



**CATHOLIC
EDUCATION**
MELBOURNE

Our Role as Creatures within God's Creation

RE Conference 2018 - 20th July 2018

Catholic Leadership Centre

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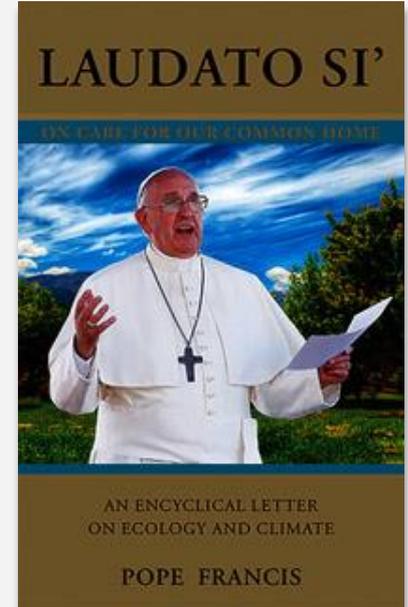


<https://www.youtube.com/watch?v=G32YehcdUAW>

Encyclical Laudato Si'

- “I would like to enter into dialogue with all people about our common home.” (Laudato Si' n.3)
- Word search “creatures” in the Laudato Si’: On Care for Our Common Home encyclical
- Group discussion, look at context, what does it mean for schools? Create a headline activity.

http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html



Encyclical Laudato Si'

“In the Judaeo-Christian tradition, the word “creation” has a broader meaning than “nature”, for it has to do with God’s loving plan in which every creature has its own value and significance. Nature is usually seen as a system which can be studied, understood and controlled, whereas creation can only be understood as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion.” (Laudato Si’ n.62)

Encyclical Laudato Si'

The Pope concluded his address quoting from his Encyclical Laudato Si':
"There is no time to lose: We received the earth as a garden-home from the Creator; let us not pass it on to future generations as a wilderness."
(Pope Francis 2018) <https://www.vaticannews.va/en/pope/news/2018-06/pope-oil-gas-executives-vatican-conference-energy-transition.html>



Reading of Genesis - guide to new reading

Genesis 1:28 (NRSV)

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

compare with

Genesis 2:15 (NRSV)

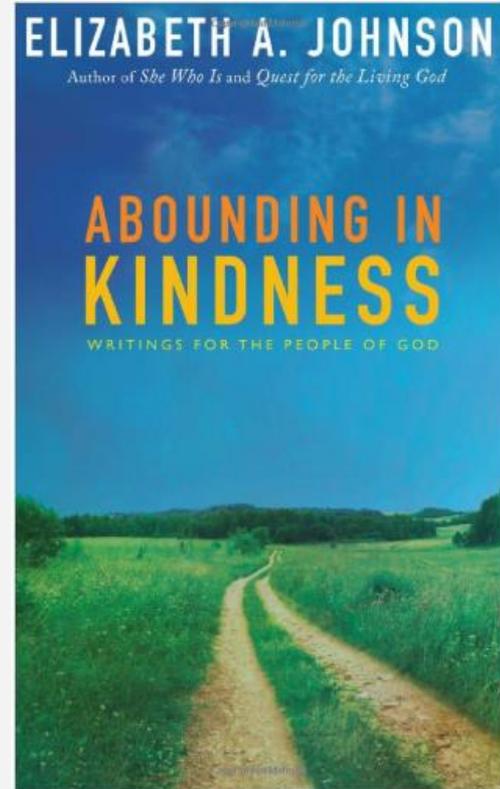
The Lord God took the man and put him in the garden of Eden to till it and keep it.

Terminology

- “cooperation”
- “stewardship”
- “responsible stewardship”
- “dominion”
- “subdue”
- “till and keep”

Our creaturely role

‘humans are God’s representatives, carrying out the divine will that other creatures should flourish’ (Johnson 2015, p.117).



Problems of anthropocentrism

“We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone.” (Laudato Si’ n. 202)

“One of the key insights of Vatican II is the emphasis on revelation as a dialogical exchange between God and humanity in creation, in the history of Israel and uniquely in the life of Jesus as the face of God to the world. Human beings are invited to participate in this ongoing dialogue in history” (Lane (2015) p.65)

St Francis of Assisi

Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty (Laudato Si, n.12)

The stories of Francis removing a worm so that it would not be trampled on the road, or the incident of his freeing doves which had been sold at market, show us just how committed Francis was to these symbols of the divine nature.

