

Religious Leadership

An indicative list of skills, knowledge, dispositions and attributes associated with religious leadership in a contemporary Catholic School

The Person of the Leader	The Community being Led	The Tradition in which the Leadership Unfolds	The Technical Skills and Knowledge of Leadership
<ul style="list-style-type: none"> discipleship: a lifelong deepening friendship with the person and mystery of Christ – prayer, celebrating the sacraments, reflection on life experience and relationships spirituality: a life that is inspired and animated by the Spirit holiness: transcending self to move into deep compassion and the embrace of a faith that does justice religious conviction: a personal appropriation of the beliefs and values of the religious tradition Emotional Intelligence: self-awareness, self-regulation, motivation, empathy, social skill – the capacity to nurture and sustain life-giving relationships creativity: capable of the New Imagining needed to develop the forms of evangelization that are needed for our times paradox: holding polar tensions together (e.g. universal truth and the local context) 	<ul style="list-style-type: none"> Generation Y: relationships are central; beliefs are personal and ‘put together’ by the individual; communities are formed by interest, not geographically Expressivism (Taylor): it is important to find and live out one’s own humanity, as against surrendering to conformity with a model imposed from outside, by society, the previous generation, or religious authority neighbourhoods: connections; social capital (trust, cooperation, civic engagements & reciprocity) health: birth weight, complex diseases (asthma, diabetes, obesity); mental health disability: intellectual, physical family: divorce, single parents, blended families; smaller families, contraction of the extended family; hours of work, child abuse and neglect characteristics: socio-economic, educational background, ethnicity 	<ul style="list-style-type: none"> love: at the heart of Christianity is a God who is love Church: the essential mission of the Church is to evangelise Catholic school: the Catholic school participates in this evangelising mission by synthesising faith, culture and life symbolic: the rich fabric of liturgy, sacraments, stories, devotions beliefs: the Scriptures, beliefs, doctrines, theological reflection, moral beliefs and values, understanding of the human person communion: being Catholic entails being in communion with the universal Church – witnessing to its beliefs and practices in an authentic Christian life dialogue and proclamation: the Gospel is proclaimed in dialogue with the life experience of people transition: the Church is in a time of transition where established forms and patterns need to change if the evangelising mission is to be realised – the creativity of chaos 	<ul style="list-style-type: none"> vision: enrolling others into a vision that reflects the mission of the Catholic school school culture: building a culture that is animated by the vision staff formation: various types and levels form a coherent whole that is formative in the Catholic tradition policy formation: enfleshing the Gospel in the life of the School management: technical skills associated with managing an organisation interpretation: mediating between the tradition and the lived experience of the community strategy formulation: devising strategies that respond effectively to the critical issues team: building a strong leadership team chaos: leadership in a complex environment – grasping the opportunities to move forward style: servant, transformational ...

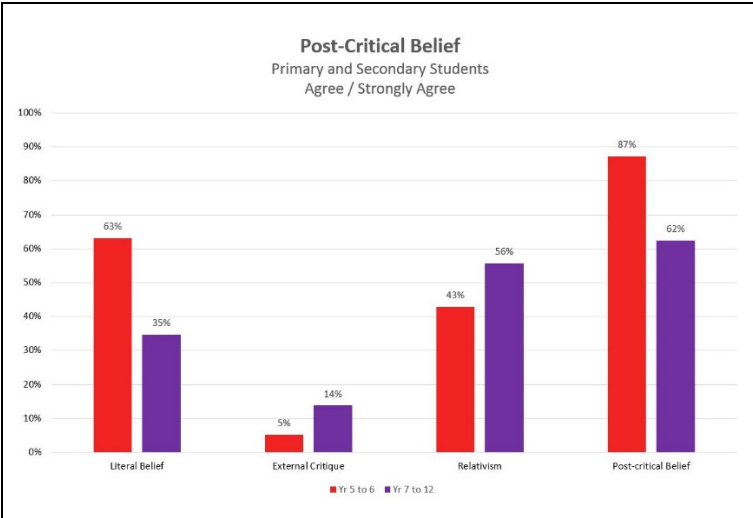
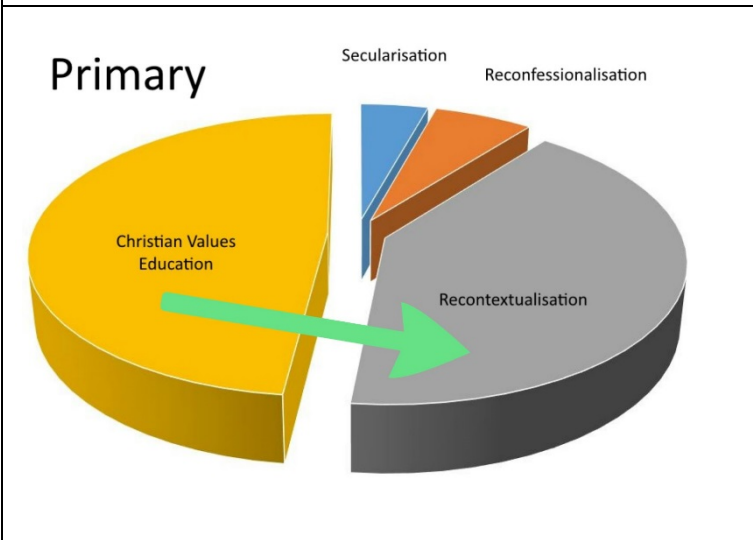
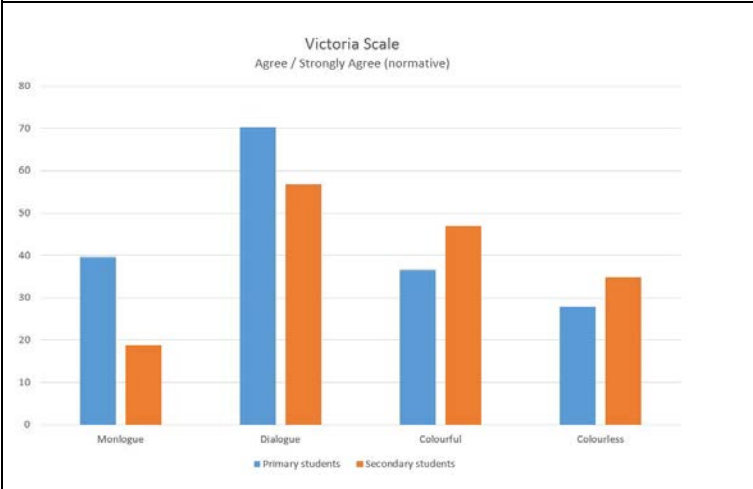
2016 Religious Education Conference ‘Be witnesses of God's Mercy’

