf*. RB 2.22). The flexibility and discretion that is required for this task is a vital consideration for abbatial leadership but was not acknowledged by any of the participants.

For one participant, Benedict's vision of abbatial leadership was more about teaching than spiritual fatherhood, which he thought could be too easily patronising and manipulative. According to this participant, Benedict did not call the Abbot father, but rather the cellarer who together with the prior, shares with the Abbot paternal responsibility for the community; thus, the abbatial leadership and power of fatherhood is delegated and dispersed rather than concentrated in one individual.[481] While this is quite a radical challenge to the accepted understanding of the role of the Abbot as the sole father of his community, it undoubtedly offers a more balanced and equitable vision of leadership and authority within a monastic community. As such, it is also a model which is far more readily adaptable to the leadership of contemporary Benedictine school chaplaincy because the more even distribution of power and authority is far more accountable and transparent.

This vision of delegation is supported by the literature. According to Marett-Crosby (2002), Benedict encourages collaborative ministry through the wise and discerning

479 Interview with Richard and Jerome

480 Interview with Gregory

481 Interview with Gregory

delegation of leadership to the cellarer, the prior and to deans. However, Benedict knew that such delegation required three principles:

1. The Abbot must have ultimate responsibility (*cf.* RB 65.11-12).
2. Authority must be delegated as widely as possible (*cf.* RB 65).
3. Taking account of the needs of his own community, the Abbot delegates as he sees fit to his Prior who is to obey his superior and do nothing without his command (*cf.* RB 65).

Within this context, it is vital that there is mutual trust between those to whom authority is delegated and the Abbot. Evidently, abbatial leadership operates in a framework of checks and balances to counter the danger of unaccountable despotism.

Another important consideration raised by this participant was the need to acknowledge that Abbots are only human beings; something often overlooked in the desire for an omnipotent and infallible leader. Those charged with the responsibilities of abbatial leadership need the support of their community, to help them make decisions and to help them cope with their weaknesses and failures. The Abbot must not to pretend to be perfect, but rather show that he is not afraid of his weaknesses. If the brothers can see that he relies on God's grace rather than his own strength, then they will be more encouraged in their own journey of faith.[482]

Although Benedict was always considerate of human weakness, consideration of this was less well developed in the literature than one might have expected. Williams (2020) suggests that abbatial leadership must avoid the pretence of perfection and instead offer the example of open and honest humility, but beyond that there is little in the Benedictine literature that deals with this challenge. While Vergote (*cf.* in Bockmann 2007) warns us to the dangers of psychological immaturity for those following the Rule, this admonition is not directed to abbatial leadership, but rather the novices who need spiritual guidance. Likewise, Pius XII (1947) observes that Benedict's Rule offers support to the weak but does not for a moment suggest that any weakness may be found in the Abbot.

Ultimately participants did not consider abbatial leadership as a complicated process. The challenge was more about living a holy and inspiring life. One participant summarised the whole paradigm of abbatial leadership and indeed, all good leadership, 'he takes the decisions by listening, by being self-critical, by being aware

482 Interview with Gregory

of the particular contributions that others can make to knowing what is best…and he sees it through by encouraging and by intent.' What set Benedictine leadership apart was the willingness of the leader to show that God was in charge and, 'that in spite of everything we need to be faithful, hopeful, and generous, which is faith, hope, and love.'[483] In the literature, these principles are illuminated. Dollard, Marett-Crosby, and Wright (2002) clarify that the Benedictine leader must point beyond himself to God by listening and learning from the whole community before taking responsibility for decisions (*cf.* RB 3.1-2). Moreover, according to Kardong (2017), to bear this responsibility abbatial leaders require the gift of discernment.

8.10.3 Discernment

The gift of discernment was acknowledged by several participants as being an essential quality of abbatial leadership. When decisions needed to be made, discernment was exercised by the community in a cyclical process of prayer and discussion. Participants reflected upon the sophistication of this process which enabled one to give an opinion, to listen, and to ponder before a decision was taken by whoever is responsible for it.[484] Moreover, as participants reflected, the process of discernment enabled them, both as individuals and as a community, to keep focussed on God and to stay true to their purpose and charism amidst the many demands of contemporary Benedictine school chaplaincy. While this responsibility was shared by the community, ultimately someone had to make a final decision.[485] Furthermore, participants thought that discernment protected the liberty of the individual within the wider community because abbatial leaders must listen to each of the brethren's concerns and questions, understanding their individual needs. Mutual discernment of this sort was described as the cornerstone of healthy obedience.[486]

These findings support the literature. In chapter three of the Rule Benedict describes a process of discernment whereby the whole community partake in prayer and discussion before the Abbot decides. For Defelice (2018), abbatial leaders make wise decisions only by knowing the strengths and weaknesses of the brethren so that they lead each one to God in a manner befitting of their uniqueness. However, as Defelice

483 Interview with Gregory

484 Interview with Bede and Simon

485 Interview with Bede and Simon

486 Interviews with Jerome and Gregory

clarifies, abbatial leaders do this only by listening and responding to God's purposes for their own lives. Furthermore, Benedict makes allowance for individual needs by extoling his Abbots to adapt to the strengths and weaknesses of each brother, knowing when to be gentle, when to be firm, and when to rebuke (*cf*. RB 2.23-26). Exploring this aspect of the Rule in more depth, Pius XII (1947) and Williams (2020) suggest that abbatial leaders use discernment to discover how each member of the community will flourish in the stability of the community, hoping to lead each soul to evangelical perfection. If abbatial leaders do not discern wisely the needs of the brethren the whole edifice of obedience may be called into question because as Benedict XVI (2008) and Barrett, Berry, Bevan, Foster, and Johns (2015) observe, obedience is owed only in so far as it leads to God.

While participants did acknowledge the importance of discernment and explore the process of discernment in detail, it was notable that they did not reflect upon the need to take into consideration the strengths and weaknesses of followers, the importance of the leaders own relationship with God, nor the necessity of obedience being predicated upon leading each community member to God.

8.11 The Benedictine Leader as Shepherd

8.11.1 Shepherding is Spiritual Friendship

Participants recognised that spiritual friendship was the heart of shepherding, and that sacrificial love was the heart of such friendship. Participants spoke about imitating the loving example of the Good Shepherd who, 'can have no greater love than to lay down his life for his friends'[487] considered to be the daily sacrifices made to help other people, such as giving them your time. In this way, spiritual friendship was considered fundamental to Benedictine leadership, 'a Benedictine leader is above all a friend, as Christ said, "you are my friends".'[488] These findings echo the literature. Chittister (2004 & 2006) argues that spiritual friendship is a non-judgemental shepherding that helps us in our search for God. Chittister calls this the sacrament of friendship, and it leads us from what is superficial to what is meaningful.

487 Interview with John-Paul and Simon

488 Interview with John-Paul

8.11.2 Looking after the Lost Sheep

In terms of shepherding, one participant thought that the parable of the lost sheep was fundamental for pastoral care, 'the ninety-nine sheep who are safe in the fold do not need help; it is the one lost sheep who needs help.'[489] For several other participants, this strategy extended beyond pastoral care for the pupils to include encouraging a vocational attitude among staff so as to give life meaning and purpose which included, 'organising community life as a way of formation in the Benedictine ethos.'[490] In the literature, Benedict teaches his Abbot to, "imitate the loving example of the Good Shepherd who left the ninety-nine sheep in the mountains and went in search of the one sheep who had strayed" (*cf.* RB 27.8-9 & Luke 15.5). A Benedictine leader can only know who is lost if he knows his communities well enough to adapt and accommodate himself to, "each one's character and intelligence" (*cf.* RB 2.32). For Dollard, Marett-Crosby, and Wright (2002:54), "the willingness of the leader to be open to the differences between people is what Benedict places in the centre." Only this way will the community flourish and grow (*cf.* RB 2.32).

8.11.3 Learning and Growing through Mistakes

Finally, several participants thought that shepherding included, 'allowing space for the community to live and grow in faith through making mistakes, being accepted, and forgiven and…being taught the right way to live and believe.'[491] For these participants, shepherding was about nourishing community members with loving acceptance and good doctrinal formation. These findings support the literature. In chapter 64 of the Rule, Benedict teaches his Abbots to hate his brothers' faults, but never fail to love them (*cf.* RB 64.11-13). Developing this teaching, Benedict XVI (2008) argues that abbatial leaders must discern when to be tender and when to be strict and like, "a true educator" must teach those in their care the true path that leads to life.

489 Interview with Philip

490 Interview with Gertrude

491 Interview with Cassandra

8.12 The Benedictine Leader as Doctor

8.12.1 Teaching and Formation in Sound Doctrine

The doctor and healer model of leadership was acknowledged by only two participants. The most prevalent understanding of this model revolved around, 'solid doctrinal formation'[492] understood as a form of pastoral care, the aim of which was, to teach the pupils, 'how to live good, Christian lives amid the messiness…and permissiveness of modern living.'[493] These findings are supported the literature. For Benedict, one of the most important tasks of the Abbot was to teach his brethren nothing that deviates from the, 'Lord's instructions. On the contrary, everything he teaches, and commands should, like the leaven of divine justice, permeate the minds of the disciples.' So important was this principle that Benedict warned the Abbot that his teaching would come under, 'the fearful judgement of God' (*cf.* RB 2.4-6). As a guiding principle in Benedictine leadership, the importance of teaching sound doctrine cannot be underestimated. According to Pius XII (1947) one of Benedict's great strengths was forming his brethren in the doctrine and teaching of Christ. And as Ratzinger (1985) and Rausch (2006) argue, one of the most important challenges for the Church is to teach afresh the ancient doctrine of the deposit of faith so that the Gospel reaches the children of today.

8.12.2 Knowledge of God

Participants considered one of the most important outcomes of solid doctrinal formation to be a knowledge of the love, mercy and forgiveness of God.[494] Pupils who received such formation were encouraged on their journey of faith,[495] on which they were invited, 'into confession, into prayer, into the spiritual path.'[496] One of the aims of which was being reconciled with God, 'through sacramental confession.'[497] In the literature, Ryrie (2011) clarifies that the monastic disposition begins with faith in, and dependence upon, the mercy and grace of God without which the search for God is fruitless. Moreover, the ABCU (2007) argue that knowledge of the love, mercy and

492 Interview with Cassandra

493 Interview with Janet

494 Interview with Gertrude

495 Interview with Cassandra

496 Interview with Gertrude

497 Interview with Jacques

forgiveness of God is the foundation of Benedictine humility, self-knowledge and the acceptance of other people and their faults. For Nuzzi (1999) and Punnachet (2009), it is upon these foundations that Christian servant leadership grows. In this regard, Wright (2002) advises Benedictine leaders to be patient and not to despair; people change slowly, they make mistakes, they need forgiveness and reconciliation. Benedictine leaders must lead their communities, through good times and bad, with faith and courage. This is all part of the role of Benedictine leaders as doctor.

8.13 The Benedictine Leader as Steward

8.13.1 Looking After the School Community

The majority of participants acknowledged that their role as stewards made them responsible for the hearts and minds of their communities and, 'making sure that every person is cared for in the right way.'[498] The challenge was to organise school life in such a way that helped everyone, 'make the most of their life;'[499] a vital part of which was teaching, 'the value of service, prayer and leadership.'[500] These findings are encouraged in the literature. Although Benedict taught his Abbots to ground their feet in the realities of daily life – looking after the material goods of the monastery - he made it very clear that care for the community was his priority (*cf.* RB 2.33-34).

8.13.2 Care of Souls

One participant recognised that the chaplain's stewardship of the community involved creating opportunities to, 'open our minds to the possibility of…living a faithful life in Christ.'[501] According to another participant, stewardship included, 'forming the staff in the Benedictine ethos' so that even the mundane tasks of everyday life were raised on the altar of faith.[502] These findings reverberate with the literature. Benedict taught his Abbots that although all the goods of the monastery were sacred, care of souls was their most important task (*cf.* RB 2.33-34). For Dollard, Marett-Crosby, and Wright (2002) Benedictine leaders are stewards when they put their brethren's spiritual health

498 Interview with Janet and Cassandra

499 Interview with Gertrude

500 Interview with Jacques

501 Interview with Richard

502 Interview with Richard

first whilst still recognising that both the mundane tasks of everyday life and all the goods of the monastery are sacraments of the presence of God.

Overall, it was apparent that few participants identified with the Benedictine leadership concept of steward. And yet, in the Rule, it is a vital part of the Benedictine economy of leadership. It is in the role of steward that Benedict recognises the heaviness of the Abbot's responsibility, admonishing him to rely on God's grace to fulfil his tasks for, '*Those who fear him lack nothing* (*cf.* Ps 33[34].10)" (*cf.* RB 2.36).

8.13.3 Custodian of Material Goods

One participant acknowledged that the Benedictine attitude towards temporal affairs is grounded in the awareness that the material goods of the community are, 'treated as sacred.' Thus, reflecting the sacramental worldview that is the organising principle of the Rule.[503] These findings are consonant with the literature. In Benedict's Rule, the tools and goods of the monastery are to be cared for as if they are sacred vessels of the altar (*cf.* RB 31.

10). For Dollard, Marett-Crosby, and Wright (2002), this reflects the fact that all the goods of the monastery are sacraments of the presence of God. However, according to Hisker and Urick (2019), Catholic social teaching on the common good requires that resources are to be used for the benefit of all people and especially in caring for the environment; interestingly, no participants reflected on this dimension of stewardship.

8.13.4 The Need for Wise Delegation

One participant acknowledged that the demands of stewardship necessitated wise delegation and team building, just like in the Rule, which teaches the Abbot to delegate much of his responsibility for material goods to the cellarer. This necessity had become an urgent priority in, 'our increasingly complex and regulated world' where delegation to, 'experienced lay staff and advisers'[504] was essential. These findings support the literature. Benedict teaches his Abbot to delegate wisely to, 'the kind of men with whom the Abbot can confidently share the burdens of his office' (RB 21.3). According to Dollard, Marett-Crosby, and Wright (2002), if delegation is going to work, the Benedictine leaders need to be able to discern to whom they can delegate important responsibilities.

503 Interview with Jerome

504 Interview with Jerome

Given the importance of wise delegation and team building, it might be considered unforeseen that it was acknowledged by only one participant. In the Rule, Benedict gives a detailed explanation of the qualities the Abbot should look for in those to whom he delegates (*cf.* RB 31.1-2) from which Dollard, Marett-Crosby, and Wright (2002) extrapolate three principles of delegation:

1. The Abbot has ultimate responsibility for the community (*cf.* RB 65.11-12).
2. Authority is to be delegated as widely as possible so that pride does not get a foothold in any individual (*cf.* RB 65).
3. What work is delegated ought to be determined by local conditions.

Agamben (2013) adds to these principles the need for stewards to see beyond an institutional mentality and juridical personhood to the need for people to be cared for by a loving Father who engages in humble dialogue.

Moreover, for Dollard (2002), Benedict's Rule is a secure foundation for team building. It nurtures a common sense of purpose and empowers individual team-members to serve the whole team; it establishes a culture of equality, mutual respect, selfless service, self-acceptance, openness, and forgiveness; lines of communication are open; procedures are transparent and accountable; collaboration is constructive. In the world we live in today, dominated as it is by a bureaucratic, authoritarian mentality, such a nuanced appreciation of delegation and team building must be of value in guiding emerging visions of leadership in contemporary Benedictine school chaplaincy.

8.14 Invitational Leadership

A Gospel centred invitation was considered by participants as essential to emerging visions of leadership in contemporary Benedictine school chaplaincy; the first expression of which was making *Koinonia* visible by welcoming the guest as Christ. Ritualised in a variety of forms, newcomers were welcomed into the community and introduced to the Rule by the chaplains.[505] Whether or not these newcomers accepted the invitation to follow the gospel path, they were still part of the school community.[506]

505 Interviews with Richard, Philip, Paul and Jacques

506 Interview with Jane

Vital to a Gospel centred invitation was non-judgemental acceptance of people 'wherever they are on the journey of faith; people's freedom was respected.'[507]

These findings are illuminated by the literature. Benedict taught that all guests are, 'to be welcomed as Christ' (RB 53.1), a disposition that Pius XII (1947) thought was as important as the love of Christ. For Hume (1984), Stewart (1998), and De Wall (1999), such hospitality transforms Benedictine community life into a sacrament because Christ is encountered. A vital part of the role of contemporary Benedcitne school chaplains is to make this encounter possible by creating moments of sacramental grace, such as rituals of welcome, to invite people to embark on the journey of faith. According to Lay Catholics in Schools (1982), by creating such moments of sacramental grace, they imitate Christ's invitational leadership. Furthermore, Hisker and Urick (2019:261) argue that a vital invitational element of Benedictine leadership is that all guests are welcome regardless of, 'religion, creed, race, gender, orientation, place of origin, demographic or deep level differences, or other perceived areas of diverse attributes.'

Although the Benedictine vision of invitational leadership was central to participant understandings of emerging visions of leadership in contemporary Benedictine school chaplaincy, there was a surprising omission by all but one participant. As the Vatican document, The Catholic School on the Threshold of the Third Millennium (1997:14) clarifies, Benedictine leaders need not be perfect to reflect the invitation of Christ's witness. That participants did not acknowledge this might indicate an area that requires attention.

8.14.1 An Invitational Disposition

Participants expressed an invitational leadership disposition by their ready willingness to listen to their teams, staff, and students; knowing their gifts and, 'also their limitations… listening to them and seeing where the spirit is working.' [508] By spending time with people, the school chaplain was present when people needed guidance and help.[509] Being ready for these opportunities required waiting for the right time to offer the solace of Christ's invitation, having learned, 'to hold situations and be with brokenness, not pushing for quick fixes.' An important part of which was giving people the freedom to make their own decisions in their own time and not expecting instant

507 Interview with Gertrude

508 Interview with Paul

509 Interview with Simon

results or recognition. The foundation of the invitational disposition was, 'learning to trust in God and people.'[510]

These findings echo the literature. As Klassen, Renner, and Reuter (2001) suggest, Benedict taught his leaders that listening to the community was the foundation of wise discernment and unselfish decisions (*cf.* RB 72:5-8). According to Zand (1982), such listening creates a culture of trust in which the goals, suggestions, and evaluations of team members gain influence. Moreover, Hisker and Urick (2019:259) argue that Benedictine leaders are trusted, 'in direct proportion to their ability to sincerely listen to their followers' concerns and needs.' For Defelice (2018), by listening to, and trusting in, God's purposes for their own lives, Benedictine leaders lead those in their care to do the same.

8.15 Servant Leadership

Service was of fundamental importance in the leadership of participants. One participant thought that this was a change from the ideal of the distant leader of the community to, 'leadership under the Spirit,' a disposition which included discernment, authentic teaching, setting a direction in uncertain times and spiritual accompaniment.[511] Furthermore, most participants acknowledged that responsibility and generous self-sacrifice were vital to Benedictine leadership. For one participant, this was, 'a generosity that ought not to count the cost, even though it is important to be aware of the cost, and realistic in meeting it.'[512]

The implication that Benedictine leadership is about putting other people's needs before one's own echoes the literature on servant leadership. Spears (1996:33) and Smith (2005) argue that servant leadership is a new kind of leadership which puts other people's needs first. Punnachet (2009:122-130) develops this principle in a Catholic context to emphasise seven elements: servanthood, suffering, self-denial, humility, authority with benevolence, heart and Catholic values, and beliefs. Punnachet suggests that these elements, 'transfer power from authority to service.' Although participants did not articulate servant leadership in quite these terms, it was evident that they did share the same fundamental principles of servant leadership.

510 Interview with Paul

511 Interview with Jerome

512 Interview with Gregory

8.15.1 Drawing Out the Best in People

For one participant, putting other people's needs first entailed drawing out the best in people and, 'building up their confidence.' Questions were used to help both staff and pupils reflect upon the way they positively influenced other people. For example, 'What are you doing to make other people more confident? Are you listening? Are you collaborating?'[513] In this way, a servant leadership disposition was nurtured in the community.

Lydon (2009) supports these findings, arguing that chaplains practice a form of dynamic familiarity by getting alongside the staff and pupils. Instead of relying upon authoritarian power-relationships to control and dominate, chaplains follow in the footsteps of Christ by offering servant leadership. For Hayes (2002), when chaplains do this, their witness to Christ nurtures the sacramental consciousness of their pupils by enabling them to feel the presence of God. In such circumstances, staff and pupils are themselves encouraged to become servant leaders.

Such a vision of contemporary Benedictine school chaplaincy accords with Dulles' (1976) and Purnell's (1985) argument that after the Second Vatican Council, the isolationist spirituality of the institutional model of Church was replaced by an emphasis on the Holy Spirit. The Sign we Give (1995) argues that this model of church resembles a communion. For Neal (1970), Suenens (1970), Grace (1995), Nuzzi (1999), Konig (2005), McBrien (2006) and Punnachet (2009,) the intention of the communion model of church is to build a community of servant leaders who listen and work collaboratively as the People of God (*cf. GS* 1965:11, 44, 88, 92 & *LG* 1964:9, 11, 13). Considering that no participants reflected upon the model of church in which a servant leadership disposition flourishes, this may be an area that requires further development.

8.15.2 Service, Integrity, and Authority

According to one participant, 'anybody can be a leader if they serve the community.'[514] However, such service had to be built upon integrity. Describing his chaplaincy team, he reflected that they, 'have enormous authority because of their integrity. Their words and deeds are in alignment. They live their beliefs. That is leadership.' Furthermore, this participant thought that, 'the greatest authority is often found in people of low

513 Interview with Philip

514 Interview with Philip

status' because they are prepared to do the work without reward or recognition. Moreover, integrity was also critical at an institutional and strategic level. Thus, Benedictine school leadership was understood not just as, 'chasing bums on seats and…false promises', but as holding true to the purpose of a Benedictine school. Upon such integrity was built the authority to lead a Benedictine community.[515]

Pope Francis (2013) concurs with these findings, observing that service and integrity are the foundation of authentic leadership. While Coleman (1978) and Hornsby-Smith (1987) argue that such an understanding of leadership reflects the way that authority is perceived in Britain where increasing democracy, rational inquiry and freedom of speech mean that authority is justified by its integrity and purposefulness. Moreover, for Glackin (2011), building relationships of integrity is the heart of leadership. Glackin argues that lay chaplains earn their authority by being present in the school community where they can accompany people on their spiritual journey while offering informal pastoral care. Given that only one participant raised the importance of integrity in servant leadership this might indicate that this is an area that requires further development.

