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EDITORIAL

In this fifth and final issue of 2018, as in the previous one, we feature in the THINKING ABOUT TEACHING section a research project completed in the Bachelor of Education (Honours) Degree at St Augustine College. The length of the paper does not allow us to publish the whole project. We include the literature review and the author's email address (with her permission) for those readers who might like access to the whole paper.

One again we remind you again of the article chosen for CPTD points which focuses on making space for the sacred in Religious Education.

Readers will qualify for points by answering and submitting the questions on the article that appear at the end of this magazine.

The notion of 'sacred space' is better understood today as a realm of inner experience, innate to every human being, that requires our conscious and informed attention if it is to come to full flowering.

O'Murchu (1997)

NOTES

- *It is not necessary to submit your responses to the articles to CIE since this exercise falls under the category of Teacher initiated activities also called Type 1 activities: Activities initiated personally by an educator to address his/her identified needs. For example, enrolling for an ACE programme, writing an article for an educational publication, attending a workshop, material development, participating in professional learning communities, engaging in action research in your own classroom.*
- *We have not yet received official endorsement from SACE but hope that it will be soon forthcoming.*

PAUL FALLER

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QUESTIONS (CPTD)

REFLECTION

What Steve Biko can teach the Church in crisis today

(Anthony Egan SJ)



What can Steve Biko, a South African political activist murdered on 12 September 1977, teach the Church today? More than one might initially imagine, I suggest.

Though neither clergyman nor professional theologian, Biko contributed to the first generation of South African black theology. Speaking from experience he presented a highly compelling – and critical – examination of Christianity. His starting point was that the Church’s role in forming conscience, explaining human origins and destiny, and claiming a monopoly on truth was an essential, but also deeply ambivalent, part of most people’s lives.

Biko argued that the Church at its best could be a place of personal and social liberation. First, however, the Church had to clean up its act. It had to get over its ‘hellfire and damnation’ approach to preaching, decouple itself from its European-centred worldview and move away from its hierarchicalism.

The latter has come under fire recently in the wake of the clergy abuse scandals. Pope Francis has condemned clergy abuse commendably, as he has also attacked clericalism. But unlike some voices raised in righteous outrage, he has not yet connected the dots. Clergy power is at the heart of abuse – not just child abuse but the abuse of position, resources and authority. It is power, backed up the Church’s claims to having a monopoly on understanding humanity’s origins, destiny and truth itself, that has made and compounded the crisis.

This comes from the Church’s inheritance of an absolutist monarchical model of governance inherited from its European worldview. The Church inherited and adopted the structures and modes of governance of the Roman Empire and feudal monarchies, continuing it into an age where such governance is no longer acceptable to most people. Most of us live in democracies (however imperfect) and object to being bullied by authorities. Yet many put up with it in Church. Or they leave.

And then there’s the question of what we consider truth. The Church is still afraid of science, particularly aspects of science that challenge our presuppositions about sexuality – the subject of most contemporary ‘hellfire and damnation’ sermons today, it seems. Denouncing best available scientific evidence often as ‘ideology’ (taken to mean, one suspects, ‘false consciousness’), rather than seeing what one can learn from it, is unhelpful.

Preventing sexual abuse requires knowledge of paedophilia; it also requires understanding normal sexualities, psycho-sexual development and integration. If we start from inadequate presuppositions we’ll reach useless conclusions. Without frank talk (to borrow Biko’s pseudonym of the early 1970s) we’ll just end up scapegoating people and drive the problem deeper underground.

And without a more open Church I fear this frank talk won’t happen.

Biko’s warning, against claiming a monopoly of the truth, offers us a way out. The abuse crisis has revealed how much we need to learn to prevent disasters from happening. Truth is not something revealed fully, once for all, let alone to a privileged few. We build on basic truths of faith, deepened through scientific study. That is how we build and nourish a truly liberating faith.

REFLECTION

Transforming Our Time into God's Time

(Ellen Mady) <http://mindspirit.com/transforming-time-gods-time/>



Leonardo da Vinci once claimed that “an average human being looks without seeing, listens without hearing, touches without feeling, eats without tasting, moves without physical awareness, inhales without awareness of odor or fragrance, and talks without thinking.”

In other words, instead of truly living life with awareness and intentionality, we let

life live us. Day by day passes by, and we are consumed by busyness and routine, sometimes coupled with stress, anxiety, and unrealistic expectations. And, in so doing, life passes us by, without us ever experiencing its fullness.

As Thornton Wilder put it *Our Town*: “Oh, earth, you’re too wonderful for anybody to realize you. Do any human beings ever realize life while they live it? – every, every minute?”

Stop for a moment, and personalize that question. Do you fully realize life while living it?

Cronos Time vs. Kairos Time

One way we can realize it at least a little more is by understanding the significance of the present moment.

Time is a fascinating reality that can’t be seen or grasped. We can’t make it stop or start, speed up or slow down. We do, however, measure it. We count days, weeks, months, or years, and regulate much of life based on the clock. In many senses, time orients us.

This sort of time is “chronos” time, to borrow from Greek. Chronos is artistically depicted as Father Time, an elderly figure with an hourglass and sickle who keeps track of the passage of time, and reminds us that our days are numbered. Chronos is quantifiable and sequential. It helps us organize our activities effectively but can also be stressful, especially if we measure success by how much we get done in a given duration time.

But time has another dimension to it as well, called “kairos”.

Kairos is portrayed in classical art as youthful and athletic, full of life and strength. Kairos time is qualitative rather than quantitative. It refers not to duration, but to the quality, the opportunity, the ripeness of a moment. That moment, whenever we speak of it or perceive it, exists in the present. We are free to respond to it, or let it pass us by.

While units of time (chronos) form an ongoing sequential chain, kairotic moments in some way interrupt that chain, and give the present moment new meaning.

Kairos can also be called God’s time. When the Bible speaks of the time of salvation, or the time for restoring the kingdom, or the time for weeping or rejoicing, it speaks of kairos. When we tell each other that it’s “time” for forgiveness, for peace, for family, we speak of kairos.

Kairos is a time of grace, a moment in which the finger of God touches our reality and reveals his presence more fully in a certain moment. While we experience them in a moment of time, these opportunities of grace touch the core of who we are and take on eternal meaning. The Incarnation itself, is per-

haps the greatest example of kairos in human history. When the “time” of salvation arrived, the divine completely penetrated our reality. Salvation itself transcends time, but came to the world through a particular Savior, who became incarnate in a particular place and a particular time and, in so doing, wedded time and eternity.

Discovering the Lord's Presence

C.S. Lewis explains the intersection of God's time and our time this way:

“If you picture Time as a straight line along which we have to travel, then you must picture God as the whole page on which the line is drawn. We come to the parts of the line one by one: we have to leave A behind before we get to B, and cannot reach C until we leave B behind. God, from above or outside or all round, contains the whole line, and sees it all” (Mere Christianity, Book 4, Chapter 3).

