

relational refugees and intentional Christian communities

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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 faith?

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



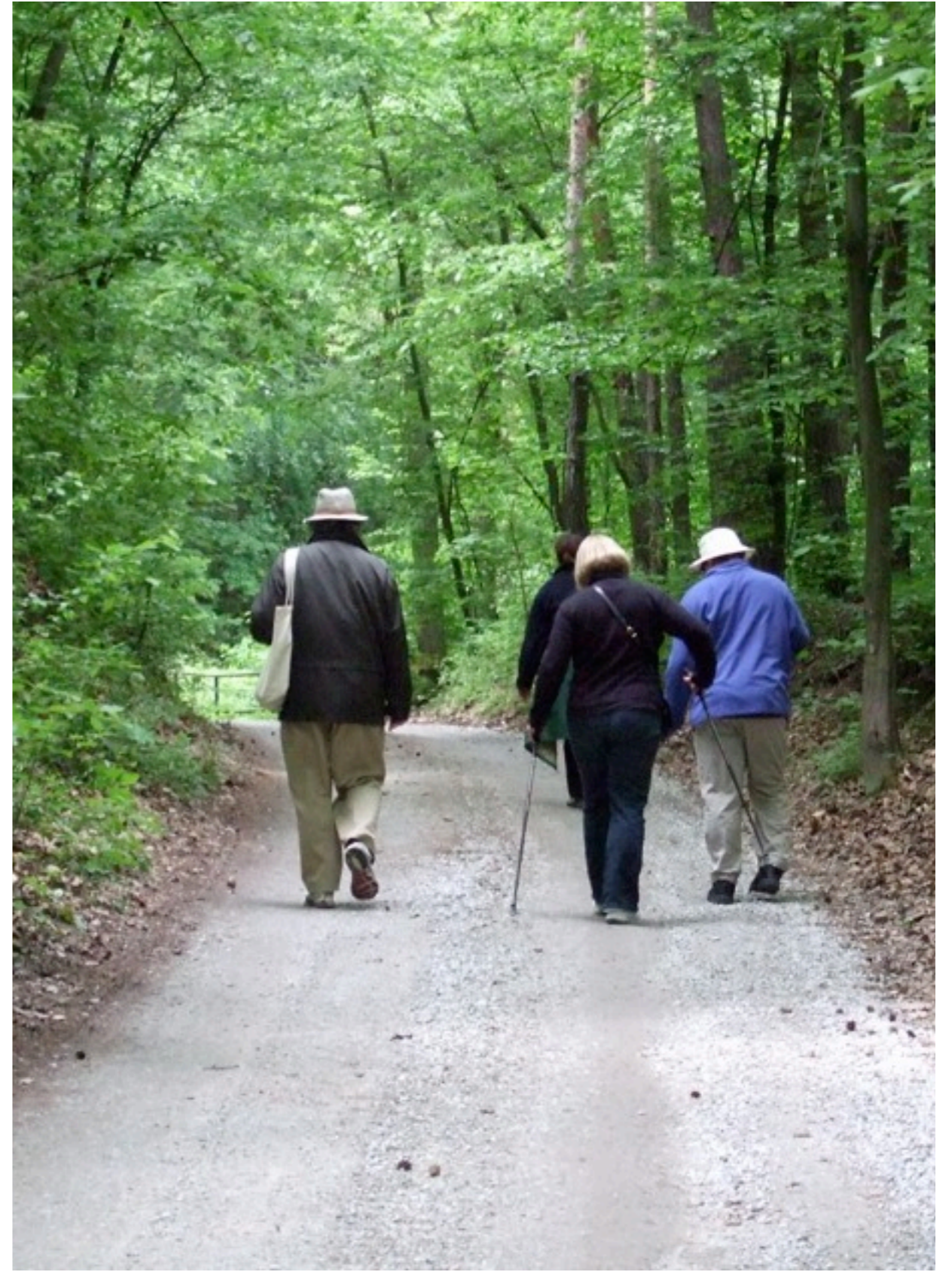
daily life, encountering a stranger, breaking bread



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?

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.

Mary Hess

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.

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.

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.

as we wait, we need to keep walking and to extend hospitality to each other as we walk... one way to do that is to learn how to contribute to this process of producing communication, this process of sharing and inviting...

