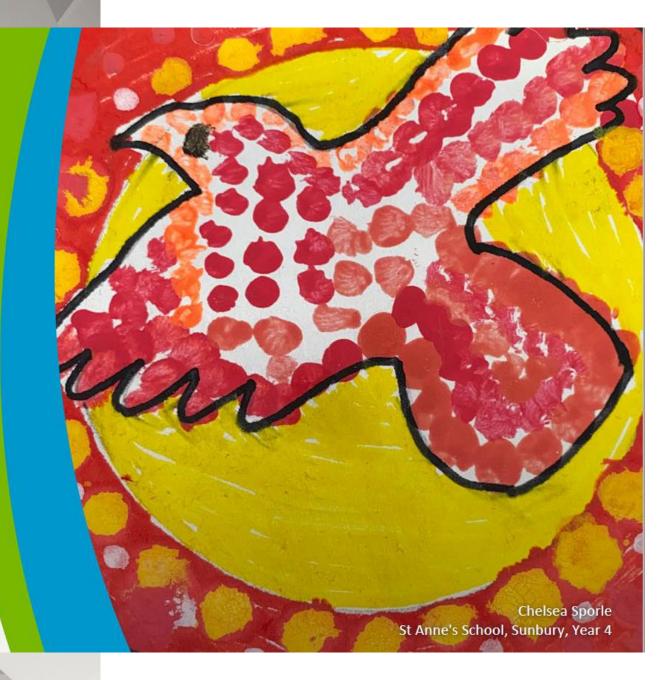
Learning, Teaching and Leading in Religious Education in a Culture of Dialogue

#### Acknowledgement of Country

We acknowledge that Catholic schools in the Archdiocese of Melbourne are situated on the lands of the five language groups that make up the Kulin Nations, who have walked upon and cared for this land for thousands of years. We acknowledge their continued deep spiritual connection and relationship to Country.

We pay respects to their Elders past, present and future, and commit to the ongoing journey of reconciliation.





#### so is my word that goes out from my mouth: It will not return to me empty,

but will accomplish what I desire and achieve the purpose for which I sent it.

ISAIAH 55:11

Isaiah 55: 10-11

For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.

#### so is my word that goes out from my mouth: It will not return to me empty,

but will accomplish what I desire and achieve the purpose for which I sent it.

ISAIAH 55:11

#### A Blessing on our Words

Bless the words in me that are waiting to be spoken.

Live and abide in my words so that others will feel safe in my presence.

Surprise me with words that have come from you.

Oh, place my words in the kiln of your heart that they may be enduring and strong, tempered and seasoned with love and resilience.

Give me a well-trained tongue that has been borne out of silent listening in the sanctuary of my heart.

May my words become love in the lives of others.

#### Macrina Wiederkehr

Learning, Teaching and Leading in Religious Education in a Culture of Dialogue

# Session

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- Why dialogue?
  What is dialogue
  The Role of the Teacher as a "valid dialogue partner"
  How to foster a culture of dialogue
- Breakout Rooms
   Two case studies

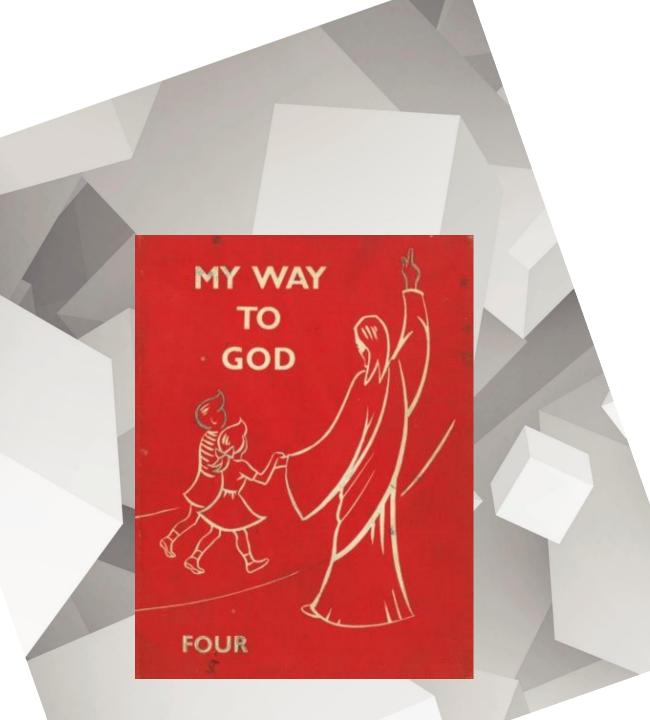
### **Short History**



### The Catechism

- child receptor of knowledge

- 1. Q. Who made you? A. God made me.
- Q. Why did God make you?
   A. God made me to know Him, love Him and serve Him on this earth, and be happy with Him forever in Heaven.