Discovering the Lord's presence through moments of grace is an art, not a science. God has endlessly creative ways of breaking into our reality, giving us glimpses of his presence and inviting us to respond. You have probably experienced many of these moments without being aware of it. Perhaps you have received an insight that deeply affected your understanding of something, have felt like a deep friendship took root amazingly quickly, or have finally able to “let go” of something that had been grating on you for years. When a particular experience seems far more meaningful and precious than warranted, it might have been an experience of kairos.

Pay attention to these grace-filled moments. Look for them throughout the day, and when they come, respond intentionally. Specific thoughts, words and actions in these cases don't take long, but have the potential to be transformative. Peace in the present, sacred memories of the past, and inspiring hopes for the future often come from moments of kairos.

When we recognize and respond to these opportune moments, we integrate kairos and chronos, the temporal and transcendent. And we realize life while living it.

REFLECTION

Mercy, Truth, and Pastoral Practice

(Ron Rolheiser)



Recently a student I'd taught decades ago made this comment to me: “It's been more than twenty years since I took your class and I've forgotten most everything you taught. What I do remember from your class is that we're supposed to always try not to make God look stupid.”

I hope that's true. I hope that's something people take away from my lectures and writings because I believe that the first task of any Christian apologetics is to rescue God from stupidity, arbitrariness, narrowness, legalism, rigidity,

tribalism, and everything else that's bad but gets associated with God. A healthy theology of God must underwrite all our apologetics and pastoral practices. Anything we do in the name of God should reflect God.

It's no accident that atheism, anti-clericalism, and the many diatribes leveled against the church and religion today can always point to some bad theology or church practice on which to base their skepticism and anger. Atheism is always a parasite, feeding off bad religion. So too is much of the negativity towards the churches which is so common today. An anti-church attitude feeds on bad religion and so we who believe in God and church should be examining ourselves more than defending ourselves.

Moreover more important than the criticism of atheists are the many people who have been hurt by their churches. A huge number of persons today no longer go to church or have a very strained relationship to their churches because what they've met in their churches doesn't speak well of God.

I say this in sympathy. It's not easy to do God adequately, let alone well. But we must try, and so all of our sacramental and pastoral practices need to reflect a healthy theology of God, that is, reflect the God whom Jesus incarnated and revealed. What did Jesus reveal about God?

First, that God has no favorites and that there must be full equality among races, among rich and poor, among slave and free, and among male and female. No one person, race, gender, or nation is more favored than others by God. Nobody is first. All are privileged.

Next, Jesus taught that God is especially compassionate and understanding towards the weak and towards sinners. Jesus scandalized his religious contemporaries by sitting down with public sinners without first asking them to repent. He welcomed everyone in ways that often offended the religious propriety of the time and he sometimes went against the religious sensitivity of his contemporaries, as we see from his conversation with the Samaritan woman or when he grants a healing to the daughter of a Syro-Phoenician woman. Moreover he asks us to be compassionate in the same way and immediately spells out what that means by telling us the God loves sinners and saints in exactly the same way. God does not have preferential love for the virtuous.

Shocking to us too is the fact that Jesus never defends himself when attacked. Moreover he is critical of those who, whatever their sincerity, try to block access to him. He surrenders himself to die rather than defend himself. He never meets hatred with hatred and dies loving and forgiving those who are killing him.

Jesus is also clear that it's not necessarily those who explicitly profess God and religion who are

his true followers, but rather those, irrespective of their explicit faith or church practice, who do the will of God on earth.

Finally, and centrally, Jesus is clear that his message is, first of all, good news for the poor, that any preaching in his name that isn't good news for the poor is not his gospel.

We need to keep these things in mind even as we recognize the validity and importance of the ongoing debates among and within our churches about whom and what makes for true discipleship and true sacrament. It is important to ask what makes for a true sacrament and what conditions make for a valid and licit minister of a sacrament. It is important too to ask who should be admitted to the Eucharist and it is important to set forth certain norms be followed in preparation for baptism, Eucharist, and marriage.

Difficult pastoral questions arise around these issues, among other issues, and this is not suggesting that they should always be resolved in a way that most immediately and simplistically reflects God's universal will for salvation and God's infinite understanding and mercy. Admittedly, sometimes the long-term benefit of living a hard truth can override the short-range need to more quickly take away the pain and the heartache. But, even so, a theology of God that reflects the compassion and mercy of God should always be reflected in every pastoral decision we make. Otherwise we make God look stupid - arbitrary, tribal, cruel, and antithetical to church practice.

Marilynne Robinson says Christianity is too great a narrative to be underwritten by any lesser tale and that should forbid in particular its being subordinated to narrowness, legalism, and lack of compassion.

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REFLECTION

Of Marijuana and Morals

(Fikile-Ntsikelelo Moya)



One does not need to be a biblical scholar to wonder why St Paul insisted on repeatedly making the same point to the same community.

“‘Freedom in everything’ [is the slogan]. Yes – but that doesn’t mean that I’ll surrender my freedom to anything.” (1 Corinthians 6:12)

“Yes, ‘freedom in everything’; but not everything is profitable. ‘Freedom in everything but not everything builds up [the body].’ No one should be looking for their own interests, but for the interests of the other person.” (1 Corinthians 10:23-24)

Could it be that the community in Corinth suddenly had a long-time prohibition lifted and in their excitement they started trying out that which had until then been forbidden? They now had the ‘freedom’ or, as put in other translations, it was now ‘legal’?

The decision by the South African Constitutional Court to allow the recreational private use of dagga by adults brings to mind St Paul’s counsel to the Corinthians.

Smoking dagga is now permissible, but is it ‘beneficial’ or ‘profitable’? Could it be said to be for the good of the other person?

The debate over what is right here is unlikely to be settled. There are strong views on both sides that are supported by science and anecdotal evidence.

It is certainly not the intention here for me to proffer my own views on the limited use of the now legal herb. I simply use this example, be-

cause it brought me to question my own views, on a number of issues at the crossroad of legality and morality.

Dagga is really just a placeholder for many items in the catalogue of what is legal but whose benefit is controversial. Alcohol is another such example.

And, South Africans know well that something can be lawful without being moral or beneficial. Apartheid was perfectly legal.

It was unlawful for “Europeans” to have sexual intercourse or engage in “immoral or indecent acts” with anyone who was not “European”. The penalty for breaking this law was up to five years imprisonment for the guilty man and four years for the erring woman.

Attempts to overthrow the state, as Nelson Mandela did, were illegal and severely punished.

Too many justify their actions based on what is legal or lawful rather than on what is beneficial or just.