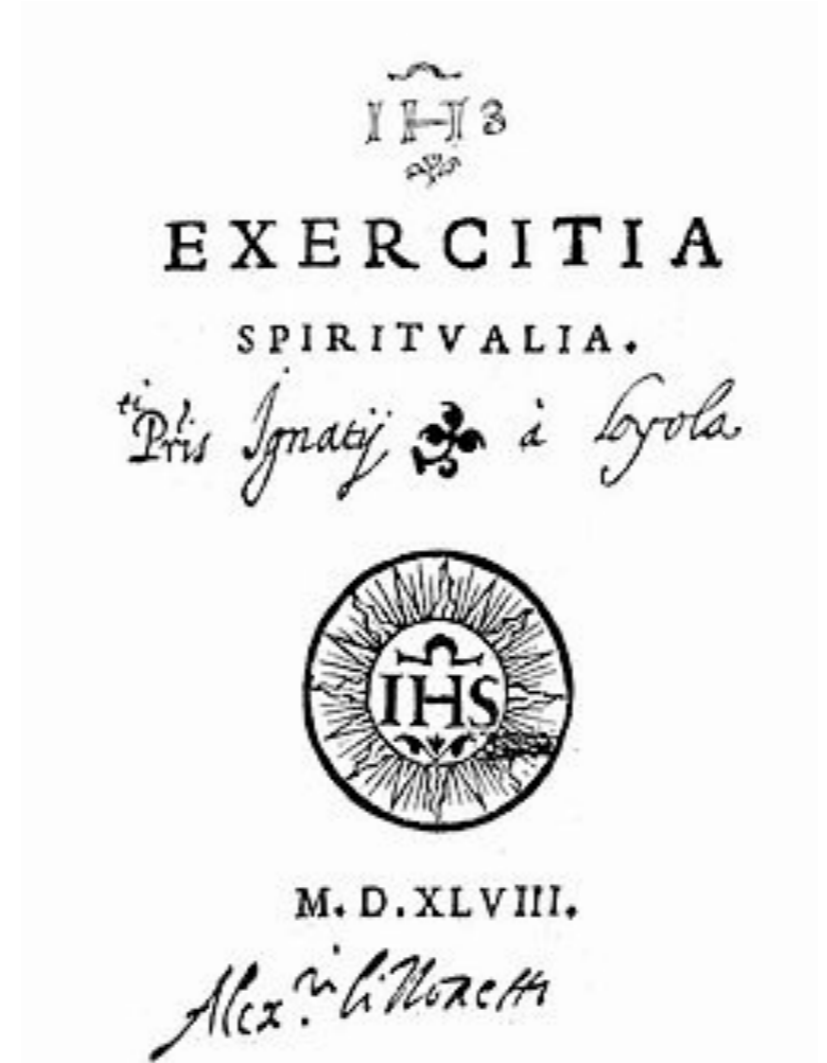
new research

- 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

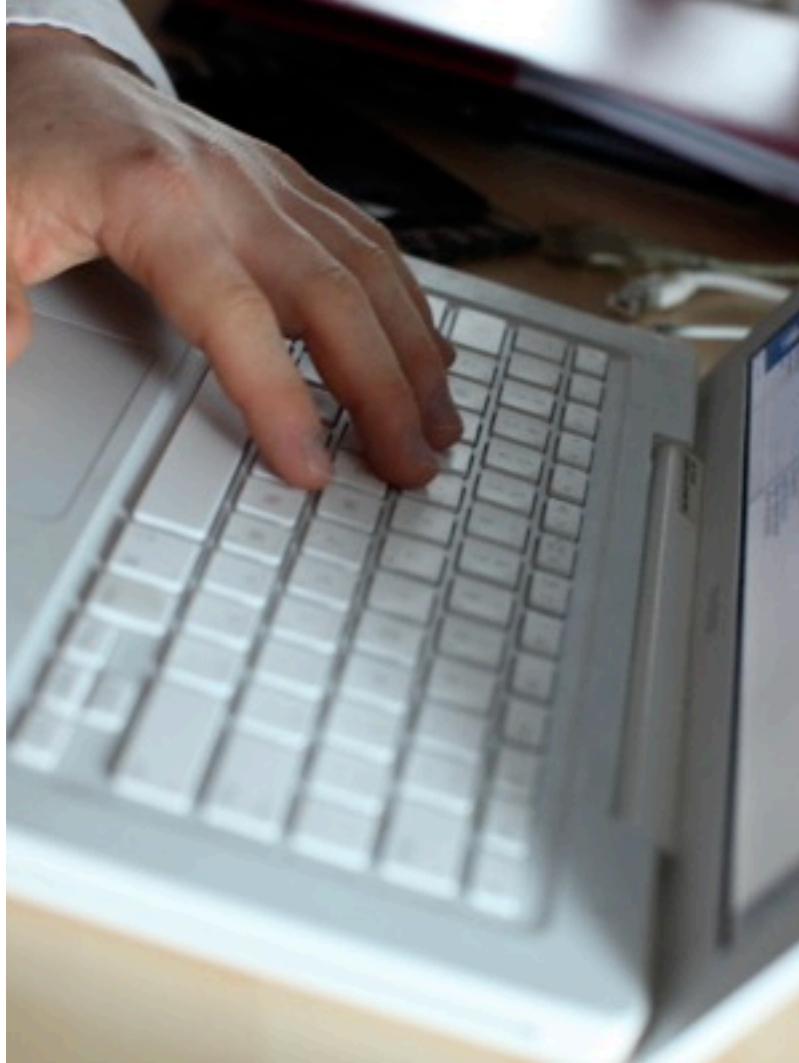
we have to become powerful storytellers again

