

Link between individual and parish learning: empirical research.

By John Littleton July 2020

Abstract

The paper reports on empirical research conducted with Anglican parishes in South Australia, 2013-2014. A core-characteristics learning community approach was used as the research framework. Indicators of individual and whole parish learning outcomes were identified. The study highlights literature on the influence of the corporate life of a congregation on faith formation. The findings hint at a link between individual learning and whole parish perceptions of faith learning, thus going some way towards upholding understandings made in the literature about the formative power of the congregation in relation to faith education. The implications are discussed in this paper, and although more empirical research is needed, Christian educators are invited to intentionally employ processes that foster and enhance whole parish perceptions of learning.

Keywords: Congregation faith education; individual learning; parish learning; learning community; empirical research.

INTRODUCTION

From the 1970's professional Christian educators in the Western world reached an understanding that the whole life of a parish or congregation educates. The formative influence of parish life on faith education is a fascinating research topic.

Lucille Otero and Michael Cottrell argued for the need to have "quality empirical research in the area of non-formal and informal adult religious education and learning in the parish context" (Otero and Cottrell 2019). This paper presents one such evidenced-based study and

reports on one finding from a previously published study (Littleton 2016, 2018). When the word parish is used in this paper it also means a congregation.

The paper examines that part of a research project which explored the claims made in Christian education literature about the educational influence and formative power of the congregation or parish on faith education. The findings from this piece of empirical research go some way towards affirming those claims. They hint at a link between individual learning and the whole parish perceptions of adult learning.

Individual learning, including private study and independent or self-directed learning, occurs, for example, through personal intentional projects of self-development, growth in faith and preparation for leadership in ministry. Parish or congregational learning occurs, for example, through worship, planning, projects, events, making major decisions, consultations, annual Vestry meetings, missions, conferences, sermon series, congregational Bible studies and stewardship programmes.

LITERATURE

In the theory of Christian Education, a community of faith understanding of a congregation is that the whole life of the congregation or parish is the focus for faith education. Parish life has a formative influence on faith education. An educational component exists in every aspect of a parish's life. An educational ministry for the whole parish is developed. Authors have articulated this approach for many years (Nelson 1971, 1989; Westerhoff 1976, 1979; Merritt 1984; Dykstra 1987; Prevost 1997; Everist, 2002; Fleischer 2004; Littleton, 2008; Roberto 2010; Groome 2011; Mitchell 2018).

David Merritt in Australia commented that it was a "common assertion (amongst professional Christian educators) that everything the Church is and does teaches" (Merritt 1984, 15-16). He outlined the "educational dimension" of many of the activities in the life of the church: baptism interviews, budget planning, the liturgy and explaining the sacraments, to mention some examples. Merritt argued that the renewal of Christian education and the life of the churches would be through:

a way of thinking about the task of education in local churches that affirms the powerful influence of the church's corporate life and argues within that for a very specific and deliberate education activity (Merritt 1984, 21).

Contemporary professional Christian educators, Merritt noted, were very keen on the idea that "an educational contribution to the life of the church could be conceived much more broadly than as study group activity" (Merritt 1984, 15-16). Parish-based Christian education had moved from individualistic and study group frameworks towards a faith community emphasis.

In recognising this shift Merritt reflected the thinking of Christian educators worldwide. Christian educators from the USA emphasised the formative power of the congregation. For example, C. Ellis Nelson wrote that the community of believers was where faith begins and matures (Nelson 1971, 1989). Using biblical examples, he presented "the congregation as the primary society and faith in God as the goal" (Nelson 1971, 193). In *How Faith Matures* Nelson wrote "Because a congregation is part of the body of Christ, it is the place where individuals receive guidance, as they work out the meaning of their experiences, and support as they attempt to follow the leading of God's Spirit" (Nelson 1989, 18).

In a similar vein, John Westerhoff wrote:

Catechesis implies that the whole life of a congregation offers times and places in which Christian learning may occur. It is holistic; that is, it is a broad-visioned approach aimed at discovering and developing the many ways that learning and growth occur in the community (Westerhoff 1979, 58-59).

