

# Children's spirituality and faith communication with children

Religious didactics at school

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# Introduction: a child in the middle

A story (Mt 18, 1-6) ...

At that time the disciples came to Jesus and asked:  
"Who, then, is *the greatest* in the kingdom of heaven?"

He called a little child to him, and placed the child among them. And he said: "*Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. And whoever welcomes one such child in my name welcomes me.*"

"If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea."

# Introduction: a child in the middle

## ... and an image

### Pope Francis (october 2013)

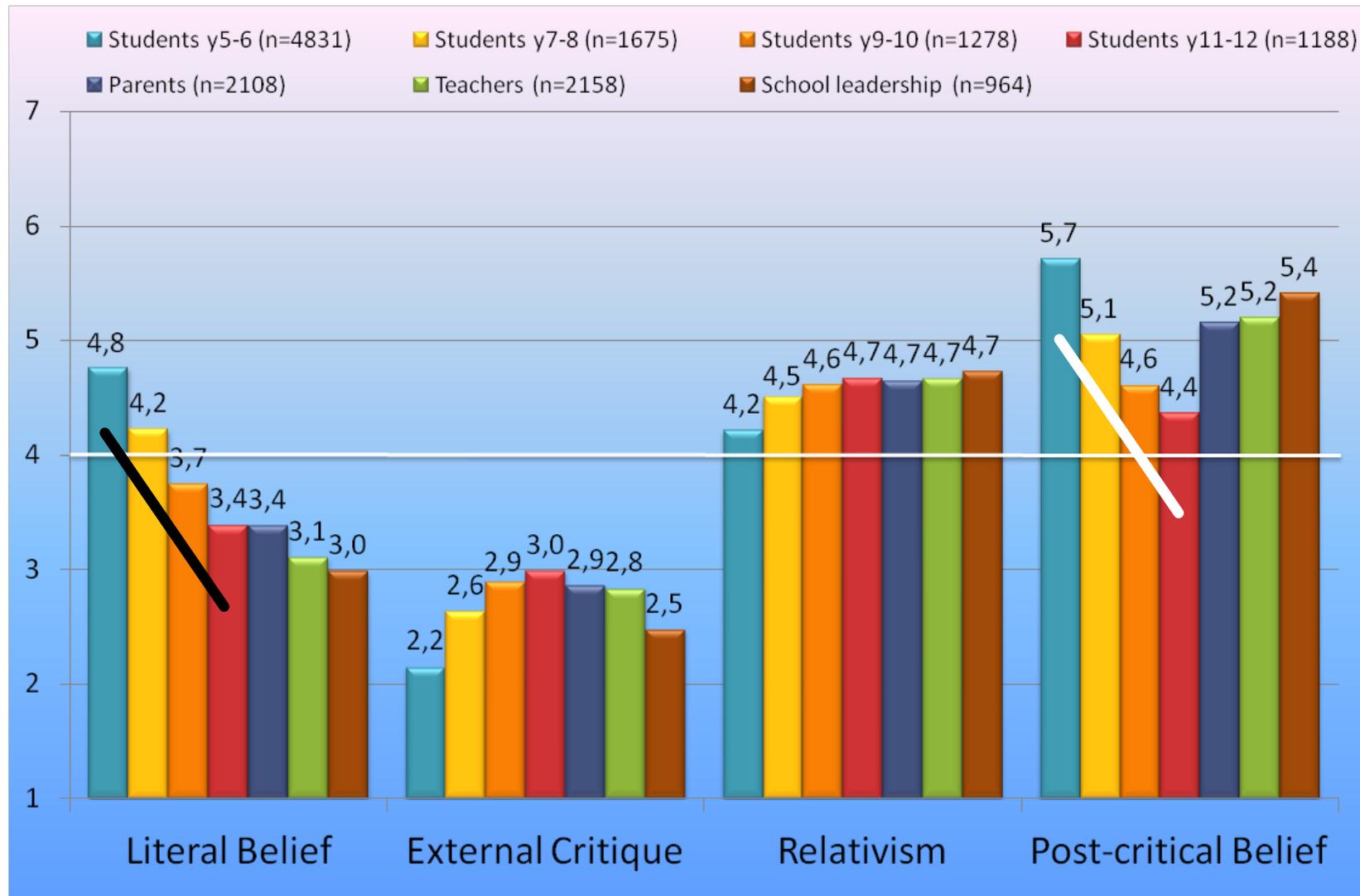


# Post-Critical Belief Scale

## Differentiated scale means (ECSIP 2012)



All respondent groups compared



# Children and faith

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hermeneutical  
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# 1. Children as hermeneutical beings