Religious fundamentalism is also founded on such an argument. “The scriptures say so” is the favourite retort of those who cannot fathom faith as a living and therefore evolving tradition.

The ConCourt’s ruling provokes us to think more carefully about the reasons we give for limiting the rights and joys of others; whether in society, the Church or at home.

To simply say: “this is how it has always been” or “these are the laws as set out in our sacred texts” is not good enough. We must always read and interpret these within a particular context.

Our decisions to act one way or another need to consider more than our legal obligations. Our moral compass, and not simply the prohibitions which legal instruments may impose, should be our prime guide.

THINKING ABOUT TEACHING

How the principles of 'right communication' in the social media can be developed in a Religious Education programme of a Catholic high school for Gr 8 learners

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ABSTRACT

The internet has the capacity for doing good and harm to youth as well as empowering them to enrich the lives of others. Online communication, namely social media, has reshaped how the youth are communicating with one another with profound consequences, both positive and negative. The youth are considered 'digital natives' as they have grown up around and regularly engage with social media but do not fully understand their actions and what consequences their actions may have. 'Right practice in communication' needs to be applied to internet communication such as social media. The youth need to be taught to be true to their religious values within cyberspace and any online communication should always strive to respect the dignity and worth of the human person. This communication must be rooted in honest and appropriate forms of expression in a genuine and mutual search for truth so that man can grow in understanding and tolerance in order to promote human solidarity. Applying two principles of Catholic Social Thought, namely Human dignity and solidarity, allows the user to be conscious of their own as well as others' human dignity, and should be both meaningful and engaging to the participant as well as respectful towards others in the community in which it is being carried out and is therefore applying 'right practice in communication'. The virtues needed for 'right practice in communication' are prudence, justice, fortitude and temperance. The youth are guided through an inquiry-based pedagogy to look with 'eyes of faith' and guide them to have a reflective and thoughtful attitude whenever using social media and thus lead a 'good life' through making wise choices.

LITERATURE REVIEW

The literature review defines 'right practice in communication' below and provides the principles to be taught from Catholic Social Thought point of view which provides a wisdom about building a just society and encourages all to live a good life amidst the challenges of modern society (Brady, 2008: 11) Each of these aspects will be researched further within the research project

'RIGHT PRACTICE IN COMMUNICATION'

'Right practice in communication', according to the Vatican document *Ethics in Communication (EC)* (2000 n. 26; n.20) is defined by two principles from Catholic Social Thought. The first principle is that communication is for the integral development of persons, requiring that the idea that "individuals have irreducible dignity" (EC 2000:n.21) be recognised in communications. The second principle is that communications are governed by the virtue of solidarity (*Ethics in Communication* 2000: n.22)

The principle of **human dignity** in Catholic Social Thought refers to the idea that humans are created in the image of God, with an essential equality that cannot be diminished. "[E]very person is precious... people are more important than things ..." (Brady, 2008: 11). Human dignity is the foundation of all Catholic Social Thought (Brady, 2008: 11). As such all persons have both rights and reciprocal duties (Brady, 2008:13). Dignity demands that humans act according to a knowing and free choice (O'Brien and Shannon, 1998:175). Dignity is God-gifted (Dwyer, 1994: 909).

Solidarity in the words of Pope John Paul II (Brady, 2008:15) is a "firm and persevering determination to commit oneself to the common good ... the good of all and of each individual, because we are responsible for all". Solidarity is more than just a nebulous feeling of concern over the misfortunes of others and includes forgiveness and reconciliation (Brady, 2008:221 - 222). It nurtures the rich cultural

diversity of the human species (Dwyer, 1994:911) and excludes exploitation and oppression of others (O'Brien and Shannon, 1998:423). Man has an innate nature to be social and in order to reach his God given potential, he needs to relate himself to others (O'Brien & Shannon, 1998: 173) in such a way as to genuinely love the other in the same way as God loves each of us and he should be ready for sacrifice (O'Brien & Shannon, 1998: 423). Solidarity is a Christian virtue which assists in realising God's plan which is to overcome sin and to build a peaceful world.

Pope Benedict XVI Emeritus in his message to youth on the occasion of the 43rd World Day of Communications stresses that the 'new media', which includes social media, must be used to "promote a culture of respect, dialogue and friendship" (Benedict XVI, 2009:2). In order to serve the good of individuals and society, all must strive to respect the dignity and worth of the human person. The human person does not live in isolation but has a natural need to reach out to others and thus becomes more fully human. In reaching out to others, the dialogue which ensues must be rooted in honest and appropriate forms of expression in a genuine and mutual search for truth so that man can grow in understanding and tolerance in order to promote human solidarity (Benedict XVI, 2009:2-3). As humans we are one human family and learning to practice the virtue of solidarity allows us to learn the Gospel value of 'loving our neighbour' in this global and interdependent world (Brady, 2008: 11). It is for this reason that 'right practice in communication' focuses on the two principles of Catholic Social Thought, namely human dignity and solidarity.

'Right practice in communication' is achieved by applying these two principles (EC 2000: n. 20) allowing users of media to be conscious of their own as well as others' human dignity, (Foley, 2000: n6) and should be both meaningful and engaging to the participant as well as respectful towards others in the community in which it is being carried out (James et al, 2009: 15). The virtues needed for 'right practice in communication', according to a Vatican document entitled *The Church and Internet*, are as follows:

- i) prudence – allows the user of media to see clearly the consequences of an action – both good and evil;
- ii) justice – having a sense of fairness, integrity and a commitment to the common good;
- iii) fortitude – courage, strength and standing up for the truth; and
- iv) temperance – self-disciplined approach to using the media wisely and only for good (Foley, 2002: n12).

To help develop these virtues, Rossiter (2010:2) suggests that Religious Education (RE) teachers in a Catholic school should use a pedagogy which encourages research and critical thinking and invites learners to use online communication in an interactive and positive manner. Hailer and Pacatte (2007: 9) reiterate this fact in saying that within a faith-based and positive environment, a community should respond to social media by teaching appropriate behaviour to youth so that they can develop a sense of right and wrong. Their strategy is two-fold (Hailer and Pacatte, 2007: 17):

To teach them to respect the dignity of others, the youth are guided to look with 'eyes of faith' in order for them to be rooted in Gospel values. Secondly, the concept of solidarity is outlined by guiding the youth to have a reflective and thoughtful attitude whenever using social media.

Pope John XXIII describes a "look", "judge", and "act" process when discerning Catholic Social action (Brady, 2008: 39):

"Look": In this first stage one must ask the question, 'What is going on?' This stage requires one to look hard and honestly at an issue, not only relying on theological or moral principles, but also researching all the facts as objectively as possible, to undergo an 'interior dialogue' in order to become familiar with the situation.