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

listen deeply  tell stories



Ignatian exercises, spiritual direction, *lectio divina*



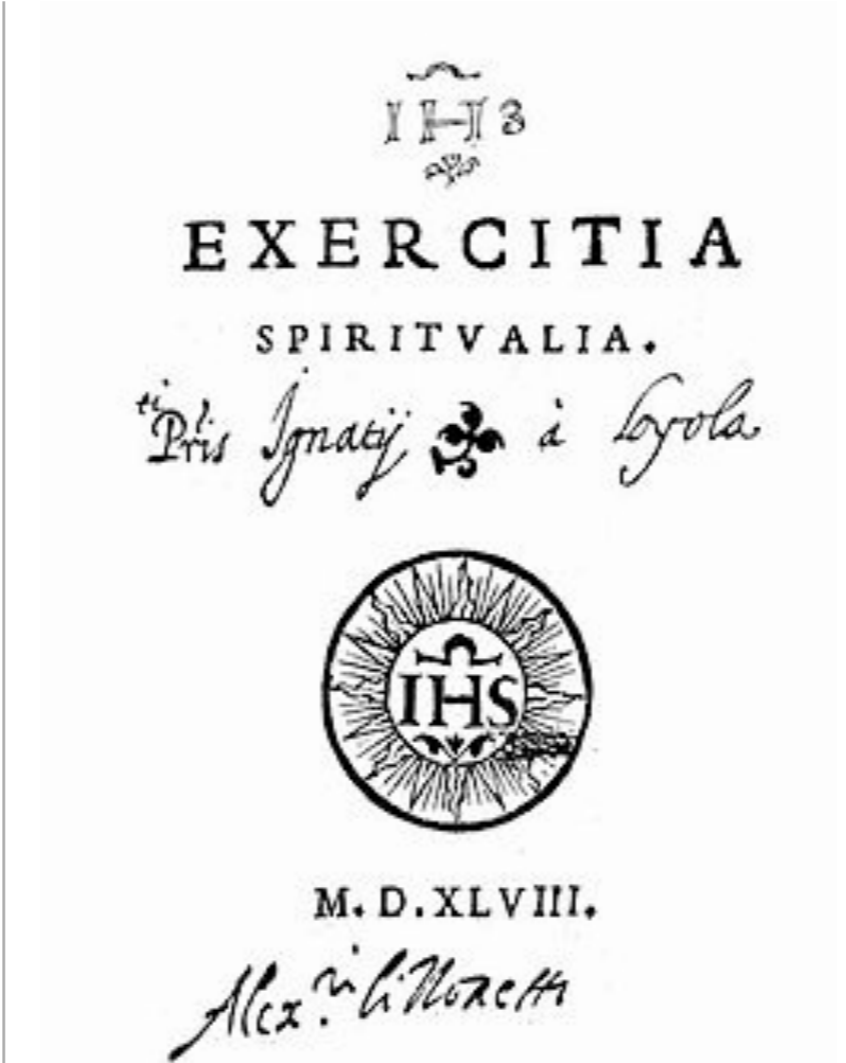
digital storytelling

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

basic tools to become familiar with

- rss feeds and a reader
- wordpress (or other blogging software)
- flickr
- social networks (facebook, myspace, google+)
- digital storytelling

some blogs I enjoy...