515 Interview with Philip

8.16 Benedictine Lay Leadership and the Transmission of the Benedictine Charism

One of the most significant discoveries in this study was the participants' consistently profound understanding of the Benedictine charism which was understood to be transmissible by lay people who entered, 'the heart of the Benedictine way of living the gospel in community.' According to participants, this was a holistic vision of community which included praying together, pondering the scriptures, building community, humble service, receiving Christ in the guests, listening and learning, looking after the poor, sick and weak and, 'accepting people where they are on their journey of faith.'[516] Living this way, participants were aware of embodying the Benedictine charism. Supporting this embodiment were the Benedictine traditions of the schools which were, 'passed on from one generation to the next' ensuring that the Benedictine charism did not weaken.[517] Nevertheless, such traditions needed nourishment through prayer, 'you need to create what is truly Benedictine: a community at prayer, a rhythm of prayer, a frequent rhythm. Only then, from that overflow of prayer can come the Benedictine charism.'[518]

In the literature, Fry (1982) and Merton (1960) argue that Benedict's rule was written for beginners on the spiritual path, those who have heard God's voice and are seeking Him in prayer. Benedictines do not need to perform extraordinary ascetic feats such as fasting or other radical forms of asceticism. Rather, as Hume (1984) clarifies, the Rule teaches that ordinary, community life is a path to holiness if one seeks God in a life of prayer. There is very little in this simple, down-to-earth vision of the Benedictine charism that cannot be lived by the laity. Indeed, Dean (1989), De Wall (1999), Tomaine (2005) and Valente (2018) suggest that it is possible to adapt Benedictine spirituality and traditions to enable members of the laity to live an authentic Benedictine life. According to Lydon (2009), contemporary Benedictine school chaplains can embody the Benedictine charism if within them grace and vocation are united in obedience to God's call to serve the common good.

516 Interview with Daniel, Cassandra and Terese

517 Interview with Mark

518 Interview with Bede

8.16.1 Limitations and Possibilities of Benedictine Lay Leadership

Several participants considered that there was something special about the monastic state of life which was irreplaceable.[519] For one participant, this specialness was monastic consecration - a lifelong commitment to poverty, chastity, and obedience. Nevertheless, this participant thought that a form of consecration could be adapted for lay chaplains, 'on a more temporary basis…This could be an intentional community commitment for a given time or task' which was already implicit in the discipleship of contemporary Benedictine school chaplains. Although, the danger of exploiting such a commitment was real, it was a positive risk and it created 'a kind of purpose in life…a sense of evangelical commitment.'[520] Through such a commitment, the whole community shared in the Benedictine charism.[521]

However, such a commitment was possible only because of a conscious effort to create Benedictine culture which entailed a certain way of being, of relating to other people and of engaging with goodness, beauty, and truth.[522] This was a natural product of monastic life, 'nurtured in specific ways and places.' In a Benedictine school, 'the same thing has to happen…for the laity. It could happen in the activities of the school.'[523] Vitally, it was felt that it was re-created by active participation in Benedictine community life.[524] As ultimately, 'the Benedictine charism comes from life in a community. And if we want to talk about Benedictine lay leadership, we should find a way to put lay people in that community context.'[525]

Interestingly, these findings diverge from the literature. While Barrett, Berry, Bevan, Foster, and Johns (2015) observe that consecration is a fundamental element of Benedictine life, the vision beyond the Benedictine tradition is more nuanced. Building upon the work of Congar (1965), Lakeland (2004) argues that the idea of a specific monastic consecration that is distinct from the consecration of the people of God is an invention arising in the third century and ossifying in the twelfth where it persisted right through to the first Vatican Council. Balthasar (1952), Groome (1998) and Boff (2004)

519 Interview with James, Dominic and Daniel

520 Interview with Gregory

521 Interview with Dominic

522 Interview with James

523 Interview with Jacques

524 Interview with Simon

525 Interview with Simon

think that the vision of the laity as inferior reflected the feudal system rather than the Gospel. A situation that Purnell (1985), McCormick (1987), Weigel (1998) and Konig (2005) propose was exacerbated by the emergence in response to the Protestant threat of the monarchical, fortress model of the church in which the laity were classed as peasants whose only duty was to pray, pay and obey.

Considering the literature, it becomes apparent that a specific form of consecration needs to be adapted to preserve the Benedictine charism of contemporary Benedictine school lay chaplains. Such a consecration would need to be more flexible and gentler toward family life. Nevertheless, there is an inherent dignity of the lay state of life as a consecrated and holy people of God. That this is a permanent quality of lay people needs to be reaffirmed so that they feel willing and able to uphold the Catholic, Benedictine tradition of their schools.

8.16.2 Benedictine Lay Leadership in Action

Summarising the essence of emerging visions of leadership in contemporary Benedictine school chaplaincy, one participant considered that the laity, 'are the faith leaders in the school. That's the vision.'[526] Although, the balance of lay to religious leadership was different in each school, the decline in vocations to the religious life created an opportunity for the laity to take responsibility for mission and evangelism. The Headteacher was, 'the chief evangeliser' who, with the help of the chaplaincy team, nourished the faith life of the school.[527]

Shedding light upon this situation, Balthasar (1952) clarifies that the present age is the time for the laity to arise and take responsibility for the life of the Church. A vision which has been corroborated by Congar (1965) and Lakeland (2004). Although, as Barrett, Berry, Bevan, Foster, and Johns (2015) argue, there may be elements of the specifically Benedictine consecration that cannot be appropriated by the laity.

Although one participant was concerned that most senior leaders did not understand what was distinctive about Benedictine lay leadership, several participants were aware that their leadership was only credible when it exemplified the Benedictine values of integrity, humility and inviting people to seek God in silence and solitude.[528] These

526 Interview with Thomas

527 Interview with Thomas and Keith

528 Interview with Dominic, James and Thomas

values embodied a Christ-centred and sacramental leadership disposition.[529] Such a disposition enabled school chaplains to nurture sensible, down-to-earth relationships through which pupils learned the foundation for personal integrity. This was, 'the Benedictine ethos in action.'[530]

This situation is described in the literature. Hayes (2002) argues that Christ-centred sacramentality exists in an inseparable symbiosis with the disposition of the chaplain. According to Hayes and Lydon (2011), the disposition emerging from this symbiosis enables school chaplains to build relationships of dynamic familiarity by getting alongside pupils and staff in the corridors and on the playground. Glackin (2011) names this this dynamic familiarity 'relationability' and argues that it is one of the most important elements of school chaplaincy. Although, not expressed in exactly these terms, participants were aware of the value of relationability in a school chaplaincy disposition which was closely aligned with the Association of Benedictine Colleges and Universities' (2007) ten hallmarks of Benedictine education: love, prayer, stability, conversatio, obedience, discipline, humility, stewardship, hospitality, and community.

Finally, one participant reflected that the horizontal distribution of authority in Benedictine lay leadership, 'like the leadership of the captain of a football team' was distinctly different to the vertical lines of authority characteristic of clerical hierarchy.[531] In the literature, this understanding reverberates with Wojtyla's (1979) and Richardson's (2017) argument that the image of the church as a communion of collaboration retains both the horizontal relationship of the 'People of God' and the vertical relationship of the 'Body of Christ', thus ensuring that the church is the responsibility of the whole people of God, whilst obedience is owed only to legitimate ecclesiastical authority.

Nevertheless, Coleman (1978) and Hornsby-Smith (1987) contend that these changes inevitably represent a move to modern management structures in a changing world in which the democratic values of lateral consultation have replaced the authoritarianism of vertical command. With this in mind, The Sign we Give (1995) and *Pastores Dabo Vobis* (1992) identify the new role of hierarchy as identifying, drawing out and coordinating all the gifts within a community. Responsibility rests within the hierarchical framework, but it is supported by appropriate consultation and dialogue. The absence

529 Interview with Thomas

530 Interview with Jane

531 Interview with Gregory

of further responses about the place of hierarchy and authority may indicate an area for development.

8.17 On the Formation of Benedictine Lay Leaders and the Renewal of Spiritual Capital in Benedictine Schools

8.17.1 Benedictine Formation of Lay Staff

The majority of participants thought that lay formation was vital for the renewal of spiritual capital in Benedictine schools. Given the decline in monastic vocations and the rise in lay leadership, the role of the monks in school chaplaincy extended little beyond formation; the monks taught the lay leaders about the charism and the kind of frameworks that could be created to bring Benedictine wisdom into lay leadership.[532] Renewing spiritual capital was an urgent priority because many staff were not Christian and thus unable to support the Catholic Benedictine ethos.[533] This was even the case in the senior leadership teams. Although there was an expectation that, having accepted a job in a Benedictine school, these staff would, 'at least learn how to communicate the message of faith, if not actually become Catholic.'[534] This goal was considered possible thanks to a Benedictine approach to formation which taught staff about the faith in a friendly, stimulating way.[535]

In the literature, Grace (2002 & 2010) defines spiritual capital as the resources of faith and spirituality that an individual possesses through loyalty to a religious tradition. Grace, Groome (2001) and Miller (2006) acknowledge that the decline in monastic vocations has undermined the spiritual capital in Catholic schools. In particular, Grace and Miller argue that only a religious and spiritual formation equal to that of their professional formation will enable lay staff to uphold the Catholic ethos of their schools. Moreover, Groome (2001) argues that if lay educators are not formed in the charisms of their religious traditions, then the whole Catholic education project will dissolve in the secularisation and marketisation of contemporary education culture. Evidently, participants were aware of this danger and taking action to avert it.

532 Interview with Keith

533 Interview with Jacques and Janet

534 Interview with Keith

535 Interview with Thomas and Daniel

8.17.2 A Virtuous Disposition

Although, most participants considered the importance of lay formation in the Benedictine charism, only two participants observed how it happened in detail. For one of these participants, the Benedictine virtues were nurtured in lay people, **'**through practice, training, and culture' in a community where the monks led by example. The aim of such training was to inculcate, 'a sense of what Benedictine virtue is' leading to the development of, 'skills of interpretation and sensibility.'[536] This skilfulness enabled lay people to enter the heart of the Benedictine way of living the gospel in community. Another participant thought that formation in the Benedictine charism should be grounded in the Rule and an understanding of the ways that it had been adapted for schools. Of particular importance was, 'the dimension of "living well" with a "living faith" and the use of scripture to reflect on life.'[537] However, this participant did not discuss how this was achieved.

For the other participant who discussed the ways of formation in some detail, the challenge was enabling lay Benedictines to lead staff formation. Various courses were taught by lay chaplains and members of the senior leadership team which aimed to provide their colleagues with the language to discuss faith within the community and to create an opportunity for conversion to the Christian faith. Vitally, in this model of formation, the absence of the monks meant that lay chaplains had to take responsibility.[538] In this vision of formation, the emphasis was upon more formal models of Christian education, such as the Alpha course, rather than training in Benedictine virtues. Only one participant gave an insight into the critical juncture where the monks trained lay chaplains to provide Benedictine formation. This was thought of as not just living a particular spirituality, but as a whole way of life. Such formation was not like that of a monk joining the community but had to have a very practical content about it.[539]

In light of the literature, it is evident that these participants had the right ideas about formation in the Benedictine charism. At the forefront of this discussion, Lydon (2018) offers a vision of formation in a virtuous disposition that happens in a community of practice. Advancing the work of Hauerwas (1981), Macintyre (1982) and McLaughlin

536 Interview with Gregory

537 Interview with Paul

538 Interview with Dominic

539 Interview with Daniel

(1985 & 1999), Lydon, argues that a virtuous disposition is nurtured in a stable community of practice where tradition and a meaningful narrative give life moral purpose. Although Lydon was not specifically referring to contemporary Benedictine school chaplaincy, his vision finds fulfilment in St. Benedict's description of, 'the enclosure of the monastery and stability in the community' (*cf.* RB 4.78) as the place where one can strive to develop a virtuous disposition. For Pius XII (1947), life in a stable Benedictine community nurtured the virtues of a balanced life, personal flourishing, and intimacy with God. Furthermore, Spencer (2017) argues that in developing these virtues, the superficiality of modern culture is replaced by a depth of personal honesty that leads from self-centeredness to God-centeredness. Of course, for participants, the stable community of practice was a school rather than a monastery, but nevertheless, the same principles held fast.

Moreover, Williams (2020:369) contends that Benedict's tools of good works provide the means by which people can grow in the virtues of mature self-reflection, resilience, and emotional well-being, all vital to the disposition of contemporary Benedictine school chaplains. Furthermore, Williams suggests that the tools of good works can be categorised under three headings: honesty, peace, and accountability; 'honesty, because you can depend on the other to tell you the truth systematically; peace because you need to know that the basis of your shared life is not a matter of constant and insecure negotiation with others; accountability because you need to know who's responsible for what and how that responsibility works.' Such considerations, which add extra depth to those expressed by most participants, are of real significance for the future of lay formation in contemporary Benedictine school chaplaincy.

8.17.3 Renewing Spiritual Capital in the Absence of the Monks

Several participants reflected that the presence of the monks was a signpost to Heaven without which the Benedictine identity of the schools might be vulnerable in the future, 'especially…when you have teachers that don't remember when the monks were there.'[540] For other participants, the reducing numbers of monks was an opportunity for the school's lay leadership to be more intentional about their Catholic, Benedictine identity and rediscover their sense of purpose as a place where the gospel is preached to pupils.[541]

540 Interviews with Dominic and Mark

541 Interview with Keith

According to these participants, whereas the Benedictine approach to Catholic education had become vague and not very Catholic, the school's lay leaders sought to strengthen the school's Catholic ethos. Nevertheless, as the Benedictine influence weakened, there were complex competing theological influences, 'we've got charismatic Catholicism…evangelical Catholicism, evangelical Anglicanism, quite orthodox Catholicism…the Rule is part of that whole picture, I think.'[542] Although, this was undoubtedly a vision of growth, the inevitable dissolving of the Benedictine ethos could potentially lead to doctrinal confusion and leave gaps in which secular ideologies could take hold. Whilst this scenario might seem improbable, it ought not to be dismissed, especially when one considers that secular market pressures are likely to be more keenly felt by lay leaders whose livelihoods depend upon the success of their school.

In the literature, Grace (2002 & 2010) and Miller (2006) warn about exactly these sorts of challenges arising in Catholic schools. For Grace and Miller, people of religious vocation bring into schools a depth of faith and spiritual capital which is irreplaceable. However, they remain hopeful about the current generation of school leaders who were formed in schools run by religious brothers and sisters who, they argue, have sufficient spiritual capital to keep the Catholic educational project going. In the data, there was evidence of this depth of spiritual capital in the participants who were confident taking on the formational responsibilities previously held by the monks. In some cases, even reinvigorating the faith life of their schools, albeit in a more Catholic than Benedictine ethos.

Nevertheless, Grace and Miller's real concern is about the succeeding generations of Catholic school leaders who have not been formed by religious brothers and sisters and who are unlikely to have the same depth of spiritual capital to pass on to those whom they teach. This concern was echoed by the participant who saw establishing a school's Benedictine identity in deeds of trust as the only protection against the slow demise of his school's Benedictine ethos.[543] How else this could be achieved is returned to in the conclusions and recommendations.

542 Interview with Thomas

543 Interviews with Dominic and Mark

8.17.4 Reaching Hearts and Minds in the Twenty-First Century

Participants were concerned about misunderstandings and ignorance of the Catholic faith.[544] One participant thought that, 'even the bright, intelligent children are confused about the content of the faith…There seems to be a fear that identifying as Catholic will somehow lead to a loss of freedom…so they suspend their rational judgement to avoid it.'[545] This situation was exacerbated by the fact that fifty years ago almost all pupils in the school were practicing Catholics whereas these days most pupils appreciate the spirituality of Benedictine Catholicism but do not practice of their own volition.[546] These challenges radically changed the way chaplaincy needed to carry out its duties. The old model, 'of general pastoral care and sacramental preparation' was inadequate because most people of whatever faith or none, were formed by the culture from which they came. To solve this challenge, the priority of school chaplaincy had become helping baptised Christians realise the beauty and dignity of their vocation by, 'giving the simplicity of the gospel and the initial *kerygma*…who is Jesus? is there a God? what is God like? what is salvation all about? what is the Church?' This was understood as part of the New Evangelisation.[547]

The context in which the New Evangelisation happened was even more complicated by, 'the modern culture of quick-fix solutions to problems and personal issues, the pseudo-science brigade, finding the answers via social media, rampant consumerism and…humanity's need for speed, which doesn't leave much space in our students' days or lives for reflection and prayer.' This culture made it almost impossible to teach teenagers that they were loved by their parents and by God and that, 'there are answers that may not be found on their phone, or in a magazine, but by laying all before Christ and raising heart and mind to God.'[548]

Considering these challenges, several participants reflected upon the missionary effectiveness of the charismatic movement, 'most places of renewal and evangelisation are coming from somewhere in that area.' However, although the charismatic proclamation was fruitful over short periods of time, in a boarding school, pupils needed to be invited to experience the incarnational presence of Christ by

544 Interview with Cassandra

545 Interview with Richard

546 Interview with Jacques

547 Interview with Daniel

548 Interview with Terese

entering into the Benedictine way of living the gospel in community.[549] For this approach to work, it required a radical re-think about how the faith was presented to the community,[550] 'we need to articulate the Benedictine values in a recognizable way.'[551] The intention was to encourage people to explore Catholic spiritual life, a goal which was achieved by nurturing genuine faith, 'we don't make people kneel in Church. We hope to nurture genuine engagement with the spiritual life, not just lip service.'[552] With lay chaplains stepping forward and leading the monks, this involved new ways of offering the faith to the children. Although, these big steps forward had inevitably led to doctrinal tensions between the Catholic, charismatic, and monastic worldviews.[553]

This situation becomes clearer considering the literature review. Butler (1974) argues that the ecclesiological renewal of the Second Vatican Council aimed to teach the eternal truths of Catholicism, 'to the men of the present day, with due regard for modern mentalities and for the progress of research.' *Gaudium et Spes* (1965), one of the Council's foundational documents, clarified the modern predicament as one undergoing radical, rapid and profound social and cultural transformation. A situation Moog (2016) likens to the Neolithic age in which, discovering new ways of being and living, we are experiencing a crisis of development. For Ratzinger (1985) and Rausch (2006) the Council Fathers sought to respond to this challenge by presenting afresh the ancient doctrine of the deposit of faith, thus enabling the light of Christ to reach the hearts and minds of modern men and women. Such a vision of society describes the context in which contemporary Benedictine school chaplains must work.

Furthermore, Caperon (2015) and Ryan (2018) argue that the priority of contemporary school chaplaincy is evangelising people living in a post-Christian, secularised and multi-faith society for whom school is the first community where they encounter Christ. In *Redemptoris Missio* (1990:32), Pope John Paul II describes our times as, 'a religious situation which is extremely varied and changing…. Religious and social upheaval makes it difficult to apply in practice certain ecclesial distinctions and categories to which we have become accustomed.' As Weigel (1999) observes, Pope John Paul II called the Church's strategic response to this missionary challenge 'the New Evangelisation'. For Barrett, Berry, Bevan, Foster, and Johns (2015:68-73) such

549 Interview with Daniel

550 Interview with Philip

551 Interview with Philip

552 Interview with Philip

553 Interview with Keith

evangelisation is ‘new in fervour, new in methods and new in its expression’. Moreover, Benedictine schools today are to be understood as primary contexts of ‘the New Evangelisation’ because many members of their communities come from contexts where Christ was, and is, known, but they no longer have faith, belong to the Church, or know Christ. Such is the context of emerging visions of leadership in contemporary Benedictine school chaplaincy.

9 CONCLUSION AND RECOMMENDATIONS

9.1 Introduction

The aim of this thesis, as set out in the introduction, constituted an exploration of emerging visions of leadership in contemporary Benedictine school chaplaincy. To conduct this exploration the literature review encompassed four major elements.

1. **The Benedictine monastic tradition:** the Christo-centric disposition of early Christian monasticism and the development by St. Benedict of a distinctive monastic tradition and charism.
2. **Benedictine education:** the nature of Catholic education, the challenges it faces and the unique contribution of the Benedictine monastic tradition to this endeavour.
3. **Contemporary Benedictine School Chaplaincy:** Catholic school chaplaincy, its role within Catholic education; the character and disposition of contemporary Benedictine school chaplaincy and the challenges of transmission of the Benedictine charism and the renewal of spiritual capital.
4. **Benedictine leadership:** St. Benedict's vision of leadership as abba, shepherd, doctor and steward, the invitational and servant nature of Benedictine leadership.

It was established that the research paradigm would be qualitative and interpretative, while case study methodology would be adopted in relation to the analysis of the fieldwork research. Semi-structured, in-depth interviews were conducted across a broad range of twenty participants who were involved in contemporary Benedictine school chaplaincy. Participants were selected from three research sites which were all schools established by monks within the Benedictine monastic tradition and situated alongside the founding monastery.

The following comprise a series of concluding remarks on the literature review and the research findings after which recommendations are posited.

9.2 The Literature Review

9.2.1 Benedictine Monastic Tradition

The literature review began by establishing that a monk is someone who seeks God in solitude. Only later did this way of life become associated with celibacy. Indeed, at

the time of the early Christian monastics – the desert fathers and mothers – marriage was not understood as a concession to the lusts of the flesh, many priests married – however, the monk was someone who wanted to draw closer to God through a more demanding asceticism than was usual in the mainstream Church. Thus, the early Christian monastics followed the way of the desert; a path of radical asceticism lived in the harsh environment of the Egyptian desert.

The pioneers of this way of life, such as St. Anthony, were essentially hermits, living alone, free from the distractions of everyday responsibilities and without a community to support them. Their aim was to achieve purity of heart and knowledge of God. St. Pachomius was the first of the desert fathers to write a rule to organise his followers into a monastic community. Following this path, St. Benedict, wise and humble even as a young man, sought God in the prayerful solitude and rugged wilderness of the Italian countryside. He wrote his rule to organise those who, inspired by his holiness, followed him into the wilderness. Adapting the way of the desert for the Latin west, Benedictine monasticism is notably moderate, flexible, and humane; the necessity for extreme fasting was replaced by the asceticism of stability in the community. Benedict's Rule provided the wisdom from which grew the Benedictine monastic tradition which includes: the four foundations of prayer, community, hospitality, and work; the three vows of obedience, stability and *conversatio morum*; and humility, the key to Benedictine spirituality.

9.2.2 Benedictine Education

The second chapter of the literature review established that Christ is the foundation of Benedictine schools which, like all Catholic schools, search for excellence, recognise the uniqueness of the individual, educate the whole person and all people, and establish moral principles upon Gospel values. These principles are the source of the Benedictine school's ecclesial identity. Lydon (2016) argues that all Catholic schools must be committed to the poor – understood as being broad in range, based on an exegesis of '*ptochos*', the Greek word rendered as 'poor' in the Greek New Testament – and must be merciful. According to Pope Francis (2016), mercy comes from the Latin word *misericordis*, which means, 'opening one's heart to wretchedness'. And so, Benedictine schools must take the initiative to help the wretched and the poor.