#### Kerygmatic approach (Jungmann) "My Way to God"

 personal understanding of the joy of salvation

- Scripture featured significantly

 brightly presented and child friendly



### Shared Praxis (Groome)

"Children of the Kingdom"

### Life to faith to Life

**Emmaus Story** 

- Experiences shared
- Reflection deepened
- Christian story presented
- Link the Christian story to our story
- Faith response

### Presumption

MY WAY TO GOD

FOUD

Faith

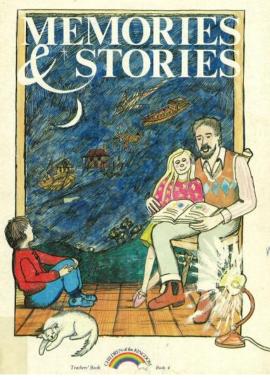
CATECHISM OF DOCTRINE CHRISTIAN DOCTRINE

D.G.

Imprimatur: †N. T. GILROY, ARCHEISISHOP OF STONEY, R. MARY'S CATHEDRAL, STONEY, 3/3/43.

PRICE: NINEPENCE

ADAPTED FOR AUSTRALIA and and 3rd PLENARY COUNCILS NEW EDITION FURLISHED IN STDNET, A.D. 1989 (EIGHTEENTH EDITION, A.D. 1982)



Learning, Teaching and Leading in Religious Education

in a Culture of Dialogue





If there is one word that we should never tire of repeating, it is this: dialogue. We are called to promote a culture of dialogue by every possible means and thus to rebuild the fabric of society. The culture of dialogue entails a true apprenticeship and a discipline that enables us to view others as valid dialogue partners...

Pope Francis 2016

#### THE IDENTITY OF THE CATHOLIC SCHOOL For a Culture of Dialogue





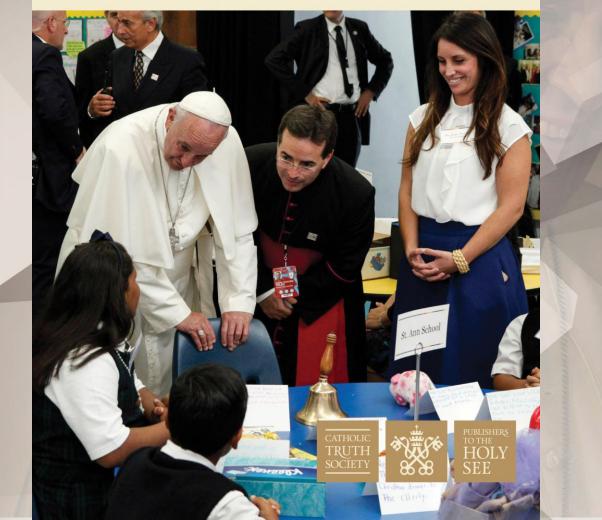
(Catholic schools) must "practice the 'grammar of dialogue,' not as a technical expedient, but as a profound way of relating to others.

Dialogue combines attention to one's own identity with the understanding of others and respect for diversity."