Craig Dykstra wrote about this consensus on the formative power of the congregation in forming faith (Dykstra 1987). Jack Seymour wrote that “[t]he faith community is the locus of Christian education” (Seymour and Miller 1982,12). Authors enthused by the community of faith approach described the range of ways in which the whole community life of the parish had its own educational dimensions (Callahan 1983; Foster 1994; Harris 1989; Mead 1994, 41-71; Grierson 1995; Bass 1997; Groome 2011, 202-230). Christian educators with a whole life of the faith community educational strategy insisted that parish learning be viewed holistically. To appreciate that the whole life of the parish community educates is a foundational understanding for those who hold a learning community perspective.

Clergy and local leaders may be aware of the formative influence of parish life on faith education through their ministry experience, through reading and reflection, through common sense observations and hunches. The value of empirical research is that it informs ministry practice. Leaders are invited to be intentional and specific about research findings. Indicators of attitudes and behaviours are identified. Those indicators reveal and measure learning outcomes reported by participants in a research project.

THE RESEARCH STUDY

A Core Characteristics Learning Community Approach (CCLCA) was used as the framework for a research project conducted in the Anglican Diocese of Adelaide, South Australia 2013-2014. The research examined parish educational ministry through the lens of a core characteristics learning community approach. That approach provided an educational focus based on the whole life of the parish community.

For the purpose of that research project, a learning community approach, customised for a parish context, was defined as:

A visionary community of faith where leaders and members, while respecting a diversity of abilities and perspectives, practise holistic, collaborative and theologically reflective learning processes (Littleton 2017, 13-17).

The core characteristics learning community approach is identified by learning processes that are holistic, collaborative and theologically reflective (Littleton 2018, 322-323).

Learning processes and learning outcomes

The two sets of characteristics identified during the research project and referred to in this paper are: (a) the three learning process characteristics of holism, collaboration and theological reflection, and (b) the learning outcome characteristics of the growth and enhancement reported in terms of knowledge, understanding and practice of the Christian faith. The research examined the degree of association between learning processes and

learning outcomes; specifically, it examined whether the intentional use of the learning community processes of holism, collaboration and theological reflection by leaders and members in parishes enhanced learning outcomes for individuals and the parish, in terms of knowledge, understanding and practice of the Christian faith.

Two questions

Two research questions guided the narrative of this research: firstly, is there evidence that parishes within the Anglican Diocese of Adelaide used learning community processes and, secondly, is there evidence that these learning processes, when used, enhanced faith learning outcomes for individuals and the parish community?

Research strategy

A mixed methodology was used (Creswell, 2014). Phase One of the strategy, carried out during 2013, was quantitative, with two surveys. In Phase Two, which was qualitative, six parishes were selected from across the spectrum of parish survey responses for further exploration by means of focus groups, conducted during the period May-July 2014. The strategy of asking groups of people to complete the surveys and to participate in focus groups meant that the data was gathered in a collaborative and communal way, to demonstrate the practice of collaboration in their parish.

Participants

The research population consisted of 61 parishes in the Anglican Diocese of Adelaide, South Australia. All the parishes were given the opportunity to be involved in the research, with 47 parishes choosing to participate, thus achieving a 77% response rate. The parish was the sampling unit.

In total, 227 people participated in the surveys and focus groups, with 25 people participating in the focus groups. The participants in the two surveys were well balanced in terms of gender. The majority were elderly, 83% over 50 years; and 61% had university/higher education background (Littleton 2016, 82; Littleton 2018, 7).

Survey One focussed on learning processes with the data provided by a small group in each parish comprising one member of the clergy and the wardens. The clergy and wardens were the people most likely to have an all-round understanding of the parish.

The clergy and wardens, having already participated in Survey One, were asked to select and invite five people in each parish to participate in Survey Two. The five people comprising one member of clergy, one warden, one ministry leader and two parishioners, one of whom was to be under 40 years of age, responded individually; they were to be five individuals who would know enough about the parish and grassroots thinking, and about their own thoughts and feelings, to be able to provide dependable responses.

Survey preparation

For the research project to proceed, the notion of the learning community needed to be translated from the general to the specific, the measurable and the achievable in terms of

identifying observable and reportable indicators of the learning community processes practised.

In Survey One research participants were asked to consider various statements and to state to what extent, ranging from 'strongly disagree' to 'strongly agree', a statement applied to their parish. The three learning processes were made measurable in the three sections of the survey:

1. Holism: Patterns of learning in the parish – 12 indicators. Examples:

Leaders take time to intentionally teach and help individuals learn and discuss the Christian faith, including support of private study.