This chapter of the literature review also ascertained that true communities are places where the virtues of trust, respect, fundamental honesty, a genuine concern for the other, and for the common good are taught and modelled. Benedictine school communities are built primarily upon social covenants which bind people together in

search of the common good. However, both covenant and contract are central to the healthy functioning of human society. Institutions and employees require the independent security of contractual obligations as well as the emotional assurance and sense of belonging entailed by covenantal bonds. Benedictine schools strive to integrate covenant and contract to nourish the social solidarity which is the basis of the human flourishing and *koinonia* described in the Book of Acts (*cf.* 2.42-47).

Furthermore, a Benedictine school is, 'rooted in the mission of the monastic community [and] established to be a school of the mind of the Son' (EBC 2015:124) both sharing the monks' knowledge of Christ and how that knowledge is acquired. Embracing the Catholic intellectual tradition, Benedictine schools strive to integrate thinking and believing. Underpinning this aim are the four principles of Benedictine education: every human being has the dignity of a unique creation of a loving God; discernment and discretion are abiding principles in the Benedictine rule; the purpose of Benedictine life is knowledge of God; and respect for silence (*cf.* Defelice, 2018, Bouchard, 2004 & Kombe, 2019).

9.2.3 Contemporary Benedictine School Chaplaincy

The third chapter of the literature review explored contemporary Benedictine school chaplaincy. Considering the decline in religious and priestly vocations in recent decades, lay chaplains have come to the fore of this ministry. Since the Second Vatican Council, the laity have been acknowledged as a People of God called to universal holiness. Through their lives and work they mediate the sacramental presence of Christ to the world. Glackin (2011) observes that the informality of school lay chaplains enables them to be more approachable and thus build better relationships within a school community. In the Twenty-First century, when many people encounter Christ for first time at school, school lay chaplains must give witness to Christ because, as Pope Paul VI (1975) argues, modern people listen more willingly to witnesses than to teachers.

The witness of contemporary Benedictine school chaplains is supported by the sacramental worldview which is the organising principle of the Benedictine monastic tradition. This enables them to serve their school community with a spirit of humility, mercy, and forgiveness (*cf.* Nuzzi, 1999; Punnachet, 2009); invite people to repent and strive to be their best (*cf.* Luke 19.1-10; John 8.1-11); guard pupils from bad influences (*cf.* John 10.11; Jeremiah 31.10); strive to be holy; and use collaborative ministry to model relationships rooted in faith, hope and love (*cf. Christifideles Laici* (CL), 1989; BCEW, Reflections, 1993; EN, 1975, 41). Collaborative ministry was

recognised as having a particularly vital role to play in contemporary Benedictine school chaplaincy. Sofield and Juliano (2000) identify the following four elements as vital to this work: the universal ministry of all the baptised; the gifts of the holy spirit; mission orientation that gives witness to the salvific power of the Christian community; and Mary's consent to collaborate with God (*cf.* Pope Paul VI, 1972).

Furthermore, the sacramental worldview of the Benedictine monastic tradition is expressed in the four foundations of prayer, community, hospitality, and work. Duffy (1999) observes that these foundations nurture the religious imagination and resist the disillusionment of secularism. By discerning and celebrating the presence of Christ, contemporary Benedictine school chaplains nurture a "sacramental consciousness" (Grace, 2009:6) inviting all members of the community, "to grow in divine likeness" (Groome 2014:115). All these efforts are at the forefront of the New Evangelisation, the purpose of which is to present afresh the Gospel of Christ to people who no longer understand, or believe in, God (*cf. Christifideles Laici*, 1988).

Finally, this chapter investigated the challenges of transmission of the charism and the renewal of spiritual capital. Within the context of this study, Lydon's (2011) seminal study establishes that a charism exists when grace and vocation are united in people who demonstrate commitment to God's call to use the gifts of the Holy Spirit for the common good. This notion lays the ground for the exploration of the transmission of the Benedictine charism by contemporary Benedictine school chaplains. Moreover, Grace's (2002) work on the renewal of spiritual capital illustrates the vital necessity for spiritual formation in Benedictine education. Bringing the discussion into sharp focus, Lydon (2011 & 2021) argues that lay staff need to be formed in the practical wisdom of the Benedictine charism which happens only in a stable community of practice where local traditions and a meaningful narrative give life moral purpose.

9.2.4 Benedictine Leadership

The literature review for Benedictine leadership encompassed three main strands: an investigation of Abbatial leadership as abba, shepherd, doctor, and steward; an exploration of the Benedictine approach to delegation and team building; and the Association of Benedictine Colleges and Universities' (2007) ten hallmarks of the Benedictine monastic tradition. Dollard, Marett-Crosby, and Wright (2002:48) observe that Benedict understood the Abbot's authority, "as a way of following Christ first…and being like Christ to others."

As abba, the Abbot is Father to his community and, ‘is believed to hold the place of Christ in the monastery” (RB 2.2). For Dollard, Marett-Crosby, and Wright (2002), this is a vision of leadership that points to God. The abba does this by directing souls towards evangelical perfection while showing equal love to everyone (*cf.* RB 2.22, 30-31 & Pius XII, 1947). To witness to Christ in this way, the abba relies on God’s grace. The abba must only teach and decide that which is accordance with the will of God, consulting the community and acting with foresight and fairness so that all may obey (*cf.* RB. 2.4-5, 11-12, 3.1-2, 5-6). Kardong (2017) suggests that only wise discernment enables the abba to achieve this task. To maintain order, the abba must vary his approach for each of the brethren (*cf.* RB 2.23-26). Williams (2020) thinks that the abba’s discernment is about patiently discovering how each monk will flourish in the stability of the community.

As shepherd, Benedictine leaders are to, “imitate the loving example of the Good Shepherd” by searching for the lost sheep and returning them to the flock (*cf.* RB 27.8-9 & Luke 15.5). Pastorally, shepherd leadership is about adapting to the different characters and intelligences of those in one’s care; this is how one builds and strengthens the community (*cf.* RB 2.32). Dollard, Marett-Crosby, and Wright (2002) note that acknowledging people’s difference is fundamental; uniformity of treatment leads to disaster. The shepherd must respond to the needs of the community, and especially individuals within it, with concern, speed, discernment, and diligence, “in order not to lose any of the sheep entrusted to him” (*cf.* RB 27.5).

Shepherding is not an easy role. The shepherd must always remember, “the fearful judgement of God” and his responsibility for the community (*cf.* RB 2.6-8). However, in doing so, the shepherd amends his own faults (*cf.* RB 2.37-40). While this might seem like an impossible task, Benedict consoles the shepherd of, “a restive and disobedient flock” assuring him that if he has taught them well but they have refused to listen, he will escape the fearful judgement of God (*cf.* RB 2.8). The shepherd motif clarifies two vital elements of the Benedictine vision of leadership: people must be recognised and treated as individuals; and all members of the community must be protected from the dangers of human folly, frailty, and weakness.

As doctor, Benedictine leaders must care for the spiritually sick with discretion, not making their illness public (*cf.* RB 46.6 & Matt 9.12). Dollard, Marett-Crosby, and Wright (2002) describe the Benedictine leader as one whose self-understanding and integrity enables him to lead his community on a journey of self-discovery, growing in wholeness and well-being. The leader as doctor seeks help in this task from, “mature and wise brothers [who] under the cloak of secrecy” support the weak and sick,

encouraging them to be humble lest they, “be overwhelmed by excessive sorrow”. If such help fails, the prayers of the community are offered for the restoration of the sick brother. Failing that the doctor must remove him from the community, “lest one diseased sheep infect the whole flock” (*cf.* RB 27.2-4, 28.8).

As steward, Benedictine leaders must remember the limits of their authority, the purpose of their leadership, and their accountability to God; moreover the “goal must be profit for the monks and not pre-eminence for himself” (*cf.* RB 64.7-8 & Dollard, Marett-Crosby, and Wright, 2002). Steward leadership demands that the distractions of the world are ignored while the care of souls is prioritised. Benedict knew that this could only be achieved with the help of God’s grace (*cf.* RB 2.33-36). Dollard, Marett-Crosby, and Wright (2002) identify two principles of steward leadership:

1. Stewards must discern to whom in the community they can delegate important tasks. Benedict advises that holiness, wise teaching, good reputation, and an obedient disposition are more to be trusted than rank (*cf.* RB 21.1-3, 53.22).
2. All the goods of the monastery are recognised as sacraments of the presence of God and cared for as such.

9.2.5 The Hallmarks of Benedictine Leadership

The Association of Benedictine Colleges and Universities (2007) identify ten hallmarks of Benedictine leadership: love, prayer, stability, conversatio, obedience, discipline, humility, stewardship, hospitality, and community. Building on the foundations of the Benedictine rule and tradition, these hallmarks provide Benedictine leaders with a compass for navigating educational leadership in the Twenty-First century. Hisker and Urick (2019) argue that they can only be fruitful if they are understood and practiced in the light of five core values drawn from Catholic social teaching: human dignity; subsidiarity; universal destination of goods; solidarity; and the common good.

The principles and practice of servant leadership find a place within the hallmark of humility, which Hisker and Urick (2019) think is the foundation of Benedictine leadership. Jesus taught his disciples that those who serve lead (*cf.* Mark 9.35) and Pope Francis (2013) clarifies that, “authentic power is service.” For Punnachet (2009:122), “a servant-leader should embrace three major things: servanthood, suffering and self-denial” and build on the four foundations of humility; authority with benevolence; heart; catholic values and belief. Punnachet (2009:130) concludes that real Catholic school leadership transfers, “power from authority to service authentically.”

Furthermore, a sacramental form of invitational leadership emerges from the leadership principle of hospitality. Hisker and Urick (2019:261) observe that the Benedictine belief that all people, no matter what their status or condition in life, are "to be welcomed as Christ" (*cf.* RB 53.1 & Matt 25:35-36) is an invitation to all people, regardless of their, "religion, creed, race, gender, orientation, place of origin, demographic or deep level differences, or other perceived areas of diverse attributes".

For Williams (2020), the challenge of Benedictine leadership is embodying the stable and nurturing habits of the Rule. Instead of giving in to the impersonal dictates of modern life, Benedict offers a model of community ethics built around honesty, peacefulness, and accountability and a way of leadership that establishes a new way of living together in community.

9.3 Qualitative Research

9.3.1 Introduction

The qualitative research took the form of twenty semi-structured interviews constructed to educe a picture of emerging visions of leadership in contemporary Benedictine school chaplaincy in accordance with the case study methodology. The interviews were organised according to the following topics: understanding of the Benedictine monastic tradition and its impact upon Benedictine school chaplaincy; Benedictine leadership; Benedictine lay leadership and the transmission of the charism; the formation of Benedictine lay leaders and the renewal of spiritual capital

It was stated, both in the methodology chapter and in the presentation of the data, that the research was conducted at three different schools and that the participants roles within those schools were sufficiently diverse to enable a second layer of traingulation.[554] Within each school, participants' experience of emerging visions of leadership in contemporary Benedictine school chaplaincy was very consistent. Indeed, this alone constituted one of the most significant findings. However, there were some slight but significant differences in the sample populations of each school which, as they influenced the emerging visions of leadership, ought to be noted.

At St Benedict's, the three lay chaplains were members of an apostolic movement, and their numerical strength was given further force by virtue of their belonging to an apostolic movement with a highly developed sense of vocation in the field of contemporary Benedictine education. This is remarkable because as will become

554 See table 7.2 on page 123

clear, this group advocated an especially distinctive, coherent, and united understanding of emerging visions of leadership in contemporary Benedictine school chaplaincy.

The three lay chaplains and lay Headteacher from St. Gregory's constituted another influential block of participants within the dataset. However, unlike the members of the apostolic movement, who shared a specific vision of contemporary Benedictine school chaplaincy, the nature of this group was more diffuse. Nevertheless, among this group, in more general terms, there was evidence of a shared vision of leadership in contemporary Benedictine school chaplaincy, albeit exercised within a community in which the monastic presence was the strongest of all the schools.

The largest group of participant monks from one school was that of St. Scholastica's. Of these four monks, three had direct involvement as school chaplains, and one participant was the Abbot. Although this group did not have the same level of homogeneity of answers as the lay chaplains and members of the apostolic movement, they did have the experience of the religious vocation and presented a coherent vision of how the Benedictine monastic tradition in education can survive in the hands of the laity. Nevertheless, St. Scholastica's also had the most advanced lay leadership in terms of the spiritual and faith life of the school.

The slightly different perspectives of emerging visions of leadership in contemporary Benedictine school chaplaincy that arose in each of these schools, is explored after the conclusions that follow.

9.3.2 Understanding the Benedictine Monastic Tradition and its Impact Upon Contemporary Benedictine School Chaplaincy.

The questions around the Benedictine monastic tradition and its impact upon contemporary Benedictine school chaplaincy elicited responses which were remarkably consitent throughout the sample population; a very striking discovery which spoke volumes about the work being done in these schools to nourish their founder's charism.

Participants' reflections that Benedictine prayer – including *lectio divina*, the Eucharist, *Opus Dei,* and personal prayer - was the heart of community life and the source of their strength to follow Christ resonated with the literature of Merton (1960), Hume (1984), Stewart (1998), Bockmann (2005), Benedict XVI (2008) and Barrett, Berry, Bevan, Foster and Johns (2015). Nevertheless, while there were vestiges of *Opus Dei* within their communities, fewer participants reflected upon the importance of

maintaining a regular rhythm and routine of prayer, as described by Rolheiser (2019). Looking ahead to a future where there will be fewer monks, and more doctrinal diversity, appreciating the value of different forms of *Opus Dei* and finding ways to nourish regular rythms of community prayer, could be vital to survival of the Benedictine charism within these schools. Moreover, no responses recognised the process whereby during *lectio divina* a word, or verse, is memorised to be carried in the heart and meditated upon throughout the day; a spiritual practice which Vogüé (1983) argues that Benedict erroneously omitted in his teaching on *lectio divina*. Given the spiritual potential of such a practice, particularly in a busy school context, its introduction could be very fruitful.

Participants considered Christocentric community life to be the ground upon which Benedictine life was built. In this, they were in agreement with the Rule and the English Benedictine Congregation. Spiritual friendship and the renunciation of self-will for the good of the community were ackowledged but not in quite the same terms as Hume (1984), Stewart (1998), and Valente (2018) for whom this was Benedictine asceticism. The absence of participant reflections upon the nature of the covenantal bonds of true community may indicate an opportunity for future devleopment, especially given that Sacks (2009) argues that it is self sacrifice that is the conerstone of such covenants. While participants did not use Benedict's metaphors for community – battlefield, congregation and workshop – it was evident that they agreed with Benedict and Pius XII (1947), that obedience was vital but can only survive if the wise exercise of authority nurtures integrity and trust and leads one closer to God. Nevertheless, in a notable omission in responses about community life, only one participant reflected upon the dangers of blind obedience and the naïve idealisation of those in authority.

Participant responses about the Benedictine vows of *obedience, stability and conversatio morum* and humility also refelcted extraordinary consistency.[555] Obedience was understood in accordance with the Rule, Merton (1960), Stewart (1998), and Valente (2018) as the paradigm of Benedictine community. Responses acknowledged that discernment gave a community a share in decision making and thus created a culture of mutual trust and repsect in which healthy obedience was given to leaders with integrity (*cf.* Zand, 1980

555 Because the vows and humility only make sense considering Benedictine community life, they are included throughout this thesis in sections about community.

& Hisker and Urick, 2019). In the context of the laity, Lydon (2011) calls this virtue prudence. Interstingly, apart from the members of the apostolic movement, no participants described being invited to take part in discernment processes within their school. Moreover, although responses indicated that obedience was, 'liberating not limiting', there was no discussion about the necessity for spiritual direction which Bockmann (2005) and Ryrie (2011) consider essential to nurturing healthy monastic obedience.

Responses about stability acknowledged that it was a commitment to a community, a people, or even an idea, that enabled one to grow in mutual service and love, thus echoing the thought of Pius XII (1947), Valente (2018) and Williams (2020) who all consider such a commitment vital in the search for God. Furthermore, participant perceptions of stability resonated with *Gaudium et Spes* (1965) and Moog (2016), reflecting that it was an antidote to the shallow dictates of modernity. However, while participants did acknowledge that stability was the fruit of monasticism, only one participant discussed the role of tradition in maintianing stability within a school.

Participants did show a deep appreciation of the place of *conversatio morum* as understood by Bockmann (2005) as, 'the monastic way of the virtues', a vision described by Jamison (2006) and the English Benedictne Congregation (EBC 2015) as the daily erosion of faults and vices. However, there was no discussion about Benedict's tools of good works which Williams (2020) organises according to three headings: honesty – people can rely upon each other to tell the truth; peace – people know that community life is secure and not open to constant negotiation; and accountability – people know where responsibility resides and how that responsibility is exercised. In this way, the tools of good works create the secure culture in which *conversatio morum* can flourish.

Finally, responses to questions about humility educed a picture which resonated with Merton (1960), Stewart (1998), Bockmann (2005), Ryrie (2011), Kardong (2017) and Valente (2018) who describe it as the ground of the Benedictine disposition which enables self-knowledge and knowledge of God. In terms of leadership, responses observed that the self-acceptance of one who follows the path of humility invites people to follow Christ, a view supported by Stoll and Fink's (1999) and Hisker and Urick's (2019) description of the culture of openness, equality and community collaboration created by humble invitational leadership. Moreover, particpants agreed

with Wells (2004), Punnachet (2009) and Pope Francis (2013) that humility is the cornerstone of servant leadership. However, only one response recognised the deep psychological dynamics at work on the path of humility and the need for spiritual accompaniment; something which Vergote (1988, in Bockmann 2017) implies is vital.

Participants thought that hospitality was about welcoming Christ in the guest, the stranger, the weak and the sick, thus agreeing with Pius XII (1947), Merton (1960), and the EBC (2015). Responses indicated that such hospitality included being open to ideas as well as people and as Chittister (1998), the ABCU (2007) and Klassen (2017) suggest, meeting people where they are on their journey with Christ. However, the need for hospitality to be rooted in the traditions of the Church, a view propounded by Klassen (2017), was not acknowledged.

Responses to questions about work indicated that participants agreed with Benedict who thought that, 'idleness is the enemy of the soul' (RB 48.1) and with Stewart (1998), the EBC (2015) and Benedict XVI (2018) who observe that for Benedictines work offered to God becomes prayer; participants agreed with Pius XII (1947) that all such work was dignified. However, while responses did acknowledge that all work was service and thus a Benedictine community was, 'a school of the Lord's service' (*cf.* Benedict XVI & RB Prol 45), they did not indicate that participants considered work as a sacrament of the presence of Christ. This is significant because Groome (2004) and Grace (2009) think that nurturing a sacramental consciousness helps a community to grow in divine likeness. Nevertheless, participants were aware that when they worked together as the People of God (*cf. Christifideles Laici*, 1988) they were expressing their universal call to holiness and thus became a sacrament of salvation.

9.3.3 Benedictine Leadership

Benedcitine leadership was investigated according to the following conceptual structure: abba, shepherd, doctor, steward, invitational and servant leadership.

Responses indictated that although only one participant identified directly with the leadership concept of abba, considering himself as, 'the father and leader of the community in spiritual and faith matters', all participants acknowledged that abbatial leadership was about imitating Christ's authority in being of service to others, a view which resonates with the Rule and Dollard, Marrett-Crosby and Wright (2002). Moreover, one participant did recognise that abbatial leadership and authority must be delegated within the community and that those with power must be accountable and

transparent. Supporting this view, Marett-Crosby (2002) observes the importance of delegation, while Williams warns against any pretense of perfection in abbatial leadership. For Pius XII (1947), Kardong (2017), Defelice (2018), and Williams (2020), only the gift of discernment made abbatial leadership possible, something which responses indicated was a serious consideration for participants. However, while Benedict admonishes abbatial leaders to be flexible and exercise discretion in considering the strengths and weaknesses of the brethren, this was not discussed by participants.

Responses to the image of the leader as shepherd recognised that it is built upon spiritual friendship and the love that lays down one's life for one's friend, echoing Chittister's (1998) observation that spiritual friendship is non-judgemental and sacramental. As shepherds, contemporary Benedictine school chaplains sought out the lost sheep as a pastoral strategy that formed community members in the Benedictine ethos. However, this approach necessitated adapting to the individualities of people; something that Benedict thinks increases the flock and thus, Dollard, Marrett-Crosby and Wright (2002) argue is the cente of Benedictine leadership.

There were only two responses to the image of the Benedcitine leader as doctor. Interestingly, these repsondents viewed the doctor's leadership as educating people in solid doctrinal foundations which taught them about God's love, mercy and forgiveness, and combatted the messiness and permissiveness of modern life. A vital part of this education was the experience of growing in faith through prayer and confession. Benedict acknowledged that teaching sound doctrine was one of the Abbot's most important tasks. According to Pius XII (1947), this was a great strength of Benedicit's. Therefore, it is perhaps surprising that so few participants acknowledged the role of Benedictine leaders as doctor.

The Benedictine leadership concept of steward was recognised by several participants. These responses accorded with Benedict's belief that stewarship was primarily about caring for the brethren's souls and secondarily about caring for the goods of the monastery which were like sacred vessels of the altar. The steward's job was to create opportunities for people to grow in faith and appreciate even the mundane taks of life as sacraments of the presence of God. However, only one response described the necessity for stewards to practice wise delegation by discerning to whom one should give important tasks. Given the vital necessity for

delegation in the world we live in today, this may be a concern. Dollard, Marrett-Crosby and Wright (2002) and Agamben (2013) educe principles of delegation which are critical for the fruitful exercise of Benedictine leadership.[556] Amid the busy techno-centrism and bureaucracy of the Twenty-First century, the value of delegation is often overooked yet it may be critical for emerging visions of leadership in contemporary Benedictine school chaplaincy.

Responses indictated that participants were aligned with Pius XII's (1947) vision that welcoming the guest as Christ in a Gospel centred *koinonia* was as important as the love of Christ. Whether or not people accepted the invitation, they were welcomed into the community. Furthermore, participants expressed an invitational leadership disposition in their willingness to listen to all members of the community; wasting time with them while waiting for the right opportunity to offer the solace of Christ. The foundation of this disposition was, 'learning to trust in God and people.' Trust was fundamental to any invitation being accepted and as Zand (1980), Defelice (2018), and Hisker and Urick (2019) observe, listening builds trust. However, responses acknowledged neither the fact that one's imperfections do not hinder the invitation to follow Christ, nor the sacramentality of the encounter with Christ that such an invitation entails.

A servant leadership disposition was evident in the majority of responses, considered to be charactersied by responsibility, generosity and self-sacrifice. These responses were supported by the literature in which Spears (1996) and Smith (2005) described a servant leadership disposition as putting other people's needs first. Giving this disposition a Christocentirc orientation, Punnachet (2009) includes as fundamental to it: servanthood, suffering, humility, authority with benevolence and Catholic values and beliefs. While responses did not delve into this level of detail, it was clear that they were aligned with Punnachet's (2009) vision. Moreover, responses indicated that a critical element of the servant leadership disposition was befriending other people by practicing what Lydon (2009) calls dynamic familiarity. However, no participants reflected upon this disposition being grounded in a model of the Church as communion which Neal (1970), Suenens (1970), The sign we Give (1995), Grace (1995), Nuzzi (1999), Konig (2005), McBrien (2006) and Punnachet (2009) all agree is fundamental

556 See page 106

to building a community of servant leaders who work collaboratively as the People of God.

