

creating to understand

walking on the road to Emmaus

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?





READ







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



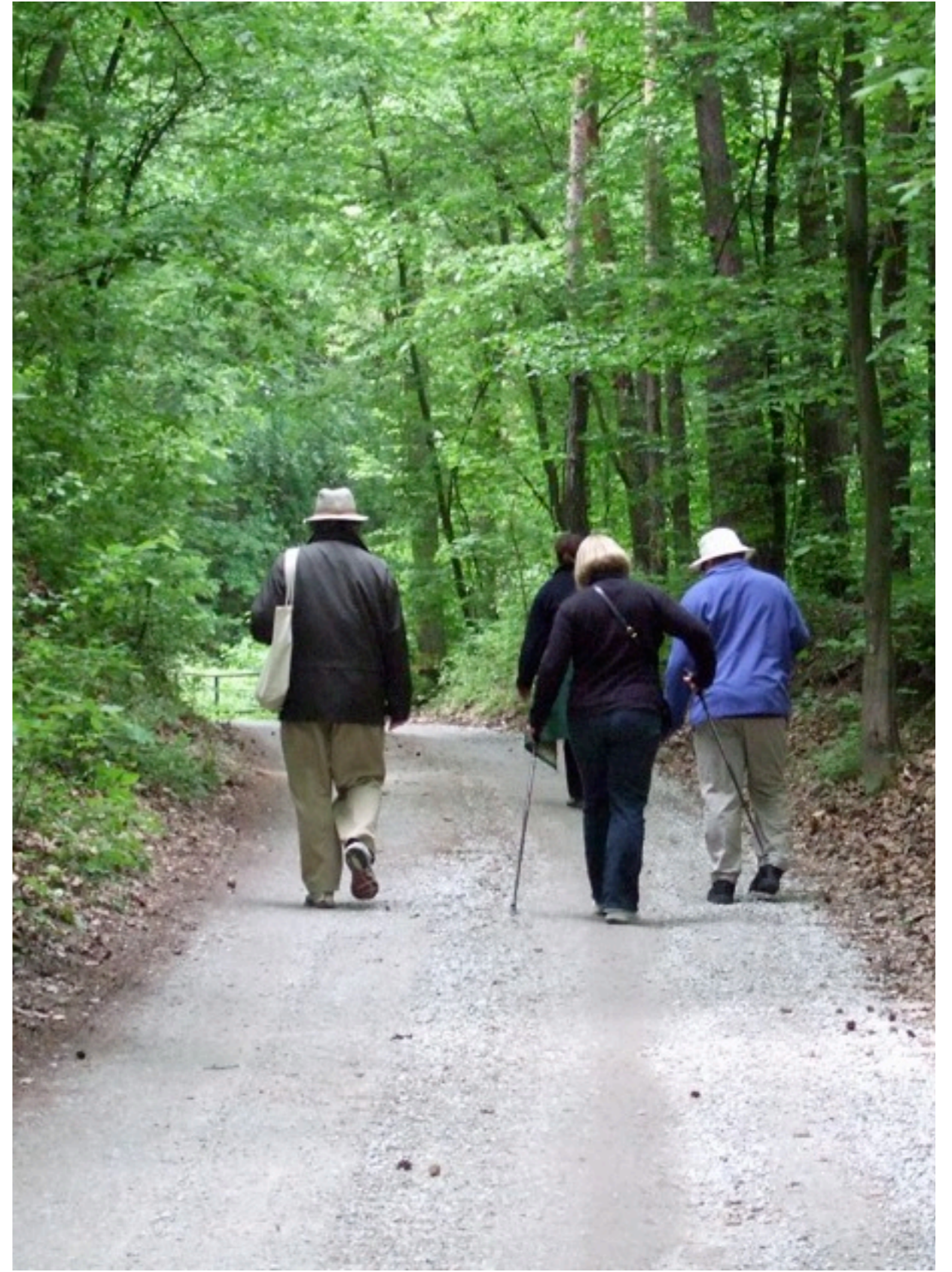
daily life, encountering a stranger, breaking bread



daily life

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 real hospitality?
- how do we, in our daily lives, open ourselves to the possibility of walking with Jesus?

This means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship.

