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Contemplation for Educators: Theoretical, Ethical, and Practical Dimensions Drawn from the Catholic Intellectual Tradition

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Abstract

Catholic colleges and universities educate thousands of teachers and school administrators every year to be at the forefront of teaching and leading. The mission and vision of Catholic colleges and universities is unique in higher education while sending their graduates forth into every sector of the wider world. We explore the contribution of the Catholic intellectual tradition (CIT) for colleges of education at Catholic colleges and universities. In this particular piece, we mine the tradition's emphasis on contemplation to cultivate and inform a practice of reflection for aspiring educators.

Technocratic Culture of Schooling and Educator Preparation

The hegemony of a global education reform movement is firmly in place. As noted by Sahlberg (2012) the global education reform movement is evidenced broadly by an inescapable standardization and industrialization of all facets of k-12 teaching, learning and administration with a narrow focus on core subjects such as math, writing and reading. It is fostered by a continued search for efficiencies including the development of low-risk ways to reach learning goals. It encourages the use of corporate type management models as a driver of school improvement at the state and district levels and test-based accountability policies play a significant role in assessment practices that govern school outcomes and expectations. This technocratic and transactional approach to schooling neglects the ethical and humane rights of students as persons, the social and emotional development of students, and is rightly criticized for its impacts on children from various ideological perspectives (Giroux, 2009; Ravitch, 2013, 2020; Tienken, 2017; Wages, 2017). In addition to children, this ideology also impacts the culture and practice of the profession, such that the renowned educator Nancie Atwell, first recipient of the Global Teacher Prize, boldly stated, "As for smart, creative people who aspire to be teachers, I empathize. They enter the profession seeking to light fires, but instead may find themselves consumed by prescriptive programs, data collection and analysis, and test preparation." (Atwell, June 8, 2015).

Dewey's words written at the beginning of the 20th century still resound in the third decade of the 21st century: "The system which makes no great demands upon originality, upon invention, upon continuous expression of individuality, works automatically to put and to keep more incompetent teachers in the school" (1903, p. 198). The exhaustive focus on quantifiable outcomes in all areas of the educational enterprise is comparable to a secular religious quest, warping the humanity of students and miring teachers and administrators in a landscape where once-fitting notions of good practice and identity are upended. There is a risk of disassociation between the self, professional identity, and the work of education with damaging consequences for educational institutions, educators and the students they serve. The Catholic intellectual tradition (CIT) can provide a framework for the kind of intellectual and spiritual integration that support an educator's ability to establish and maintain a devotion to teaching and learning.

It stands to reason that, in the well-founded desire to prepare educators for the professional culture they are likely to encounter, colleges of education have adopted some of the hallmarks of a technocratic approach to education reform, in both the preparation they provide and the manner in which they interact with their own students. Accreditation compliance, regulatory oversight, and standardized assessments are major drivers of curricular development for both aspiring teachers (Dover & Schultz, 2016; Henninget al, 2018) and school leaders (English, 2005; Tienken, 2019). Although the aims and outcomes of these measures are not problematic *a priori*, a stance of uncritical assimilation can be as problematic for education professors as it is for the aspiring educators they serve. We believe Catholic colleges and universities attuned to the Catholic intellectual tradition are well-positioned to take on the educational challenges of the 21st century by advancing the tenets of integration, ethics, and humanity. Specifically, we propose that a Catholic college of education can and should model the essential virtues and practices needed to navigate the contested terrain of reform, resistance, and resilience. One such practice is contemplation.

What is Contemplation?

Contemplation is a practice, an activity, a mode of thinking and even a lifestyle, evident throughout the variety of religious and secular traditions, and cultivated and re-imagined throughout the two thousand years of the Catholic Intellectual Tradition. It brings significance, intentionality and discernment to life. We draw perspectives from the Middle Ages (Thomas Aquinas) and the Modern era (Josef Pieper, William James, Thomas Merton) to inform the nature and relevance of contemplation for educators. Nurtured in the monastic tradition that defined the early intellectual life of the Church, contemplation was exalted by St. Thomas Aquinas as the simplest yet highest kind of human understanding – "the consideration of truth" (Summa Theologiae, II-II Q180 A1). The defining figure of the CIT in the Scholastic period, Aquinas, distinguishes among various kinds of understanding including, among others, the definition of *ratio* (a reasoned, discursive process of advancing towards understanding) as contrasted with the *intellectus* (an understanding of an intelligible truth). Whereas *ratio* (reasoning) has *intellectus* (understanding) as its end goal, contemplation can engage *intellectus* directly – "In contemplation we have to abandon discursive reasoning, and direct all the operations of the soul toward the simple contemplation of the intelligible truth" (van Nieuwenhove, 2016, p. 18). Aquinas's vocabulary of CIT distinctions endures in the description of contemplation offered by German Catholic philosopher Josef Pieper 700 years later:

> The mode of discursive thought [*ratio*] is accompanied and impregnated by an effortless awareness, the contemplative vision of the *intellectus*, which is not active but passive, or rather receptive, the activity of the soul in which it conceives that which it sees. (Pieper, 1952, p. 28)

In a kindred spirit, the Greek philosopher Hereclitus, claims "listening to the essence of things" (p. 28) in order to "unveil reality" (Pieper, 1952, p. 34). A regular practice of contemplation is important to lead a balanced and virtuous life. In the CIT, contemplation is always oriented towards the Divine, the ultimate source of all knowledge, understanding, and truth. Contemplation assists the Catholic in orienting his/her human activities towards God. Through the integration of the spiritual, intellectual, and practical aspects of life, St Anselm's motto of 'faith seeking understanding' applies to the pursuit and dissemination of all kinds of knowledge.

It is the grace of faculty members and our students' hidden wholeness we wish to honor and uncover. Thomas Merton, the 20th century American mystic notes,

> There is in all visible things an invisible fecundity, a dimmed light, a meek namelessness, a hidden wholeness. This mysterious unity and integrity is wisdom, the mother of us all, 'natura naturans.' There is in all things an inexhaustible sweetness and purity, a silence that is a fountain of action and joy. It rises up in wordless gentleness and flows out to me from the unseen roots of all created beings. (Merton, 2002, p. 63)

Receiving and forming students into education departments as future teachers and leaders begins here, with the theological virtues of faith, hope and love that play a central role in a Christian and contemplative life.

Contemplation, Leisure, and Work

Pieper (1989) issued a new argument for contemplation as a personal and societal good in the Modern era, when universities had supplanted monasteries as intellectual centers and caretakers of the CIT and promoted liberal education beyond the clerical class.

> It is contemplation which preserves in the midst of human society the truth which is at one and the same time useless and the yardstick of every possible use, so it is also contemplation which keeps the true end in sight, giving meaning to every practical act of life. (Pieper, 1989, 123)

Regular contemplation is essential precisely because it is a break from the task at hand. It is productive and generative because it did not set out to be so. Though the contemplative lifestyle of a monastery is out of reach for most modern lay professionals in liberal society, Pieper (1952) developed the construct of leisure, not as idleness or sloth, but rather as "a receptive attitude of mind, a contemplative attitude, and it is not only the occasion but also the capacity for steeping oneself in the whole of creation" (p. 46). Pieper's work is an important recalibration of Aquinas which spares us from dismissing the value of leisure in a Marxist and post-Marxist/capitalist world. According to Coleman (2020),

> Post-war Germany, in his [Pieper's] estimation, had become enveloped by a culture which emphasized hard work, useful production, and perpetual activity. These cultural traits struck the philosopher as in direct tension with the aims of a liberal education, namely, enjoyment, knowledge for its own sake, and contemplation. (p. xiv)

Pieper argued modern societies often resist real leisure, filling up our days with endless tasks and activities. Ever the prophet, this is perhaps even more true today than at the time of his writing (Rosenfeld & Wise, 2000; Kreider, 2012).

Contemplation positions the individual with respect to the whole, as well as in relation to her/his work. Pieper (1952) described the value of leisure not only for those in the intellectual or contemplative life but those who work towards a practical end, the so-called functionaries.

> The point and justification of leisure are not that the functionary should function faultlessly and without a break-down, but that the functional should continue to be a man—and that means that he should not be wholly absorbed in the clear-cut milieu of his strictly limited function; the point is also that he should retain the faculty of grasping the world as a whole and realizing his full potentialities as an entity meant to reach Wholeness (Pieper, 1952, p. 50).

Pieper's work has direct relevance for the preparation of virtuous and vibrant educators, who live an integrated intellectual, moral, spiritual and practical life. Each area intersects with and draws from the others.