Whereas significant fidnings around servant leadership were anticipated ahead of the research. The extent of invitational leadership described by participants, albeit implicitly, was one of the surprise findings of the research. So much so that the literature had to be reconsidered in light of it. This may well be a fruitful area for future research and formation, especially given that participants did not appear to be aware of the theoretical basis of invitational leadership.

9.3.4 Benedictine Lay Leadership and the Transmission of the Benedictine Charism

Responses revealed a conistent understanding that the Benedictine charism could be transmitted by lay people who entered, 'the heart of the Benedcitine way of living the Gospel in community.' To be a Benedictine meant doing what Benedictines do – praying together, pondering the scriptures, receiving guests as Christ, looking after the poor, the sick and the weak, listening and learning, and accepting people where they are on their journey of faith. Supporting this endeavour were school traditions which needed to be passed on from generation to generation. Nevertheless, as one repsonse indicated, only a community of prayer could support the Benedictine charism.

Advancing this vision, Dean (1989), De Wall (1999), Tomaine (2005), and Valente (2018) suggest that the Benedictine charism can be adapted for the laity. This was conisdered a necessity in a few responses which acknowledged that there was something irreplaceable about the monastic state of life; specifically, the lifelong consecration to a life of poverty, chastity and obedience. Something which one participant thought could be replaced with a form of intentional community commitment; although the precise nature of such an intention was not apparent.

There were some notable omissions in these responses. Firstly, an intentional community commitment was conceived in terms of a deeper involvement with the activities of the school. And yet, for monks, consecration is about being free to seek God in prayerful silence and solitude which suggests that a lay form of consecration needs to start with a commitment to community prayer. Secondly, Balthasar (1952), Congar (1965), Groome (1998), Lakeland (2004), and Boff (2004) argue that there is no real distinction between the intention, or value of, religious and lay forms of

consecration. To this argument, Rolheiser (2019) adds that everyday family life – and by extension school life – may be even more spiritually demanding than monastic life. Thus, what is needed is for lay Benedictines to be reminded of, and encouraged in, their dignity as a consecrated and holy people of God who have every right to take repsonsibility for the life of the Church.

Moreover, participants acknowledged that lay leadership within a Benedictine school was credible only if it exemplified the Benedictine virtues of integrity, humility, and the invitation to seek God in silence and solitude; conceived as a Christocentric and sacramental leadership disposition. These responses were in complete alignment with Pope Francis and Glackin who think that service and integrity are the foundation of authentic leadership. Furthermore, Hayes (2002) and Glackin (2011) argue that such a leadership disposition entails the relationability which is the heart of contemporary Benedictine school chaplaincy.

A final consideration about Benedictine lay leadership was raised in one response which held that it was, ‘like the leadership of the captian of a football team’, diffused and horizontal rather than vertical. The literature was divided on this issue. Wojtyla (1979) and Richardson (2017) argue that the Church models of People of God and Body of Christ hold together horizontal and vertical authority. However, for Coleman (1978) and Hornsby-Smith (1987), these changes simply reflect modern management structures that are consistent with the democratic value of lateral consultation. While the full extent of this debate is beyond the scope of this thesis, what is significant is that only one participant raised the issue. A concern that is given more weight in light of another response which argued that most senior leaders in Benedictine schools did not know what was distinctive about Benedictine leadership, even though the Rule offers a very distinct vision of it.

9.3.5 The Formation of Benedictine Lay Leaders and the Renewal of Spiritual Capital in Benedictine Schools

Benedictine lay formation was at the forefront of responses about the renewal of spiritual capital. It was perceived as essential to maintaining the Catholic and Benedictine charism throughout the staff body, and as necessarily evermore led by lay Benedictines. In this aim, participants were aligned with Grace (2002 & 2010), Groome (2004), Miller (2006), and Lydon (2011) for whom the work of formation and the renewal of spiritual capital is the only hope for the future of Catholic education.

However, no participants spoke of this challenge in terms of spiritual capital. Learning about this concept may be valueable for the future of Benedictine lay formation.

In light of this omission, it is interesting to note that only one participant reflected upon how such formation happened; in a community of practice where the monks led by example, thus teaching people the Benedictine way of living the Gospel in community. This vision of formation is in agreement with Pius XII (1947) and Lydon (2011) who would concur that such a community ressembles Benedict's purpose for the, 'enclosure of the monastery and stability in the community' (RB 4.78). In arguing for the use of Benedict's tools of good works within this context, Williams (2020) offers another tangible piece of the framework for making such formation a real possibility. This perspective on formation may be useful for the future of emerging visions of leadership in contemporary Benedictine school chaplaincy.

One response revealed a concern about maintaining the Benedictine ethos of a school while the number of monks decreases, especially in the future when teachers at the school may not even remember a time when the monks were there. However, other responses indicated that this situation had created an opportunity for lay leadership to take responsibility, and for theological diversity to flourish; there were Catholic, Orthodox, Protestant, Anglican and monastic influences all coming together. Whilst, increasing lay leadership is to be encouraged, increasing theological diversity may lead to doctrinal confusion and leave gaps in which secular ideologies could take root. While these topics were little discussed in the literature, Grace (2002 & 2010) and Miller (2006) support the view that lay leadership must be well formed by a religious tradition if the renewal of spiritual capital is to happen, especially where declining communities of religious need replacing. Interestingly, one participant noted that establishing a Benedictine school's identity in deeds of trust was a practical solution to one aspect of this problem. However, it may well be the case that these schools need to consider and apply the concept of spiritual capital in their staff formation.

Finally, a major concern raised by most participants was reaching hearts and minds in the Twenty-First century; a time when so few people have a sound grasp of Catholic doctrine. The whole culture of modernity and the collapse in Catholic practice was thought to present an almost imposible task for contemporary Benedictine school chaplains. Indeed, the whole paradigm of chaplaincy had changed to one where pupils and staff needed to be given the simplicity of the Gospel and the initial *kerygma* – who

is Jesus? Is there a God? This was considered to be the territory of the New Evangelisation. In these responses, participants were wholly atuned to the literature. *Gaudium et Spes* (1965), Butler (1974), Ratzinger (1985), and Rausch (2006) clarify that the whole point of the Second Vatican Council was to present afresh to the modern mind the ancient truths of the faith. Furthermore, Caperon (2015) and Ryan (2018) understand this as the missionary challenge facing school chaplains; a challenge concevied by Pope John Paul II as the New Evangelisation (*cf.* Weigel 1999). Barrett, Berry, Foster, and Johns (2015) envision Benedictine schools as primary locations for this work. While participants were consistently alert to, and cognizant of, this challenge, the way to overcome it was undersandably not entirely clear.

9.4 Variations Within Each School

Within each school, differences in the composition of the community had an influence upon the nature of the emerging visions of leadership in contemporary Benedictine school chaplaincy.

At St. Scholastica's School, although four participants were monks with various repsonsibilities for chaplaincy, the leadership of the spiritual and faith life of the school was compeltely in the hands of lay people. The Headteacher understood his role as the chief evangeliser in the school and the senior chaplain and director of mission was a layman. These participants, assisted by the deputy head, took responsibility for the spiritual formation of staff and for the expressions of faith within the school. They felt that they had more freedom now that their relationship with the monastery had become more fraternal than paternal and this had enabled them to refocus the purpose of school upon evangelising the pupils. Nevertheless, the four monks ensured that their lay colleagues were nourished and guided in the Benedictine charism and they helped with formation as far as they were able.

At St. Gregory's School, the monastic presence was still very strong. Although only two monks were interviewed, each boarding house was assigned a monk chaplain. The senior chaplain was a monk and he took the lead in the spiritual and faith life of the school. He was responsible for designing and implementing the three tables – of community, faith, and scholarship – a vision of education around which the school's life was organised. However, the monks had declined from putting forward a candidate for Headteacher. Nevertheless, the lay presence within the chaplaincy team was robust including: an Assistant Head Benedictine who shared responsibility for the

formation of staff in the Benedictine charism; a lay chaplain who was Head of Theology and Christian Living; a lay chaplain who was a teacher of Theology; and the Headteacher who saw it as part of the Head's responsibility to be able to hold the monks to account and ask them hard questions, when necessary. At St. Gregory's School, there was a definite sense that the traditional vision of Benedictine education, where the monks are very involved in the school's life, could continue for many years to come.

At St. Benedict's School, the senior chaplain was a monk who understood his role as being the father of the school community's spiritual and faith life. However, the real drive behind the chaplaincy team came from the three members of the apostolic movement who lived a life which other participants recognised was more austere than that in the monastery. By virtue of all belonging to the same apostolic movement, these participants shared a very similar understanding of emerging visions of leadership in contemporary Benedictine school chaplaincy. This was a vision which was deeply rooted in the Rule and did not compromise with secular ideologies or expectations. They described how tensions did arise between their work in the school and their commitment to their community. These were the only participants who discussed how they took part in community discernment before their Dean made the final decision. The Headteacher at this school was certain that the Benedictine charism could be lived out by the laity, but thought that this was only possible if a life long commitment was made to the Benedictine way. Another participant, a monk and governor of the school, argued that there were limits to a lay Benedictine charism, but that these could be overcome with the introduction of a type of intentional community commitment.

9.5 Recommendations

Based on the conclusions reached, the following recommendations are proposed, encompassing concerns according to each section of the conclusions.

9.5.1 Understanding the Benedictine Monastic Tradition and its Impact upon Contemporary Benedictine School Chaplaincy

Regarding the life of prayer within each school, it may be helpful to reconsider the role of *Opus Dei* within school traditions. As Rolheiser's (2019) argues, a regular rhythm and routine of prayer keeps prayer going during times of boredom and dryness. School traditions of prayer could be nourished and strengthened to resist the temptations to limit times for prayer within a busy school community. This may be particulary important as the number of monks, and the support their life of prayer offers the school, continue to diminish. Such traditions of prayer would also strengthen the context in which stability, hospitality, and the Benedictine charism flourish.

Because obedience is the paradigm of Benedictine community, consideration must be given to the dangers of blind obedience, the naïve idealisation of those in authority, and the deep psychological dynamics at work on the path of humility that are the prerequisite for genuine obedience. Furthermore, Vergote (1988, in Bockmann 2017), Bockmann (2005) and Ryrie (2011) suggest that the healthy expression of monastic obedience, as an expression of psychological maturity, is possible only when nurtured by an experienced spiritual director. Moreover, as one participant observed, Benedictine obedience must always be grounded in a strong dialogue between those in authority and those under it. As well as nourishing glad and willing obedience (*cf.* RB 5.16), spiritual direction and a strong dialogue would nurture a culture in which unrealistic expectations were not demanded of leadership (*cf.* Williams, 2020). As part of the ongoing relationship that the founding monastic communities maintain with their schools, offering spiritual direction, and facilitating a strong dialogue, could be definitive.

9.5.2 Benedictine Leadership

The findings indicated that discernment and wise delegation may be areas that require careful consideration within the participant schools. Wise delegation is of vital importance for Benedictine leaders, especially in the ever increasingly busy world of the Twenty-First century. Dollard, Marett-Crosby, and Wright (2002) and Agamben (2013) suggest principles of delegation that could be adapted for use in emerging

visions of leadership in contemporary Benedictine school chaplaincy.[557] Such principles would require that: the Headteacher has ultimate responsibility for the community (*cf.* RB 65.11-12); authority is delegated as widely and equitably as possible (*cf.* RB 65); those delegating see beyond an institutional mentality and juridical personhood to the need for tender care and humble dialogue; and all such delegation is underpinned by discernment processes guided by the Rule (*cf.* Pius XII, 1947, Kardong, 2017, Defelice, 2018, and Williams, 2020). Furthermore, both discernment and delegation within a community are invitational, and being premised upon active listening, would strengthen integrity and trust (*cf.* Zand, 1980).

9.5.3 Benedictine Lay Leadership and the Transmission of the Benedictine Charism

Transmission of the Benedictine charism is possible if lay leaders enter the heart of the Benedcitine way of living the Gospel in community. As Dean (1989), De Wall (1999), Tomaine (2005), and Valente (2018) suggest, adapting a lay form of the Benedictine charism is necessary. This could mean replacing monastic consecration with an intentional commitment to prayer within the community or a rule of lay life. However, whilst this view unavoidably draws a distinction between the monastic and lay state, it is imperative that the inherent dignity of the lay state is not forgotten because, as Balthasar (1952), Congar (1965), Groome (1998), Lakeland (2004), and Boff (2004) argue, it is equal to the monastic state. Indeed, Rolheiser (2019) suggests that it may be even more spiritually demanding than monastic life. Thus, while there ought to be no pretense that the lay and monastic Benedictine charism are exactly the same (*cf.* Merton, 1960), the equal dignity of lay Benedictines, as a consecrated and holy People of God, must be a foundational teaching that informs lay formation.

9.5.4 The Formation of Benedictine Lay Leaders and the Renewal of Spiritual Capital in Benedictine Schools

According to Grace (2002 & 2010), Groome (2004), Miller (2006), and Lydon (2011), the renewal of spiritual capital is the only hope for the future of Catholic education. That no participants directly referred to the concept of spiritual capital may indicate an area for development. Moreover, although formation in the Benedictine charism was a key theme in responses, there was much less recognition of how this was happening. Formation in the Benedictine charism must teach the Benedictine way of living the Gospel in community. As Pius XII (1947) and Lydon (2011) argue, this can only

557 See pages 108 – 109 & 255

happen in a stable community of practice, which is how Benedict conceives of his monasteries (*cf.* RB 4.78). If formation pratices, and the renewal of spiritual capital, are to be of lasting value, they must be understood to happen within a stable community of practice in which well-formed Benedicrtine lay leaders are role models. Furthermore, a central objective of these processes must be to nurture a sound understanding of the distinctive nature, and practices of Benedictine lay leadership, within senior leadership teams.

Finally, with the future in mind, the continued development of the role of trustees in maintaining a Benedictine school's identity is necessary; an approach that must be complemented by ongoing support from within the Benedictine monastic community. Future research may focus upon both the nature of trusteeship and monastic support for the renewal of spiritual capital and the transmission of the Benedictine charism within the context of forms of Benedictine lay leadership.

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12 APPENDIX A: ETHICAL APPROVAL

St Mary's University

Ethics Sub-Committee

Application for Ethical Approval (Research)

This form must be completed by any undergraduate or postgraduate student, or member of staff at St Mary's University, who is undertaking research involving contact with, or observation of, human participants.

Undergraduate and postgraduate students should have the form signed by their supervisor and forwarded to the School Ethics Sub-Committee representative. Staff applications should be forwarded directly to the School Ethics Sub-Committee representative. All supporting documents should be merged into one PDF (in order of the checklist) and clearly entitled with your Full Name, School, Supervisor.

Please note that for all undergraduate research projects the supervisor is considered to be the Principal Investigator for the study.

If the proposal has been submitted for approval to an external, properly constituted ethics committee (e.g., NHS Ethics), then please submit a copy of the application and approval letter to the Secretary of the Ethics Sub-Committee. Please note that you will also be required to complete the St Mary's Application for Ethical Approval.

Before completing this form:

- Please refer to the University's Ethical Guidelines. As the researcher/ supervisor, you are responsible for exercising appropriate professional judgment in this review.
- Please refer to the Ethical Application System (Three Tiers) information sheet.
- Please refer to the Frequently Asked Questions and Commonly Made Mistakes sheet.
- If you are conducting research with children or young people, please ensure that you read the Guidelines for Conducting Research with Children or Young People and answer the below questions with reference to the guidelines.

Please note:

In line with University Academic Regulations the signed completed Ethics Form must be included as an appendix to the final research project.

If you have any queries when completing this document, please consult your supervisor (for students) or School Ethics Sub-Committee representative (for staff).

St Mary's University Twickenham London

St Mary's Ethics Application Checklist

The checklist below will help you to ensure that all the supporting documents are submitted with your ethics application form. The supporting documents are necessary for the Ethics Sub-Committee to be able to review and approve your application.

Please note, if the appropriate documents are not submitted with the application form then the application will be returned directly to the applicant and may need to be re-submitted at a later date.

	Enclosed? (delete as appropriate)		Version No.
Document	**Yes**	**Not applicable**	
1. Application Form	Mandatory		
2. Risk Assessment Form		✓	
3. Participant Invitation Letter	✓		
4. Participant Information Sheet	Mandatory		
5. Participant Consent Form	Mandatory		
6. Parental Consent Form		✓	
7. Participant Recruitment Material - e.g., copies of Posters, newspaper adverts, website, emails		✓	
8. Letter from host organisation (granting permission to conduct the study on the premises)	✓		
9. Research instrument, e.g., validated questionnaire, survey, interview schedule		✓	
10. DBS (to be sent separately)		✓	
11. Other Research Ethics Committee application (e.g., NHS REC form)		✓	

I can confirm that all relevant documents are included in order of the list and in one PDF document (any DBS check to be sent separately) named in the following format: *Full Name, School, Supervisor.*

Signature of Applicant: P. Bryant

Signature of Supervisor: Dr J. Lydon

St Mary's University Twickenham London

Ethics Application Form

1) Name of proposer(s)	Paul Bryant
2) St Mary's email address	156092@live.stmarys.ac.uk
3) Name of supervisors	Dr John Lydon & Dr Caroline Healy

4) Title of project An Exploration of Emerging Visions of Leadership in Contemporary Benedictine School Chaplaincy

5) School or service	Education, Humanities and Social Sciences
6) Programme (whether undergraduate, postgraduate taught or postgraduate research)	Postgraduate Research PhD
7) Type of activity/research (staff/undergraduate student/postgraduate student)	Postgraduate student

8) Confidentiality	
Will all information remain confidential in line with the Data Protection Act 1998?	YES
9) Consent	
Will written informed consent be obtained from all participants/participants' representatives?	YES

10) Pre-approved protocol	
Has the protocol been approved by the Ethics Sub-Committee under a generic application?	NOT APPLICABLE Date of approval:
11) Approval from another Ethics Committee	
a) Will the research require approval by an ethics committee external to St Mary's University?	NO
b) Are you working with persons under 18 years of age or vulnerable adults?	NO
12) Identifiable risks	
a) Is there significant potential for physical or psychological discomfort, harm, stress or burden to participants?	NO
b) Are participants over 65 years of age?	Possibly
c) Do participants have limited ability to give voluntary consent? This could include cognitively impaired persons, prisoners, persons with a chronic physical or mental condition, or those who live in or are connected to an institutional environment.	NO
d) Are any invasive techniques involved? And/or the collection of body fluids or tissue?	NO
e) Is an extensive degree of exercise or physical exertion involved?	NO
f) Are drugs or other substances (including liquid and food additives) to be administered?	NO
g) Will deception of participants be used in a way which might cause distress, or might reasonably affect their willingness to participate in the research? For example, misleading participants on the purpose of the research, by giving them false information.	NO

h) Will highly personal, intimate, or other private and confidential information be sought? For example, sexual preferences.	NO
j) Will payment be made to participants? This can include costs for expenses or time.	NO
k) Could the relationship between the researcher/ supervisor and the participant be such that a participant might feel pressurised to take part?	NO
l) Are you working under the remit of the Human Tissue Act 2004?	NO

13) Proposed start and completion date
Please indicate: • When the study is due to commence. • Timetable for data collection. • The expected date of completion. Please ensure that your start date is at least 3 weeks after the submission deadline for the Ethics Sub-Committee meeting.
The study will commence in September 2019. The data will be collected during the next 24 months. The dissertation will be completed by the end of August 2022.

14) Sponsors/Collaborators
Please give names and details of sponsors or collaborators on the project. This does not include your supervisor(s) or St Mary's University. • Sponsor: An individual or organisation who provides financial resources or some other support for a project. • Collaborator: An individual or organisation who works on the project as a recognised contributor by providing advice, data, or another form of support.
Non-applicable

15) Other Research Ethics Committee Approval
• Please indicate whether additional approval is required or has already been obtained (e.g., the NHS Research Ethics Committee). • Please also note which code of practice / professional body you have consulted for your project. • Whether approval has previously been given for any element of this research by the University Ethics Sub-Committee.
N/A

16) Purpose of the study

In lay language, please provide a brief introduction to the background and rationale for your study.

- Be clear about the concepts / factors / performances you will measure / assess/ observe and (if applicable), the context within which this will be done.
- Please state if there are likely to be any direct benefits, e.g., to participants, other groups or organisations.

My research will focus upon investigating emerging visions of leadership in contemporary Benedictine school chaplaincy. Changes in the composition of religious life in the early 21st century are having a serious impact upon the ability of Benedictine monks to minister in their schools as once they did. My research aims better to understand these changes in the composition of religious life and to identify how visions of leadership in Benedictine school chaplaincy are adapting. Motivating the research is an awareness of tensions emerging from an educational culture that favours performativity measures, instrumental rationalism, market forces, and a certain kind of disenchantment in western modernity, which is eroding the traditional spaces of spiritual and religious life and faith. I will be investigating how contemporary Benedictine school chaplains perceive these tensions and the forms of leadership that are emerging in response to them.
I hope that all school leaders, particularly school chaplains, will benefit from my results; however, contemporary Benedictine school chaplains and the Benedictine educational community will certainly find my results helpful when striving to adapt to the demands of the present age.

17) Study Design/Methodology

In lay language, please provide details of:

a) The design of the study (qualitative/quantitative questionnaires etc.)
b) The proposed methods of data collection (what you will do, how you will do this and the nature of tests).
c) You should also include details regarding the requirement of the participant i.e. the extent of their commitment and the length of time they will be required to attend testing.
d) Please include details of where the testing will take place.
e) Please state whether the materials/procedures you are using are original, or the intellectual property of a third party. If the materials/procedures are original, please describe any pre-testing you have done or will do to ensure that they are effective.

a) Most of my research will be mainly qualitative.
b) It will be gathered using a semi-structured interview with between 16 and 20 participants. Bristol online survey will be used to collect data in all the schools from approximately 12 teachers.
c) I hope the questionnaire will take no more than 20 minutes to complete. I anticipate the interviews will be an hour in length but may be conducted on several occasions.
d) A link to the survey will be electronically sent to teaching staff and can be completed at any computer. The interviews will take place at a location of the interviewee's choice.
e) As far as I am aware the materials, I will use are original to me. I will run a pilot test survey with two colleagues to ascertain the usefulness of the questions. Likewise, I will conduct a practice interview with a colleague for the same reason.