Children's faith and spirituality

# The religious identity of children

How to look at children from a Catholic anthropological perspective? (Annemie Dillen)



- Children are people, *imago Dei* – child of God, like everyone else.
- Children have competencies: also spiritually they are **subjects** like everyone else.
- Children are symbolic-minded, **hermeneutical beings**.
- Children are *not identical* to adults, though. Children (and young people) have **their own particular faith**.

# The religious identity of children

## How to look at children from a Catholic anthropological perspective?



- Because of their age, children are (extra) **vulnerable** and protection-worthy.
- They have more (dialogical) **need for guidance**, also in terms of spirituality.
- But beware: being a parent / adult does not automatically implies the use of dominant, authoritarian power.
- And being a child does not automatically implies to obey and not having / expressing **a vision of one's own**.
- A child is 'vulnerable' but also **competent!**

# The religious identity of children

## How to look at children from a Catholic anthropological perspective?



- The child as an autonomous subject: a child is not only an **object** of his/her learning process (passive, receiving) but a child is first and foremost a **subject**, a person acting in his/her own growth (active, forming, acting).
- Children not only receive but **also give to others** and desire to do so.
- Children are not 'unfinished adults' but **fully human**, with a unique character and identity.
- Parent-child / adult-child relationships are **asymmetrical**:
  - more responsibility and care on the side of the adult;
  - more vulnerability on the side of the child.
- We have **a moral obligation** to take children seriously.

# The religious identity of children

## How to look at children from a Catholic anthropological perspective?



- Many parents are **re-initiated in religious faith** because of the faith exploration of their own children and some parents also delve further into this themselves.
- Children learn every day, know that they do not know everything, are often very surprised, often feel that there is *more* than what they know and see ... and are therefore they are **open to spirituality** from the beginning!  
(And even more than many adults are capable of.)