Contemporary Perspectives on Contemplation and Reflection

Whereas Aquinas, Pieper, and Merton considered contemplation/leisure as activities separate from work in both time and nature, secular author Donald Schön (1983) wrote about the close relationship between work and contemplation found in the professions. This contemplation, too, is typified by a receptivity, a listening to a work in progress. In his landmark work, *Reflective Practitioner* Schön (1983) argued that doing and thinking are complementary. As Schön wrote, "Doing extends thinking…. Reflection feeds on doing and its results" (Schön, 1983, p. 280). For example, an educator tries out actions and then 'listens' as the situation 'talks back' – stepping back in order to make the kind of adjustments that are only possible once the 'doing' gets going. The exercise of reflection helps educators know what decisions, moves, and practices were effective, and which were not, thereby identifying that which should be repeated or avoided in a similar future instance. In this model, the interweaving of formal preparation and practice is essential. Preparation without practice misses the mark, in part because it deprives the developing professional of food for contemplation.

In *Becoming a Critically Reflective Teache*r, Stephen Brookfield (1995) further expanded the *Reflective Practitioner* (Schön) framework to develop the characteristics and habits of critical reflection for educators. By invoking the critical lens, Brookfield encouraged contemplation on a wider scope – how our individual work is influenced by larger societal patterns of (in)justice and oppression. He asserts that "critical reflection focuses on hunting assumptions of power and hegemony. The best way to unearth these assumptions is to look at what we do from as many unfamiliar angles as possible" (Brookfield, 1995, p. 28). In addition to developing a habit of personal reflection, the critically reflective educator is aware of the limitations of personal reflection and actively seeks other perspectives including those of students, colleagues, and scholars as the food for contemplation. This collection and analysis lead to new insights, a process which highlights the importance of *ratio* in contemplation. Brookfield (1995) explains further, "Our practice as a whole becomes the object of systematic inquiry. We become more aware of issues of power and control in our classroom" (p. 39). In this description, the systematic inquiry can be thought of as an exercise of the *ratio* – the application of a discursive, deliberate, effort-intensive reasoning, whereas the resulting awareness is a fruit of *intellectus* – an insight. While not writing from a religious perspective explicitly, Brookfield captured a sense of continuing personal growth that resonates in the Catholic tradition. He wrote, "We never have the luxury of regarding ourselves as fully finished critical products who have reached the zenith of reflective evolution. We see our ideas and practices as needing constant investigation" (1995, p. 42). Critical reflection leads to unveiled truth, and a new round of questions to pursue. Critical reflection includes patterns at the personal and societal level. Since both the personal and societal are idiosyncratic and dynamic, this exercise is never complete.

Probing and unpacking the individual contemplator's perspective is an important consideration for both Schön and Brookfield, reflecting post-modern sensibilities around subjectivity. Insights about the self are a key outcome, as they influence professional actions. Schön wrote that reflection is the "practice by which professionals become aware of their implicit knowledge base and learn from their experience" (1983, p. 374). Personal educational history is the teacher's foundation for action. Brookfield (1995) added to this line of thought:

> Through personal self-reflection, we become aware of the paradigmatic assumptions and instinctive reasonings that frame how we work. When we know what these are, we can start to test their accuracy and validity through conversations with students, colleagues, and books. (p. 29)

Making meaning from personal history and shaping awareness of the implicit knowledge base aid prudent decision-making, a key dimension of virtuous work in the profession of education.

Contemplation, reflection and critical reflection are well-established in their importance for educator development. Schein (1992) and Densten and Gray (2001) emphasized that engagement, reflection, and contemplation play fundamental, leading roles in the process of learning from life experiences; and critical self-reflection is a central component to transformative learning. As Mezirow (2003) noted, reflection is a process of reconsidering prior experience through reason, reinterpretation, and generalization of the experience helping to form mental structures. Critical self-reflection is a process of more than just thinking about an experience. Rather, it incorporates the social and emotional aspects of an engagement serving in a way to challenge prior learning. In essential terms, this is an ability to understand our experiences and to grow from them (van Halen-Faber, 1997; Polizzi & Frick, 2012). Critical self-reflection coupled with contemplation can potentially lead one beyond a strictly cognitive experience to that of social, emotional, and transcendent awareness that alludes to the Divine and leads one towards grace (Dantley, 2005; Polizzi & Frick, 2012; Woods & Woods, 2010).