18) Participants
Please mention: a) The number of participants you are recruiting and why. For example, because of their specific age or sex. b) How they will be recruited and chosen. c) The inclusion/exclusion criteria. d) For internet studies please clarify how you will verify the age of the participants. e) If the research is taking place in a school or organisation, then please include their written agreement for the research to be undertaken.
a) I will send the survey to between 100 and 150 teaching staff. They will be teaching staff who can describe their own understanding, and experience, of Benedictine school chaplaincy, the tensions that are emerging in the 21st century, and the visions of leadership that are a response to these tensions. b) I will use a purposive sampling method which will be non-representative of the general population. I will send a participant information sheet and consent form in advance requesting their agreement to be involved in the research (see appendix 2). c) All teaching staff will be included in the survey because they may have experienced how the tensions caused by the changing composition of religious life in the 21st century is affecting visions of leadership in contemporary Benedictine school chaplaincy. d) As I am using an online survey, I will place a consent page on the first page and ask participants to verify they are over 18 prior to continuing to complete the survey. e) Permission letters are included in appendix 1.

19) Consent
If you have any exclusion criteria, please ensure that your Consent Form and Participant Information Sheet clearly makes participants aware that their data may or may not be used. a) Are there any incentives/pressures which may make it difficult for participants to refuse to take part? If so, explain and clarify why this needs to be done b) Will any of the participants be from any of the following groups? ➢ Children under 18 ➢ Participants with learning disabilities ➢ Participants suffering from dementia ➢ Other vulnerable groups. c) If any of the above apply, does the researcher/investigator hold a current DBS certificate? A copy of the DBS must be supplied separately from the application. d) How will consent be obtained? This includes consent from all necessary persons i.e., participants and parents.
a) No, there will be no incentives or pressures to participate. b) No vulnerable groups are included. c) N/A d) Participants will be sent a consent form requesting their participation which they will be asked to sign confirming that they have given their permission for me to use their responses in my research (see appendix 3).

20) Risks and benefits of research/ activity
a) Are there any potential risks or adverse effects (e.g., injury, pain, discomfort, distress, changes to lifestyle) associated with this study? If so, please provide details, including information on how these will be minimised. b) Please explain where the risks / effects may arise from (and why), so that it is clear why the risks / effects will be difficult to eliminate or minimise. c) Does the study involve any invasive procedures? If so, please confirm that the researchers or collaborators have appropriate training and are competent to deliver these procedures. Please note that invasive procedures also include the use of deceptive procedures to obtain information. d) Will individual/group interviews/questionnaires include anything that may be sensitive or upsetting? If so, please clarify why this information is necessary (and if applicable, any prior use of the questionnaire/interview). e) Please describe how you would deal with any adverse reactions participants might experience. Discuss any adverse reaction that might occur and the actions that will be taken in response by you, your supervisor or some third party (explain why a third party is being used for this purpose). f) Are there any benefits to the participant or for the organisation taking part in the research (e.g., gain knowledge of their fitness)?
a) No, this research does not focus on anything personal, private, or sensitive, but wider sociological phenomena. b) No risks or adverse effects are anticipated c) No, the study does not involve invasive procedures d) No, nothing will be included that is sensitive or upsetting e) In the unlikely situation that there was an adverse reaction to my research questionnaire/interview, I would stop the interview immediately and ask them if they wished to withdraw from the study. I would also refer them to a third person if they requested this. f) Participants will gain a clearer understanding of the visions of leadership in contemporary Benedictine school chaplaincy that are emerging in response to the changes to the composition of religious life in the 21st century.
21) Confidentiality, privacy and data protection
a) What steps will be taken to ensure participants' confidentiality? • Please describe how data, particularly personal information, will be stored (all electronic data must be stored on St Mary's University servers). • Consider how you will identify participants who request their data be withdrawn, such that you can still maintain the confidentiality of theirs and others' data. *b)* Describe how you will manage data using a data a management plan. • You should show how you plan to store the data securely and select the data that will be made publicly available once the project has ended. • You should also show how you will take account of the relevant legislation including that relating data protection, freedom of information and intellectual property. c) Who will have access to the data? Please identify all persons who will have access to the data (normally yourself and your supervisor). d) Will the data results include information which may identify people or places? • Explain what information will be identifiable. • Whether the persons or places (e.g., organisations) are aware of this. • Consent forms should state what information will be identifiable and any likely outputs which will use the information e.g., dissertations, theses, and any future publications/presentations.

a) All data will be stored securely on password protected documentation and accessed only by myself and supervisor and will be stored on St Mary's University server.

- Participants who request their data be withdrawn will have their wishes honoured and their input under their anonymous name will be destroyed and my dissertation supervisors informed.

b)

- The dissertation will be publicly available within the St Mary's University library repository. All data will be available but will be anonymous, including the name of the school, to ensure that participants' contributions cannot be traced.
- With regards to data protection, freedom of information and intellectual property I will be using data and sources of information that are already in the public domain. All interviews and questionnaires or other sources of information will be gathered from participants who have given consent to their responses being used. If I am unsure of using a certain source of information, I would always consult with my supervisor first to ensure that I do not neglect this legislation.

c)

- My supervisors and myself will have access to the data.

d)

- No information will be identifiable. The consent form will indicate that the feedback from participants will be used as part of my final dissertation but that individuals will be anonymised.

22) Feedback to participants
Please give details of how feedback will be given to participants: • As a minimum, it would normally be expected for feedback to be offered to participants in an acceptable to format, e.g., a summary of findings appropriately written. • Please state whether you intend to provide feedback to any other individual(s) or organisation(s) and what form this would take.
I will give feedback to participants in the form of an overview written in an email. I will discuss my findings with the interviewees.

The proposer recognises their responsibility in carrying out the project in accordance with the University's Ethical Guidelines and will ensure that any person(s) assisting in the research/ teaching are also bound by these. The Ethics Sub-Committee must be notified of, and approve, any deviation from the information provided on this form.

Signature of Proposer(s) P. Bryant	Date: 16.09.19
Signature of Supervisors (for student research projects) J. J. Lydon and Caroline K. Healy	Date: 16.09.19

St Mary's University Twickenham London

Approval Sheet

Name of applicant:	Paul Bryant
Name of supervisor(s):	Dr John Lydon and Dr Caroline Healy
Programme of study:	PhD (Liverpool Hope)
Title of project:	**An Exploration of Emerging Visions of Leadership in Contemporary Benedictine School Chaplaincy**

Supervisors, please complete section 1 or 2. If approved at level 1, please forward a copy of this Approval Sheet to the School Ethics Representative for their records.

SECTION 1

Approved at Level 1

Signature of supervisors (for student applications): J. J. Lydon & Caroline K. Healy

Date: 16th September 2019

SECTION 2

Refer to School Ethics Representative for consideration at Level 2 or Level

Signature of supervisor.....

Date.....

SECTION 3

To be completed by School Ethics Representative. Level 3 consideration required by the Ethics Sub-Committee (including all staff research involving human participants)

Signature of School Ethics Representative.....

Date.....

Level 3 approval – confirmation will be via correspondence from the Ethics Sub-Committee

Permission Letters

School of Education, Theology & Leadership
St Mary's University
Strawberry Hill
Twickenham
London TW1 4SX
28th June 2019

Dear Dr Caroline Healy,

Re: Consent to participate in PhD Degree in Theology and Education

Please accept this letter as confirmation that _____ School has given consent for Mr Paul Bryant, to conduct research at the aforementioned school as part of his project exploring emerging visions of leadership in contemporary Benedictine school chaplaincy.

We understand that the school will be anonymized; all information will be securely stored during the time of the research and all data will remain confidential at all times. We are keen to support this study as the outcomes will be summarized for us to review and may help us with future developments in our school chaplaincy.

If you do require any additional information, please do not hesitate to contact me.

Yours sincerely

Headmaster

For and on behalf of the governors at _____ School

2nd July 2019

School of Education, Theology & Leadership
St Mary's University
Strawberry Hill
Twickenham
London TW1 4SX

Dear Dr Caroline Healy,

Re: Consent to participate in PhD Degree in Theology and Education

Please accept this letter as confirmation that _____ School has given consent for Mr Paul Bryant to conduct research at the aforementioned school as part of his project exploring emerging visions of leadership in contemporary Benedictine school chaplaincy.

We understand that the school will be anonymized; all information will be securely stored during the time of the research and all data will remain confidential at all times. We are keen to support this study as the outcomes will be summarized for us to review and may help us with future developments in our school chaplaincy.

If you do require any additional information, please do not hesitate to contact me_____

Yours sincerely

Headmaster

For and on behalf of the governors at _____ School

8 July 2019

Dr Caroline Healy,

School of Education, Theology & Leadership

St Mary's University, Strawberry Hill Twickenham, London TWI 4SX

Dear Dr Healy

Re: Consent to participate in PhD Degree in Theology and Education

Please accept this letter as confirmation that _____School has given consent for Mr Paul Bryant to conduct research at the aforementioned school as part of his project exploring emerging visions of leadership in contemporary Benedictine school chaplaincy.

We understand that the school will be anonymized; all information will be securely stored during the time of the research and all data will remain confidential at all times. We are keen to support this study as the outcomes will be summarized for us to review and may help us with future developments in our school chaplaincy.

If you do require any additional information, please do not hesitate to contact me.

Yours sincerely,

On behalf of _____, as governors of the College.

Participant Information Sheet

St Mary's University Twickenham London

Title of Research Project: An Exploration of Emerging Visions of Leadership in Contemporary Benedictine School Chaplaincy

My PhD dissertation research study, being completed at St Mary's University, London, following ethical approval, will be focused on emerging visions of leadership in contemporary Benedictine school chaplaincy. It aims to seek perspectives from professionals who work in Benedictine schools and who have experience of leadership in contemporary Benedictine school chaplaincy in light of changing composition of religious life in the UK. Recommendations will be produced from the study to inform future policy in Benedictine schools and more widely.

A summary of the findings will be available to the participating schools, Headteachers and governors, so that the results may support future planning and structure of school chaplaincy. A copy of the dissertation may be stored in St Mary's University Open Research Archive (SORA).

You have been invited to take part voluntarily as an employee of the school in which the research will take place after being provided with this participant information sheet and a consent form for signing. If you agree to take part in the project, this research will be in the format of an interview (60 minutes maximum). This interview will take place on a conveniently agreed date and time which will be recorded, and the notes transcribed. All identifiable information provided will be anonymized and remain strictly private and confidential and will be destroyed following the completion of the project. Alternatively, you may be asked only to complete a Bristol online survey for which, the same terms of privacy and confidentiality will apply. The survey will hopefully take no more than 20 minutes to complete.

I look forward to you participating in my project but if you have any further questions you can contact me Mr Paul Bryant **156092@stmarys.ac.uk** or Dr John Lydon, my dissertation supervisor at St Mary's University in Twickenham, London: **john.lydon@stmarys.ac.uk** or Dr Caroline Healy, my dissertation supervisor at St Mary's University in Twickenham, London: **caroline.healy@stmarys.ac.uk**

YOU WILL BE GIVEN A COPY OF THIS INFORMATION SHEET TO KEEP TOGETHER WITH A COPY OF YOUR CONSENT FORM

Consent Form

St Mary's University Twickenham London

Name of Participant: _____

Title of the project: An Exploration of Emerging Visions of Leadership in Contemporary Benedictine School Chaplaincy

Main investigator and contact details: Paul Bryant 156092@live.stmarys.ac.uk

Members of the research team: Paul Bryant

1. I agree to take part in the above research. I have read the Participant Information Sheet which is attached to this form. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.
2. I understand that I am free to withdraw from the research at any time, for any reason and without prejudice.
3. I have been informed that the confidentiality of the information I provide will be safeguarded.
4. I am free to ask any questions at any time before and during the study.
5. I have been provided with a copy of this form and the Participant Information Sheet.

Data Protection: I agree to the University processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me.

Name of participant
(print)……..

Signed……..……

Date…….....

If you wish to withdraw from the research, please complete the form below and return to the main investigator named above.

Title of Project:

_____

I WISH TO WITHDRAW FROM THIS STUDY

Name: _____

13 APPENDIX B: INTERVIEW SCHEDULE

Emerging Visions of Leadership in Contemporary Benedictine School Chaplaincy

1. **Personal Details**

Name:

Lay/Religious/Ordained:

Please, explain your leadership role in chaplaincy?

2. **Benedictine School Chaplaincy**

Please, explain how the following aspects of the Benedictine monastic tradition influence you as a school chaplain:

i. Prayer?

ii. Community?

iii. Hospitality?

iv. Work?

v. Obedience?

vi. Stability?

vii. Conversatio Morum?

viii. Humility?

3. **Benedictine leadership in school chaplaincy**

Please, explain your understanding of the nature of Benedictine leadership. If the following concepts are helpful, please use them – Abba, Shepherd, Doctor and Healer, and Steward. Personal reflections upon your leadership as a Benedictine school chaplain are very welcome.

4. **The Benedictine Charism**

Please, explain how you think the Benedictine charism can be transmitted through lay leadership.

5. **Contemporary Challenges and Opportunities**

Please, explain what you think are the challenges and opportunities facing you as a leader in contemporary Benedictine school chaplaincy.

Thank you very much for your time and help! Yours sincerely, Paul Bryant

14 APPENDIX C: INTERVIEW TRANSCRIPT

St Gregory's School 07.10.2019

Interviewer: The emphasis of my research is exploring emerging visions of leadership in contemporary Benedictine school chaplaincy. And so, I suppose my first question would be "how do you understand the Benedictine tradition and how is it expressed in in chaplaincy?"

Mark: Well, I suppose it goes back to the rule of the Gospel and it is just an application of the Gospel values if you like to everyday life. And that's its genius. Benedict was a good psychologist he understood people very well. As you know there are countless sort of versions of Benedictine life. Because it tends to adapt to the environment and the rule itself says that that the Abbot may decide differently depending on the circumstances. Yes. As Benedict was always very keen to see you take into account the personality and the strengths and weaknesses of the individual person.

Mark: Yes. And also you know the climate and whatever and in the summer and in the winter he is aware of the different seasons and different demands this makes on people and the week mustn't be discouraged and the strong given enough challenge. Yes. So, I suppose it's sort of Christian humanism the rule. Yeah. So, I suppose Benedictine leadership then is trying to help people find themselves in Christ. You know become fulfilled in Christ, to prefer nothing to Christ. It's a wisdom tradition. Yes. Yeah. But the guiding document is the rule of saint Benedict. And that's the common denomination in all the different forms of monasticism, but they'll all interpreted it differently some more strictly some less strictly, some emphasise the rule of the law others more of the spirit. Yes and the Abbot is the key person for leadership in the rule of saint Benedict. the Abbot is the crucial arbiter of decisions, he's got to listen to the community, to each individual at the end of the day he's expected to make the decision. He prayed about it and listened. Yes. And it's very interesting content. Chapter Three of the rule which is a good chapter for leadership. Where he says that you know for an important matters the Abbot consults his councillors, his cabinet yes for important matters he must consult everybody. Yes. Because very often God reveals his best to the junior members of the community.

Interviewer: So, in terms of the application of gospel values to everyday life, in your role as a school chaplain, how do you see them outworking? What are some of the ways, perhaps more so in your character than in the practice, than in the actual things that you're organizing.

Mark: I think _____ school is very good at doing this and I think that's why parents, we students who often have no religious values sometimes they like what they see, they like the people they meet here, they like the spirit. Yes. I think it's this delicate balance. I think the school does it very well, between the needs of the individual and the needs of the community, its balancing both.

Mark: And Benedict understands that the person in the Christian tradition flourishes as an individual within a community. Interdependence is the key word rather than independence. If you like. Yes. So is this the checks and balances if you like of so here at _____ you could say people have almost too much choice too many activities and so on. You could always say that but that's part of the Benedictine I suppose charism so that people are given their head and if they've got a gift they're encouraged. Yes, it can lead to the slight messiness in organizing things I think.

Interviewer: Fascinating. Nobody has ever mentioned that to me before.

Mark: A lot of what we do wouldn't be consciously well especially in the past. Yes it wouldn't be thought of consciously, but the rule would have imbued the tradition. Yes. Because once upon a time the school was all monks practically yes. All the key positions were monastic, all the housemasters. Yes. Well that's totally changed.

Interviewer: Were you here during that time?

Mark: I was, at the beginning of it. We had a monk headmaster. So the departure of the monk headmaster would be the beginning of the changes.

Interviewer: Is _____ the first lay Headmaster?

Mark: No no no he's the third, you see Father _____ was our last headmaster. Yes. And then you had _____, he was there for seven years I think then _____ about six or seven

years and then _____ this is his third or fourth so, that's sixteen years ago I would think that the last 16 or 17 years.

Interviewer: So, one of the main parts of my research is exploring the sad decline of vocations which leads to the rise in the lay leadership. Oh yes. And how, in this context is it possible to keep the Benedictine Charism alive in this school?

Mark: I made this document of ten Benedictine values. Yes. Now they've been reduced in the last year to six. Its more memorable but there was one effort I think to keep the tradition alive. Traditions are very hardy thing. Yeah. In the school. Yes. It's it's sort of passed on from one generation of students to the other. And it still. It hasn't weakened at all really the Benedictine charism. I think what threatens it will be government initiatives to want to legalize and bureaucratize everything you know. Yeah. Yes. That that can make people's spirit wilt, all the paperwork about everything. Yes. That attitude that can hamper things. But, it hasn't yet.

Interviewer: Yes, do you think it would be the business of government initiatives that would compromise the Benedictine charism?

Mark: Well, all the bureaucracy

Interviewer: Because of the paperwork

Mark: Yes, the paperwork and all the rules about health and safety, and this that and the other, it stifles initiative and people are afraid of accidents. The Nanny state if you like. Yes. Yeah. Yeah.

Interviewer: And on that note do you feel that that, the rise in the emphasis on secular standards in education that is driven by the government, do you feel that that has made it perhaps more difficult to nurture the spiritual life of the school the Christian spirit?

Mark: I think I think I don't know who who's responsible for this, but I think it's the league table mentality that makes it more difficult really. I think there's a great temptation in many schools to become exam factories.

Mark: But, I think _____ has been remarkably good at resisting that. Mm hmm. And we still manage keep the students coming. Yes. So many parents just evaluate on exam results. Yes. It seems with the

number one criterion whereas we have we have managed to resist that, but it's very difficult nowadays because you've got to keep afloat, you've got to have people coming otherwise you can't pay the bill.

Interviewer: Yeah that's what it is. It is very difficult.

Mark: That's a big challenge, but also the danger there is that extracurricular activities are downplayed for more time on exam exams and study and prep but _____ resists that remarkably well. I'm always surprised at how well the extracurricular, the broader education life manages to flourish despite the push from the exam league tables.

Interviewer: Yes. And do you feel that it is the monastery? Does the monastery contribute to that in some way? Is it the surety of the faith of the monks? Clearly they've committed their lives to it.

Mark: I think it's more if you like to the Benedictine values like the emphasis more on the whole person's spiritual and yes that work with the sacred and secular are not seen as in conflict really that it's OK. Yeah. Because Benedict says in a famous thing in the rule, that the goods of the monastery are to be treated with the same care as the vessels of the altar. Yeah. He doesn't make that division. All of life is sacred.

Interviewer: Yes yes. Anything you're doing you're doing it for God so it keeps God at the heart of things. Yeah.

Mark: Yeah. Because one of the big things in the rule is finding Christ in other people that's one of his big Matthew chapter 25 "as long as you did it to one of these brothers of mine." Yes that's very prominent in the rules concern. Yes. Welcoming Christ and the guest and then the poor and each other and the sick and particularly the sick and the other big emphasis in th e rule is fear of the Lord, is like reverence for God and worship. So nothing is to be put before the work of God. So they're the two pillars of the rule. Fear of the Lord and a reverence for God yes. God comes first. Nothing must be put before the work of God before worship. And the other thing then is finding Christ in others. And so so there is a big emphasis on worship here. You know the whole school staff meet on a Wednesday. Yes . Wednesday worship and there are prayers in the Houses and we got the mass, if they're here for Sunday they go to mass. So worship has been kept Central. Well we tried to get them to participate as much as possible under. Yes. Yeah. well

different styles in three different styles of Wednesday worship. One week its a Mass, another week its Taize worship. Yes. The other week then it's more a speaker.

Interviewer: And how do you feel about the mass last night? Yeah yeah. I thought I had you and it's. It's not as traditional as a mass might have been at a different time of the day. How do you feel about that, the contemporary worship in the monastic setting?

Mark: Well I think that's very important because a lot of the people.

You see you're dealing with a totally different group of people say from even 20 years ago, the practice of religion has died out in England at an amazing rate. So most of the students, I would guess, even if they're Catholic or Anglican they're lapsed basically and then they go to church at Christmas and Easter if they're lucky, 85 percent of them. Yes. So they're not used to the symbolism, they're not used to attending church worship. Its a totally foreign language to them so you've got to try to make it accessible if you can. yes Brompton oratory style worship would be another planet. I would think you know who knows maybe they might like it, but they haven't got the basics. Most most of them so it's a matter of evangelizing that's what Will and his people are very keen on.

Interviewer: Yes. And thinking of the Forerunners in what way can you see them carrying the Benedictine charism? in terms of being an incarnational presence which a monk clearly is.

Mark: Yeah well it's a challenge because what they do have lessons in the rule and you know as part of their formation. But the problem they have most was that up to now, they came for one year now they're two years and Will is here indefinitely. So, it's difficult in one or two years to absorb it completely. Yes. Because I think it's more picked up that learned, it's learned through just doing things and the atmosphere its more than just an intellectual formation. Yes it's the whole approach to things. Yes. As I said because it's very deeply embedded in the ethos of the school. Yes. I think it seems to be surviving quite well.

Yes. And also I suppose it's pretty in tune. I put it this way, in some ways the Benedictine way is pretty perennial it doesn't go out of date because it's person centred if you like. Yeah I think that's really its strength.

Interviewer: One of my supervisor's favourite words is perennial.

Oh yeah. He always says to me, Paul, he's Irish that's the whole subject that focus on the transitional make sure you focus in on the perennial the transitional it's gone in ten years. So those are the words

Mark: you're onto a winner with the rule because its been around for such a long time and that's why it's, obviously its gospel base but.

It's had to apply the gospel and it's got the essence of the gospel which is person-centred if you like, finding Christ in the other and that obviously is sure to remain a Christian, it doesn't go out of date. Yes yes certainly the value of the individual. And yes Benedict has those two key poles: Christ is in the individual to be sacred but also the transcendental through the worship. Let's see. Nothing must be put before the work of God that's the worship Opus Dei. That's the office. That's one of the key phrases nothing must be put before the work. Yes but also he says absolutely nothing must be put before service of the sick because Christ is most especially in them and the weak and the vulnerable. Yes. For this lovely balance between the two is very humane because every time he says something pretty strict and the rule says, but not everybody may be able to do that. Yeah I just gonna take this into consideration you may need to make exceptions. Yes but the strong shouldn't be jealous. If they can do the full rigor. Yes. The Abbot can decide that these people, it would crush them if they had to do it. Yes. So a great humanity is their comfort. But he is also quite firm though. He's not wishy washy. Yes. its not a sentimental document like a lot of modern spirituality.