# Towards a theology of the child

## Children's faith and spirituality



### A mix of literal and symbolical elements:

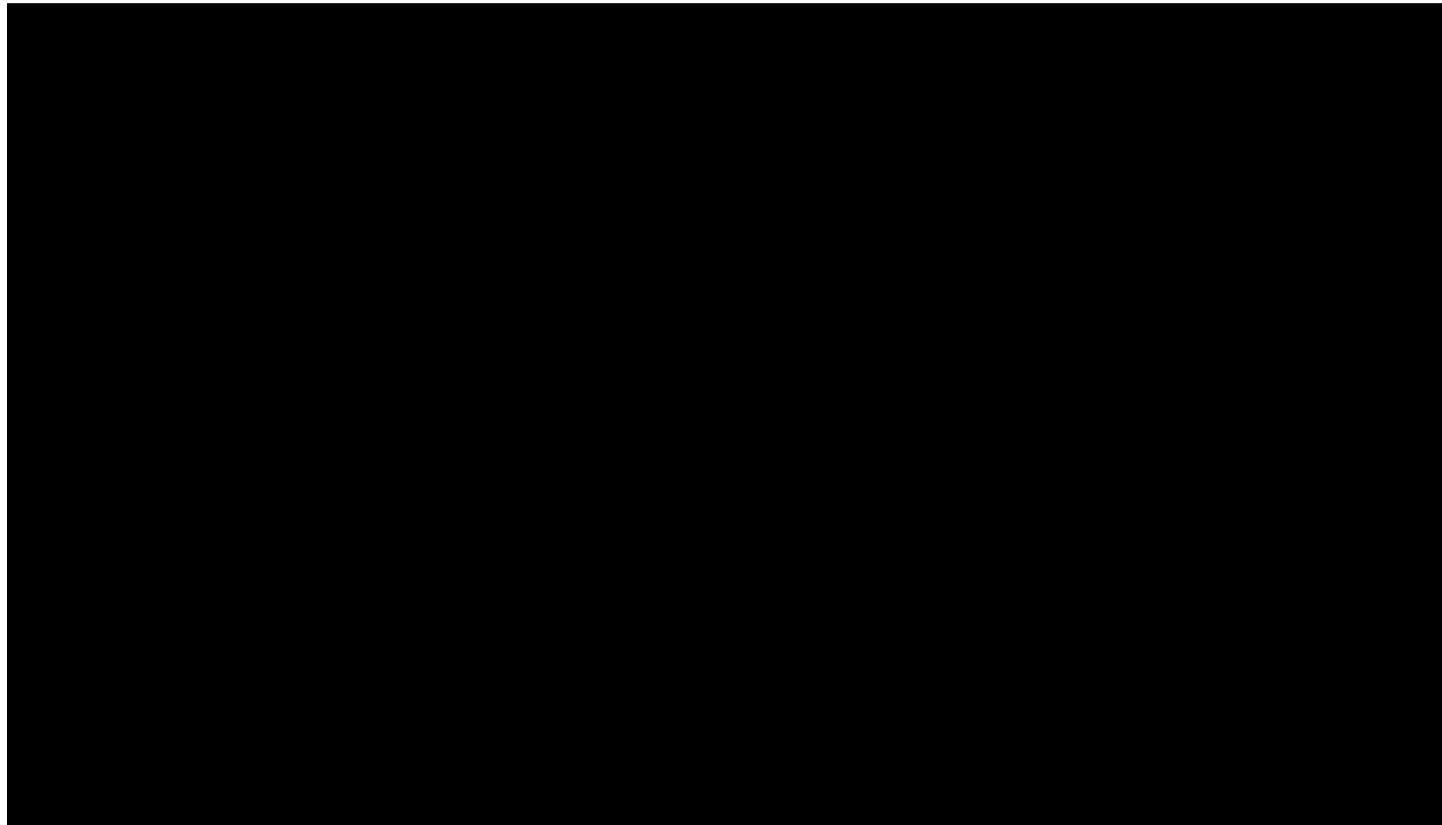
- Childlike faith is 'peppered' with fantasy, pictures and original reflection that often surprises adults:  
*"Dad, are you going to make a phonecall with Jesus?"*
- Children can also engage in **'symbolic thinking'**.
- Adults also use visual language that often refers to literal thinking:  
*The tradition of the Spirit as a dove*  
*Send post to God using a helium balloon → CLIP*

### Rebecca Nye on children's spirituality:

*"In childhood, spirituality is especially about being attracted towards 'being in relation', responding to a call to relate to more than 'just me' – i.e. to others, to God, to creation or to a deeper inner sense of Self. This encounter with transcendence can happen in specific experience or moments as well as through imaginative or reflective activity (thoughts and meaning making)."*

# "BPost takes care of it"

Television advertisement by the Belgian postal service



"Dear grandpa, my team has won the soccer game and I scored the finest goal. I don't know if you could see anything from above? That's why I wrote you a letter. I miss you so much. Greetings, many greetings, from Lewis"

*BPost takes care of it*

# Towards a theology of the child

## Children's faith and spirituality



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## 2. Take the child seriously, as it is

Pedagogical approach

# Fostering faith in children

A child's faith is like a mustard seed



*Godly play*  
using the parable of  
the mustard seed  
by An Mollemans



**But be aware of some  
pedagogical pitfalls**

# Fostering faith in children

## Pitfall 1: the DEFICIT-approach



- **Regarding children as 'not-yet-adults'**, living in a separate children's world, preparing themselves to behave like grown-ups.
- **The child must 'adjust'** to life as an adult as soon as possible.
- **Educating = temporary taking away authority** from children, until they are 'old enough' to carry it themselves.
- Children are more than not-yet-adults, more than 'cute little angels' in a separate children's world who must learn how to behave later.
- **Do not approach a child from a deficit**, from what is *not yet* there (such as faith, knowledge, experience, 'proper' behaviour), but from what is already there, what is possible now.



# Fostering faith in children

## Pitfall 2: generalisation



- Do not speak, think and act about *the* children and *the* child as if they are all **equal and the same**.
- Do not ignore a child's individual uniqueness.



# Fostering faith in children

## Pitfall 3: romanticising children



- Like adults, children are **ambiguous** in nature.
- Evil, cruelty, impatience, greed, envy, etc. (cf. original sin).
- 'Little angels' or 'little demons'? Neither: they are *fully human*.