Ethical and Humanistic Dimensions of Education

Like other professionals, we argue that an educator is "a subject engaged in a profession fraught with moral questions" (Scaperlanda, 2020, p. 25). The ethical dimensions of teaching and leading may be obscured in the current technocratic culture and therefore deserve increased attention, in part because they have implications for preparing teachers and leaders. Becoming an educator involves the development of a role-specific identity, rooted in past experiences. Past experiences as a student take on new meanings through additional informed analysis and contemplation. An empathetic disposition is paramount – understanding that others' student experiences, even in the very same educational environments, have not produced the same intellectual or emotional conclusions. This truth holds for a teacher developing an identity as a school leader, particularly with understanding the social, emotional, and academic components of leading teachers, who are both like and unlike themselves. The roles and identities of teachers and leaders are additionally influenced by the social, political, and idiosyncratic activities of curriculum design, instruction, and evaluation.

Practical, Moral, and Ethical Dimensions of Teaching

On one hand, teaching is a profession of constant action, seemingly at odds with developing a practice of contemplation. However, reflection before, during, and after action (Schön, 1983) guides a teacher in navigating the daily practical, moral, and ethical demands of her/his profession. A teacher's reflection-in-action yields many questions:

Where am I on the pacing calendar?
Are the children being kind to our new student?
Is there time for this activity?
Does that fidgeting child require correction?
Was that teasing or bullying?
How much should I make this assessment mirror the upcoming high-stakes test?
Which student needs extra attention today?

With the need to constantly make decisions comes the recognition that while some decisions will be deliberate, most will be reflexive, based on implicit, instinctual patterns of cognition. If teachers need to be able to trust their instincts, they also need to cultivate their instincts – weeding out some that arise from their own biases; rooting initial principles more deeply in theory and evidence; developing aspirational yet realistic visions of what will succeed in a given climate. Contemplation in the CIT supports aligning professional identity, practices, and instincts with Christian virtues, values, and faith:

How does this give my life meaning?
Am I making a difference?
In what way can I be an instrument of God's love in my role?

Contemplation on these questions require a faith-informed discernment of one's professional identity.

The ethical dimension of teaching certainly involves the most obvious avoidance of any improper and immoral acts which abuse the trust and power of the role. However, it stretches far deeper. As products of society themselves, teachers have implicit biases that influence the perception of students based on their culture, race, sex, and ability, among other defining categories, with profound implications in the treatment and evaluation of students (van den Bergh, Denessen, Hornstra, Voeten, & Holland, 2010), and who are in a position of power to either repeat or counteract these damaging patterns.

Reflection that is truly critical in nature incorporates an examination of societal forces at work in education and how the teacher is either an active participant in the status quo or a resistor thereof. This requires constant analysis of the school culture and policies, which may or may not be aligned with the best interests of students. Brookfield (1995) explained,

> We understand that anyone who declares an apolitical neutrality in teaching implicitly accepts the right of authorities such as curriculum councils, licensing agencies, and policy makers to prescribe what educational processes should look like and how learning should be defined and judged…. How curricula are constructed, what evaluative formats are used, how the learning day is divided into discrete units of time, who is allowed to occupy the role of teacher, how the legitimacy of that role is decided, what items appear on the monthly staff meeting agenda, who chooses which texts are to be taught – all these are seen as problematic. In other words, they are recognized as contested decisions whose outcomes reflect the interests and agendas of specific people in specific situations. (p. 40)

Critical analysis leads to awareness, another manifestation of the interplay between *ratio*, *intellectus*, and contemplation. In evaluating the education landscape, it is reasonable to think that some educational organizations may prefer *not* to have teachers steeped in this critical disposition, as it makes it simpler for leaders and teachers to maintain the status quo. Is it ethical for colleges of education to acquiesce to the demand for teachers as functionaries? Alternatively, what are the ethical dimensions of preparing teachers and educational leaders with a critical, contemplative, liberal philosophy of teaching to navigate a hostile, technocratic educational landscape?