Workshop - Religious Leadership in the Catholic School

Thursday 14 July 2016, 11:45am

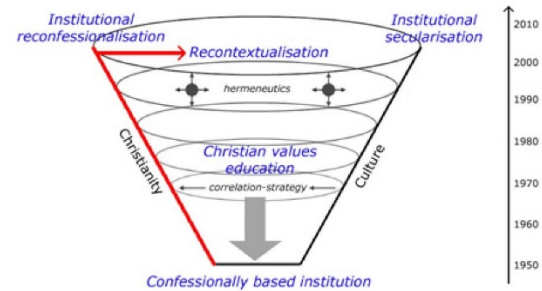
Dr Paul Sharkey

Critical challenges in the operating environment

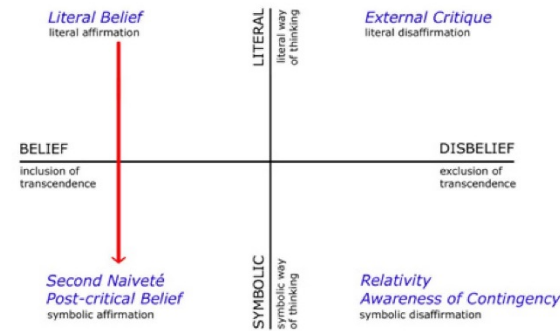
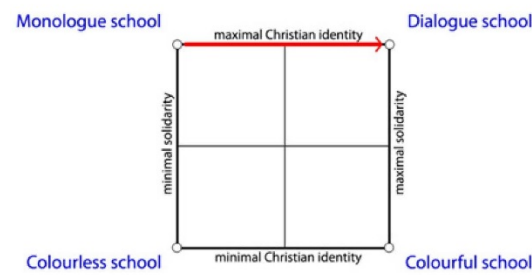
	<ul style="list-style-type: none"> Those who Agree or Strongly Agree with the Literal Belief questions in the survey drop from 63% in Yrs 5/6 down to 35% for secondary students – a drop by about a third The preferred option for those moving out of Literal Belief would be into Post-Critical belief – this does not occur – it is into External Critique and Relativism
	<ul style="list-style-type: none"> Secularisation: 4% / 12% adults in Primary / Secondary Reconfessionalisation: 5% / 6% in Primary / Secondary Recontextualisation: 41% / 43% in Primary / Secondary Christian Values Ed: 48% / 38% in Primary / Secondary <p>A key challenge is to shift from a Christian Values Education approach to a recontextualising approach.</p>
	<ul style="list-style-type: none"> Support for Monologue option drops from 40% by Primary students down to 19% by Secondary students The preferred position would be for the Dialogue school to be chosen by the Secondaries if they are leaving behind the Monologue but they are choosing the Colourful and Colourless options <p>A key challenge is to create curriculum and pedagogy which attracts students into the Dialogue option.+</p>

Recontextualising PTIs

Instruments that make the user reflect on the meaning, purpose and justification of a Recontextualisation of Catholic (school) identity. These instruments are designed to effect a transition from Literal Belief to Post-Critical Belief, from the Monologue School model to the Dialogue School model and from Reconfessionalisation to Recontextualisation – see the red arrows in the diagrams.