Interviewer: Yes. I mean looking ahead to the future. There are not very many young vocations. So where might the community and the school be in ten or twenty years. Yeah. And then can you envisage an increasing role for laypeople within leadership?

Mark: Well lay people have all the leadership roles already and yes it's happening already. Yes sir.

Interviewer: So a continuing formation of them in the way of life

Mark: This year is crucial in a way because I was full time chaplain from 2001 to 2012 for eleven years. Yes. And even then while I was running the

chaplaincy and had a good number of monks working and it was a fully monastic outfit if you like. Yes. And then Peter took over in 2012 and he just left this last July and he had seven years as Chaplain. But his was the transition period because Will came during that about four years ago and he's been just handing everything over to Will and this year Will is director of chaplaincy if you like it has happened even the chaplaincy. It happened with a lay headmaster from in seventeen years ago. Yes. So it has happened. It would be good to talk to Father Peter in a way you know, he's down in Brighton now because he did he was so much part of that transition. Yes I think he would be a good person to talk to. He's on sabbatical this year with the Benedictine lay movement Wellspring in Brighton only spending six months with them.

He was the man if you like, totally involved in the handling of that.

Interviewer: So, within the Catholic Church, the priest has an essential role, the priest gives the community its identity in Christ. So within a Benedictine school what do you think is the bare minimum that needs to be kept in place with the monastery or connections with the monastery to keep that Benedictine ethos alive?

Mark: Well I suppose there are two ways of looking at that. at the moment the Abbot is still involved and brother David in the governing side. And there are three of us still on the team here. Father _____'s a younger monks just come this year. About 40 I think. So there is still you know whole schools that can't have two priests and a brother. So for the chaplaincy team that's still quite good. But Gabriel is the only young person so you know I'm 69.

That's right. And _____ I think is 70 or 71. Yes. The people are living much longer nowadays. So if you like this still played a bigger part because _____ is very much involved in worship and.

Yes. And I do a lot of Alexia Groups, a crucial part of Benedictine identity. But I think in the long term what's got to happen is the ethos through the values has to be communicated through the headmaster and the leadership team because they set the standard as well as the chaplain but they're more important than the chaplain. Headmaster because yes we have the best chaplain in the world but if it is not supported by the structures. Yes, both hands can be tied literally there's

nothing you can do if you can no time to do. So the presence I think the headmaster has to be totally in sympathy with the Benedictine ethos hopefully imbued you know giving form formation. The Jesuits are very good at doing that.

Yes. Yes I have said that there are lots of good things going on.

But so I think they were very lucky with _____ because he's you know he couldn't be more 100 percent behind us. He gives 110 percent support to Will and everything he asks he gets. Yes yes. He's pushing always against an open door that gives him great strength to innovate because he knows the headmaster is dead keen on it. Yes but. But of course the danger then comes if you there's a total split isn't there. So if the monastery left the site completely there'd be no monks left. Then so much depends on who you choose as headmaster. And given the pressures from society and from the government and so on. It could be quite a fragile animal so to speak a fragile plant in the future. Yes. But as I said earlier tradition has a great tenacity. Yes. Because students were to pass it on to staff. Strange.

Yes that's right. There must be some things that if they're non-negotiable written into the school's constitution then that by itself could maintain the Benedictine ethos.

Interviewer: Yes, yes, yes

Mark: I think that's the big big challenge for the religious bodies and some some people do it on a centralised basis like the Jesuits and some of the brothers and so on. And their ethos is written into the deeds of trust and certain values that must be approved. So I think that educating, forming and educating and and having the deeds of trust or whatever you call it. Trustees that will uphold them. So some religious institutions are better at doing it than others. I don't think we're as good as the Jesuits because they're centralised. Yes. Whereas each monastery is autonomous. So that's a weakness. The brothers have a good system. There is some brothers organisation as far as I know that Provides formation for Catholic schools that have lost religious.

Well I think there is, it would be worth finding out about that, you should Google up that.

Because you have to have the structures in place when the religious leave the school completely haven't you?. There has to be some sort of structure left behind I think really. Otherwise it would just depend upon the head teacher. Yes. One Headteacher could be brilliant, but the next might have no empathy for it.

Interviewer: That's right. You know that's what I've seen happen. That's what got me into my studies actually seeing it happen in an Anglican school. When I started there was an Anglican priest who was headmaster. And then after that the next headmaster came, and for a variety of different reasons it all fell apart. I didn't realize how much had hung on his shoulders.

Yeah. Unless you have a group of trustees who can safeguard that governors whatever you call them. Yes. Yeah.

Interviewer: And so that's it's interesting. So it does come down to the trust .Yeah yeah yeah. To trust in the people. Yeah. Yeah.

Mark: In Ireland there are a lot of schools that have been handed over to an educational trust. Former religious schools that uphold the ethos of the Catholic church.

And I suppose that means being guaranteed by the diocese perhaps and the Bishop. Yeah yeah yeah. And the Catholic Church which which is going to survive. Yeah. Yes. Yeah yeah. Yeah. So should be interesting for you to try to follow up where that's happened.

I think it happened you know. Yes. Yeah. Where the ethos is being safeguarded. Yes I think I think in most schools the governors if they are good, they'll try to safeguard the identity of the school. Yes yes. Yes.

Interviewer: Yes. It'll be interesting to look at some of the Anglican schools and see how they've fared.

Mark: Passing on the religious tradition I think its watered down a lot of most of them.

Interviewer: This was one of the reasons why I became Roman Catholic. Becasue as an RS teacher I felt so undervalued in an Anglican school, even in an Anglican Cathedral school. And I was looking at Roman Catholic school where they were giving 10% of the timetable to RS. It was like

Maths, English, Science and RS. But it is so dependent on the head teacher. With the with the secular pressures in the private sector, you know the moment but sadly with Christianity the demographic is not that for marketing.

Mark: That's right that's right that's right. Yeah yeah yeah yeah. So you've often got a formalized remnant, a compulsory chapel that's a bit dead in a lot of schools. I think a lot of schools, unless there is a discipline maybe or a structural thing. Yes but it's not really touching many people.

Interviewer: What you have said is exceptionally helpful. Oh yeah.

Mark: Oh good, good. Thank you. Good luck you've got a big job ahead of you. Oh yes. Yes I think so. You need to.

15 APPENDIX D: CODEBOOK

Code Book

Codes can be either explicit or latent. Explicit codes are found on the surface of the data in the very words of the participants. Latent codes can be found in the words of the participants, but they also require the interpretive skills of the researcher which are developed through training, subject knowledge, and experience. To find latent codes, the researcher will draw upon their understanding of the conceptual components of the subject matter to construct new concepts which make sense of interesting, possibly unique, findings in the data. Latent codes are normally found by more experienced researchers.

As a PhD student I ought to be striving to find latent codes, but humble enough to recognise that there will be much out of my grasp. I know for sure that were I able to recommence the project, there is much that I would do differently a second time! But that is what learning is all about. In my next research project, I will improve my approach to field work a hundredfold!

The following codes are a mixture of either:

i.) A principle that guides behaviour

ii.) direct description of a specific behaviour

iii.) an expression of the attitude that accompanies that behaviour

The presentation can start with an overview of each major theme of the Benedictine monastic tradition: prayer, community, hospitality, work, obedience, stability, conversation Morum, humility. The fact that every single participant recognises these themes as foundational for the Benedictine monastic tradition is significant because it shows the clarity and the consistency of its practice. What will be interesting here is the difference in overall emphasis within these themes.

The next part of the presentation can start with an overview of each major theme exploring the character of Benedictine leadership: Abbot, shepherd, doctor, steward. There is more variety in responses here and this will begin to really open up the differences that are emerging. Within the deeper analysis the three consideration are: invitational leadership, servant leadership, and lay leadership and the Benedictine charism.

If there is space, the next part of the presentation can start with an overview of each major theme exploring the contemporary challenges and opportunities facing leaders of contemporary Benedictine school chaplaincy.

Following this section will be a more detailed exploration of each major theme with sub-themes. This is where the presentation, and later the analysis, gets more interesting.

The Codes

1. The four foundations of the Benedictine monastic tradition

1.1 **Prayer**

1.1.2 Prayer/heart/everything

1.1.2.1 Prayer/encounter/God

1.1.2.2 Prayer/God present/everything

1.1.2.3 When/work/pray

1.1.2.4 Teach/work is prayer

1.1.2.5 Prayer/overflows/chaplaincy

1.1.2.6 Lectio Divina/foundation/Benedictine community life

1.1.3 *Prayer/perspective*

1.1.3.1 Prayer/before meetings/focussed/what is right/not just your own agenda

1.1.4 Prayer/heart/community life

1.1.4.1 Catholic school/defined/life of prayer/sacramental life

1.1.4.2 Pray together/share/discerning the way forward

1.1.4.3 Create/silent spaces/people are invited to pray

1.1.4.3.1 Create/spaces/encounter the living God

1.1.4.3.1.1 Foster/encounter/lectio Divina/prayerful/reading the Bible

2. Community

2.1 *Benedictine charism/grows only/out of community life/*

2.1.1 A communal life of prayer/God in first place/root of the Benedictine charism

2.1.2 The essence of Benedictine spirituality/communal

2.1.3 The Benedictine life/only possible in community

2.1.4 Community space needs to be protected/protection is not frenetic/needed

2.1.5 Loyalty to the community/balanced with a powerful openness/ mission/needs of the organisation

2.1.6 Easy to hide away/loyalty to the community

2.2 Spiritual friendship/heart of the community/

2.2.1 Root of our charism

2.2.2 Everything starts with friendship

2.2.3 people see we are friends with each other/regardless of the difficulties of life

2.2.4 The Benedictine path/ only possible/extent that this friendship is understood

2.2.5 enables people/find out who they are/in God

2.2.6 Urgent need/teach about/spiritual friendship/accessible and contemporary way/wider school community

2.2.7 Only have a relationship with God/through relationships with other people

2.3 Benedictine school community/value others unconditionally/recognise their uniqueness/

2.3.1 No-one is perfect

2.3.2 Within a community/vulnerability of some/the glue

2.3.3 Honest/live with failure/learn/the greatest example

2.3.4 The “perfect”/intimidating

2.3.5 Bringing out the best in others/the vehicle for growth in a relationship with God

2.4 Community is more than a team/

2.4.1 Mission/overflow/community life/prayer

2.4.2 Community/give us the fire of faith

2.4.3 Without each other/drained and empty

2.4.4 A chaplaincy team/coming in/injecting something into the school/not organic/natural/no roots

2.4.4.1 Better/a foundation/the school can build/chaplaincy/at the centre

2.4.4.2 Not a bolt on/a foundation to build on

2.5 Community Order is based in service and dignity/

2.5.1.1 Age or dignity/not/higher order in the community

2.5.1.2 Weekly reader/chosen/to serve/community

2.5.1.3 Chosen/ability to read intelligently/not by their place within the community

2.5.1.4 Older monks/love and care/for the younger monks

2.5.1.5 Younger monks/respect the older monks

2.5.1.6 Relationships/service in the community.

2.6 Benedictine virtue is possible only with the support of the community/

2.6.1 Benedictine obedience only makes sense in a Benedictine community

2.6.1.1 Varying degrees of obedience/Benedictine community

2.6.1.2 Consecrated monks/apostolic movement/obey more/than lay-chaplains (?)

2.6.1.3 Benedictines understand/search for God/shared endeavour

2.6.1.4 Obedience/community/leads closer/true self/God

2.6.1.5 Abbot's role/dynamic of community and obedience/vital

2.6.1.6 Commit/obey Abbot/one in his place/Abbot's decision/will of God

2.6.1.7 Abbot/looks after you/guides you/God wills

2.6.2 Benedictine humility only makes sense in a Benedictine community

2.6.2.1 Benedictine humility/lived/wider community/monks

2.6.2.2 Majority/not Christians/no doctrinal understanding/humility/how make sense?

3. Hospitality

3.1 ROSB/guests to the monastery/received as Christ (53.1)

3.1.1 ROSB/Benedictine monastery/always has guests

3.1.2 Whole school/guest of the monastery

3.1.3 Hospitality/school community/acceptance/journeys

3.1.4 School community/open/all faiths/none

3.1.5 Chaplaincy/Catholic faith/accessible/open/welcoming

3.1.6 Reverence/see Christ/other people

3.1.7 Hospitality/human truth/principle/can't be broken

3.1.8 Benedictine hospitality/witness/gospel/

3.1.9 Expression/abundant love of God/free gift/accepted

3.2 The Benedictine monastic tradition provides a secure base to people from all walks of life

3.2.1 Other people/welcomed/non-judgementally

3.2.2 Being judgemental/human nature.

3.2.3 Benedictine chaplaincy/create community/integrity of the individual/comes before/world's ideologies

3.2.4 Catholic Benedictine culture/non-judgemental/acceptance/strengths and weaknesses

3.2.5 Learn and grow/secure knowledge/loved by God

3.2.6 forgiven/grow in Christ-likeness

3.2.7 ROSB/invitation/journey to find Christ/only qualification/desire for God

3.2.8 Monastic community/all equal/degree/social standing/age/wealth

3.2.9 Abbot/establishes hierarchy/service/community

3.2.10 Benedictine hospitality/of God/for God/for anyone seeking God.

3.3 *Benedictine hospitality is open-hearted*

3.3.1 Opening/space/time/heart/mind/reaching out/evangelisation happens

3.3.2 Hospitality/wasting time/with people/small things/key

3.3.3 21st century/cultural and ethnic variety/Benedictine schools/welcome/different people/different ideas/beyond pre-conceptions/challenge worldviews

3.3.4 Not naïve/facile assimilation

3.3.5 On guard/dangerous/destructive/malicious/vital task/contemporary Benedictine school chaplaincy leadership

3.3.6 Benedictine chaplain/nurture/openness/good/beautiful/true

3.3.7 Discernment/vital/understanding hospitality

3.3.7.1 Leading discernment/chaplain's role/enables openness/good/beautiful/true

3.3.7.2 Benedictine school chaplaincy/nurturing/non-judgemental/community

3.3.7.3 Non-judgemental/community/not jumping to conclusions/patient understanding/complexities of life/acknowledging/dignity of difference/accepting/people's faults/as we accept our own

3.3.8 Benedictine hospitality/caring for the sick

3.3.9 Christ/centre/reverence/& reaching out/community

4. Work

4.1 *For Benedictines work is prayer offered to God*

4.1.1 Benedictine motto/life/simple/prayer and work

4.1.2 Finding/purpose/two pillars/Benedictine motto/integrate

4.1.3 Benedictine/never without/meaningful work

4.1.4 Benedictines/work/sacred duty

4.1.5 Live/life for God/work becomes/way of life

4.1.6 Simplicity/integration/complexities of life

4.1.7 *Contemporary Benedictine school chaplains/responsible*/enabling/ integration/school community/prayer and work/understood/practiced/purposeful vision of life

4.2 *Work is a by-product of what's in our hearts. It's the way we express who we are*

4.2.1 Work/expression/purpose/search for meaning.

4.2.2 Work/practicalities/upkeep/bills/food on the table/Benedict's plan/salvation.

4.2.3 Benedictines/intellectual/manual/work/prayer/equal

4.2.4 Work in community/work/space/grow as a community

4.2.5 Work in pairs/foster friendship/school of love

4.3 Work is for mission and evangelisation

4.4 Obedience to God at work is the path of salvation

4.4.1 Cannot/always do/work/like/good at

4.4.2 Self-discipline/obedience/good for us

4.4.3 Benedictine life/not to do what you are good/good student/school of love

4.4.4 School of love/we learn/we more than/roles at work

4.4.5 Obedience/sacrifice/self-denial/not gloomy/experience fulfilment/ /happiness/joy/freedom/find happiness/surrendering yourself

4.4.6 ROSB/listen/obey/God/path of salvation

4.4.7 Listening/learning/spiritual plane

4.4.8 Classroom learning/attentive listening/complete concentration

4.4.9 Doing God's will/fulfilling/purpose

4.4.10 Work/sanctified/way of life/not just a job

5. Obedience

5.1 There are two levels of Obedience

5.1.1 Level one/listen/God/prayer

5.1.2 ROSB/prayer as listening/lectio/opus dei

5.1.3 Not just to instructions/bending/ear of heart/opening/new experiences/God

5.1.4 Level two/listening/parents/teachers/authority

5.1.5 Only/who listens/hears the instructions/to be obeyed/and act with love

5.2 *Obedience as listening is the heart of any relationship*

5.2.1 Obedience/listening/the same

5.2.2 Listening/prayer/listening/social interaction

5.2.3 Listening/not easy

5.2.4 We think/we listen

5.2.5 Listening/hearing/not the same

5.2.6 Listening/engagement/whole self

5.2.7 Real prayer/listening/whole self

5.2.8 Benedictine obedience/only possible/within community/support/encouragement

5.3 *In the ROSB obedience is always grounded in faithful love*

5.3.1 Obedience/requires/faith/effort

5.3.2 Loving instruction/for our good/can trust

5.3.3 Let go/selfishness/virtue/roots in heart

5.3.4 Monk/prepares for obedience/understand/what not possible/ nature/possible/grace of God

5.3.5 Benedict's vision/obedience/gentle/moderate

5.4 *Benedictine obedience is built upon the wise discernment of the Abbot*

5.4.1 ROSB/discernment/most important gift/Abbot

5.4.2 Abbot/responsibility/discern/what to ask/whom

5.4.3 The weak/not given work/too hard/the strong/not left/without a challenge

5.4.4 Abbot's dominion/not absolute/monk can express concerns/work is too hard

5.4.5 ROSB/Abbot/must listen/monks/care for their souls

5.4.6 Abbot exercises/wise gifts of discernment/divine the will of God/ life of each monk

5.4.7 Obedience/owed to God/mediated through the Abbot/lived out/monastery

5.4.8 Monk's ability/follow God/Abbot's advice/his own wise discernment

5.4.9 Decisions/patience discernment/followed through/commitment/freedom

5.4.10 No wise discernment/obedience/misdirected/fruitless/destructive

5.4.11 Only/true path/can be followed/unerringly

5.4.12 Benedictine Abbot/always remember/his monks'/eternal salvation

5.4.13 ROSB/warns Abbot/if fail/a single monk/answer for it/day of judgement

5.4.14 In monastery/Abbot/loving father/nurturing his children/best out of them/secure their eternal salvation

5.4.15 Contemporary Benedictine school chaplaincy/discernment/vital/senior chaplain (?)

5.4.16 A wise method for discernment/for Benedictines/required

5.5 *In a Benedictine monastery, the Abbot is not to act despotically*

5.5.1 Abbot/consult monks/before important decisions/within community

5.5.2 Abbot/listens monks/only then/directs their lives

5.5.3 Abbot/not listen/monks/become a dictator/patriarchalism/fascism

5.5.4 Abbots/Lordly Barons/exercise authority/oppressive/impersonal

5.5.5 Discussion/discernment/guard against/despotic tendencies

5.6 *Benedictine obedience is flexible and adaptable*

5.6.1 Enduring legacy/Benedictine monastic tradition/due to/flexibility and adaptability

5.6.2 Moderation/ROSB/local circumstances/monastery/personal circumstances/individual monks/sets it apart/rule of life/gives/vivacity and gentleness/foundational part/Benedict's wisdom/charism/integral/spiritual life/monastery

5.6.3 Each monk/loved/unique individual/different needs/strengths/ weaknesses

5.6.4 The monk/must ascent/to demands/Abbot

5.6.5 Decisions/Abbot makes/made with/the monk in questions/not above him

5.6.6 If monk cannot cope/ with Abbot's demands/free to ask for help

5.6.7 Abbot/pre-empt/difficulties/ from start

5.6.8 Contemporary Benedictine school chaplaincy/moderation/flexibility/adaptability/vital/

5.7 *Benedictine obedience is given in freedom; it is an invitation*

5.7.1 Obedience/liberating/not limiting

5.7.2 Benedictine obedience/invitational

5.7.3 Interior obedience/given/free gift/choose to obey

5.7.4 Not demanded/impersonal/like military obedience

5.7.5 Obedience/not authoritarian

5.7.6 Obedience/not just/superior's instruction/obedience to/community's rhythm of life/can be difficult

5.7.7 Must/embrace/each moment/in the moment

5.7.8 Surrender to/each moment/emotions/feelings/disagreements

5.7.9 Embrace circumstances/thanks God/keep going on/stepping forward

5.7.10 Obedience/freely given/gives strength/'come on children, you have strength from the path of obedience'

5.7.11 Obedience/never just/absence of free will

5.8 *Benedictine obedience frees the individual to know and be who God has made them to be*

5.8.1 Monk/guided/wise Abbot/follows/path of obedience/free from/anxiety of indecision/complexities of the world

5.8.2 Complicated world/obedience/simplifies/directs/path in life

5.8.3 Cannot do everything/must choose

5.8.4 Do not choose/slave to whim

5.8.5 Obedience/choices easier/definite and decisive

5.8.6 Pray/listen/choose/obey

5.8.7 Freely follow/true path/without distraction

5.8.8 Prioritise/keep focussed/follow/true north

5.8.9 Mistakes happen/learn from mistakes

5.8.10 Obey/truth

5.8.11 Depth in humility/openness to God/real path to freedom

5.9 *An obedient monk listens to God and obeys, without delay and without hesitation*

5.9.1 Ability to follow/depends on/quality of advice/wise discernment

5.9.2 Wise decision/obey/commitment/freedom

5.9.3 Be ready to battle/strong and noble/weapons of obedience

5.9.4 Spiritual warfare/obedience/paramount

5.9.5 Military imagery/St. Paul/not the Roman army

5.9.6 Obedience requires discipline/monk's relation to obedience/not soldier/in the ranks

5.9.7 Benedictine obedience/not military obedience

5.9.8 Military general/ may/may not/have soldiers' best interests/at heart

5.9.9 Monk's obedience/ready for/battle with the devil

5.9.10 Obedience/will of God/in the cloister/firmest ground/for a monk

5.9.11 Establishing/firm ground/priority/contemporary Benedictine school chaplaincy leadership

5.10 *Obedience to secular authority within a school community is possible*

5.10.1 Devoted obedience/Headteacher/place of the Abbot/within school community/possible

5.10.2 However/language/monastic obedience/not necessarily/understood

5.10.3 Small school/family atmosphere/large school/impersonal and devolved

5.10.4 Possible/if headmaster/gets on with people/creates culture/encouragement and motivation/amongst pupils and staff

5.10.5 Possible/if community feel/loved and supported

5.10.6 Disciplinary aspect/like the family

5.10.7 Discipline/natural/healthy/expression/loving care/attention

5.10.8 Obedience/only possible/community supports/encourages

5.10.9 On my own/not able/to obey

5.10.10 Community aspect/key

6. Stability

6.1 Benedictine stability is rooted in joining a community

6.1.1 Benedictine community/can be/dispersed

6.1.2 Benedictines/rooted/particular place/particular people

6.1.3 Building community/time/commitment

6.1.4 Within this context/stability grows/roots go down deep/ in community

6.1.5 Thrive/ in the light/other members/community

6.1.6 Learn and grow/together/supporting each other/on the path/to become like each other

6.1.7 Choose/join community/attracted

6.1.8 Becoming one of them/throwing in your lot with them/learning/community has a personality/way of doing things/way of working/way of existing/searching for God

6.1.9 Share/spiritual friendship

6.1.10 Benedictine stability/promise to stay/community/going gets tough

6.2 *Benedictine stability/enables one to grow in self-awareness/care for oneself and others/*

6.2.1 Sense of belonging/source of strength/connectedness/stability of the heart

6.2.2 Benedictine stability/guards against/fragmentary nature/modern life/pulled apart by different influences/lose our inner life

6.2.3 Stability/gives time to discover/inner life

6.2.4 Stability/one's soul/catch up/one's body

6.2.5 Challenge of stability/disconnect from distractions/fully engage with those around us

6.2.6 Fruits of stability/fully present/give our time as a gift/listen with an open heart/open mind/hospitality

6.2.7 Hearing others words/sacrifice/expression of love

6.2.8 Living the promise of stability/ability to create bonds/every person/a still point/mutual respect and recognition

6.3 *Community is built with patient perseverance/*

6.3.1 A lifetime/living together/physical proximity/fully present/prayer/common table

6.3.2 To be for others/to be for creation/to be for the world/ commitment to selfless service

6.3.3 Connectedness/commitment/service/not a guarantee/a way to find ourselves/a way to answer the question/where in the world am I?