Practical, Moral, and Ethical Dimensions of Educational Leadership

There are likewise moral and ethical demands upon educational leaders, where the stakes are often higher and the impacts more systemic. We see in the work of a school administrator a shift towards business acumen and the analysis of data on a grand scale that create cultures of assessment in schools. The systemic undertaking of large- and small-scale change efforts, minutiae of administrative oversight, and the mundane aspects of the day all require a contemplative approach. Frick, Gross and Wilson (2018) elaborated on this contemplative approach by noting a philosophy informed by habits of mind, hand, and heart that defines educational administration. Activities like listening closely to a co-worker's concerns, ensuring the well-being of a child, writing a letter of support for a teacher looking to advance their career, working toward an aim that is beyond oneself, fighting for social justice, teaching a child to read, ensuring that a special education student receives the proper services, making sure a discipline policy is humane and fair, comforting students after a tragic event, and other instances of selfless devotion to the craft of pedagogy and leadership may be dutifully and humbly met through a praxis informed by faith. The boundaries of these activities and instincts that define the head, hand, and heart range the full expanse of experiences and emotions – qualities of the vast human collectivity that reveal one's soul to oneself. These types of experiences form a motivational subset within the life of becoming a school leader and cultivate cultures created by care and compassion in schools.

If we start from the premise that every decision in educational administration is the rearrangement of a person's life, for better or for worse, the need for an ethical, moral, humanist – even existential – preparatory curriculum that parallels and refutes/resists/informs the technical side of educational administration becomes imperative (Begley, 2003; Hodgkinson,1991; Starratt, 2004). Teachers who have transitioned to school leadership roles have earned significant social capital in their work environments which they then use to accomplish the mission and vision of the school. The well-formed moral leader takes care to provide personal attention to the whole student. This leader understands why and how a student may suffer and works to alleviate that suffering to ensure social and emotional well-being. It is a maintained and humble concern for the consequences of classroom and leadership decisions. Manifestations of faith, hope, and love can be found in the teaching and leadership practices in any strong preparatory program, but take on a heightened importance in education departments aligned with the CIT.

Starratt (2004) clarified how we arrive at the ethical principles that guide our lives as teachers and leaders by stating,

> rather than a relativistic ethics where everyone is free to decide for themselves, these are norms and virtues by which members of community bind themselves to a moral way of living because they seem both reasonable and necessary to promote a richly human and civil public life. (p. 6)

Herein we begin to see the ethos of a community in a department of education that models itself on the CIT. William James (1920) offers an allusion to contemplative community by noting that,

> the faculty of voluntarily bringing back a wandering attention, over and over again is the very root of judgement, character and will. No one is *compos sui* if they do not have it, an education which should improve this faculty would be *the* education *par excellence* (p. 228).

A moral leader manifests their knowledge through their belief system, and in doing so, they are able to portray the values and commitments which they hold at their center and respond to the turbulence around them in a consistent,

empathetic and justice-oriented fashion (Firestone & Riehl, 2005, as cited in Frick, Gross & Wilson, 2018, p. 7). In order to do so, the wandering attention comes back to a contemplative space that reinforces the virtues of faith, hope and love.

Implications of Contemplation for Educator Preparation

Establishing the habit of contemplation is critical to the education and formation of teachers and school leaders. In practice, this occurs continuously – lesson by lesson, day by day, melding the scientific/technical and the artistic/humanistic/liberal elements of education. At a university animated by the CIT, elements of the students' lives come to interact in the immersion and engagement with the ethical. With experience, the process of ethical decision-making grounded in contemplation and awareness becomes more familiar, but the work is always intricate, sophisticated and humanistic – which is why we argue that teachers and leaders are formed, not trained. Incorporating contemplation inspired by the CIT within the process of learning to teach and take on the role of school leader is a radical notion not often readily prevalent in colleges of education. Yet, we are proposing it here as an essential starting place for those colleges that seek to align themselves with the CIT regarding the design of programming, coursework, internships, and advisory approaches that can yield the well-formed educator.

In some definitional sense, educators can be considered functionaries. After all, it is true that the activities of educators do not occur simply for their own sake. The goals of education reside within students – their learning, character, and capacity. However, something is missing if colleges of education focus solely on a functional aspect of teaching and learning, for how can teachers engage their students in *intellectus* if they are not steeped in it themselves? Training is not sufficient for producing a virtuous teacher. Pieper (1952) described the distinction between professional training and an academic education:

> A functionary is trained. Training is defined as being concerned with some one side or aspect of man, with regard to some special subject. Education concerns the whole man; an educated man is a man with a point of view from which he takes in the whole world. Education concerns the whole man, man *capax universi*, capable of grasping the totality of existing things. (p. 39)

The ethical and moral demands of teaching and leading make it clear that teachers and leaders do bring their whole selves to the decisions they make and therefore must make their whole selves the subject of development, critical analysis, and reflection.

