



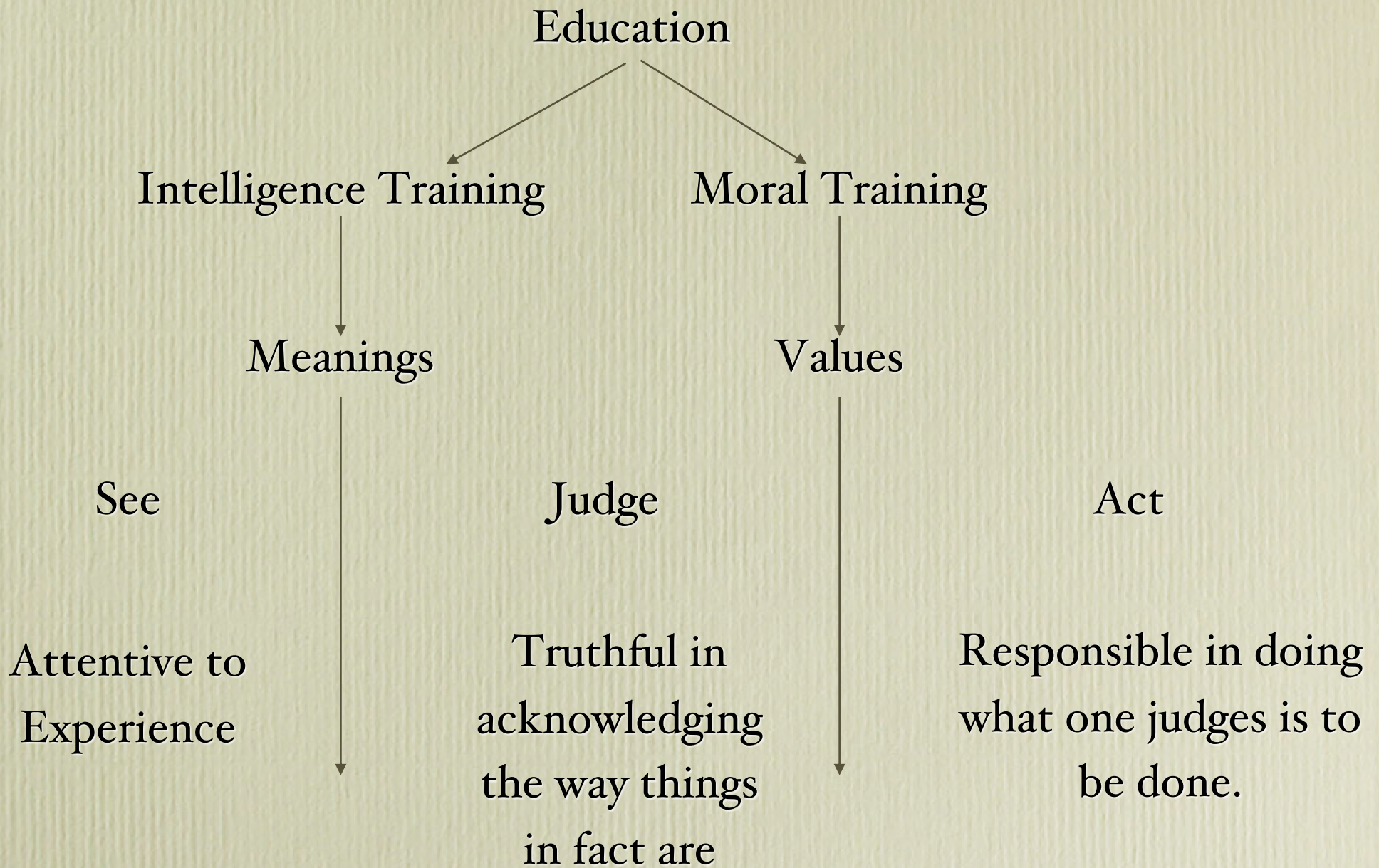
Education may be defined as drawing people into communion in the meanings and values that are the riches of our culture (including our Catholic culture), and enabling them to contribute to them.

Bernard Lonergan SJ Philosophy of God and Theology 1973

The person does not come first.
What comes first is the community.

It is within community
through the way persons relate
that the individual person emerges.

Since persons are the products of community,
and since the strongest and best of communities
is based on love,
religious experience and the emergence of
personality
go hand in hand.



Education / Teaching heals



The people were astounded
at Jesus' teaching,
for he taught with authority,
not like their scribes' (Mark 1:22)

Lay Catholics in Schools: Witnesses to Faith

‘The communication of truth as a professional activity is fundamentally transformed into a unique participation in the prophetic mission of Christ, carried on through one's teaching’(n.16).

‘The Catholic Educator must be committed to the task of forming men and women who will make the “civilization of love” a reality’(n.19).