There are parish meetings which help many members reflect on parish life and plan for the future.

Leaders take time to intentionally assist individuals and groups to apply the Christian faith to daily life (e.g., at work, school, college, family or ...).

Leaders organise occasions when members meet to learn about different viewpoints which exist in the parish and discuss them through respectful conversation.

2. Collaboration: Ways that people interact when learning – 11 indicators. Examples:

The members work well together as a team, enjoying and respecting the abilities and contributions of others in achieving common tasks.

The clergy and people consult and collaborate to a high degree.

In this parish leaders encourage members to find and use their gifts and skills.

Leadership is shared among members according to their abilities, skills and insights.

3. Theological Reflection: Reflective learning and Christian ministry – 9 indicators.

Examples:

Members think that it is important to relate the Biblical story to daily life.

Sermons show evidence of some form of theological reflection.

In this parish community, we learn Christian faith during Worship Services.

An open-ended statement was also included in this section:

Please give an example of a parish activity in the last year which shows leaders and members thinking about a topic in the light of their Christian faith.

In Survey Two, participants' self-reports helped to assess the degree to which the faith learning of adults had grown or improved in quality through using learning community processes. Faith learning is a process of growing in the knowledge, understanding and

practice of the Christian faith in and through Jesus Christ. By growth in faith learning, I mean the degree to which people report that their knowledge, understanding and practice of the Christian faith have been enhanced. The methods of rating scales (Cohen, Manion and Morrison, 2010: 325-328), rank ordering, statement prioritisation and reports on faith learning examples helped to assess enhancement.

Some examples from Survey Two designed to measure enhancement are included below. These examples have been chosen to illustrate the purpose of this paper: to report on and discuss the findings which indicated that there was a link between individual learning and the whole parish perception of learning. Using a core-characteristics learning community approach framework for the research provided the opportunity to isolate, highlight and measure individual and parish learning outcomes.

In the questions marked (a-d) participants were asked to indicate their score on a rating scale ranging from 'no growth' to 'very much growth'. The questions marked (e) were designed to elicit open-ended reports.

Your responses **for the parish as a whole**

- a. Over the last year do you believe that your parish as a whole has grown in the Christian faith overall?
- b. Over the last year, more specifically, do you believe your parish's **knowledge** of the Christian faith has been enhanced or grown?
- c. Over the last year, more specifically, do you believe that your parish's **understanding and comprehension** of the Christian faith has been enhanced or grown?
- d. Over the last year, more specifically, do you believe that the **ability of your parish to apply the Christian faith in practical ways** has been enhanced or grown?
- e. If you think there has been growth in your parish please name an occasion when your parish grew in its Christian faith, then briefly outline the occasion and the growth or new learning that you noticed.

Your responses for you **as an individual**

- a. Over the last year do you believe that **you personally** have grown in your Christian faith?
- b. Over the last year do you believe that your own **knowledge of and information about** the Christian faith has been enhanced or grown?
- c. Over the last year do you believe your own **understanding** of the Christian faith has been enhanced or grown?
- d. Over the last year do you believe that your own ability **to apply the Christian faith in practical ways** has been enhanced or grown?
- e. Can you recall and remember an activity when you feel that you have learnt something new in your faith experience? This may be that you have acquired some new knowledge or understanding or practice of the Christian faith through your participation in an activity of the life of your parish. Please give an example.

RESULTS

Phase One: Survey One

In May 2013, parishes received Survey One on learning processes. This parish survey sought to discover the degree to which the selected learning processes were present in parishes and included 28 questions about those processes and four qualitative questions asking for examples. The 47 parishes that responded to Survey One were ranked according to their cumulative scores on the learning process measures. Some parishes ranked highly and other parishes ranked lower in terms of the learning process characteristics revealing a spectrum of scores across the 47 participating parishes.

Phase One: Survey Two

In September 2013, the same 47 parishes in the Diocese received Survey Two on learning outcomes. This parish survey was about growth and enhancement in faith learning. Five individuals in each parish were invited to complete the survey individually. The survey included 21 questions about growth in faith and two questions asking for examples, as well as a demographic section. Two parishes that completed Survey One did not respond to Survey Two; thus, from that point on, the scores from 45 parishes were used.