# Fostering faith in children

## Pitfall 4: instrumentalisation



Do not approach children only in terms of what they **produce** and will **contribute to the future**.



- The child used as a 'spiritual capital' for faith communities.
- The value of the child made dependent on the success of the 'faith transfer'.
- The child used as the 'hope of the Church' or the promise of the future.
- The child used as a sign of vitality of the church, as a symbol of liveliness.
- The child used as a sign, a nice sign that the Church conveys something.



# Take the child seriously, as it is

## The giving child (Nagy)





# 3. Faith talks with children

Religious communication

# Two extreme views



1. Richard Dawkins on religious education as "child abuse".



2. Iván Böszörményi-Nagy on the delay of religious communication as a form of *parentification*.



# Two extreme views

1. Richard Dawkins on religious education as "child abuse"



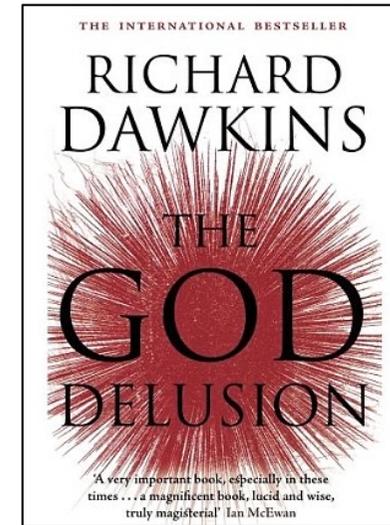


# Two extreme views

## 1. Richard Dawkins on religious education as "child abuse"



- Religion is **a dangerous virus** for children .
- A virus that is transmitted through teachers and priests, but also by parents and grandparents .
- **Children are particularly vulnerable** to the virus of religion because children build knowledge based on authority figures.
- Children can not experiment with ideas or else they would die (injury by hot water, electricity, a dangerous cliff, etc.).
- *"Give me the child for the first seven years, and I give you the man back".* (Famous Jesuit quote)
- Children will automatically believe what is said, even if it is nonsense, and will again pass on the virus to their children later.





# Two extreme views

## 1. Nagy on the delay of religious communication as a form of parentification.



- Frequently heard saying: "We urge our children nothing. They may know everything. We give our children no religious education, out of **respect for their freedom** to choose 'their own life vision'. **Later on they themselves can choose what they want.**"
- **Parentification**: "The take on the parental role by a child in situations where the parent (or parents) do not want to do this or cannot do it, even though at that time it overestimates the capacity of the child."
- **A moratorium on religious communication** can be seen as a form of parentification: children are forced to take over the role of the parents and fend for themselves. When this happens, children are **abandoned** where religious education is concerned.
- It is important to make such choices for children, instead of allowing them to their fate. **Children need to be given guidance, models, language, ritual, meaning.**
- "Being afraid that the child after ten years says that it does not want to learn Dutch but rather Russian, parents will still not neglect to speak their own language at home" (Biesinger)  
(Possible counterargument: religion is less necessary and vital as language.)
- → Dare to **show your own positive choices** to children and do not burden them with a liberty of choices that they cannot handle.



# Schweitzer on the *right* to religious education



- Friedrich Schweitzer criticises the reduction of children rights to protect children from indoctrination and religious fanaticism. Instead, he claims that children have a **RIGHT to religious education**.
- For children religion itself is much more than a source of conflict or manipulation, many children experience religion as **a valuable source of happiness and meaning** in their lives.
- **Q. We can not deny God to children?** (Biesinger)
- Consequence: religious education does not in the first place serve the interests of the Church, but **serves the children themselves**.

# Critique on developmental models

For example: the famous model of James Fowler



- A outdated **developmental model** is often in our minds when we work with children!
- For example, according to **James Fowler**, a child in primary school is yet unable to think symbolically:
  - 'true faith' is symbolical and hermeneutical (fifth phase: *conjunctive faith*)
  - but children are not yet capable of it (second phase: *mythic-literal thinking*).
- Implication: the literal faith, i.e. the faith of children, is actually **inferior**.
- Religious faith is only a matter for adults. Children may already *participate* a little bit, but **later on** it really comes into their own.
- Remember:
  - Pitfall 1: the DEFICIT-approach
  - Pitfall 2: generalisation
  - Pitfall 3: romanticising children

# Critique on developmental models

## Quotes that underscore this incorrect view



- **"The Bible is an adult book."**

Children's Bibles are unnecessary and undesirable because a children's audience is not yet mature enough; they cannot understand it anyway.