6.3.4 Stability/standing together/good of the community

6.4 *For chaplains/stability/working together/good of the community/not for oneself*

6.4.1 For chaplain/Stability/expressed/presence and availability

6.4.2 For chaplain/working alongside/supporting community/comes from/creates stability

6.4.3 For Chaplain/Just being there/being available/most important thing

6.4.4 For Chaplain/stability/presence in the community

6.4.5 For chaplain/being present/shows/commitment/belonging/community

6.5 *The boundaries of Benedictine stability/can be expansive/*

6.5.1 The Boundaries/Benedictine stability/not just one geographical place/within one community

6.5.2 The Boundaries/Benedictine stability/rootedness of heart

6.5.3 The Boundaries/Benedictine stability/commitment/way of life/lived in different communities/lived with different people/circumstances allow

6.5.4 The Boundaries/Benedictine stability/a stable community/move on from/yet still attached

6.6. Benedictine stability/about relationships/in community

6.6.1 Benedictine stability/about relationships/in community/relationships/ongoing/growing

6.6.2 Benedictine stability/about relationships/in community/part of a community/ not a tourist

6.6.3 Benedictine stability/about relationships/in community/stick with it/good & bad times

6.6.4 Benedictine stability/about relationships/in community/stability/in the movement

6.6.5 Benedictine stability/about relationships/in community/joining a community

6.6.6 Benedictine stability/about relationships/in community/different parts of the world/part of the same community

6.7 Source of this stability is peace/where you should be/there is peace

6.7.1 Source of this stability is peace/where you should be/there is peace/not absence of trials and difficulties/peace and stability

7 Conversatio Morum

7.1 Conversatio morum/fidelity to the monastic life

7.1.1 Conversatio morum/fidelity to the monastic life/aim/Christian perfection.

7.1.2 Conversatio morum/fidelity to the monastic/daily do battle/live in faith, hope and love/confronting/weaknesses and sinfulness

7.1.3 Conversatio morum/fidelity to the monastic life/not an easy vow/grace of God/ monk/a model of Christ/witness to world

7.1.4 Conversatio morum/fidelity to the monastic life/Nothing can replace/man in black

7.1.5 Conversatio morum/fidelity to the monastic life/daily turning to God/ whole life/self-awareness/prayer

7.1.6 Conversatio morum/fidelity to the monastic life/for the chaplains/most important/communicate to pupils/daily turning to God

7.1.7 Conversatio morum/fidelity to the monastic life/openness to growth and change/focus on God

7.1.8 Conversatio morum/fidelity to the monastic life/abundant life/your mission

7.1.9 Conversatio morum/fidelity to the monastic life/a community/curious and seeking

7.1.10 Conversatio morum/fidelity to the monastic life/through conversatio morum/ everything permeated/by the identity of our community

7.2 Conversatio/leaving behind whatever you come with from before/culture/family/ everything

7.2.1 Conversatio/leaving behind whatever you come with from before/culture/family/ everything

7.2.2 Conversatio/leaving behind whatever you come with from before/culture/family/ everything/belong in the community/different culture/different family

7.2.3 Conversatio/leaving behind whatever you come with from before/culture/family/ everything/we understand it as conversion

7.2.4 Conversatio/leaving behind whatever you come with from before/culture/family/ everything/going back/ to the first love/vocation/community/why we joined

7.2.5 Conversatio/leaving behind whatever you come with from before/culture/family/ everything/reconnecting with/first source of inspiration/the spirit/born again/vocation/community/scriptures/liturgy of the hours

7.2.6 Conversatio/leaving behind whatever you come with from before/culture/family/ everything/faithful to first love/coming back/coming back/coming back/renewing ourselves as a community

7.3 Conversatio morum/to become more Christ-like each day

7.3.1 Conversatio morum/to become more Christ-like each day/daily spiritual battle/overcome sin/restore the image of God/shine as a light in the world/being another Christ/lead other people to Christ

7.3.2 Conversatio morum/to become more Christ-like each day/learn from/mistakes/grow

7.3.3 Conversatio morum/to become more Christ-like each day/community intention/give each other/space to learn from our mistakes and grow

7.3.4 Conversatio morum/to become more Christ-like each day/making mistake/growing/becoming holy

7.3.5 Conversatio morum/to become more Christ-like each day/hospitable/community/non-judgemental/accepting/ weaknesses/faults/ mistakes

7.3.6 Conversatio morum/to become more Christ-like each day/only in a kind, compassionate, and forgiving environment/grow in honesty/truth/love

8 Humility

8.1 *Humility/foundation/Benedictine spirituality*

8.1.1 Humility/foundation/Benedictine spirituality/Benedictine life/only makes sense with humility

8.1.2 Humility/foundation/Benedictine spirituality/makes obedience possible

8.1.3 Humility/foundation/Benedictine spirituality/true obedience/only possible after the self-emptying of humility

8.1.4 Humility/foundation/Benedictine spirituality/Benedict's twelve steps of humility/the spiritual path/followed in the Benedictine community

8.1.4.1 Benedictines strive/not to love their own will or to please their own desires/but to do the will of God

8.1.5 Humility/foundation/Benedictine spirituality/be honest with oneself/with God/with other people

8.1.6 Humility/foundation/Benedictine spirituality/acknowledgement/faults/sins

8.2 *Humility is being able to let go and let God take control*

8.2.1 Humility is being able to let go and let God take control/recognise something greater than me/I'm just a part of it/I can relax/be part of the universe/see where I fit in

8.2.2 Humility is being able to let go and let God take control/trust God/let go/serve him

8.2.3 Humility is being able to let go and let God take control/trust God will not lead us where we should not go

8.2.4 Humility is being able to let go and let God take control/If we follow God/we will not be disappointed/we will find our best life

8.2.5 Humility is being able to let go and let God take control/no need to be first

8.2.6 Humility is being able to let go and let God take control/acknowledging our individual strengths and weaknesses

8.2.7 Humility is being able to let go and let God take control/discerning your part/recognising its value

8.2.8 Humility is being able to let go and let God take control/not diminishing who you are/not thinking less of yourself/thinking of yourself less

8.2.9 Humility is being able to let go and let God take control /recognising flaws/knowing you still have a valuable part to play/not false modesty/denigrating oneself

8.3 *Humility is key/allows the others/**the** other/which is God and then the others/to bother you/to flourish*

8.3.1 Humility is key/allows the others/***the*** other/which is God and then the others/to bother you/flourish/giving myself to the others/their benefit/not my benefit

8.3.2 Humility is key/allows the others/***the*** other/which is God and then the others/to bother you/to flourish/path to truth/about me/about the others/about God/the love of God/Jesus witnesses to the truth

8.4 Humility is the first step on the path to life

8.4.1 Humility is the first step on the path to life/being humble/being prepared to listen/to obey God/where life begins

8.4.2 Humility is the first step on the path to life/without humility/trapped by our ego/serving our own desires

9 Benedictine leadership

9.1 Abbot

9.1.1 *In the monastery, the Abbot is in the place of Christ*

9.1.2 In the monastery/Abbot is in the place of Christ/responsible for discerning the will of God in the lives of the brethren/weaving this into the life of the community

9.1.3 In the monastery, the Abbot is in the place of Christ/all the brethren/under the Abbot's care

9.1.4 In the monastery, the Abbot is in the place of Christ/ROSB warns the Abbot/on judgement day/accountable for salvation of his brethren

9.1.5 In the monastery, the Abbot is in the place of Christ/pastoral responsibility/administrative responsibility

9.2 In the monastery, the Abbot is in the place of Christ/head of the community/the Dean

9.2.1 In the monastery, the Abbot is in the place of Christ/head of the community/the Dean/and at work/a boss that is not necessarily/member of the community

9.2.2 In the monastery, the Abbot is in the place of Christ/head of the community/the Dean/and at work/a boss that is not necessarily/member of the community/discussion and discernment/the Dean decides/invitations to work we should accept

9.2.3 In the monastery, the Abbot is in the place of Christ/head of the community/the Dean/discussion in the community/talk about things/talk about them again/then we leave them/prayerfully consult before making decisions

9.2.4 In the monastery, the Abbot is in the place of Christ/head of the community/the Dean/prayerful consultation/not authoritarian/not

democratic/teaches how to give your opinion/how to receive it/how to listen/how to ponder

9.2.5 In the monastery, the Abbot is in the place of Christ/head of the community/the Dean/prayerful consultation/not authoritarian/not democratic/teaches how to give your opinion/how to receive it/how to listen/how to ponder/we intend to establish a school of the Lord's service.

9.3 The headmaster has the final say in decisions

9.3.1 The headmaster has the final say in decisions/his responsibility to discern/best for the school

9.3.2 The headmaster has the final say in decisions/his responsibility to discern/best for the school/the chaplain supports him in that role

9.3.3 The headmaster has the final say in decisions/his responsibility to discern/best for the school/the housemaster or housemistress is the spiritual leader in his or her house

9.3.4 The headmaster has the final say in decisions/his responsibility to discern/best for the school/the headmaster is the spiritual leader/the chief evangelist

9.3.5 The headmaster has the final say in decisions/his responsibility to discern/best for the school/the headmaster is the spiritual leader/the chief evangelist/the chaplain/support and lead/spiritual life of the school with the headmaster

9.4 Benedictine chaplaincy leadership is not/analogous with the role of the Abbot

9.4.1 Benedictine chaplaincy leadership is not/analogous with the role of the Abbot/ Abbot's responsibility/surpasses chaplain's

9.4.2 Benedictine chaplaincy leadership is not/analogous with the role of the Abbot/ however/smaller scale/different way/Benedictine school chaplaincy leaders/nurture those in their care

9.4.3 Benedictine chaplaincy leadership is not/analogous with the role of the Abbot/however/important pastoral role/with regard to their team's/community's/well-being and formation

9.5 Common understanding/role of the Abbot/Benedictine monastery/wrong

9.5.1 overly paternalistic model of leadership/emerged in a particular historical context/no longer relevant

9.5.2 If not rooted out/leads to unpleasant political consequences/such as fascism

9.5.3 ROSB/St. Benedict/ensures/power and authority of the Abbot/not absolute

9.5.4 Checks and balances/delegation among different roles/shares power and authority/Abbot cannot become an unaccountable despot

9.5.5 Benedict offsets Abbatial leadership/the role of the Prior/the Cellarer

9.5.6 All three/exercise/paternity for the community

9.5.7 Novice master/infirmarian/delegated officials/exercise power and authority/under the Abbot

9.5.8 Prior/Cellarer/Novice master/Infirmarian/exercising Abbatial power/fatherhood

9.5.9 Fatherhood/dispersed within/whole community

9.5.10 All the seniors/father figures for the young monks

9.5.11 ROSB/clear sense of verticality/but power and authority/diffused within/whole community

9.5.12 The Abbot/delegates/facilitate the dialogue of obedience/bring individual soul closer to God

9.5.13 The goal/help the monk/search for God/means/subservient to that end

9.6 *Balancing/individual monk's/search for God/needs of the whole community/Abbot's responsibility/*

9.6.1 ROSB/Abbot must listen/brothers/before decision

9.6.2 Decision/Abbot's/but not without dialogue/full exchange of views

9.6.3 ROSB/Abbot under the authority/ROSB

9.6.4 Abbot/cannot do what he wants/follows sacred scripture/ROSB

9.6.5 Abbot/community/together/seek the will of God/when it is found/obey

9.6.6 Process of deliberation/in community/way of seeking/will of God

9.6.7 Times/Abbot asks/do not want to/simply has to do it

9.6.8 If monk/cannot follow an order/can talk to Abbot

9.6.9 Ultimately/Abbot decides/takes responsibility

9.6.10 Not military obedience/strong dialogue

9.6.11 Times/obeying against one's will/required

9.6.12 Abbot/gentle and kind/every soul in his care

9.7 *Abbot is only a human being/*

9.7.1 Abbot/not omnipotent/infallible

9.7.2 Often expected/in communities/Abbot/set up to fail

9.7.3 Abbot/human being/lead as a human being/fallible/weak/making mistakes

9.7.4 Abbot/weaknesses and failings/needs his brothers support

9.8 *Best models of Benedictine leadership/leader make decision/make it well/in the circumstances/sees it through/takes responsibility/outcome*

9.8.1 Takes decisions by listening/being self-critical/being aware/contributions others can make/knowing what is best

9.8.2 Sees it through/by encouraging/by intent

9.8.3 Encouraging the weak to follow/encouraging by showing/not afraid of his own weakness/can accept his own weaknesses/relies on a different kind of strength/God

9.8.4 Good Benedictine leadership/human ability to show/God is in charge/in spite of everything/need to be/faithful, hopeful, and loving

9.8.5 Mistakes happen/person is so caught up in the role/ that without being an egoist/ego gets in the way

10 Shepherd

10.1 Jesus the good shepherd is one of the most powerful Biblical images of pastoral care

10.1.1 Good shepherd/lays down his life for the sheep

10.1.2 The sheep know his voice/trust him

10.1.3 Good shepherd/knows thieves break into the sheepfold/cannot be trusted/not naive

10.1.4 Image of shepherd/free from/Abbot's administrative responsibilities

10.1.5 Shepherd knows/smell of the sheep pen

10.1.5.1 Knowing about those you care for/face-to-face/name-to-name

10.1.5.2 Listening to their music even if you don't like it

10.1.6 Shepherd/among the community/Abbot more at a distance

10.1.7 Jesus is possibly more identifiable/as the shepherd rather than Abbot

10.1.8 Jesus never calls himself Abbot/does call himself/good shepherd

10.2 Good shepherd/goes after the lost sheep/leaves the ninety-nine/safe sheep

10.2.1 Right direction/pastoral care/towards those who need it most

10.2.2 Everyone/strengthened by this/they know/if they were in trouble/receive same care

10.2.3 Being shepherd/allowing space/community to live and grow in faith/making mistakes/being accepted/being forgiven/being taught the right way to live and believe

10.3 Formation/key element/work of the Good shepherd

10.3.1 Contemporary Benedictine school chaplain/right relationship/pupils and staff to offer/formation

10.3.2 Contemporary Benedictine school chaplain/good shepherd/model humility/teaching people/making mistakes is acceptable

10.3.2.1 Certain amount/self-disclosure/necessary/leading by example/explaining one's own mistakes

10.3.2.2 Self-disclosure/may be how/people recognise/shepherd's voice.

10.3.2.3 Perhaps/best achieved/long-term commitment

10.3.3 Alongside forgiving and accepting/chaplain as shepherd/teaches good doctrine/Christian living

10.3.4 Chaplain/guiding students and staff/onto the Gospel path of life

10.3.4.1 Chaplain as shepherd/a signpost on the way/evangelist/pointing people in the right direction/Gospel direction

10.3.5 Chaplain as good shepherd/guides and nurtures/help find satisfaction and joy/in work/beyond the competitive/materialistic

10.4 Chaplain as shepherd must be consistent

10.4.1 Lays down his life/life must be given/to the Gospel

10.4.2 For lay chaplains/no consecration/not a sacramental decision/needs to be (?)

10.4.3 Commitment required/chaplain as shepherd/goes beyond/everyday run of things

10.4.4 Reliable and accessible/two key qualities/Chaplain as shepherd

10.5 Chaplain as good shepherd/organising community life/way of formation/Benedictine ethos

10.5.1 Benedictine school community/organised by the chaplain/enable the Benedictine ethos to flourish

10.5.2 Ethos responsibility/shared by a variety of staff/chaplain leads the way/knowing what needs to be done/figuring out the best ways to do it

10.5.3 Experience/vital/chaplain builds upon foundations/already laid

10.6 Whole community/school and beyond the walls/knows we are here for them/open sheepfold

10.6.1 In school and beyond walls/Benedictine school community/not stop and start/school walls/or when pupils or staff/leave the school

10.6.2 Benedictine education/not finished at 18/whole of life/not an exam factory

11 Doctor

11.1 ROSB/doctor/cures souls

11.1.1 Jesus/spiritual health before physical health/man does not live on bread alone/word of God/Benedictine leaders/do the same

11.1.2 Not neglecting physical health/healing the spirit/makes body whole/holistic vision of health

11.2 *Forgiveness/central to healing*

11.2.1 If we forgive/God forgives/forgiveness/two-way street

11.2.2 Forgive/not bitter/find peace

11.2.3 Forgive/holy spirit/flows

11.2.4 Forgiveness/heals from illness

11.2.5 Sin and disobedience/hurts/oneself/others

11.2.5.1 leads to ostracization/recrimination/stigmatisation

11.2.5.2 Sinner/disgusted with self/ashamed/dehumanised

11.2.5.3 Danger/hidden suffering/shame/internet

11.3 *Unconditional forgiveness/necessary/loud and clear*

11.3.1 Accepting people/warts and all/the key

11.3.2 Forgiveness for sins/acceptance for weaknesses, flaws, and defects/natural and unavoidable/genetic

11.3.3 Accepting/difference/vital for healing souls

11.3.4 Contemporary Benedictine school chaplain/leads by example/acceptance and forgiveness

11.4 *Chaplain as doctor/educating in doctrinal formation*

11.4.1 Doctrinal formation/easily overlooked

11.4.2 People need doctrinal formation/a strong fortress

11.4.3 House built on rock

11.4.4 Solid doctrine/bearings in life/protection/ups and downs

11.4.5 Strong foundation/build a life

11.4.6 Doctrinal formation/urgent necessity/no understanding of basics/Christian faith

11.5 *Chaplain as doctor/ministering to the community*

11.5.1 Keeping them safe from harm

11.5.2 Teaching/how to live/good Christian lives & amidst modern life

11.5.3 Chaplain as doctor/understand modern ailments/suffering

11.5.3.1 dangers of ICT/social media/overworking/no time for God/anxiety about/success/future

11.5.4 Chaplain/out and about/wise head/healing and protecting/proactive pastoral care

11.6 *Chaplain/inviting pupils/sacramental confession*

11.6.1 Sacramental confession/spiritual surgery/soul receives/deepest healing

11.6.2 Only priest/administer confession

11.6.3 Most contemporary Benedictine school chaplains/not priests

11.6.4 Teamwork/framework/clear roles/mutual support/encouragement/vital

11.6.5 Lay chaplain/prepares/pupils/school/for confession

11.6.6 Invitation/informal talk/pupils confessed before they know it

12 Steward

12.1 Stewardship/Foundation/life/lived/well

12.1.1 Stewardship/looking after/everything/people/souls/utensils/Benedict teaches/sacred/symbolises/sacredness/all/life

12.1.2 21stC/environment/vital

12.1.3 Contemporary Benedictine school chaplain/steward/lead/priorities

12.1.4 Stewardship of gifts/the parable of the ten talents/learning environments/self-awareness/maximising potential

12.1.5 Taking care of everything/hearts/minds

12.1.6 No/bounds/pastoral care/attention

12.1.7 Not/intrusive/responsible/hope

12.2 The Abbot/overall/responsibility/souls/monks

12.2.1 Monastery/school/community/different/Abbatial responsibility/only within enclosure

12.2.2 Contemporary Benedictine school chaplain/all of life is sacred

12.2.3 Striving/academic/personal/excellence

12.2.4 Stewardship/helping/everyone/community/achieve/best/academically/personally

12.2.5 Chaplain/not just classroom/whole school community

12.2.6 Chaplain/look after/school community

12.2.7 Every person/cared/right way

12.2.8 Organising/life/school/helping/everyone/maximise/talents/life/understanding/value/service/prayer/leadership.

12.3 Chaplain/safeguarding/central/stewardship

12.3.1 Emphasis/helping people/ realise/full/potential

12.3.2 Protecting/everyone/community/harm/especially/by other people.

12.3.3 Child protection/more important than ever.

12.4 Chaplain/transmitting/Benedictine charism/ethos

12.4.1 Benedictine/ethos/not taken for granted

12.4.2 learning/maintain/Benedictine/ethos/number/monastic/vocations/decreasing/vital/Benedictine schools/remain true/origins

12.4.3 Benedictine schools/Catholic

12.4.4 Shift/balance/ethos/more/Catholic/decline/monastics

12.4.5 Forming/staff/Benedictine ethos/lessons/Gospel flavour

12.4.6 Staff/need/understand/support/Benedictine ethos

12.4.7 Formation/necessary/basics/Christianity/Catholic/doctrine/practice

12.4.8 Wide/variety/people/need/formation

12.4.9 Aspiring/establish/transmit/school's core values/attentiveness/hospitality/respect/integrity/stewardship/equilibrium