From Survey Two on learning outcomes, 45 parishes were ranked according to their cumulative scores for growth and enhanced faith learning. The ranking of the scores for cumulative growth and enhancement of faith learning revealed that a spread of scores occurred across the 45 participating parishes.

Survey One and Survey Two ranked scores compared

The ranked scores for Surveys One and Two were brought together and compared in order to establish an overall pattern.

The 45 parishes spread across a graph. The findings from Survey One on learning processes and from Survey Two on learning outcomes, when graphed against each other for each parish, showed not only a spectrum across the participating parishes, but that the same parish ranked as number one on both sets of findings, being ranked as number one on the learning process score (scoring 109) and ranked as number one on the enhancement score (scoring 66). This parish displayed the multiple characteristics that serve to define learning communities and reported strong patterns of growth in Christian learning.

When the shared collaborative response principle (previously described) was applied to Survey Two responses, scores from 16 of the 45 parishes became an issue. Sixteen of the parishes provided one, two or three individual responses. As less than four responses did not do justice to the communal and collaborative principle, this introduced the possibility of response scores that did not accurately reflect parish realities.

On the other hand, 29 parishes returned four to five completed surveys; 15 parishes provided the requested five respondents while 14 parishes provided four respondents. For example, for the parish with a learning process score of 109 and a learning

outcome score of 66, the latter score was based on the responses of five people from the parish. This discrepancy between the numbers of respondents from across the 45 parishes prompted the decision to focus on the 29 parishes as indicated in Figure 1.

Figure 1 shows a range of scores for the 29 parishes. As mentioned, these 29 parishes responded with a more communal response. When the shared collaborative response principle was applied to Survey Two responses, the scores and ranking of the 29 parishes provided a more dependable result compared to the result from the 45 parishes (Littleton 2016, 110-112).

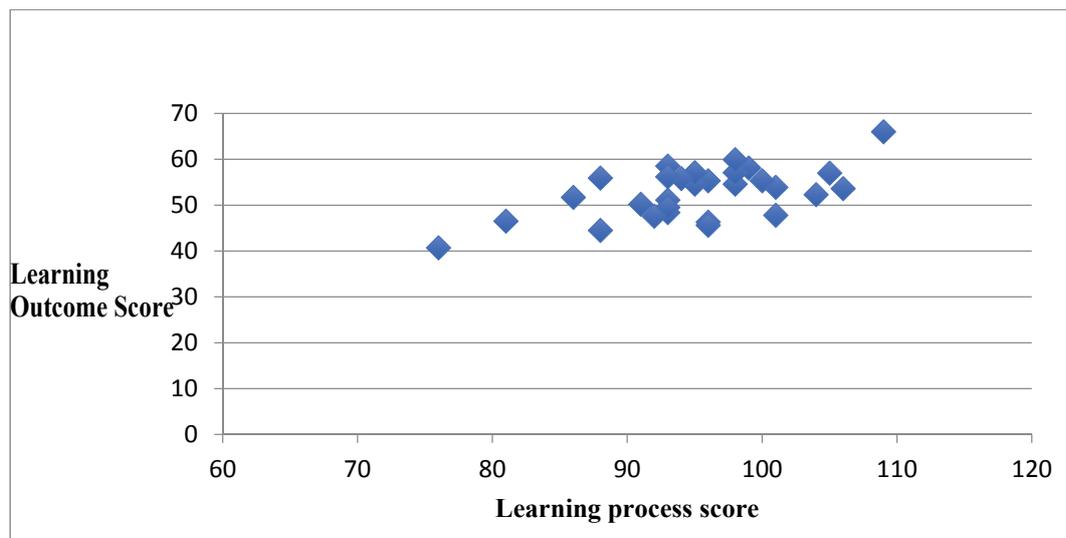


Figure 1: Parish joint rankings on learning process and outcomes scores N=29

The graph depicting the 29 parishes ranked for the two surveys, presented a spectrum of parishes, with variation from low-ranked to high-ranked parishes in terms of characteristics of the learning community. This general trend across the spectrum of parishes indicated that the greater the presence of these learning community characteristics in a parish, the greater the likelihood that there would be much growth and enhancement in faith learning, with a lesser presence of these characteristics tending to correlate with less growth and enhancement in faith learning.