§57

#### THE IDENTITY OF THE CATHOLIC SCHOOL For a Culture of Dialogue





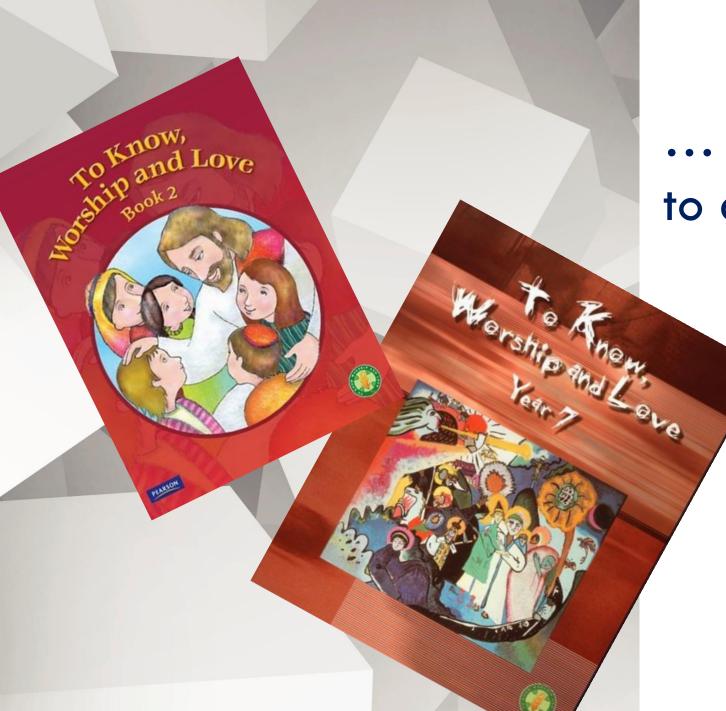
"[T]he Church considers dialogue as a constitutive dimension, as she is rooted precisely in the Trinitarian dynamics of dialogue, in the dialogue between God and human beings, and in the dialogue among human beings themselves."

§. 30

"Trinitarian dynamics of dialogue ..."

# Eastern Church - perichoresis





### ... so what does this have to do with teaching RE?



# What do our classrooms say about an openness to dialogue?



What do our classrooms say about an openness to dialogue?



### Encounter

### What is dialogue?

### Humility





# Hermeneutical Space creative

fragile

# generative

open

flexible

**KU LEUVEN** 

### **Hermeneutical Space**

Students are challenged to give shape to their personal identity: through a conversation with others I become who I am, in dialogue and sometimes also in confrontation with the Catholic tradition

D. Pollefeyt & J. Bouwens



### Child Safe Standards

Standard 3: Children and young people are empowered about their rights, participate in decisions affecting them and are taken seriously

- 3.5 Organisations have strategies in place to develop a culture that facilitates participation and is responsive to the input of children and young people.
- 3.6 Organisations provide opportunities for children and young people to participate and are responsive to their contributions, thereby strengthening confidence and engagement.



## The Role of Teacher

# Witness, Specialist, Moderator



# Witness

### someone who can and must witness to the traditions to which s/he has derived her/his own identity and from which such identity speaks, breathes and interacts.

"Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."

Evangelii Nuntiandi Apostolic Exhortation of his Holiness Pope Paul VI

www.GatholicSistas.com

# Specialist

The teacher is also an authority, an expert, a specialist to the various life philosophies and religions. In this way s/he can also critically evaluate practices, both within and outside the tradition

### Moderator



The teacher's identity is not the only meaningful correlation that can be developed from human experience.

S/he accepts and confirms that other valuable representations exist in the human search for meaning in life. And s/he is ready to moderate and steer the seeker along the process of identity formation.

# Witness, Specialist, Moderator

### VOICE to PARLIAMENT

Be ready for the conversation

The Role of Teacher: Witness, Specialist, Moderator Imaginator van den Berg & Mulder 2017

### The Role of Teacher:

Imaginator

The *imaginator* stimulates religious imagination and critical thinking by inviting (others) to respond creatively, reflexively and interactively to symbolic/metaphorical language in stories, rituals, objects of arts, architecture and practices from religious traditions.





The Role of Teacher: Witness, Specialist, Moderator Imaginator van den Berg & Mulder 2017

# What can YOU do to foster a culture of dialogue?

#### Take religion seriously

- decent levels of knowledge and theological expertise about Christianity and the Catholic faith tradition
- formation and education
- investment in people
- tap into the resources at your disposal



Engage in the present-day cultural context in an open and constructive way.

- 'stir things up'
- let go of the temptation to control the situation
- empower your students in voice, agency and leadership



Make room for experimentation, uncertainty, fragility and the possibility of failure

- 'trial and error'
- 'right answer' kills creativity
- staff and students should have the freedom and the courage to risk failure
- co-design / co-learners









### The Sydney Morning Herald

INDEPENDENT. ALWAYS.









Keeping Faith with You

### The Sydney Morning Herald

INDEPENDENT. ALWAYS.







#### Emmaus, Mt Clear

We the Emmaus Catholic Primary School community commit to acknowledging and supporting the families, victims and survivors of sexual abuse, within Catholic Church institutions.

Our community is committed to the safety and wellbeing of children in our care at all times.

Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Philippians 4:8



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