12.4.10 The/Benedictine/values/Benedictine ethos/works/practice

12.4.11 Foundational/values/everything/school/does

13 Servant Leadership

13.1 Servant/leadership/monasteries/turning/away/from/corrupt/world

13.1.1 St Benedict/tradition/counter/cultural

13.2 Service is leadership

13.2.1 Titles/not necessary/anyone can serve/lead/if care/interests of others

13.2.2 Inconsequential/service/still/leading/offering/leadership.

13.2.3 If/serve/lead

13.2.4 Leadership/about/making/others/better

13.2.5 Greatest/authority/integrity/word/deed/alignment/people/live/beliefs

13.2.6 Leadership/true/purpose/true/north

13.2.7 Anybody/leader/if/serve/community/leading/community

13.2.8 Not/managing/many/people/lead/without/ being/captain

13.2.9 Bringing/confidence/out of/people

13.3 Humility/key/service

13.3.1 Chief/Benedictine/value.

13.3.2 No humility/no/genuine/service

13.3.3 Jesus/perfect/example/washes/disciples'/feet

13.3.4 Recognising/one's place/grand scheme

13.3.5 Accepting/you/not/centre/universe/relief!

13.3.6 Acknowledging/faults/weaknesses/talents/strengths

13.3.7 Natural/fruit/true/humility/being/honest/strengths/weaknesses

13.3.8 Accepting/mistakes/one's own/other people's

13.3.9 Humility/can/learn/from/mistakes

13.3.10 No/need/defensive

13.3.11 Achieved within/culture/something/special/not/difficult

13.3.12 Humility/requires/leaders/recognise/not/always/expert

13.3.13 Leadership/authority/not/predicated/upon/expertise

13.3.14 No/need/defensiveness

13.3.15 Humility/comes/before/honour

13.3.16 Benedict/honour/only/from/worshiping/God

13.3.17 Worldly/honour/nothing/compared/love/God

13.3.18 Benedict/teaches/feel/honour/remembers/sins and that the only

13.3.19 Remember/good/from/God/bad/our/own

13.3.20 If/not/humble/Abbot/forbids/labours

13.3.21 Pupils/take/lead/set/good example/

13.3.22 Staff/not/afraid/back seat

13.3.23 Staff/secure/authority/allow/pupils/lead

13.3.24 Benedictine/whole/person/people/not/valued/more/great talents

13.3.25 Great/talent/calls/great/humility

13.3.26 Seeking/God/holiness of life/comes/first

13.4 Student/service/leadership/nurtured

13.4.1 Students/taught/service

13.4.2 Service/living/faith.

13.4.3 Students/staff/always/learning/value/service/work

13.4.4 Everybody/turn/serve

13.4.5 Weekly/servers/mundane/jobs/important

13.4.6 Spiritual/beginning/prayer/ending/prayer/thinking/others

14 Invitation

14.1 *Gospel is an invitation/ROSB is an invitation*

14.1.1 Jesus/invites/people/receive/God's Word/truth

14.1.2 Benedict/invites/monastic path/obedience

14.1.3 Receive/through/love

14.1.4 God's Word/always/invitation/must/respond/love

14.1.5 Emmaus/invitational/transformational/leadership/Jesus/invites/DISCIPLES/ sacred/ mystery/Decision/respond/all theirs

14.1.6 Invite/pupils/share/school's/life of prayer

14.2 *Invitation/central/whole life/school chaplain*

14.2.1 Gospel/proposition

14.2.2 Rule/monastic life/proposition

14.2.3 School chaplain's/leadership/first/foremost/proposition

14.3 *Invitation/pray/vital/ever present/non-judgemental*

14.3.1 Invitation/heart/CBSChp

14.3.2 Invitation/person/journey

14.3.3 Accepted/who/where/not judged/freedom/respected

14.4 *Invitation/pronounced/monastic tradition/emphasis/obedience/stability*

14.4.1 First/word/rule/listen

14.4.2 Cannot/force/listening/act/free will

14.5 *Inviting/pupils/prayer/spiritual path*

14.5.1 Opening/doors/Teaching/God/loves/them

14.5.2 Benedict's way/invitation

14.5.3 CBSChp's/primary task/invite/community/serve/prayer

14.5.4 Ensure/door/always/open/unconditionally

14.5.5 Space/always/made/prayer

14.5.6 Challenging/school's culture/built/around/expectation/prayer

14.5.7 Benedictine school/Opus Dei/before/everything

14.5.8 Everything/optional/nothing/compulsory

14.5.9 Invite/students/lead/Lectio Group leaders/eucharistic ministers/communion to the sick/serve/Mass/read/Mass/House staff/prepare/pupils/roles

14.6 Invitation/expression/Benedictine/hospitality

14.6.1 Non-judgemental/accepting/people's flaws

14.6.2 Invitation/emerges/stability/community

14.6.3 Pupils/listened/met/where/journey/life/know/trust

14.6.4 Masterstroke/Benedictine/hospitality/foundation/Benedictine/stability

14.6.5 Benedictine/hospitality/creates/culture/invitation

14.7 Pupils/invited/Catholic life/school/not forced/dignity/individuals/respected/ protected

14.7.1 Invitational/leadership/road/faith/protects/dignity

14.7.2 Only/free/acceptance/faith/Christ/makes/grace of God/life of salvation/individual/ institutional

14.7.3 Pupils/invited/balance/compulsory/invitational

14.7.4 How/balance/decided?

14.7.5 Mass/compulsory/justified/receiving communion/not demanded/invitational

14.7.6 Confession/silent meditation/invitational

14.7.7 Informal/chat/friend/confessed/unselfconsciously

14.8 Time/allow/pupils/reflect/space/meditate/pray/hear God

14.8.1 Invitation/requires/time/space/genuine/valued

14.8.2 Invitation/needs/thought

14.8.3 Accepted/in/Catholic community/as/most important thing/life

14.8.4 Respected as such/Benedictine school/witness/monastery/makes this possible

14.8.5 Spiritual life/like playing rugby/community/invited to engage/some will/some will not!

15 Benedictine Charism & Lay Leadership

15.1 Yes and no/difficult/formation/required/work/needed/majority/staff

15.1.1 Monastic community/help/formation

15.1.2 No need/to be only/hands of monks

15.1.3 Rule of Saint Benedict/transmits/as well/lay people/as/monastic life

15.1.4 Principles/remain/same

15.1.5 Necessary/commitment/Rule of Saint Benedict/style of life/community

15.2 Benedictine charism/comes from/life in a community

15.2.1 Benedictine lay leadership/only/in that community context

15.2.2 Benedictine/identity/school/from/community/spreads out

15.2.3 Truly/Benedictine/always/community/praying/rhythm of prayer

15.2.4 Overflowing/comes/work/evangelisation

15.3 Monks/teach/lay leaders/Benedictine wisdom/leadership

15.3.1 Framework/create/Benedictine/wisdom/understood/lay/faith leaders/school/the vision

15.3.2 Relationship/monks/laity/changed/paternity/fraternity/mutual support

15.3.3 Patriarchal relationship/monks/declining/not deferential

15.3.4 Leadership/paternal/in a spiritual sense

15.3.5 Monastic/leadership/no longer/managerial/administrative/more spiritual function

15.3.6 Monks/don't lead/formation/lay staff/not enough monks

15.3.7 Cooperative venture/fraternal/better than/paternal

15.4 Rule of Saint Benedict/emerges/lay movement/primitive aspects/Rule?

15.5 Complex/theological/influences/the Rule/not necessarily central

15.5.1 Formation/uses/New Testament/Rule/charismatic Catholicism/evangelical Catholicism/evangelical Anglicanism/orthodox Catholicism

15.5.2 Rule/part of that whole picture

15.6 Benedictine/education/became/warm/fuzzy/vague/not very Catholic

15.6.1 Lay leaders/strengthened/school's/Catholic ethos

15.6.2 If/Benedictine ethos/diminishes/school/still/Catholic

15.6.3 Once/Benedictine/instead/Catholic

15.6.4 Benedictine school/Catholic light Catholic light/no doctrine

15.7 Lay leadership/more in tune/children

15.7.1 Understand/reaches/them/how

15.7.2 New situation/freedom/creative

15.7.3 Theological tensions/emerge

15.7.4 Benedictine/Catholic/foundations/school/require/formation/guidance/younger lay leaders

15.7.5 Creativity/possible/1970's/but/ not 10 years ago

15.7.6 Mass/designed/delivered/priest/a fixed view

15.7.7 Lay leadership/chaplaincy/leading the monks/opened up new ways/offering the faith/children in the school

15.7.8 Competing forces/charismatic/evangelical/orthodox/monastic

15.7.9 How/where/all/respected?

15.7.10 Loss of consistent/stable/character?

15.8 Intentional/Catholic and Benedictine school/re-establish the Catholic culture

15.8.1 Beyond the culture/monks/lead/life of faith [St Gregory's/Worth]

15.8.2 Ten or fifteen years ago/all subcontracted/off-loading/faith and practice/onto/monastic community

15.8.3 How/nurture/real/living/faith

15.8.4 Gospel/purpose/school/re-discovered/Twenty-First century

15.8.5 Catholic practice/doctrinal formation/collapsed/family life

15.8.6 Rediscovering/ school/sense of purpose

15.8.7 Once/a monastic work/money for the monastery

15.8.8 Now/purpose school/preach/Gospel/young/Unchurched/token Catholics

15.8.9 Collapse/Catholic practice/home/parish/left to Catholic schools/to heal (MAJOR CHALLENGE)

15.9 Lay leadership/Benedictine values/Benedictine ethos

15.9.1 Key Benedictine words/welcome/humility/service/goodness/truth/beauty/ sacramental vision/a manifestation of God

15.9.2 Welcome/all faiths/no faith/a Catholic school for all

15.9.3 Welcome/all faiths/no faith/SLT/expectation/communicate/message of faith

15.9.4 Intention/evangelise/staff

15.9.5 Need/framework/forming faith leaders

15.9.6 Leadership formation/protected time/SLT&MLT

15.9.7 Unformed/understanding/faith/God/devout/Catholics

15.9.8 Forming/faith leaders/evangelise/give/grammar of faith

15.10 Benedictine leadership/core elements/integrity/humility/invitation

15.10.1 Leadership model/Abbot in the rule/central/humility

15.10.2 Formation/invitational/Benedictine/welcoming/food and drink/table fellowship/ aspect of monasticism/Monks give talks

15.11 Vocation to lay leadership/unclear

15.11.1 Justified/necessary/in and of itself?

15.11.2 Monks/cannot do/what/required we would like them to do

15.11.3 Involved/if possible/but not possible/decline & opportunity

15.11.4 Changing monastic situation/emergence of lay leadership

15.11.5 Opportunity for lay leadership/seen/the responsibility is seen/but the theological justification appears not to be

15.11.6 The head/view himself/the chief evangeliser in the school/essential for Catholic heads

15.11.7 Subcontracting/religious life/to the monks/medieval understanding/religious and the lay vocation

15.11.8 Must not subcontract to chaplaincy team

15.11.9 Lay leadership/Benedictine/total gift of oneself

15.12 School's Catholic/Benedictine character/upheld by the trustees

15.12.1 Future/Benedictine charism/built on trust

15.12.2 When/If/monks/depart/people in charge/uphold/Benedictine ethos

15.12.3 Trusts/not just Headteacher.

15.13 Benedictine charism/three elements/consecration (prayer)/communion (community)/commission (work/hospitality)

15.13.1 Lived/lay people/more consideration

15.13.2 Religious consecration/monk/not/lay leadership

15.13.3 Commitment/evangelical councils/poverty/chastity/obedience

15.13.4 Beyond/lay people

15.13.5 Deeper significance/replicating/evangelical councils/lay people

15.13.6 Essentially/commitment/lay people/need to give

15.13.7 Key issue/consecration/a lifelong commitment

15.13.8 Shared/lay people/temporary basis/staff in a Benedictine school community

15.13.9 Consecration/adapted/lay people

15.13.10 Commitment/adapted/secular/lay vocation

15.13.11 Fundamental distinction/consecration/the commitment of one's life to discipleship/in the life of a school/not necessarily the consecration of one's life for the whole of one's life

15.13.12 Lay consecration/total gift of oneself in any particular moment

15.13.13 Intentional community commitment/given time or task

15.13.14 The whole family is involved/the notion of consecration/totality/modified radically/jettisoned

15.13.15 Intentional/community/commitment.

15.14 Benedictine education/commitment/community/beyond/ordinary

15.14.1 Deeper/participation/professional teacher/difficulties of exploitation

15.14.2 Purpose of life/satisfies/religiously/a sense of evangelical commitment

15.14.3 Secularisation of everyday life/people need purpose

15.15 Monastic community/ways and places/church and the refectory

15.15.1 School community/lay staff/activities of the school

15.15.2 The point/community is being built up/staff buy into that.

15.16 Lay chaplains/specific programme of formation/learn to live according to the Benedictine virtues

15.16.1 Benedictine virtues/lay people/practice/training/culture

15.16.2 Role modelling/develop our virtue/practice/relevant circumstances

15.16.3 Initial stages of training/modelling by parents and teachers/an example to follow/people to interpret for the learner what's going well and what's going badly

15.16.4 Aristotle/training/rather than teaching

15.16.5 Essential vision/CBSCHp./monastic communities/strong links between the community and members of staff/inculcating a sense of what Benedictine virtue

15.16.6 Benedictine sense of virtue/sharing of life/provides training framework

15.16.7 Needs to be taught/not formal sense/formal elements/but developing skills of interpretation and sensibility

15.16.8 Being someone who readily prays/not embarrassed by the language of prayer/essential for all lay people

15.17 Head/able to carry/Benedictine Charism

15.17.1 From Head/SLT/keeps its Benedictine ethos

15.17.2 Head must not have the sole responsibility for carrying the Benedictine ethos

15.17.3 Mechanisms/safeguarding ethos/school trust/governing body/a written constitution/school's Benedictine ethos

15.18 Listening and making oneself available to others/central key/Benedictine ethos

15.18.1 Celibate monk-chaplain/more time?/ lay people/fulfil the same duty?

15.18.2 Benedictine ethos/Listening and making oneself available to others/openness and welcome to visitors/Ensuring every person in the community has an advocate/Speaking out for the needs of others/a well-balanced life, not losing your head, and becoming absorbed in your work/central to formation, both at a personal and a cultural level/Benedictine charism can be transmitted/even though religious orders are in decline/through living a Benedictine character and ethos

15.19 *We are Benedictine because of what we do/we listen, we learn, we are humble, we forgive each other*

15.19.1 The traditions of the school are the Benedictine charism at work

15.19.2 The Benedictine charism/transmitted/tradition

15.19.3 Tradition/a hardy thing

15.19.4 Making “the Word” available in a variety of settings and situations

15.19.5 Faith makes this possible/comfort to be ourselves/foundatiions/personal integrity/true to ourselves/Benedictine ethos in action/Catholic ethos in action

16 Benedictine Chaplaincy

16.1 *Chaplain/witness to Christ*

16.1.1 I model Christ/sacramental dimension of their role/not perfect/but witness to Christ

16.2 *Evangelism/most pupils/start with the basics*

16.2.1 kerygmatic evangelism/who is God? Who is Jesus? What is the church?

16.2.2 Catholic school/but number of pupils and staff who are well formed in the Catholic faith/minimal.

16.2.3 New evangelisation/central/the gospel and conversion to Christ/speaking to young people today

16.2.3.1 School is central/new evangelisation/reach out to those of the faith/not a living faith

16.2.3.2 Much potential/many people/that condition/lapsed

16.3 *Catholic-evangelical culture/modern contemporary protestant evangelical and charismatic influences*

16.3.1 Experienced/close-knit boarding school community/interesting thing/right dynamic?

16.3.2 Modern music/more accessible to many pupils

16.3.3 Alpha course/teach staff about the Christian faith/limitations and benefits with a Catholic context

16.4 *A sacramental worldview/organising principle of the ROSB/Benedictine monastic tradition*

16.4.1 Sacramental/sacraments/& relation of all of life to God

16.4.2 To be able to see/to help others to see/God is in all things/an important aim of contemporary Benedictine school chaplaincy leadership

16.4.3 The sacraments/central/ordained priest is needed.

16.5 Chaplain/Prophetic

16.5.1 Prophetic/times must speak out/not easy/need community support

16.5.2 Speaking out/not necessarily going public/a time for that as well

16.5.3 Speaking out/speaking to those who need to know and being honest/accountable, transparent, open culture must be nourished

16.6 Lay-leadership/chaplaincy/stepping forward

16.6.1 leading the monks/new ways of offering the faith to the children

16.6.2 Fewer monks/dynamic and faithful lay staff/taking the lead/must take the lead/even in the life of faith

16.6.3 The headmaster/deputy head pastoral/director of mission (lead chaplain) are the guiding lights of the whole Benedictine vision

16.6.4 Theologically/diverse culture

16.7 Not part/formal/structure/school chaplaincy

17 Contemporary Challenges

17.1 Formation/staff/Benedictine ethos

17.2 Being a Catholic school in England in the Twenty-First century

17.2.1 An international school/different backgrounds/faiths/practices of faith

17.2.2 Cannot water down the faith/ at the same time you've got to be sensible

17.2.3 fifty, sixty years/98, 99%/Catholic/practicing

17.2.4 Today/willing pupils in school who like the spirituality/the atmosphere

17.2.5 No practice when they get back home in the holidays

17.3 How do pupils cope with life after school?/close-knit community/life immediately after school/university

17.4 Change in authority

17.4.1 Monks are still active/but ultimate authority in the school is a board/not the community as it used to be

17.4.2 Now/momentum from history/from tradition/from what the schools have been so far/secure Benedictine identity

17.4.3 Future/Benedictine identity/new headmaster/a different chaplain/teachers that don't remember when the monks were there/what then?

17.5 Nurturing/Benedictine Community life

17.5.1 Possible/lay people/build/Benedictine community life/with the help of God/community life is a miracle

17.5.2 Possible/requires/true openness to the spirit/true boldness/radical decisions

17.5.3 Not to compromise with the world/living fully the Gospel

17.5.4 The secularist current is too heavy to stand on your own/requires true commitment to the gospel/to your faith/to God/openness to the spirit

17.5.5 Building a community/not a job/a life you lead/ move from a job to a life/then yes

17.6 A proper understanding of the truth

17.6.1 Truth/leads to mercy/foundational to all forms of Benedictine leadership

17.6.2 Truth/extraordinarily elusive/people do not understand

17.6.3 Moral and aesthetic dimension to truth/a critical issue in the modern world

17.6.4 Headteachers have to worry about the mercy side of truthfulness/not letting people off/truth must be merciful

17.6.5 Truth doesn't crush people/truth opens up hope/inspires loyalty

17.7 Transition to lay leadership/formation/training

17.8 Confusion about the faith/ gaps in knowledge

17.8.1 Even the children from Catholic families/do not know/the real content of the faith

17.8.2 Bright/intelligent children/confused about the faith

17.8.3 The teenagers don't know the sources/formation is a real challenge

17.8.4 A fear that identifying as Catholic/lead to a loss of freedom

17.9 The collapse in Catholic practice

17.9.1 left to the Catholic schools/not just a Catholic thing

17.9.2 The Protestant evangelical drive to enculturate worship for a contemporary audience is understandable in this context

17.9.3 Using modern/charismatic approaches/where there is growth in the Church

17.9.4 the modern mind is formed in a vastly different milieu/struggles with the stillness of mass and doctrine?

17.10 Modern living does not leave much space in pupils' lives for prayer and reflection

17.10.1 A transformation in culture/like the change from the neanderthal age to the industrial revolution

17.11 Overcoming the modern new-spiritualities

17.11.1 Some non-Christian spiritualities are a bad influence/some are not

17.11.2 Vatican II/not hostile and suspicious/seek out good and promote it

17.11.3 Understanding that which is not good/avoiding it

17.11.4 In the Twenty-First century/learn about other world religions/without losing our Christian faith

17.12 Secularism

17.12.1 Militant? Atheistic? Post-secular?

17.13 Market forces

17.13.1 Market takes the place of God in the atheistic state

17.13.2 Instead of God's will/market forces/ultimate decider of what is right or wrong

17.13.3 Money takes the place of God/ultimate moral principle

17.13.4 tensions with the legal system/devoid of moral content/personal preferences/eclipse morality/family life.

17.14 Boarding and affordability

17.14.1 Boarding schools are expensive/Brexit/post-Covid-19 economy

17.14.2 Reduced budgets/an end to excessive building

17.14.3 No more pampering of the kids

17.15 Nanny State

17.15.1 Modern politics/control people's lives/minute detail

17.15.2 Not for good reasons/gain power/authority beyond what is necessary

17.15.3 Agamben/since the first world war/modern government has not relinquished their demands on the populace.

17.16 Decline in Vocations

17.16.1 Increase staff formation in Benedictine ethos

17.16.2 Lifelong commitments/vows of obedience, stability, and conversatio morum/not popular or well understood

17.16.3 Value/poverty, and chastity/old fashioned/run out of steam: can these vows

17.16.4 Reconstructed for lay chaplains? to use them to support lay people

17.17 Openness to the Church in the world

17.17.1 De Lubac and Balthasar/need to be outward facing, trusting, and open to the world rather than hiding, suspiciously behind fortress walls

17.17.2 Not naïve/taken advantage of/innocent as doves and wise as serpents/Jesus is sending us out as lambs among wolves

18 Contemporary Opportunities

18.1 *Children's Spiritual growth*

18.1.1 Lectio Divina groups

18.1.2 Tutoria/seniors leading juniors

18.1.3 Evangelising/genuine engagement/not lip service

18.2 *A return to God*

18.2.1 To come back to that first love/every day to seek that experience/first encounter with God

18.2.2 Renewal of purpose for monasteries

18.2.3 Find themselves again/start afresh/small communities of men who work in a school

18.3 *Opportunities for lay people/lead roles in the spiritual life of schools*

18.3.1 Balthasar/increasing lay responsibility/the new consciousness of the laity/demise of the counter-reformation bastion

18.3.2 We are living in the era of the laity/an area that needs more work and study

18.4 *Theological Creativity*

18.4.1 Theological work/explain/understand/support the laity's increasing role in spiritual leadership

18.4.2 a vital enterprise/undertaken by responsible members of the laity themselves/at local level and an institutional level.

18.5 *Revitalising of the Faith – the People of God*

18.5.1 The idea of the People of God/increasing lay leadership

18.5.2 De Lubac (1953/6)/People of God/primarily understood within the context of the hierarchical church

18.5.3 A refreshed and revitalised vision of the faith is necessary/creative work/re-think how the Christian faith/communicated in the world today

18.6 *Strong Catholic Culture*

18.6.1 An emergent and powerful Catholicism/filling the gap left by the declining influence of the Benedictine tradition

18.6.2 Benedictine vision/celibate/consecrated monks?

18.6.3 Catholic vision/open to married/un-consecrated lay people?

18.6.4 New leadership teams/witness to that virtue?

18.6.5 Lay person/not professed monk/does not wear a habit (Agamben)/identify with the Benedictine tradition as much as the simple Catholic tradition?

18.7 *Governors, Trustees and Educational Trusts*

18.7.1 For Catholic, Benedictine ethos and culture/such bodies are crucial

18.8 Benedictine values are vital at this difficult time for society

18.8.1 Post Brexit, post-Covid-19/Benedictine values/important offering society a way forward

18.8.2 A definitive list need compiling

18.8.3 Do we have to be so attached to worldly things?

18.8.4 Blueprint/obedience/lead to happiness

18.8.5 It's not a search for happiness/a search for meaning

18.9 In terms of chaplaincy/unlocking the search for meaning/walking alongside/giving people a genuine choice