The overall findings of the study demonstrated that a learning community approach enhanced faith learning in parishes. Research participants in parish learning community environments reported very much growth in their knowledge, understanding and practice of the Christian faith when the learning community processes were intentionally and fully used. Parish survey and focus group (six focus groups) findings showed this spectrum of responses from across the 29 parishes survey. More detailed research findings are readily available (Littleton 2016, 2017, 2018).

Specific parish and individual learning outcomes

One of the research findings revealed a connection between parish learning and individual

learning. The data showed that when a focus group parish reported ‘very much’ or ‘much’ growth in faith learning outcomes, the individuals in that parish also reported ‘very much’ or ‘much’ growth and enhancement in faith learning outcomes and vice versa. That is, when a parish reported to have ‘some’ or ‘little’ growth in faith learning outcomes, the individuals in that parish also reported ‘some’ or ‘little’ faith learning outcomes. Analysis of the focus group learning outcomes revealed this trend. A connection existed between individual reports of much growth in faith learning outcomes and reports that their parish had much growth in faith learning outcomes. This focus group finding, Table A below, turned out to be representative of the 29 parishes detailed in Table B Appendix. The trend identified for the six focus groups was replicated in the 29 parishes.

That data now needs to be interpreted. The finding of the link between whole of parish learning and individual learning outcomes goes some way towards confirming the claim made in the literature about the educational influence and formative power of the congregation or parish community on faith learning. Much growth in faith by individuals was reflected in much growth in faith of the parish or congregation. The reported growth in faith for the parish was reflected in the individual’s growth in faith.

More research will be needed to examine the degree of association, to discern the strength of influence one aspect may have had on the other and vice-versa. The results of the research study presented in this paper do not provide that data. The research data does however show an overall result that parish perceptions of growth in faith were reflected in individual faith learning outcomes. Individual participants reported much growth in faith in the parishes with the highest scores listed on Table A and Table B Appendix. Parishes listed with the lowest scores reported little growth in faith learning for individuals. The finding points towards upholding the understandings expressed in the literature about the formative power of the congregation in relation to faith education.

Table A: Focus group parishes: Learning outcomes							
Growth and enhancement of faith learning. Questions from Survey Two.							
Responses scored: very much growth scored 5 points, much growth 4, some growth 3, little growth 2, no growth 1							
	Parish questions 2,4 & 6			Individuals' Questions 15, 17 & 19			
	Knowledge	Understanding	Practice	Knowledge	Understanding	Practice	Total
Parish	19	20	20	20	22	20	121
Parish	17	16	20	16	17	18	104
Parish	15	14	14	17	16	14	90
Parish	15	15	14	17	16	16	93
Parish	13	13	12	14	15	12	79
Parish	12	12	13	14	13	15	79

DISCUSSION

Implications

The evidence-based research finding, using a core-characteristics learning community approach framework, went some way in upholding the literature about the educational influence of the parish community on faith formation and practice.

One implication is that in order to enhance individual learning outcomes, leaders may need to continually develop the processes that foster parish learning. In the past many Christian educators have emphasised the importance of nurturing individual and small group learning. The finding reported in this paper indicates that leaders emphasise the importance of parish learning.

An example illustrates one approach which fostered parish learning. During 2003, St. Saviour's Anglican Church Community, Glen Osmond, Adelaide held a series of discussions on the "Contemporary use of the Interior of the Church Building for Worship and Mission" (Giles 1999). These discussions, along with individual and group research, prayer, theologically reflective conversations and looking at options prior to a special parish (vestry) meeting showed that there was a very strong parish view that changes should be made to the interior of the church building in order to promote a less hierarchical and more inclusive structure for worship services. The changes were ready for Easter 2004 as a new life symbol. The altar table was moved forward and a new arc-seating plan in the nave was implemented (Littleton 2008, 572-573).

