

<http://www2.luthersem.edu/mhess/web/CSC.html>

creating to engage faith with children

walking on the road to emmaus
children's spirituality conference
11 june 2012
chicago, il

begin with a juxtaposition

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see."

And he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them.

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?”

So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

“We don’t have a choice on whether we **DO social media, the question is how well we **DO** it.”**

– Erik Qualman

I hear and I forget
I see and I remember
I do and I understand

watch one
do one
teach one

how are we doing this today in communities of faith?

how is the world teaching us the Bible?









what are people learning from these?
what would you want to teach?

learning as indwelling

- what is my relationship to others?
- what am I able to explore?
- how can I utilize the available resources?

Brown and Thomas

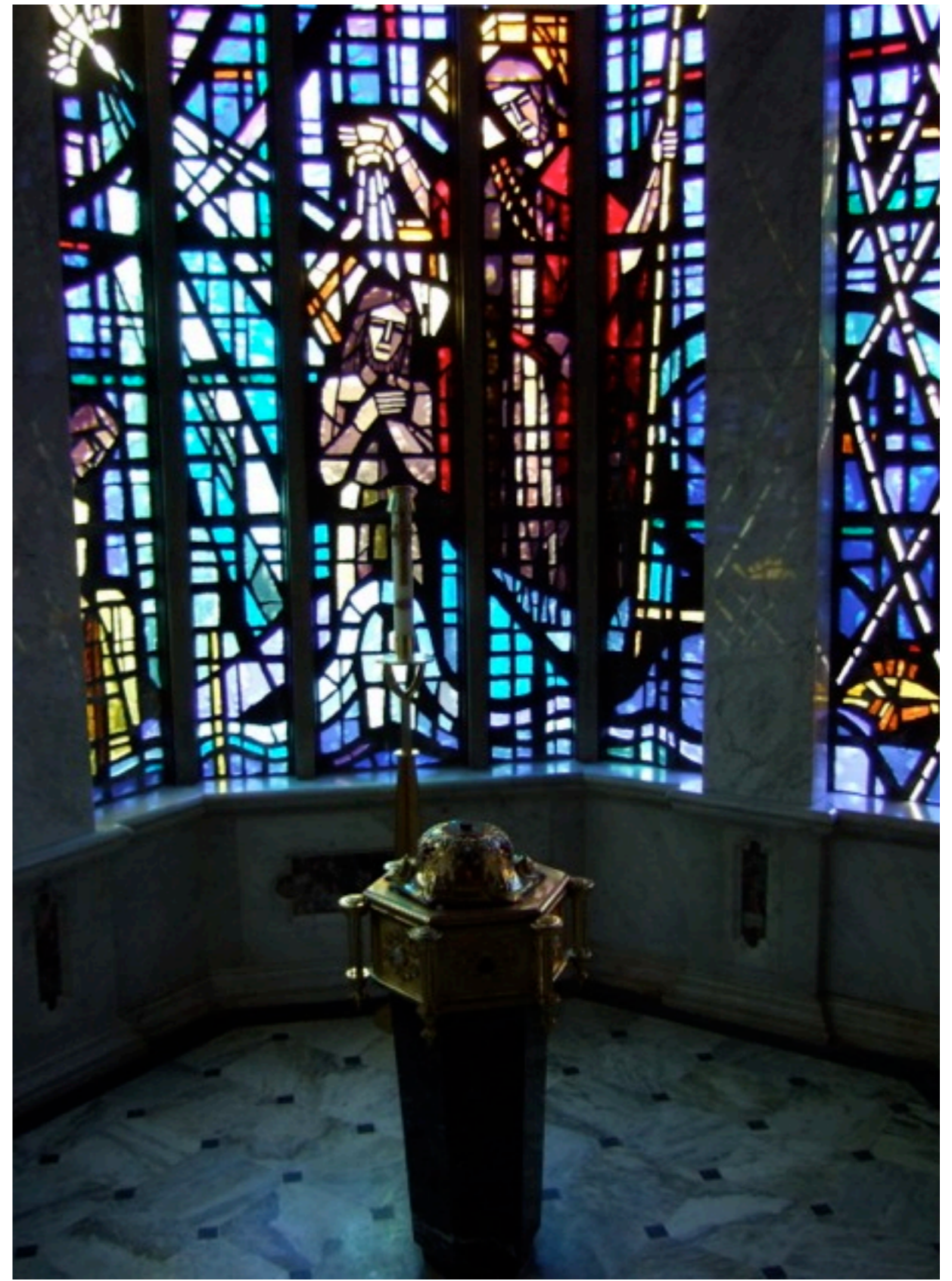




questions of doing as much as of knowing



distraction or engagement?