"Judge": Once all the facts have been gathered a process of discernment and thoughtful evaluation is made about the unjust situation. One must consider the context in relation to moral and religious ideas. The second stage also includes a reflection on responsibility as to why the situation exists, who is responsible for it and what should be done to improve the unjust situation.

“Act”: The last stage ensures that individuals, especially Christians have a moral and religious responsibility to renew the social order in order to protect and promote the human dignity of all individuals.

Pedagogies for Religious Education have evolved over time. The modernist or transactional approach is subject centred, has a one-sided view to knowledge and does not allow the individual to explore their creativity and imagination but rather avoids existential engagement. The teacher is seen to be the ‘expert’ and lectures to the learner (Jackson, 2004:60). This, however, is seen to ‘imprison’ the learner rather than liberate them.

The personal narrative or post-modernist approach sees that the learner should construct the knowledge for themselves. The teacher’s role is to facilitate the process. The knowledge is constructed by listening to and responding to another’s experiences, works of art, music, and so forth. The learner’s knowledge is constructed through emotional or rational responses. Their knowledge or understanding develops over time through narrative experiences. The focus in this approach is one’s personal faith and the development thereof on a personal and intuitive basis (Jackson, 2004: 63). The personal narrative approach has merits as it is learner centred and is more concerned with their experiences rather than knowledge, making time for reflection and dealing with the emotional as well as the rational (Jackson, 2004: 74).

The interpretive approach is a useful approach for Catholic School’s Religious Education classes in South Africa, where classes include learners of many denominations and faiths as well as cultures. This approach rejects the idea that religious education should be taught from a specific epistemological stance, but rather to allow learners to find their own positions within the key discussions about religious plurality (Jackson, 2004: 87). The use of classroom-based case studies allows the learners to broaden their understanding of religio-cultural experiences of each learner. They are given opportunities to discuss and reflect on the case study given so that they can engage with it on a personal level and relate it to their own experiences (Jackson, 2004: 105). The more the teacher is aware of the learners’ beliefs and values, the more they can bear in mind the learners’ concerns and therefore provide material which will foster communication between learners of different backgrounds (Jackson, 2004: 108).

Another pedagogy within the context of a Catholic School’s Religious Education Curriculum is Thomas Groome’s Shared Christian Praxis. This pedagogy invites the learner to look at both their life or actions and faith and then to integrate the two (Groome, 1991: 135). The shared praxis is divided into 5 movements, whereby the actions move freely from one movement to another: The pedagogy begins by looking at the learner’s action, this is then critically analysed on a personal and social level and its possible consequences. The Christian story and Vision is then presented in response to the present action allowing the learners to discern their actions, choices and decisions. A critical analysis ensues on both the individual’s action and the Christian story. This allows the learner to discern God’s will for them and provides a space for them to share their discernment and thus inspiring new insights, commitments and wisdom about their actions and future decisions empowering them to integrate faith and Christian principles such as human dignity and solidarity (Groome, 1991: 146-148).

Religious Education can make an important contribution to multi-faith, intercultural and values education through aspects of social plurality in relation to the experiences of individual learners which promotes collaborative exploration of moral issues by learners of different religious backgrounds which may include respectful disagreements as well as agreements through conversation, negotiation, discussions and debates (Jackson, 2004: 141-142). Religious Education is a conversational process where learners continuously interpret and reinterpret their own views in light of the material used (Jackson, 2004 169).

A pedagogy has emerged for citizenship living and working in the 21st century called media literacy. With the introduction of media and technology, it has challenged the foundations of education. It is not enough for a learner to be able to read the printed word, they also need the ability to critically interpret the many messages received in multimedia as well as to express themselves in multiple forms of

media. At its core is the need for inquiry through critical and creative thinking skills so that they can engage and actively problem solve and discover ways (Thoman & Jolls, 2008:6-9) for online conduct to be meaningful and engaging to the participant as well as being responsible to others in the community and society in which it is carried out (James et al, 2009:15) and thus practice 'right communication'. The core concept of media literacy is that all media messages are constructed using a creative language with its own rules and values and has a particular point of view in order to gain profit or power. Linked to these core concepts are five key questions which will assist the learner to interpret and engage with the multimedia such as social media. These five key questions are tabulated below (Thoman & Jolls, 2008:24):

Construction/Deconstruction
Who created this message?
What creative techniques are used to attract my attention?
How might different people understand this message differently?
What values, lifestyles and points of view are represented in, or omitted from this message?
Why is this message being sent?

Hailer and Pacatte (2007) in their book entitled *Media Mindfulness* have used the above questions and adapted them to educate young people about media as 'people of faith, with the faith being from a Catholic point of view and is not inclusive of Protestant faiths and other religions. The questions are used on each of the different forms of media such as advertising, print, movies, music, television, electronic games and internet. It does not, however, specifically deal with social media as well as not deal with the two principles of Catholic Social Thought, namely human dignity and solidarity.

The ideal classroom for 'Right practice in communication' should be informal in nature allowing learners 'to explore, to question, to experiment, and to discover' with the educator's role being 'a guide on the side' where they encourage, guide, mentor and support the learning process (Thoman & Jolls, 2008: 9).

All these pedagogies would be useful within a Religious Education class within a Catholic School. The modernist is rather restrictive as it only deals with knowledge and does not allow the learner to express their own opinions and the teacher is the one with all the knowledge. On the other hand, the personal narrative approach appears too open ended and there does not seem to be any structure as it is learner centred. An ideal pedagogy would be a blend of the two. Thomas Groome's Shared Praxis would, therefore be most appropriate as it allows the learner a voice to begin with and then the required knowledge is brought in. This pedagogy is rather restrictive for a multi-cultural and multi faith Catholic School in South Africa as it uses the Christian story. In this case the interpretive approach's stance of including learners of many denominations and faiths as well as cultures could be adapted and discussions could center on classroom case studies. These approaches would be the most appropriate for the discussions on Human Dignity and Solidarity.

The media literacy has adapted the 'Look', 'Judge', 'Act' approach of Pope John XXIII by using the five key questions to allow the learner to evaluate and discern the content of media communication. A similar stance would be appropriate for discussions on 'Right Practice in Communication' where the learners would need to engage with the communication in social media, actively problem solve and discover ways in which their communication can respect the human dignity of all and build a welcoming community online.

ARTICLE (CPTD): CLASSROOM PRACTICE

Religious Education: Making Spaces for the Sacred

(Joe Fleming – Journal of Religious Education 47(3) 1999)

Introduction

This paper sets out to revisit and reimage a way of approaching what we have come to understand as religious education. While religious education as a title may be fraught with diverse meanings and potential limitations, it remains the most popular and mostly used title for what we try to do in Catholic schools in Australia. *Religious Education: Making Spaces for the Sacred* does not claim to be a redefinition of religious education, but rather a way into it, an entry point. It is closely connected to spirituality, which in recent years has become a regularly used word to cover a wide range of experiences from “new age” to the revival of the Celtic spirituality. Making spaces for the sacred has both passive and active elements. It is allowing time for, leaving space for the sacred and allowing the sacred and the mystery of God to break into our lives. Also it is making time, planning experiences, structuring teaching and learning in a way to highlight the sacred. It is making time and space to be receptive to the presence of God.