Saint Paul urges us to 'do the truth in love'(Ephesians 4:15).

This is an ongoing process.

Bernard Lonergan lists 5 demands:

1. We must **be attentive** to reality and to our response

In everyone there exists a spontaneous, dynamic drive to experience life

- witness a small child / a teenager / an old person

This drive can be dulled so that we become

UNinterested, INsensitive, INattentive

We can exist in a world dominated by undifferentiated feelings

- either states such as fatigue, psychic contagion or drives such as hunger, sexual desire, the need to dominate

2. We must **be intelligent** –

we must look for meaning in our experiences

In everyone there exists a spontaneous, dynamic drive to inquire, to seek insight, to understand.

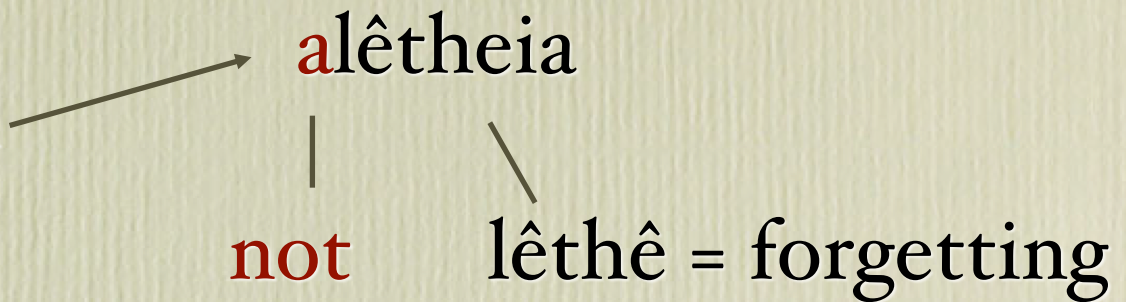
This required focus (concentration), discipline (method) and perseverance as we try to penetrate our experiences and persevere in seeking answers to the questions that experience awakens in us.

We can dissipate our energy in distraction

We can lapse into a stupour (we can be stupid!)

We can substitute memorised answers for understanding

3. We must **be reasonable** – we must check our insights to know what is real (how things are, and not just how things seem to me to be).

- We must want the **truth** 

The diagram shows the word 'truth' in red, with an arrow pointing from it to the Greek word 'alêtheia' in red. Below 'alêtheia', there is a vertical line under 'alê' and a diagonal line under 'theia'. Below the vertical line is the word 'not' in red. Below the diagonal line is the text 'lêthê = forgetting'.

alêtheia
| \
not lêthê = forgetting

What really is is not hidden behind a mask

What we judge something to be is what it actually is

In everyone there exists a spontaneous, dynamic drive moving us to penetrate below appearances and the way things seem in order to come to know the way things actually are.

This involves subjecting what we think are our insights to reflection, to checking in order to make sure, and always leading to a nuanced judgment that something is possible, probable, certain.

- it is possible to MISunderstand, to MIStake
- it is possible to work from false assumptions
- it is possible to prejudge something
(to make a judgment without experience or insight)

- it is possible to be trapped in an ideology
(a fixed mind-set that is not open to evidence)
- it is possible to conform to habit or trendy opinion
- it is possible to be gullible, silly, careless
- it is possible to be content with answers that suit us
- it is possible to rationalise
(backing up one's point of view with arguments
instead of looking for evidence to get to the truth).

4. We must **be responsible** - respond to what we know to be true in a creative, personal way.

In everyone there exists a spontaneous, dynamic drive moving us to contribute creatively to life.

To do this we need to know how to respond
and we have to decide to respond

We can have unreal expectations of ourselves, of others

We can accept unreal limitations

We can avoid reflection through activism

We can live in an ivory tower, away from experience

We can be immoral, give up hope for integrity

We can procrastinate

We can quieten our uneasy conscience by ignoring truth

We can refuse to go beyond bias (personal, group, societal)

5. We must be **be-lieve**

- be open to receiving and giving love.

‘Do not seek to understand so that you may believe;
believe so that you may understand’(Augustine).

‘This is my prayer, that your love may overflow more
and more with knowledge and full insight to help
you to determine what is best’(Philippians 1:9-10)

The key responsibility of a staff is to create an environment that is loving (**be-lieving**).

It is this that encourages staff and students to

- **be attentive** to reality and to our response to it
- **be intelligent** - look for meaning in our experiences
- **be reasonable** - check our insights so as to know what is real (how things are, and not just how things seem to me to be).
- **be responsible** - respond to what we know to be true
in a creative, personal
way.



II. XI.

DE TE
FRANCERAI
A MOI
DANS LA
TENDRESSE

Ο ΑΓΙΟΣ
ΙΩΑΝΝΗΣ

Who am I?

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