how might we move forward? the Bible and our church



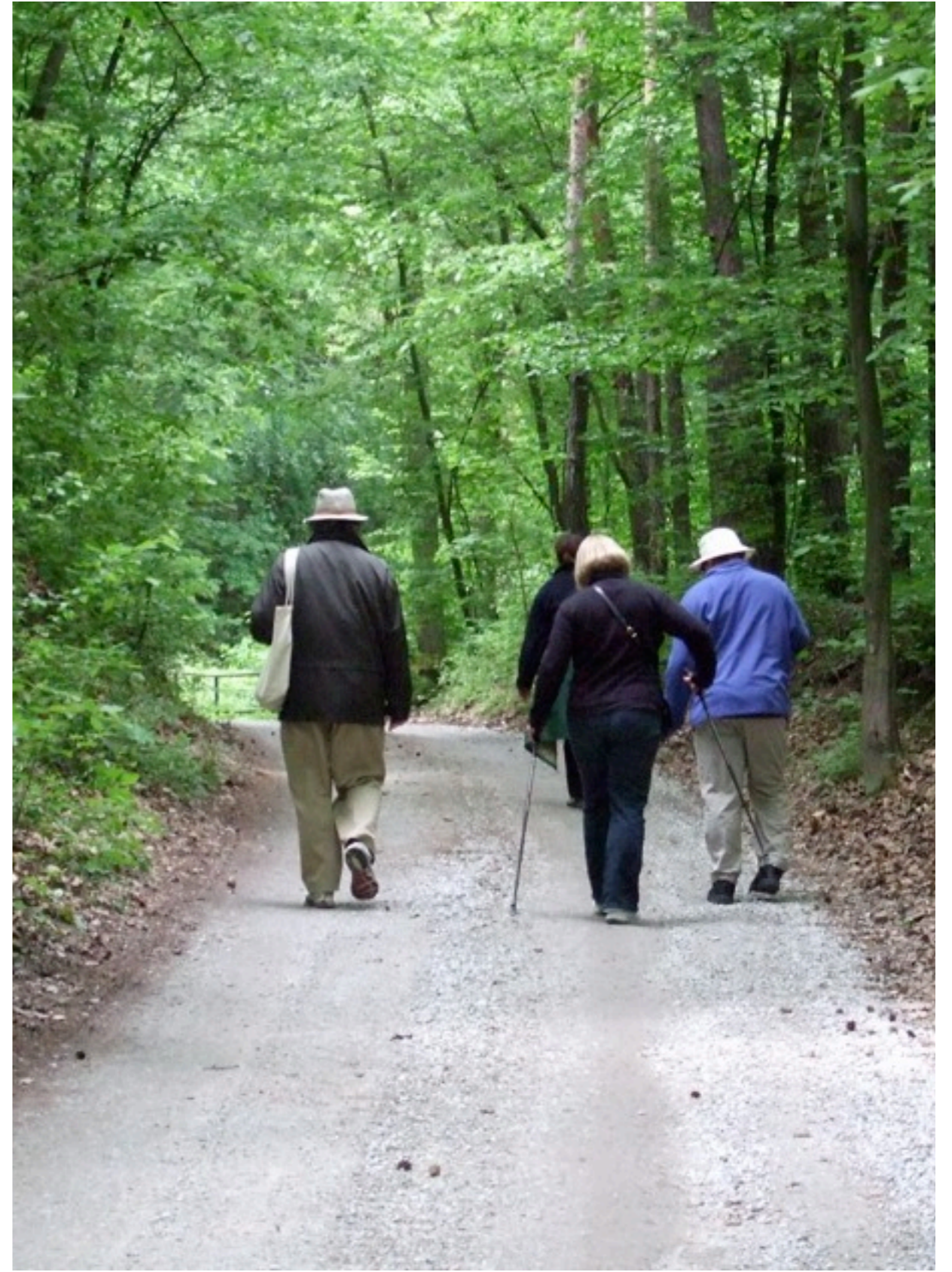
Luke 24:13-33



daily life, encountering a stranger, breaking bread

what can we learn about learning?

how do we recognize Jesus?