- **"Why putting so much effort in children's catechesis? We are faced with a scarcity of people and resources."**

Ultimately, adult catechesis is much more important than investing in children.

- **"Children should first be initiated into the faith."**

Only from puberty onwards faith must be explained deeper, brought into dialogue, reflected on, communicated.

Sometimes this can result in a **self-fulfilling prophecy**: children are only exposed to literal beliefs, causing them to believe literally instead of symbolically, which in turn is seen as a legitimation by literal believers to educate them in a literal believing way.



# Religious communication

## Beyond Fowler



- Children have a **religious identity** that may not be denied or reduced.
- Do not look to the child from a developmental model focused on **what is not yet**.
- Instead, realise that every faith age (including that of adults) has his own **capabilities and limitations**.
- **Faith initiation** and **religious communication** should always go hand in hand, also in primary school.
- **Start as early as possible** with *true* faith communication.
- Faith education = a creative and dialogical appropriation of religious resources.

# Religious communication

## Theologising with children



'**Philosophizing with children**' is generally regarded as a fruitful idea: it is both possible and rewarding.

There is no reason not to regard '**theologising with children**' in the same way.

GROWN-UPS never understand anything for themselves, and it is tiresome for children to be ALWAYS and forever explaining things to them.



# Seven golden tips

## Religious communication with children



1. **Never present children literal belief contents** that you would reject yourself.
2. **Have no fear of complexity**, oppositional questions, creative thinking and thought experiments.
3. **Initiation** does not precede **communication** but goes along with it.
4. There is no contradiction between **laymen and spiritual experts**.
5. Dare to show that belief for you has to do with **openness**, searching, questioning, doubt, growth. Not every question needs an answer.
6. **Listen in an uninhibited way** to how children react to faith realities and do not immediately impose your own interpretation on them.
7. Instead of fear for a lack of 'orthodoxy', **engage in a faith conversation** with children. It opens to adults the opportunity to rediscover their own faith, to formulate their own searching, to gain new authentic faith experience.



# 4. Religious didactics

In view of the *Melbourne Scale* typology

# Are we successful in making faith relevant for children?



- **Correlation is an opportunity:**

1. Experience
2. correlated to tradition
3. brought back to experience

(Cf. Christian incarnation theology)