In addition, this paper is not exclusively aimed at what we do with our students in schools – it is about what is necessary for staff as well. It includes parents and parish communities. There is a need for the entire community to make spaces (passively and actively) for the sacred.

There are five headings under which I will investigate making spaces for the sacred.

1. What are sacred spaces?
2. Sacredness a new starting point
3. Indigenous insights into the sacred
4. Experiencing the sacred can make us whole
5. Religious education and making spaces for the sacred

Section 1: What is a Sacred Space?

O’Murchu (1997, p. 38) suggests:

The notion of 'sacred space' is better understood today as a realm of inner experience, innate to every human being, that requires our conscious and informed attention if it is to come to full flowering. The realm of spiritual experience is not static one, like all God's gifts its nature is to grow, unfold and become.

In our school settings there is a need to allow for, and to create, the opportunities for such spaces where we can nurture this spiritual experience. Such experiences need to occur within the normal daily settings and particularly on occasions of ritual, liturgy, retreats and gain an avenue of response through social action and witness. There is a need, too, to help students and staff to develop a language that permits them to talk about the sacred and the mystery and the presence of God in their lives. In addition, further developing a theology of revelation that allows for the sacred to be seen in the ordinariness and everydayness of our lives would help overcome the duality we often revert to that separates the sacred and the secular. The experiences that we have every day are full of the encounters with the sacred – what we need is a language, a theology, a structure that enables us to reflect upon these experiences. As Elizabeth Dreyer (1998, p. 9) highlighted in her recent address, *Earth Crammed with Heaven*:

Begin catechesis with reflection on experience. Rather than coming in with bags of books and new catechetical techniques [nothing, against these, of course] might we take the time to ask about where our students find God? Or where God is absent for them? Our job is to evoke their response and then to be quiet and listen.

A sacred place is where we encounter God and God encounters us in the experiences of our daily lives.

Section 2: A New Entry Point for Young People into the Sacredness of God

Four expressions have often been used to describe our access to the sacredness of God. They are spirituality, faith, religion and church. While there are countless definitions of these terms it seems to me that we have always used them when talking about the meaning-making in our lives: in that search for understanding of what is the purpose of our existence, and what we are to do with our lives. This search it seems to me is common to all people across all times.

Certainly my experience of growing up in the fifties and sixties was that the entry point to making meaning in our lives and making spaces for the sacred, outside of our families, came through our very localised church. It was in the local parish church that we became ritual and cultural Catholics, where we worked out the meaning of religion, where we were instructed in the faith and consequently where we developed a relationship with God. My childhood life was full of Benedictions, Novenas, fasting on Fridays, devotions to Mary in May and October, and regular Confessions, etcetera. My door to God, as it were, was literally through the local church door that we as a family opened regularly. It was after going through that door that we entered a holy place, a place set apart from the world, and where we were encouraged to reflect upon the place of God in our lives. It seemed to me that church became before God, before developing a spiritual awareness that enabled me to experience the sacred dimensions of life.

Therefore, many of the outward indicators of our encounter with the sacred rested upon the carrying out of church laws. My obedience church held greater priority than developing a relationship with God. Or to put it another way, my way to God was through obedience to church. In many ways for me this was inadequate and counterproductive. Bishop Robinson (1997, p. 11) recalls:

In my days as a student in the seminary I was presented with a rational god, whose existence and nature could be proved, and faith was primarily presented as an intellectual assent to truths. Many statements were made about God, so many, indeed, that I would now have to say that there was not sufficient appreciation of the need for silence and restraint before a mystery

One of the issues facing teachers today is that the church door is not the significant starting point for most of the students in our primary and secondary schools in their journey into the sacred and to God. There are countless statistics showing the steady decline of Mass attendance (not the only indication of the journey, but a significant one never the less) since the late seventies. In churches on weekends we see an ever-aging population and a frightening absence of young people. Our students are no longer ritualised and culturalised as Catholics in the same way that people of my generation were. The door for our young people in their search for the sacred is often in God's creation and their experiences of the world.

The reverence for the sacred as found in creation has a rich past in our tradition. As Gerard Manly Hopkins wrote in *Pied Beauty*:

Glory be to God for dappled things,
For skies of couple-colour as a brindled cow,
For rose-moles all in stipple upon trout that swim;
Fresh-fire coal chestnut-falls, finches' wings;
Landscape plotted and pieced, fold, fallow and plough,
And all trades, their gear and tackle and trim.
All things counter, original, spare, strange,
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; a dazzle, dim.
He fathers-forth whose beauty is past change;
Praise him.

Our youngsters today may not be so eloquent but when they speak about the energy that surfing gives them, how the sea attracts them, how camping and bush walking invigorate them they are describing their connection with the sacredness of life. When they express their feelings of anger and outrage at the destruction of our forests and the pollution of our water, the inequities in our society which cause poverty and disease they are entering into the sacred and giving witness to it in profound ways. They do this too when they reject racism and prejudicial labelling of people. Perhaps without knowing, they are echoing the words of Jesus:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim liberty to captives, and recovery of sight to the blind, and to let the oppressed go free. [Luke 4:18-19]

I believe that that young people in our schools have embarked on their own journey to meaning-making and making places for the sacred. Their path is different from the past. Our challenges are to walk with them on the path, to provide an opportunity for path building, to illuminate the path and celebrate that ritually.

To put in diagrammatically, my path went this way:

Church/religion → Faith → Sense of the sacred/spiritual

I believe that for many people today their path is:

Sense of the sacred/spiritual → Faith → church/religion

If I am correct in describing this change of starting point then we need to rethink how we educate religiously in the future. There is a need in our teaching to recognise that many of our students and staff now come from increasingly rich but diverse cultures and do not share a common church/religion experience as past generations.

Our methodology in religious education also needs to take more notice of this shift and have as its starting point the experience of the student in relation to how they understand the sacred and spiritual dimensions of their lives.

Section 3: Aboriginal Sacredness and Wisdom As Seen in Dadirri

There is much that we can learn from indigenous cultures about sacredness and reverence for the earth and for life and spirituality. Stockton (1995, pp. 104-105) in his work on Aboriginal spirituality devotes a chapter to mysticism where he talks about Miriam-Rose Ungunmerr and dadirri. Dadirri is a like a river of mysticism that crosses cultures and religions. What is this dadirri?