Another implication is that leaders may need to seek out and take note of recent research findings which show ways to nurture parish learning and facilitate the ability of a parish to learn for the future. The findings from research projects conducted by Tim Shapiro and Craig Mitchell indicate ways to foster congregational learning

In *How Your Congregation Learns: The Learning Journey from Challenge to Achievement* Tim Shapiro from USA invites us to participate in a learning community. He writes for parish leaders and members. He tracks eight passages on a congregation's "learning journey": defining the challenge of learning to do something new; exploring; handling disappointment; discovering; taking on the new behaviour and letting go of something else; validating and celebrating the new behavioural learning outcome achieved. Then, what's next? Another challenge emerges. Working with more than 1100 congregations over a 14-year period the author observed evidence for the pattern of learning reported in this book. With others, Shapiro discovered that "congregational strength is linked to a congregation's ability to learn" (Shapiro 2017, loc 84).

The results from Craig Mitchell's research help leaders to recognise "how community generates learning and how learning generates community (Mitchell 2018, 146). Mitchell wrote "The church transmits faith through all that it does and says" (Mitchell 2018, 59). A focus on the intentional development of a congregational culture of learning is a way forward. As a result of his research interviews with leaders from thirteen Uniting Church learning community congregations throughout Australia, Mitchell described key practices which generated communal learning, including:

more open and trusting relationships, greater recognition of gifts and participation in ministry, movement on a journey or pilgrimage towards faith maturity, more open enquiry and exploration of faith, and more fluid expressions of church as community.

He concluded "There was high value placed on the quality of community life, emphasis on the richness of learning together in community, and positive expectation and celebration of growth in faith" (Mitchell 2018, 307).

A third implication is that parishes and individuals could do more to reach their potential in relation to growth in faith learning (Table B, Appendix). Growth in faith is related to parish goals. One of the key purposes of a parish is to help both individuals and the congregation grow in faith. This aim is consistent with other Australian research. Much growth was an indicator used by the National Church Life Surveys (NCLS). NCLS researchers wrote that: "[w]hen more attenders are growing in faith, churches tend to grow in attendance and the welcoming of newcomers". "Vital churches are churches where people feel that their faith is growing" (Powell, Bellamy, Sterland, Jacka, Pepper and Brady 2012, 18-21). Parishes where faith learning is enhanced become vital churches. The more attenders who reach their potential in relation to growth in faith help congregations to grow.

The purpose and strengths of a learning outcome emphasis

The issue in the research project was to discern the learning that happened as a result of participating in parish life. Self-reporting was used. The self-reporting methods adopted for data gathering during this research project, when examined more closely via the focus group sessions, proved to be robust indicators for use in the recognition of learning processes and outcomes in the parish context.

Participants' self-reports helped to describe and assess the degree to which the faith learning of adults had been enhanced or had grown or been heightened or improved in quality by using learning community processes. Assessment in this research project meant finding reliable ways of enabling participants to let themselves, researcher and others know that their existing faith learning had been enhanced. Generic faith learning, in terms of knowledge, understanding and practice already existed in all parishes. The research project was about recognising enhancement of that faith learning in each parish.

The word *recognition* is an appropriate word for the process of describing faith learning, rather than assessment or evaluation. Recognition is a more general process of acknowledging and identifying the learning that has happened. The methods used for the recognition of faith learning sought to be gentle, respect the value and worth of individuals and groups, build self-esteem, appreciate their potential for learning and growth in faith, and value their responses.

The intention was to make the learning of learners visible. John Hattie outlined the idea of "visible learning" (Hattie 2015, loc 151-548; Hattie and Larsen 2020, 198-204, 254). In a parish context that meant finding ways of seeing the evidence for enhanced learning through the eyes of the learner. The research aim was limited. It did not focus on content of the learning (the what) or the reasons for learning (the why) or the context, other than that Anglican parishes were involved, or the other invisible learning influences like learning styles and socio-economic factors (level of education was indicated); all topics which could be considered for research. The first phase of the research surveyed learning processes (the how). The focus in this second phase of the research was on the learning reported by participants at a designated time in their lives.

Limitations

Most of participants in this research study were elderly. The findings revealed significant aspects of parish learning. Another research project with a focus on those aged less than forty years would need to be conducted to discover whether any consistency existed between the findings for the different age groups.

Is one study enough? This one study hinted at a link between whole of parish perceptions on learning and individual learning. Another research project would test the finding further.