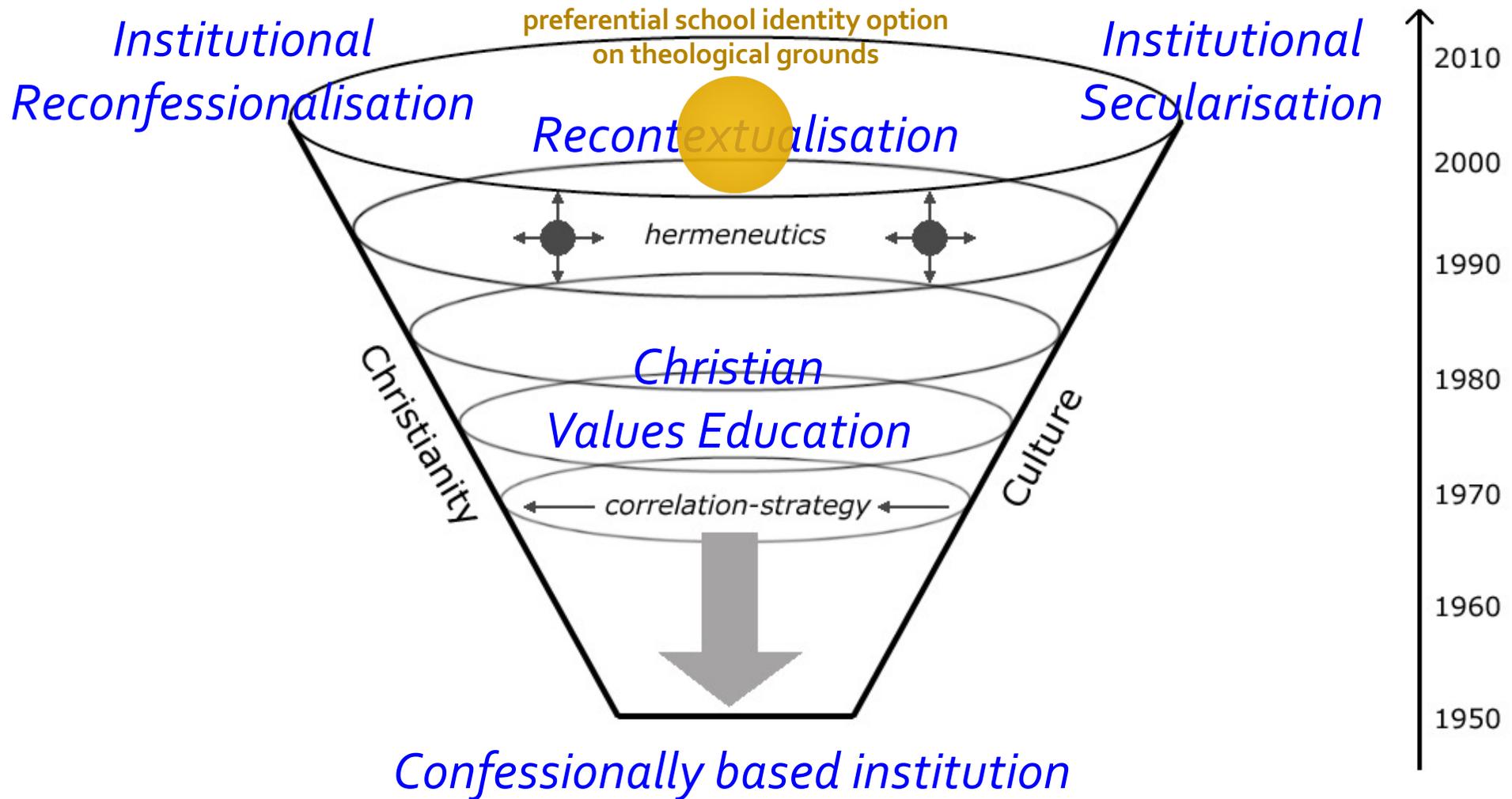
- **But 'mono-correlation' is problematic:**

Experience and tradition are *linked together* in an external and merely 'mechanical' way.

- Such didactic is reductionistic & manipulative.
- It distorts meaning & horizontalises the Christian faith.