Mary, the disciples on the road



how do we know Christ in the daily?

what are the elements that invite us to share
hospitality?

questions we need to ponder

- how do we encounter strangers?
- how do we build relationships with those from whom we are estranged?
- how do we live into real hospitality?
- how do we, in our daily lives, open ourselves to the possibility of walking with Jesus?

It's not so much that we should embrace *all* that is strange, but rather that we should engage that *from which we have become estranged*, by circumstance or other dynamic, with a deep openness to encountering Christ there.

third element is ritual forms of knowing

new research

- elements of the emotional and how they shape our learning
- elements of our awareness with which we are less familiar
- creating and shaping experiences
- moving from sympathy to empathy

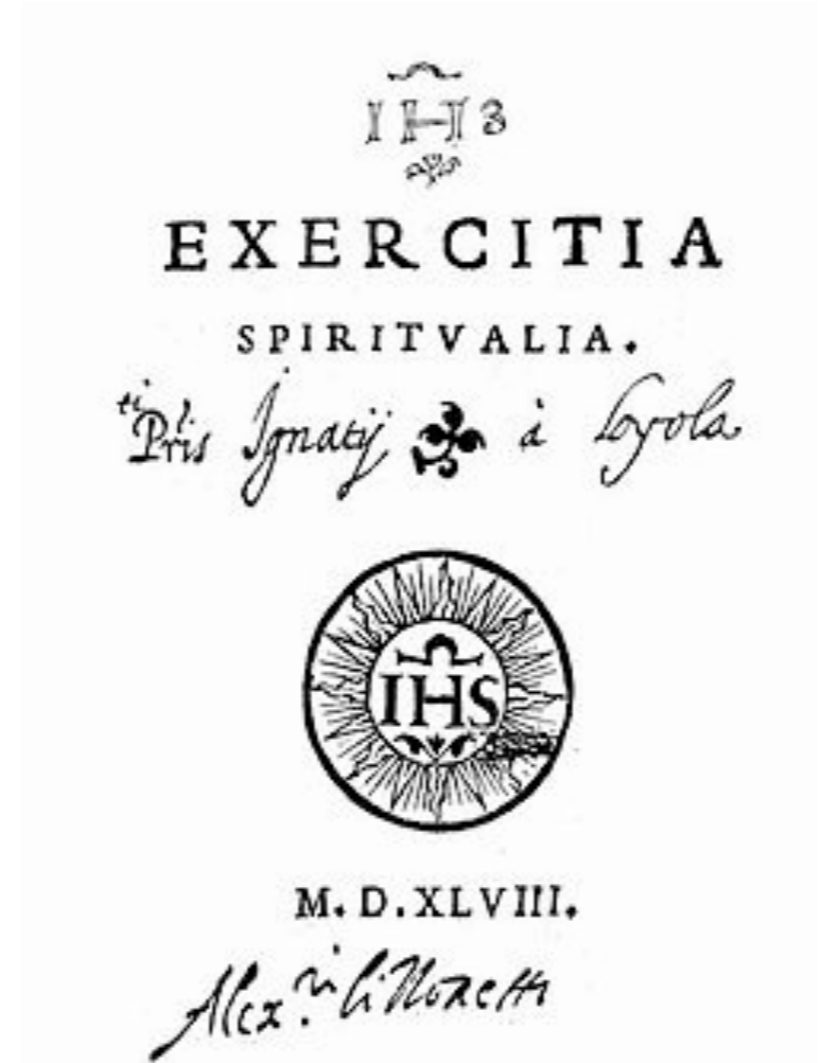
we have to become powerful storytellers again

play, performance, simulation, appropriation, multi-tasking, distributed cognition, collective intelligence, judgment, transmedia navigation, networking and negotiation