There was uneasiness about the case for the formative influence of congregations on faith education. Craig Dykstra agreed that "the faith community has a formative power in the lives of people" (Dykstra 1987). He suggested that while there seemed to be a consensus on this matter among religious educators at that time, there was also some uneasiness. Congregations were not always faithful to the Gospel, may not always be effective and their life was often "more a reflection of the wider culture's values," sometimes the worst values.

To counter these limitations Dykstra argued that, within the context of a worshipping congregation (the experience of confession, repentance, prayer and proclamation), the role of Christian education was to help people to understand and investigate their experience, think critically about it, interpret it and care for them during that process (Dykstra 1987, 545-546). Then they "may more and more be more open to the redemptive activity of God." Dykstra

wanted intentional reflection to be an essential aspect of congregational life. Then he would feel more confident about the formative influence of congregations on faith education.

The positive research study findings recounted in this paper emerged from visionary worshipping communities of faith where the learning processes of holism, collaboration and theological reflection were intentionally practised. A description of a core-characteristics learning community approach provides a positive counterpoint and adequate response to Dykstra's statement about the limitations of the community of faith model for Christian education. Intentional theological reflection is an essential aspect of a learning community parish. The combination of the three learning processes is required for maximum impact on learning outcomes.

CONCLUSION

The research study emphasised the benefits of using a core-characteristics learning community approach in a parish or congregation to enhance growth in faith. That approach was used to design a research project on learning processes and learning outcomes. The focus on recognising faith learning outcomes made it possible to identify indicators of individual and parish learning outcomes.

The empirical research study upheld the general opinion of professional Christian educators, as expressed in the literature, that the church's corporate life is influential and formative in faith education with congregations. The study hinted at a connection between individual learning and whole parish perceptions of learning about growth in faith and practice. More research is needed to clarify the nature and strength of that connection. Nevertheless, the finding about a link between learning for the faith community as a body and learning for the individual is sufficient to challenge clergy, local leaders and parish communities to foster total parish or congregational learning.

There are however two prerequisites. Intentional reflection within a visionary and worshipping context is an essential ingredient, and the combination of the three learning community processes is recommended to maximise impact on faith learning outcomes.

The paper makes an evidence informed invitation. It requests contemporary Christian educators to intentionally recognise the formative influence of the total life of a parish community on faith education, and to deliberately employ the learning community processes to foster and enhance whole parish faith learning outcomes.

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Appendix Table B below

Table B: Parish learning outcomes N=29							
	Parish Questions 2, 4 & 6			Individuals' Questions 15, 17 & 19			
	Knowledge	Understanding	Practice	Knowledge	Understanding	Practice	Total
Parish	19	20	20	20	22	20	121
Parish	18	20	20	18	20	18	114
Parish	17	16	20	16	17	18	104
Parish	16	16	16	18	18	18	102
Parish	17	17	18	16	16	16	100
Parish	16	15	15	19	18	15	98
Parish	16	16	16	17	17	15	97
Parish	15	15	17	17	17	15	96
Parish	16	16	15	16	16	17	96
Parish	14	15	17	16	17	17	96
Parish	15	13	16	18	18	16	96
Parish	13	15	16	17	16	16	93
Parish	17	15	16	15	15	15	93
Parish	15	15	14	17	16	16	93
Parish	13	13	13	18	18	17	92
Parish	15	14	14	17	16	14	90
Parish	12	11	14	17	18	17	89
Parish	15	16	14	16	16	11	88
Parish	13	12	13	15	15	15	83
Parish	13	13	11	16	16	13	82
Parish	14	15	14	13	13	12	81
Parish	12	12	13	14	13	15	79
Parish	13	13	12	14	15	12	79
Parish	11	11	13	16	16	12	79
Parish	10	11	11	16	16	15	79
Parish	15	15	8	15	13	10	76
Parish	12	12	12	10	14	14	74
Parish	11	11	8	12	12	13	67
Parish	10	10	10	11	10	8	59

Questions from Survey Two. Responses scored: very much growth scored 5 points, much growth 4, some growth 3, little growth 2, no growth 1.

The first parish listed scored 121 out of a possible 150 (six times 25 = 150) Parish at the bottom of the listing scored 59 out of a possible 150.

Parishes and individuals could do more to reach their potential in relation to growth in faith learning.

The questions about the parish and for the individual are on page six in the paper.