# Melbourne Scale

## Diagram

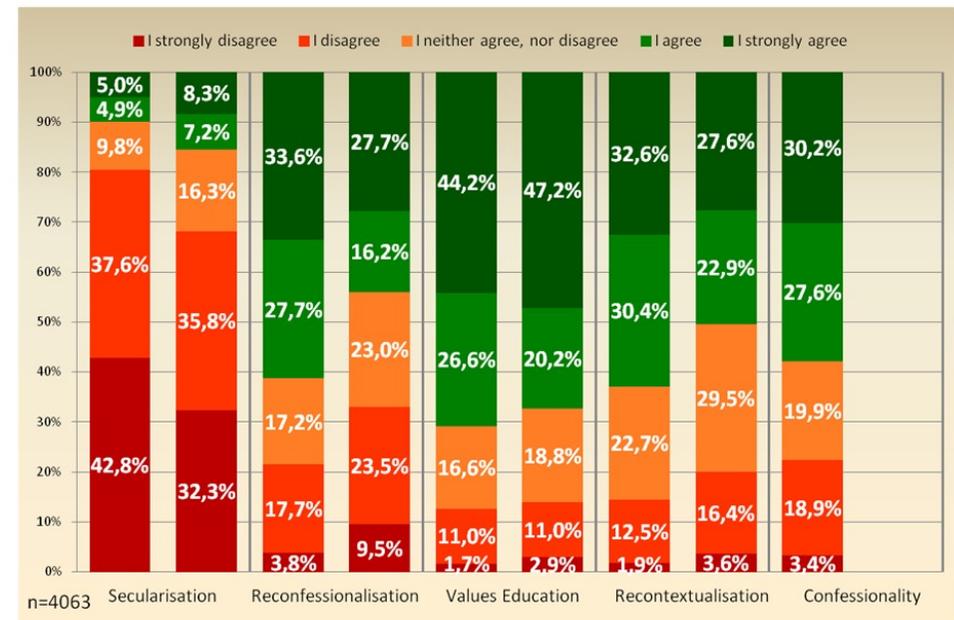
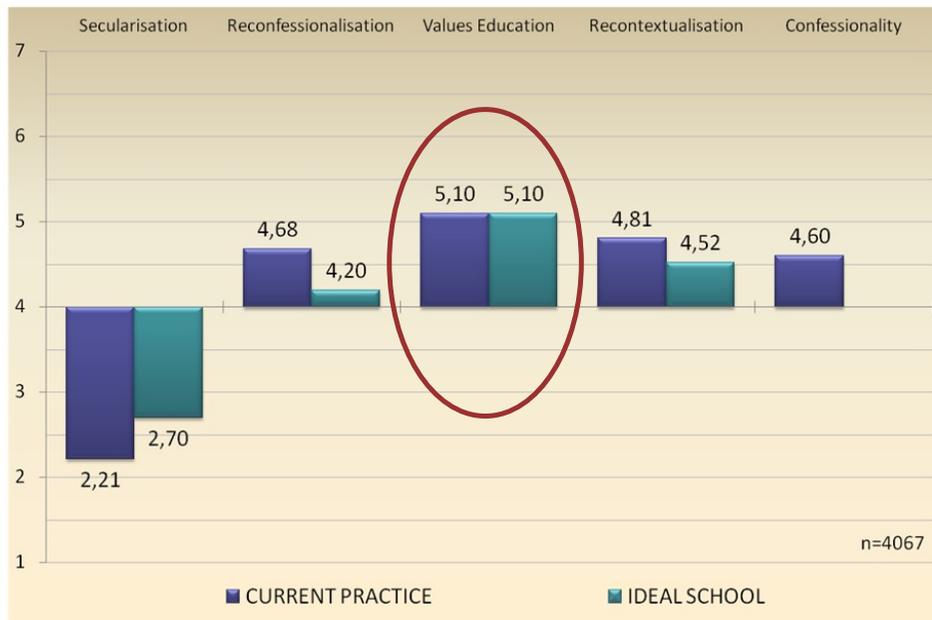


# Melbourne Scale

## Scale means & percentages



4067 primary school students, ECSIP 2012



# Critiques on mono-correlation

With significant implications for religious didactics



- Mono-correlation only works to the extent that the student is **already convinced**. It might work with a *minority* of students while it alienates the others, drives a wedge between both groups and harms the school community.
- Mono-correlation risks to **horizontalise** the Christian faith. (*Reductionistic*: it makes a selection of those elements that can easily be correlated.)
- After a while, mono-correlation risks to be experienced as **predictable** and **manipulative**, and to be rejected on that basis.
- Mono-correlation does injustice to the **wealth of reality**.
- Mono-correlation is delicate if the child does not have the opportunity **to distance itself** or to ask (real) questions.
- Mono-correlation is a kind of **literal thinking** that takes the 'detour of experience' to *Reconfessionalise*.

# 'Decorated first communion'

Example of mono-correlation

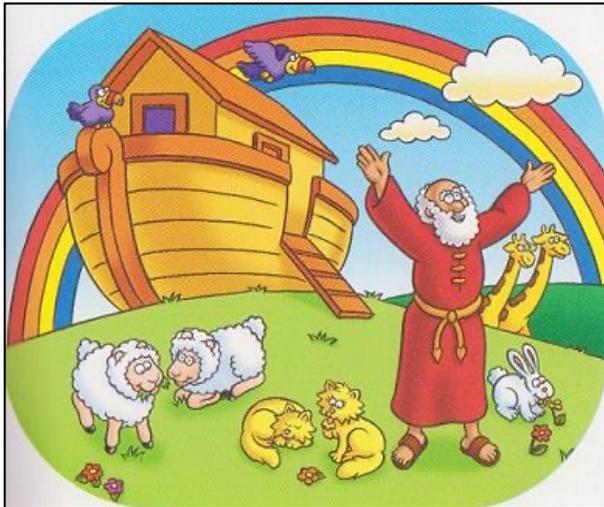


# Failed correlation

## Rainbow as symbol of Gods Covenant?



- The 'links' that are being suggested by mono-correlation are not as innocent as they may seem at first sight.
- Our present-day society exposes adults as well as children to a **curtain fire of correlative seductions**.
- Example: a rainbow as symbol of Gods Covenant?