As with every other fruit of human ingenuity, the new communications technologies must be placed at the service of the integral good of the individual and of the whole of humanity. If used wisely, they can contribute to the satisfaction of the desire for meaning, truth and unity which remain the most profound aspirations of each human being.

This dynamic has contributed to a new appreciation of communication itself, which is seen first of all as dialogue, exchange, solidarity and the creation of positive relations. On the other hand, this is contrasted with the limits typical of digital communication: the one-sidedness of the interaction, the tendency to communicate only some parts of one's interior world, the risk of constructing a false image of oneself, which can become a form of self-indulgence.

The clear distinction between the producer and consumer of information is relativized and communication appears not only as an exchange of data, but also as a form of sharing.

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

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.

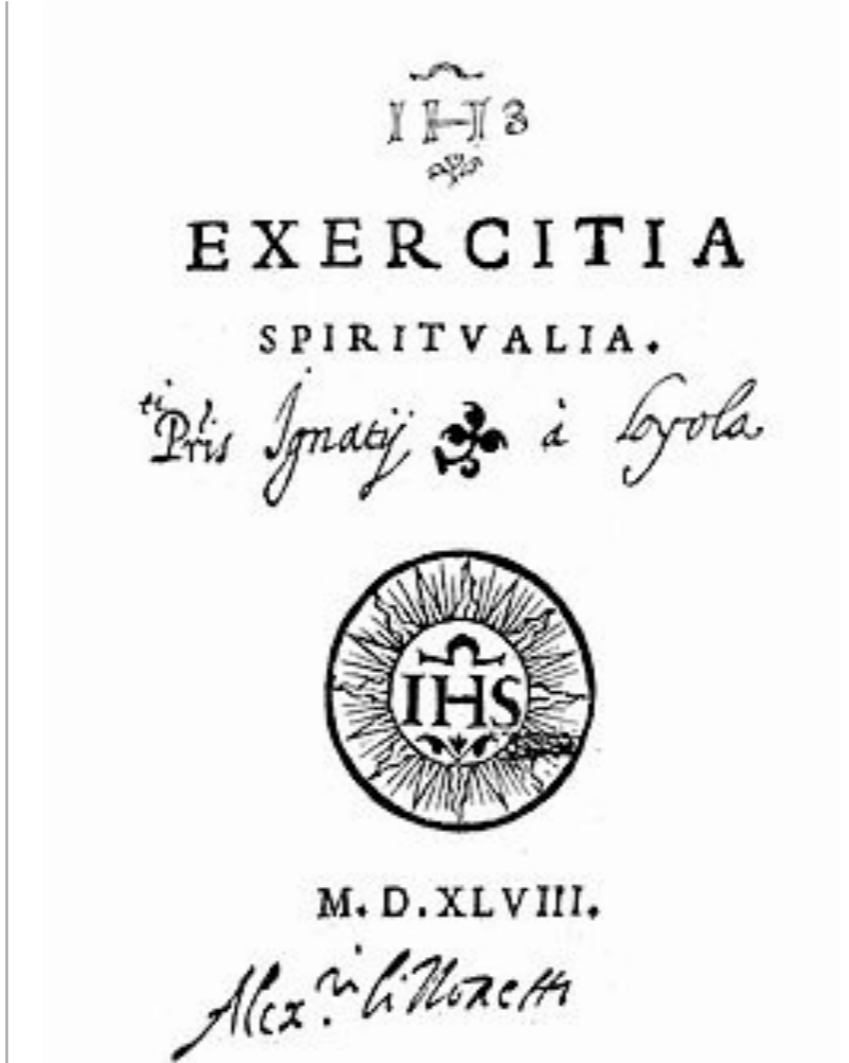
listen deeply  tell stories

context collapse

anonymity + physical distance + rare & ephemeral
dialogue=?

anonymity + physical distance + rare & ephemeral
dialogue=public performance of hatred

anonymity + physical distance + rare & ephemeral
dialogue=freedom to experience humanity without
fear or anxiety



Ignatian exercises, spiritual direction, *lectio divina*

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
- digital stories invite us to inhabit context collapse perhaps more constructively

now what?

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

three examples







what are your favorite ways to do this?

(3) engaging our rituals

what are your favorite ways to do this?

conclusions? Q&A

more information:

www2.luthersem.edu/mhess