Though education is an applied profession, it does not render educators solely functionaries. Or rather, it could and might, and this is to be resisted. Even with rigid policies and scripted curriculum, decision-making is still a hallmark of the cognitive work of teachers and leaders, which necessitates a habit for critical reflection and contemplation. As such, we disagree with this notion of professional *training* as a proper and complete categorization of educator preparation. Rather, we ally ourselves with a more liberal approach. Scaperlanda (2020) described a vision for professional preparation in the CIT:

> The liberal arts foundation, which is reinforced seamlessly throughout the curriculum, develops habits of mind that liberate students from narrow technical training, providing them with great vertical and horizontal job mobility. Uniting and grounding this education in the Catholic intellectual tradition provides students with a framework for being liberated from the fears and base aperies that control the lives of so many, allowing them to live a joy-filled life in service to others. (p. 27)

If educator preparation is to engage beyond the functional, it is imperative to engage and form the whole person of our aspiring teachers and leaders, such that they will be able to bring a well-developed identity and reflective practice to their work. Imbuing them with a critical lens may create some fear and insecurity as uncomfortable realities are uncovered; however, the long-term effect of a critical stance has a liberating character.

Robust and ethical educator preparation should include a foundation in theory, not only in pedagogy and psychology but also in the social contexts of schooling. A critical theoretical worldview is essential to the goals of reform, resistance, and resilience for educators. Brookfield (1995) explained, "The study of theoretical literature becomes a psychological and political survival necessity, through which teachers come to understand the link between their private troubles and broader political processes" (p. 37). There are no absolute rules to share in translating educational ideals and theoretical constructs to the particular realities of a professional setting. This does not render professional preparation useless. Quite the contrary, the never-ending negotiation of reform, resistance, and resilience in education relies upon the well-developed capacities of educators as whole persons with robust, informed professional identities and the habit and capacity for contemplative practices, in addition to other essential intellectual and technical competencies.

Concluding Thoughts

A deep pedagogical practice requires careful, deliberative, even radical and revolutionary contemplation; the essence of this contemplation is exhibited in the presence, intents, and practices of [com]passionate, virtuous, and courageous teachers and school leaders. This is the ideal that informs practice and pedagogy, research and praxis in colleges of education grounded in the CIT. The core mission and values of such a college of education continuously and ongoingly echo the possibility of outstanding achievements from humble beginnings.

Contemplation fosters meaning and purpose, values and human connections in the classroom. It allows the educator to navigate a problematic and morally fraught professional world with enthusiasm yet restraint, to be *in* that world but not *of* it. It is the role of the faculty in such colleges of education, collectively, to encourage the use and development of their student's inner resources, by nurturing through reflection self-worth, autonomy, discernment, that all parallel academic and technical competence in order to advance one to becoming a teacher/leader. The CIT expounds, enables, and inspires ethical, moral, and virtuous aims. This is not solely an existential pursuit and it is central to the work of colleges of education at Catholic universities.

Through their dedication to their craft, virtuous educators inhabit the interface of contemplation and action. To hold in mind the notion of the ideal teacher or leader – instructive and yet elusive, to be truly content to operate in particular realities rather than idealized form, having the courage to enact reform or resistance as prudence requires. St. Thomas Aquinas places teaching and preaching at the pinnacle of his hierarchy of ministries, because they are actions that arise from contemplation, and it is better to distribute the fruits of contemplation than to keep them to oneself. For, as he asserts, "it is better to enlighten than merely to shine" (*Summa Theologiae*, II-II, q. 188, a.6).

Becoming a virtuous educator requires journeying to the deepest recesses of one's being, beyond narrow egocentric concerns to a compassionate and empathetic understanding of the wholeness of the world and our place in it. Learning to teach and to lead is a metaphor for our life's journey through a contemplative, labyrinthine study, entering with purpose, following, getting lost, wandering, learning the paths, and mastering the passages to deeper and fascinating revelations; and then guiding others through. In this context, walking the labyrinth as students studying to become teachers and then as school leaders is a purposeful pilgrimage to the heart of learning through the Catholic Intellectual Tradition.

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