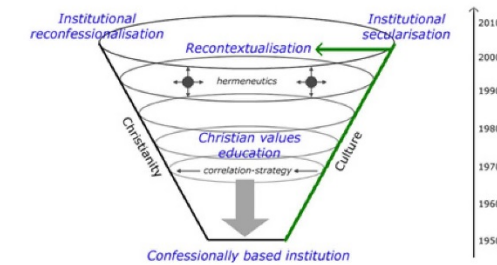


- Break open traditionalistic and closed Christian patterns: promoting Christianity as an “open narrative”.
- Promote a symbolic interpretation of the Christian faith.
- Defend an inclusive vision on salvation.
- Stimulate solidarity and dialogue with otherness.
- Opt for a hermeneutical-communicative didactics with the Catholic vision as a preferential option.

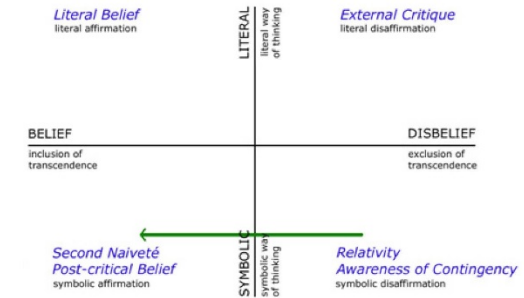
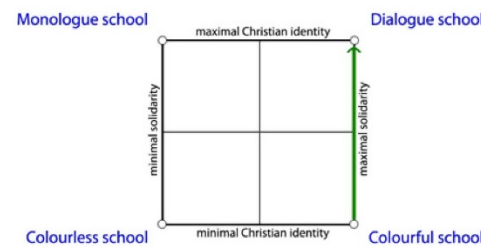


Proposer-la-Foi PTIs

Instruments that ‘propose the faith’ to people who have become unfamiliar with Catholicism but who are nonetheless (still or again) receptive to it. This type of PTI seeks to promote a transcendent belief and Catholic school identity, to effect the transition from *Relativity/Awareness of Contingency* to *Post-Critical Belief*, from the *Colourful School model* to the *Dialogue School model* and from *Institutional Secularisation* to *Recontextualisation* – see the green arrows in the diagrams.

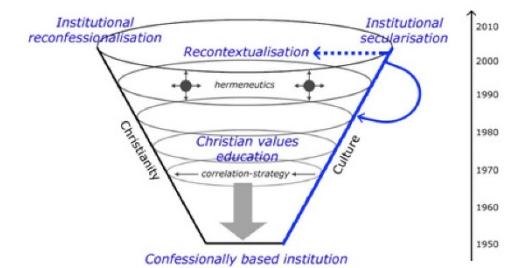


- Propose faith to people that are unfamiliar with it, but nonetheless receptive for it.
- Promote transcendent belief and a Christian identity.
- Offer resistance against secularization and relativism.
- Deepen faith in God in case of something-ism.
- Give existing values and norms a religious foundation.
- Make believable that a recontextualised Christian belief can be meaningful and redeeming for people today.
- Take away fear for Christianity as would it be a dogmatic, closed unfree “faith system”.

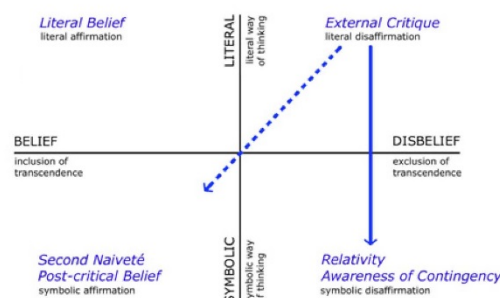
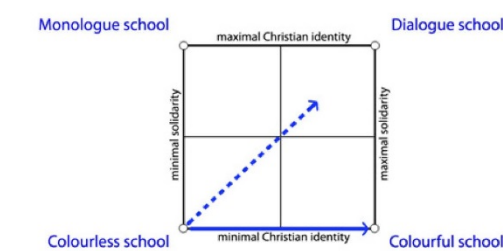


Confrontation PTIs

Instruments that make the user reflect critically on External Religious Critique, the Colourless School model and an Institutional Secularisation of a Catholic school’s identity, in the hope of breaking open and transforming existing Secularising patterns, creating new opportunities for a Catholic school identity – see the blue arrows in the diagrams.



- Break open radical forms of disbelief, subjectivism, individualism, indifference, materialism, consumerism etc.
- Make plausible that these options are asocial, internally contradictory, and harm the human condition.
- Make use of a negative, confronting approach.
- Promote a symbolic way of dealing with religion and faith.
- Stimulate an active pluralism, solidarity, engagement and responsibility for others.
- By themselves, these instruments need not (yet) lead to a religious understanding of the self.
- Prepare the way for the *proposer-la-fai* instruments.



Doing Theology



Elements of a Religious Tradition