- the cyberpilgrim
- children's literature: a resource for ministry
- pray tell
- jesuit post
- state of formation
- believeoutloud
- family scholars

using digital tools in learning...

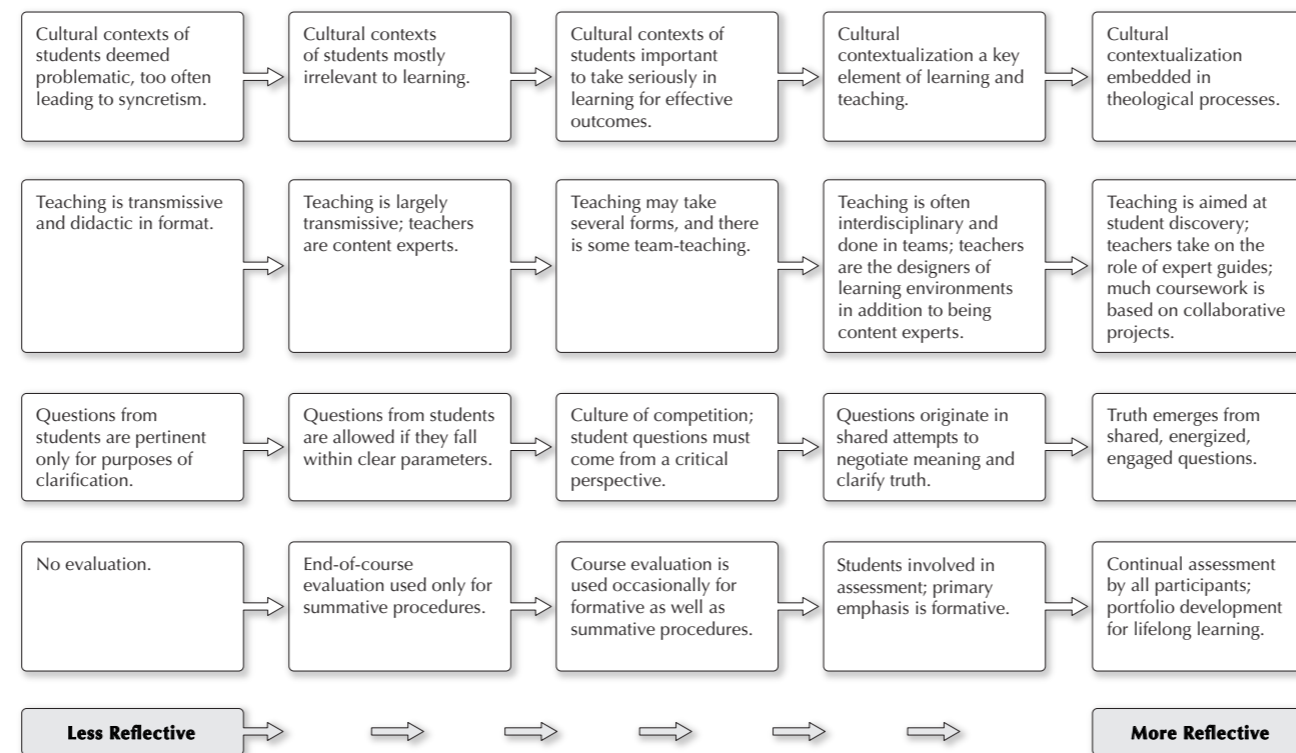
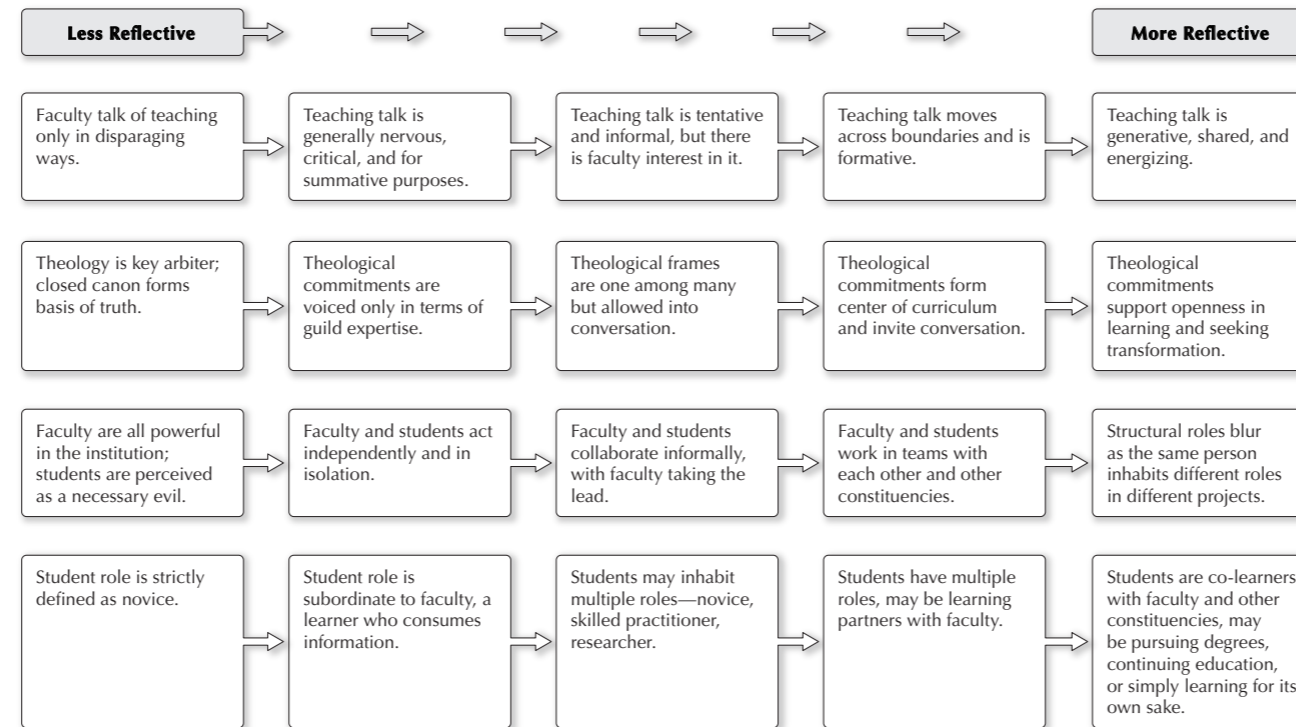
- instead of arguing over the technical, embrace the adaptive
- err on side of participation and collaboration
- err on side of open access
- err on side of helping students to access and judge information
- err on side of multiple literacy, rather than solely print
- when you encounter frustration, seek generativity
- share your work!