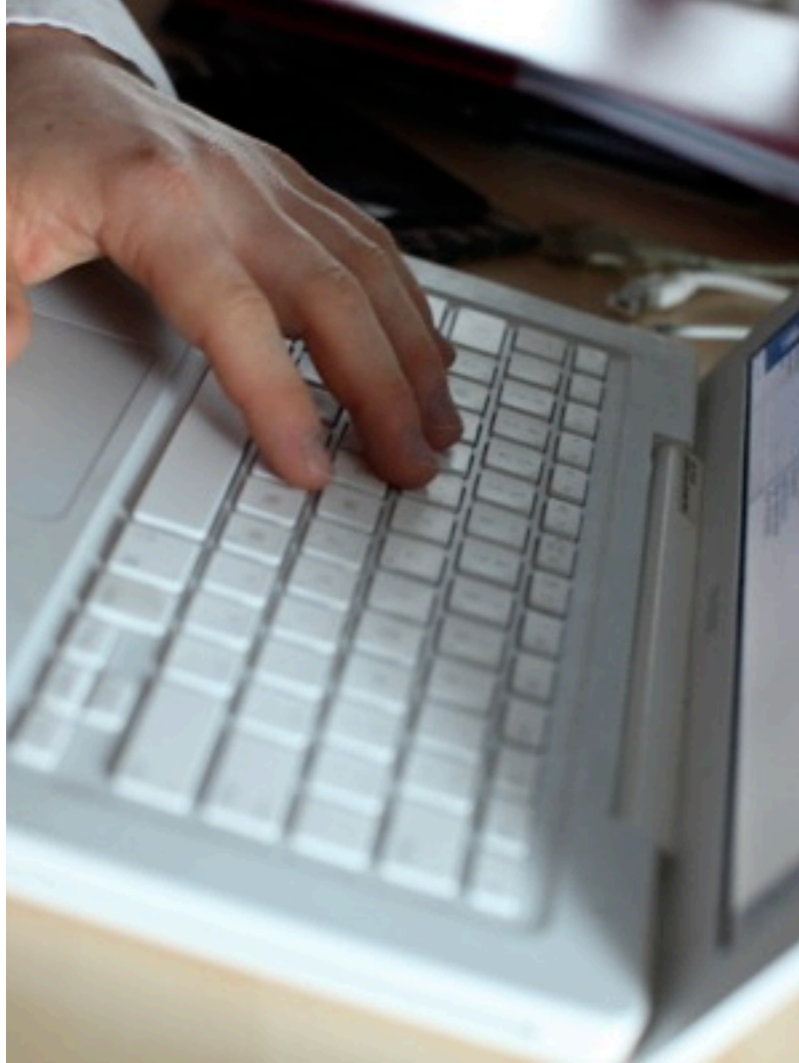
henry jenkins

Summing up the formal characteristic of play, we might call it a free activity standing quite consciously outside 'ordinary' life as being 'not serious' but at the same time absorbing the player intensely and utterly. It is an activity connected with no material interest, and no profit can be gained by it. It proceeds within its own proper boundaries of time and space according to fixed rules and in an orderly manner. It promotes the formation of social groupings that tend to surround themselves with secrecy and to stress the difference from the common world by disguise or other means.

listen deeply  tell stories



Ignatian exercises, spiritual direction, *lectio divina* -> *visio divina*



digital storytelling

By participating in the Story Circle, and negotiating how their stories should be constructed and interpreted, the young narrators are connected to the collective identity of the congregation. Identity in practice is defined socially not merely because it is reified in a social discourse of the self and of social categories, but also because it is produced as a lived experience of participation in specific communities.

thus far...

- learning is changing all around us
- Emmaus story has elements of the daily, of encounters with a stranger, of ritual
- story invites us into a ritual of sharing ourselves and can build bridges to sharing community

now what?

- curating existing stories
- helping people to create and share their stories
- bringing this work into our ritual practices

(1) curation is about selecting and preparing experiences

what are your favorite ways to do this?

(2) creating and sharing stories

what are your favorite ways to do this?

(3) engaging our rituals

what are your favorite ways to do this?

Digital Storytelling as Faith Formation

People all over the world are experimenting with the creativity and collaboration that digital tools make possible. This site shares how these tools can bring faith formation alive through digital storytelling. Such storytelling can be personal (telling your own story), as well as communal (telling the story of a community or group). We hope you'll find pieces that you can use here, and that you'll share what you are learning.



There are many ways to use this site: learn how to create a story, use digital tools to enhance and share your story, and connect with believers.

[GET STARTED](#)

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conclusions? Q&A

more information:

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