- Dadirri recognises the deep spring that is inside us. We call on it and it calls on us.
- When I experience dadirri, I am made whole again.
- I can find peace in this silent awareness.
- The stories and the songs sink quietly into our minds and we hold them deep inside.
- In ceremonies we celebrate the awareness of our lives as sacred.
- The contemplative way of dadirri spreads over our whole life. It renews and brings us peace.
- (In ceremony) everyone is relaxed. We feel secure and happy. We are all together, and it is good.
- Listening is an important quality of Aboriginal culture. In our Aboriginal way, we learned to listen from our earliest days. We could not live good or useful lives unless we listened. This was the normal way for us to learn – not by asking questions.

Section 4: Experiencing the Sacred Makes Us Whole and Healthy.

The encounter with the sacred, with the spiritual dimensions of our own lives and the growing awareness of this in others is essential if we are to grow as healthy people. Making spaces for the sacred is not an optional extra, something we will try to do if we have time. No. The totality of our health, our

wellbeing depends on making meaningful connections with the sacred. The fact that there is a re-emergence of spirituality today is an indication of people's need to experience the sacred in their lives, to make spaces for the sacred. There is a cry for wholeness and for health.

Bernard Haring (1984, p. 40) wrote:

One must be really blind not to see that the worst suffering is caused by an aimless outlook on life, one that has lost even the basic impulse to search for genuine meaning and refuses to enhance one's own life and that of others with authentic values. To give up the search for authentic values and meaning damages psychic and even somatic health; it destroys or makes impossible profound human relationships. A human being lapsing into insensitivity contaminates the whole environment in its spiritual-humanistic dimension. It also has a share in modern forms of pollution, especially cultural pollution. A life without meaning spells imprisonment, enslavement, enmity to the freedom which Christ has obtained for us.

More recently, David Tacey (1997, p. 183) in his work, *Edge of the Sacred: Transformation in Australia*, draws our attention to this and analyses the psychological landscape that has developed:

Our greatest spiritual fault is not even guessing that an Other might be involved in what we are pleased to call our manic-depressive cycles. We see that we suffer from real ailments, but these are felt to be the logical cost of living in a fast world. We still maintain the old positivist belief that our neurotic problems and manic cycles will eventually be overcome by science and medicine as we make our way toward complete knowing. But our very paradigm of knowing is deficient, because it does not admit the wisdom that has to do with ultimate reality, with the correct relationship between the human and the sacred.

These same ideas have been the focus of other studies as well. David Hay (1998, p. 11) in a journal on pastoral care raises these important questions:

What is the nature of teachers' pastoral responsibility for the spirituality of the children in their care? Does it have any more shape to it than a nebulous feeling that spiritual uplift ought to feature somewhere on the timetable?

In our Catholic schools, through our vision statements and formal religious education classes and through pastoral care times, this responsibility is clearly stated and implemented. Nevertheless, they are questions of such weight that they need revisiting and examination.

Hay (1998, p. 12) continues:

Spirituality is what goes on when a person becomes directly and sensitively aware both of themselves and of themselves in relation to the rest of reality. Its contrary is not 'secularity' but 'alienation'.

In a world where more and more people are becoming and being alienated, with alarming increases in depression among young people, there is an urgency to the task of making people well, of providing avenues for healing.

On a positive note Hay's (1998, p. 12) makes these observations of young people who experienced spirituality:

The single most significant finding is that, almost without exception, people report that such experience engenders in them a desire to behave justly, to care for others, and to be concerned for the environment. This is grounded in a holistic awareness of oneself as part and parcel of a reality from which one cannot be isolated.

Fisher (1998, p. 191) in his doctoral thesis, *Spiritual Health: Its Nature and Place in the School Curriculum*, examines the nature of spirituality and spiritual health. He notes that in spirituality there has been a shift from a focus on "the perfection of the soul to the authentic growth of the whole person" and in the health field a shift from the treatment of a disease to a treatment of the whole person. He concludes:

Spiritual health is a fundamental dimension of people's overall health and well-being, permeating and integrating all the other dimensions of health...spiritual health is a dynamic state of being, shown by the extent to which people live in harmony with relationships in the following domains of spiritual well-being: Personal, Communal, Environmental, Global (p. 191).

Section 5: Religious Education and Making Spaces for the Sacred

Given all that I have said, what are some of the implications of this for religious education in our schools? As always there is a need to commence with what we mean by religious education. Kelly (1991, p. 25) defines it this way:

Religious education, then, I would see as being primarily and fundamentally, the making available of those experiences which enable growth in understanding of the religious dimension of life, where 'understanding' encompasses perception, awareness, interpretation, and articulation of that which moves ordinary experience into the realm of religious experience, i.e., the sense of mystery, of gift, of simultaneous immanence and transcendence, the sense of ultimate meaning and value, the sense of the divine, however that may be named.

There is a number of very concrete ways in which this ideal can be attempted:

- Explicit references in the school vision and mission statements that express a commitment to spirituality and spiritual health across the curriculum.
- A religious education curriculum that, as well as other content and experiences, has scheduled time for questions about the sacred. This may take the form of a log book, a diary, a journal where there is time to consider and respond to such questions as:
 - When do we experience a sense of the sacred?
 - How do we hear God's voice?
 - When did God last speak to me, encounter me in my everyday life?
 - How can I become more spiritually aware?
- Silent times – to be left alone in the presence of oneself and having space to be open to the sacred – need to be a regular aspect of the life of the classroom.
- With this in mind regular structured visits to a chapel/church or a gathering around a sacred space in the classroom would be beneficial. There is a need, too, for staff to have similar opportunities where they can gather and be still in God's presence. Time needs to be set aside for prayer, contemplation and reflection.
- The need to have a meaningful ritual to enact this awareness is also crucial. As Brueggemann (1978, p. 176) states:

Our Western culture suffers from a conspicuous lack of relevant and meaningful ritual. As creatures of meaning we need spaces (and places) in which to narrate our stories in a way that will help us to negotiate the search for meaning. And if those stories are to percolate into our culture we need special occasions in which to formalise – in word and symbol – the yearnings and aspirations inherent in those stories.

Our rich heritage of spirituality needs to be opened to our staff and students. Within our tradition the stories of mystics, of prophets, of women and men who founded religious orders and their spirituality need to be told and celebrated. They need to be told not merely out of historical interest but because they speak of the same journey that we all undertake. Finally, I will return to Fisher (1998, p. 198) and to one of the strong recommendations from his study. He says:

Informal contact through pastoral care, extra-curricular activities, and camping programs provide ideal opportunities for teachers to help enhance students' spiritual well-being...but, I believe that nurturing the students' spiritual well-being should not just be hit and miss, an addendum to the curriculum; it should be an essential planned component of the curriculum. For the students' sake,

we need to ensure that discussions of spiritual health do not become hollow rhetoric, without action.