other examples on the wiki

what are your examples?

stay adaptive, keep things at a simmer...

Figure 3.2: Reflective Matrix: Spectrum of Reflective Practice in Seminary Teaching.



getting started on an online course

- assess: who are your students? what technology is available (to them, and to you)? what are their contexts (and with whom in those contexts might they learn)?
- identify learning outcomes: what do you want your students to “know, be, and do” as a result of the class?
- identify assess-able skills/projects/etc: what would demonstrate that your students have achieved these outcomes?
- build processes and activities around these outcomes
- implement, evaluate, assess and start over!

things to keep in mind

- “just in time” rather than “just in case” means taking context seriously, assessing well, and going for depth rather than superficial coverage
- most online classes require an entire session (or its equivalent) devoted to culture-building and orientation
- participating in the discussion usually means reading, so your assigned texts should be cut in half
- students require frequent feedback, so how will you provide that? (eg. open book quizzes, video “in’s and out’s”, shared feedback from class/colleagues)
- make your intentions and responsibilities clear to the students, not just theirs to you

other considerations...

- reflective learning and teaching are generally more effective -- and generative! -- in online settings than are instrumental approaches
- your organization needs to build a learning environment for you, as a teacher, just as much as you are building a learning environment for your students: what kinds of support are available? what are the incentives for vulnerability and transformation?
- if your organization is new to online teaching, it is worth making clear that you believe your online course content is just as much your original creation as you typical course content
- what policies exist in your institution around copyright, fair use, e-reserves, technical support for web building, access to wikis, etc.?

“When I came to you, brothers and sisters, proclaiming the mystery of God, I did not come with sublimity of words or of wisdom. For I resolved to know nothing while I was with you except Jesus Christ and him crucified.”

1 Cor 2:1-6

“But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.”

2 Cor 4:7-15

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