<https://gratefulness.org/resource/saint-francis-assisi/>



<http://lionlamb-bowmanville.blogspot.com/2016/10/stfrancis-and-pigs.html>

“Catholic education values the dignity, differences, and *infinite possibilities* in each student”



CEM L&T Framework - Horizons of Hope

- Vision & Context
- Foundation Statements
 - Pedagogy
 - Curriculum
 - Assessment
 - RE
 - Wellbeing
 - Diversity
- Supporting documents
 - Learning schema
 - EfS
 - Dialogue cards



Horizons of Hope

All members of a Catholic school community are learners who:

- honour the sacred dignity of each person
- search for truth
- embrace difference and diversity
- build a culture of learning together
- engage with the deep questions of life
- Honour equitable access and opportunity for all
- commit to achieving the highest standards possible
- make a difference in the world



Context of EfS in Horizons of Hope

‘At the very heart of each Catholic school is a desire for the full flourishing of each student, across religious, physical, cognitive, emotional and social domains. Here we support students to grow in virtue and to embrace a view of themselves and the world that leads to peace, justice, and the prospering of the whole of **creation**.’ (Horizons of Hope: Vision & Context 2016, p.5)



Context of EfS in Horizons of Hope

Respond to the challenge ‘... to make a difference in the world inspired by the Gospel’ In regards to the ‘the pressures on the natural environment in the warming of the earth’s atmosphere and the impact of human behaviour on God’s **creation**.’ (Horizons of Hope: Vision & Context 2016, p.11)



Horizons of Hope: Learning Schema



Horizons
of Hope

Learning Schema: Learning and Teaching in a Catholic School

Reverence for the sacred dignity of each learner provides a foundation for pedagogy in a Catholic school. Through pedagogical choices educators seek to develop deep learning, powerful teaching and to create animated learners who are inspired by the Holy Spirit to act for justice and strive for the common good. *Horizons of Hope: Pedagogy in a Catholic school*, p. 2 & 6.]

Deep Learning

Seek truth through:

- critically interpreting today's world in light of the Catholic faith
- searching, questioning, inquiring, imagining and reimagining to construct meaning
- being open to see new possibilities in living the Gospel

Embrace difference by:

- ensuring that Catholic beliefs are presented invitationally
- seeking out a multiplicity of voices, ideas and practices
- considering religious, social, cultural, linguistic, historical, political, economic and ethical influences

Invite dialogue by:

- being open to transformation by allowing the Catholic tradition to affirm and confront views
- considering complex, moral and ethical questions
- encouraging deep encounters between tradition and contemporary life
- enabling an appreciation and understanding of the 'other' and others
- engaging with other philosophies and ways of life against the backdrop of a Catholic worldview
- involving deep listening and trust

embraces technology to discover, co-create and articulate knowledge and understandings

Animated Learners

Flourish through:

- being responsive to moments of grace in their lives
- embracing challenges
- being versatile, persevering and taking risks
- welcoming and providing feedback
- being problem finders and solvers
- being creative, curious and open-minded

Demonstrate agency by:

- taking responsibility for themselves, others and all of creation
- using cognitive, metacognitive and self-regulatory strategies
- seeing knowledge as connected and contestable
- being reflective and critical thinkers

Make a difference through:

- promoting the rights and development of all people across communities, nations and the world
- respecting diversity in language, culture and expressions of faith
- respecting, caring for and sharing the resources of the earth

Know themselves by:

- continuously critiquing and re-imagining themselves in dialogue with Catholic beliefs and practices
- reflecting on their own story and how this shapes who they are
- taking responsibility for and articulating their own beliefs, stance and worldviews

embraces technology to connect, apply and use new knowledge in authentic contexts

Powerful Teaching

Is intentional by:

- enacting pedagogies which reflect a Catholic understanding of the human person
- surfacing issues and big questions that matter to learners
- fostering students' interests, passions and spirituality
- creating experiences to critique, manipulate, form and transform knowledge
- developing culturally relevant and valued literacy practices
- explicitly scaffolding learning

Forms relationships by:

- witnessing the love of God which is reflected in life-giving human relationships
- uncovering and valuing the narrative of learners
- engaging in meaningful conversation with learners
- fostering connections between diverse perspectives, faiths, cultures and the emerging self
- developing connectedness, belonging and empathy with others

Inspires creativity through:

- emphasising visionary thinking in reflection, analysis, conceptualisation and application
- fostering social and ethical entrepreneurship
- disrupting the status quo through imagining new futures

Builds collaboration by:

- developing authentic learning partnerships with families and the community
- contributing, exchanging, negotiating, communicating and acting collectively
- using safe and productive virtual connections
- creating communities that are fair and just, allowing everyone to enjoy the goods of creation

Uses evidence to:

- support the growth of the whole person
- be transparent, inclusive and responsive to learners
- provide continuous forward-focused feedback
- be accountable to learners and families

embraces technology to enable learners to be active in leading their learning



HoH - Learning Schema

Deep Learning - Deep learning in a Catholic school invites the learning community to develop and mature as learners, allowing the Catholic tradition to affirm and challenge their lives by promoting dialogue with the Catholic tradition, other religions and diverse cultures.

Powerful Teaching - Powerful teaching in a Catholic school engages the learning community in a collaborative process of creating learning experiences that support each learner to deeply understand 'who I am' in the world, in dialogue with the Catholic tradition. Such a process connects disciplines so that big ideas and questions can be explored holistically, adding meaning to the lives of learners.

Animated Learners - Animated learners in a Catholic school are learners who are inspired by the Gospel and led by the Holy Spirit to act for justice and strive for the common good. They flourish and demonstrate agency in their interactions with others and their learning.



Relationship between Religion and Science

‘There is no conflict between Science and Catholic Identity’

Bishop Mark Edwards

Relationship between religion and science

“It cannot be maintained that empirical science provides a complete explanation of life, the interplay of all creatures and the whole of reality. This would be to breach the limits imposed by its own methodology.”(Laudato Si’ n.199)

“... If we are truly concerned to develop an ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it...”(Laudato Si’ n.63)



Essential part of faith

“... So what they all need is an “ecological conversion”, whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience.” (Laudato Si n. 217)

“responsibility within creation, and their duty towards nature and the creator are an essential part of their [a Christian’s] faith” (Laudato Si’ n. 64)

“Like to enter into dialogue with all people about our common home” (Laudato Si n.3)

Implications for Catholic education

‘To implement all these new horizons Laudato Si’ commits the Church

To moving beyond an anthropocentric view of the universe

To promoting ecological education as a part of catholic education

To working towards ecological conversion as a key outcome of catholic education

These developments... are not optional extras in catholic education. Instead they are an intrinsic part of what it means to be a Catholic in the twenty-first century and are, therefore at the core of Catholic education.’ (Lane, Dermot. (2015)

Catholic Education In Light of Vatican II and Laudato Si’ p.78)

Laudato Si' statements about 'Ecological Education'

Laudato Si' Pope Francis states, environmental education seeks “to restore the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God (Laudato Si' n.210).”

- What are we doing in our schools, for learning and teaching, for prayer and liturgy and how can we prepare teachers for this challenge?
- Task to explain to a colleague task? How would you word it?



Education aims to create ecological citizenship

Consider school operations - how would they be affected by considerations of Laudato Si'?

- Example - conference sustainability actions <https://www.cem.edu.au/News-Events/RE-Conference-2018.aspx>
- “There is a nobility in the duty to care for creation through little daily actions”(Laudato Si' n.211)



Education aims to create ecological citizenship

- “A person who could afford to spend and consume more but regularly uses less heating and wears warmer clothes, shows the kind of convictions and attitudes which help to protect the environment.” (Laudato Si’ n.211)
- “Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, ..., separating refuse” (Laudato Si’ n.211)
- “..reducing water consumption ... cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights” (Laudato Si’ n.211)
- “purchasing is always a moral - and not simply economic - act” (Laudato Si’ n. 206)

Education aims to create ecological citizenship

Small group consider scenarios to turn up the care for creation aspects eg

- lunches,
- school fetes,
- stationary/supply ordering,
- uniforms,
- justice education,
- prayer etc

Putting into action

- *Education for Sustainability in the Archdiocese of Melbourne*
- Poster
- Rubric



Putting into action

ResourceSmart Schools

5 Modules: Core, Energy, Waste, Water and Biodiversity

<http://www.sustainability.vic.gov.au/School/About-ResourceSmart-Schools>

Time of Creation

‘An initiative, which has since inspired many ecumenical activities in different parts of the world, supported by the World Council of Churches, is to celebrate a ‘Time for Creation’ between 1 September and 4 October, the Feast of St Francis of Assisi’ (Pope Francis, 2016). This ‘time of creation’ could be a time dedicated to prayer, celebration, action and reflection on our role as stewards of the the earth.

What does it mean to
care for creation?

Why care for our
common home?



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