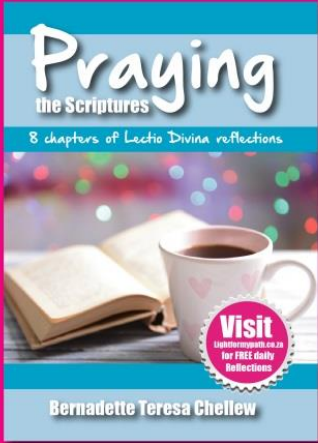
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BOOK REVIEW

Praying the Scriptures

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Using the Judeo-Christian Scriptures and the ancient Lectio Divina method, Bernadette helps us explore eight aspects of Prayer.

Life in modern society is demanding of our time and attention leaving little time to encounter God as we reflect on our personal lives. But where do we start? Bernadette offers a path.

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prayer.

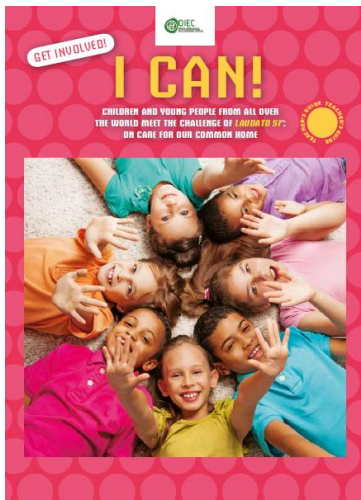
Bernadette Teresa Chellew:

The teacher who wanted to make herself redundant, Bernadette gives her all in this new series.

Bernadette's life experience as a daughter of St Dominic, her time as one of the foundational team of the Catholic Institute of Education and then as Rector of Catholic Bible College make her an ideal spiritual guide.

NEWS

I Can! Design for Change



I Can! is an exciting project developed by the Catholic International Education Office (OIEC) together with the Congregation for Catholic Education in Rome.

This project or campaign aims to create global awareness for learners to support and engage with the issues raised by Pope Francis in his encyclical on the environment, *Laudato Si'*. Catholic schools need to engage, together with the rest of the world, in the construction of our Common Home – our mother earth. Each child and young person can become promoters of sustainable development. This extract from the booklet explains the aim:

On the 1st of September 2017 in a joint message Pope Francis and Ecumenical Patriarch Bartholomew “urgently appealed to hear the cry of the earth and to attend to the needs of the marginalised” ...and then they

added: “there can be no sincere and enduring resolution to the challenge of the ecological crisis and climate change unless the response is concerted and collective, unless the responsibility is shared and accountable, unless we give priority to solidarity and service.”

Catholic education needs to respond to this challenge. Cardinal Giuseppe Versaldi, Prefect for the Congregation for Catholic Education, shares this message with teachers, significant for this project and beyond.

Dear teachers:

It is urgent to humanize education, focusing on the children and young people, giving them the autonomy and the principal role they need to play so they can grow from within, amid a community which is alive, interdependent, tied to a common fate and which leads us to fraternal humanism.

In this new scenario, and in order to educate from the capabilities and the uniqueness of each one, adults must step back, they need to say less and to listen more: listen to children and young people. Educating is so much more than teaching. We have to provide the conditions and the space for them to build together a project of change capable to transform their real contexts. Let's trust them, without any fear... We'll be amazed.

The I Can! Project utilises the four-step Design for Change methodology – Feel, Imagine, Do, Share – developed by Kiran Bir Sethi in India.

For further information on the project and how to participate, contact Paul Faller at CIE (paulf@cie.org.za). The CIE will provide the necessary resources and training in the methodology.

Refugee Art in Azraq: A Message of Hope and Resilience

Last month, USA for UNHCR's Elizabeth Marks traveled to Jordan and saw firsthand how donations to USA for UNHCR are making a direct impact on the lives of Syrian refugees. As an artist, Elizabeth felt a special connection with Mouayad, a Syrian artist living in Azraq refugee camp.

Amid rows and rows of white metal buildings, the heart of Jordan's Azraq refugee camp appears as if a mirage. Brightly colored buildings adorned with large murals contrast against the desert landscape, a palette of beige, brown and washed with an ever-expansive sky. As an artist myself, seeing the colors and artwork immediately brought a smile to my face.



A mural on the side of a building in the heart of Azraq refugee camp

The heart of Azraq is no mirage, but a lively community center where refugees access health clinics, learning centers, an employment office and unexpectedly, an art gallery.

Walking through the community center, I took note of additional murals painted and asked our guide who the artists were. The murals were created by refugees of all ages. The pieces communicate in ways their voices cannot. The murals convey pride in a homeland they have been forced from, a life outside the camp they hope to return to and reveal dreams for

a peaceful future.

It is clear the art brings joy to the community, especially the children, and fills an emptiness felt in other parts of the camp. Everywhere I turned, I saw beautiful pieces, whether a mosaic mirror in the sewing room or painted walls in the learning center, artwork warmed all the spaces.

The walls of the art gallery display more than a hundred works of art depicting scenes of everyday life, family, the war in Syria and places far away. In the gallery, I met Mouayad, a young man in his early 20s whose work intrigued me and showed the sophistication of an artist with training and years of experience. Through his work, Mouayad captures a world he knew before the war that serves as a reminder of life outside. He told me how fortunate he felt to be able to paint while in the camp.

Even though Mouayad and I do not share the same language, we both understand art and the process used to create it. We shared painting techniques and I showed him pictures of my paintings. Art is universal and does not need a specific language to be recognized or appreciated.

Experiencing first-hand the refugee art at Azraq solidified a message of hope and resilience. Art plays a very important role in their lives and communicates to all who witness it a story of integrity, opportunity and ultimately healing.



Mouayad displays some of his paintings in Azraq's art gallery

Kazakhstan: Award to Pontifical Council for Interfaith Dialogue



Kazakh Head of State Nursultan Nazarbayev has awarded the Pontifical Council for Interfaith Dialogue with the Prize for the contribution to interfaith dialogue.

The awarded Prize was announced on October 10, 2018, at the opening ceremony of the Congress of world and traditional religions, held in Astana on October 10-11. "I would like to inform you about the decision to present the first prize of the Congress for the contribution to the interfaith dialogue to the Pontifical Council of the Vatican" said

Nazarbayev, who added: "We are grateful to the Holy See for a big support of our forum. I would like to hand in this prize in your presence".

The delegation of the Catholic Church at the Congress is led by Cardinal Francesco Coccopalmerio, President Emeritus of the Pontifical Council for Legislative Texts and is formed by Mgr. Khaled Akasheh, head office for the Islam section at the Pontifical Council for Interfaith Dialogue; Archbishop Francis Assisi Chullikatt, Apostolic Nuncio to Kazakhstan, Bishop Vladimír Fekete SDB, Apostolic Prefect of Azerbaijan, Father Salim Daccache SJ, President of the Saint Joseph University of Beirut and Prof. Paola Bernardini, Holy Cross College of Notre Dame in the United States.

The event, in its sixth edition, sees the presence of over 80 delegations from 46 different States: among them representatives of Islam, Christianity, Buddhism, Judaism, Hinduism, Taoism, Zoroastrianism and members of religious and civic organizations.

<https://zenit.org/articles/kazakhstan-award-to-pontifical-council-for-interfaith-dialogue/>

How to talk to kids about the clergy abuse scandal

BY CHRISTINE ROUSSELLE

The Southern Cross, September 19 to September 25, 2018

When speaking to their children about sexual abuse scandals in the Church, parents should listen to their children's concerns and be careful to not to make assumptions, an expert has advised.

When discussing the issue of abuse, "the first step is to be sensitive [to] the age and stage the child's in", said Dr Gregory Popcak, executive director of the US Pastoral Solutions Institute.

A pre-schooler age obviously "would not need to know as much as an adolescent would", he noted.

When broaching the issue, Dr Popcak said that parents should ask their children about what they understood about what they had heard, or what they think had happened.

Parents should determine what their children actually know before they ask them what they think about the situation, explained Dr Popcak.

He suggested parents ask questions to help frame the discussion, giving examples like, "When you heard that, what does that mean to you?", and "What did you make of that?" to try to discern where to begin discussing sexual abuse.

Younger children especially may not know how to put their feelings into words.

Dr Popcak suggested that parents should provide multiple choices of answers, such as “scared”, “sad”, or “confused”. It is paramount in this type of conversation to identify a child’s knowledge, understanding, and reaction to a situation, he said, so a parent can address the child’s main concern.

Parents tend to “get really anxious and sometimes try to oversolve for the child”, and this is why it is important to determine what exactly a child needs from his or her parents.

Instead of attempting to over-explain or resolve a problem, Dr Popcak said, the most important thing a parent could do is to reassure their child that while they may be afraid or confused, their parents will be there to look out for them and to protect them.

Small children should also be reminded that they can and should go to their parents to talk about things that upset them or make them uncomfortable. – CAN



Children need special sensitivity when it comes to talking to them about the Church abuse scandal. Without scaring them, parents should be open to hearing children’s questions. (Photo: Guille Pozzi)

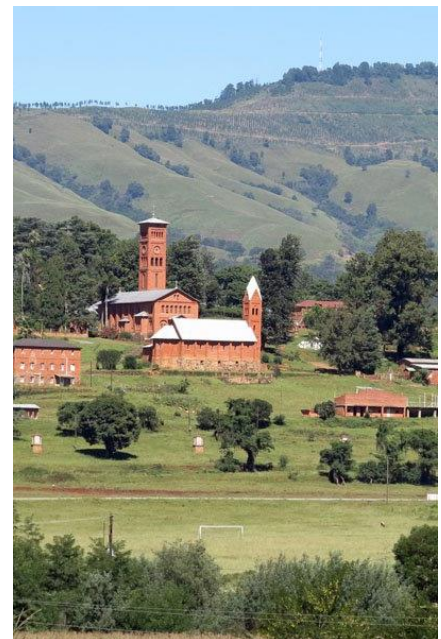
UPCOMING (& PAST) EVENTS

Abbot Pfanner Trappist Hiking Trail

The Abbot Pfanner Trappist Trail - the first long-distance pilgrimage trail in South Africa - has been established in the beautiful southern regions of KwaZulu Natal, between the Southern Drakensberg, the Midlands Mistbelt and the Eastern Cape.

Strung out across the hills and valleys between the Drakensberg and the sea are twenty-two Trappist missions, like the knots on a string of Rosary beads. Established over a century ago by extraordinary Trappist monks, led by Abbot Francis Pfanner, the Mission churches are hidden treasures that we want to share with the world.

The trail will eventually extend for ± 250 km through stunning countryside, farms, grasslands and forests, home of the rare Blue Swallow, Cape parrot, *Purple-crested Lourie* (gwalagwala) and the Black-winged Plover (titihoya).



<https://www.amawalkerscamino.com/abbot-pfanner-trappist-trail.html>

<https://abbotpfannertrappisttrail.weebly.com/>

Buddhist Sand Mandalas



The tradition of Buddhist Sand Mandalas is well known. Monks laboriously chisel an intricate pattern of coloured sands while praying and chanting.

The Denis Hurley Centre is honoured to be hosting the creation of a sand mandala in Durban. This is part of a wider national tour being organised by the Tibet Society of South Africa and the Office of Tibet. The monks have already created mandalas in Cape Town and Johannesburg (pictured left).

The magical creation of this masterpiece of spiritual art will be open for public viewing from this Monday 15 October to Sunday 21 Oct, each day from 10am to 4pm (with a later opening till 5.30pm on Friday 19 Oct). (Please park beneath Victoria Street Market - NOT the Cathedral car park).

The ritual destruction of the mandala - symbolising the transient quality of all that is earthly - will take place at 3.30pm on Sunday 21 Oct and is also open to the public.

Experts will be available to explain more about the religion and culture of Tibet. There will also be Tibetan artefacts and relevant books to purchase.

While the Buddhist artists work with sand upstairs, we will also have some Durban beachfront artists working with sand in the mall in front of the Centre.

Groups are welcome from schools and other organisations but must book in advance by email.



LAUDATO SI'

Saving our Common Home
and the Future of Life on Earth

Vatican City, 5-6 July 2018



To qualify for CPTD points, answer the following questions.

Religious Education: Making Spaces for the Sacred

TRUE/FALSE (Tick the correct box) According to the author of this article or those quoted

	STATEMENT	TRUE	FALSE
1	The notion of 'sacred space' is better understood today as a realm of inner experience, innate to every human being.		
2	There is no need to help students and staff to develop a language that permits them to talk about the sacred and the mystery and the presence of God in their lives.		
3	Many of the outward indicators of our encounter with the sacred rested upon the carrying out of church laws.		
4	The church door is the significant starting point for most of the students in their journey into the sacred and to God.		
5	Young people in our schools have embarked on their own journey to meaning-making and making places for the sacred.		
6	Our methodology in religious education needs to have as its starting point the experience of the student in relation to how they understand the sacred and spiritual dimensions of their lives.		
7	Making spaces for the sacred is an optional extra, something we will try to do if we have time.		
8	Spiritual health is a fundamental dimension of people's overall health and well-being, permeating and integrating all the other dimensions of health.		
9	Within our tradition the stories of mystics, of prophets, of women and men who founded religious orders and their spirituality need to be told and celebrated only out of historical interest.		
10	Nurturing the students' spiritual well-being should be an essential planned component of the curriculum.		

Professional Society of Religious Educators



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