# Twisted correlation

Celebration of the First Eucharist: a true story



## 1. From human experience

Little Anxious Boy and the Magic Tree

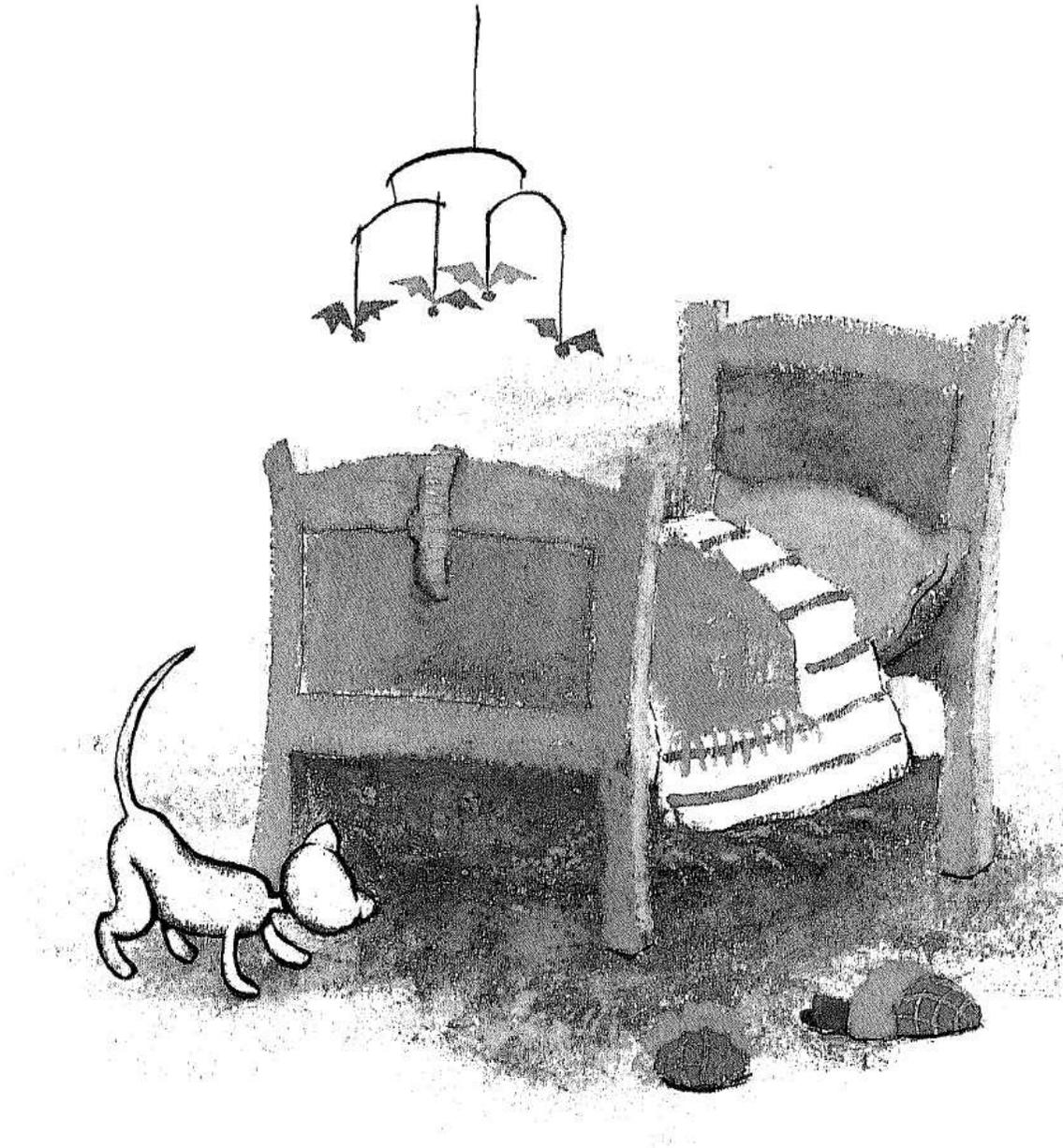
## 2. To the Biblical story

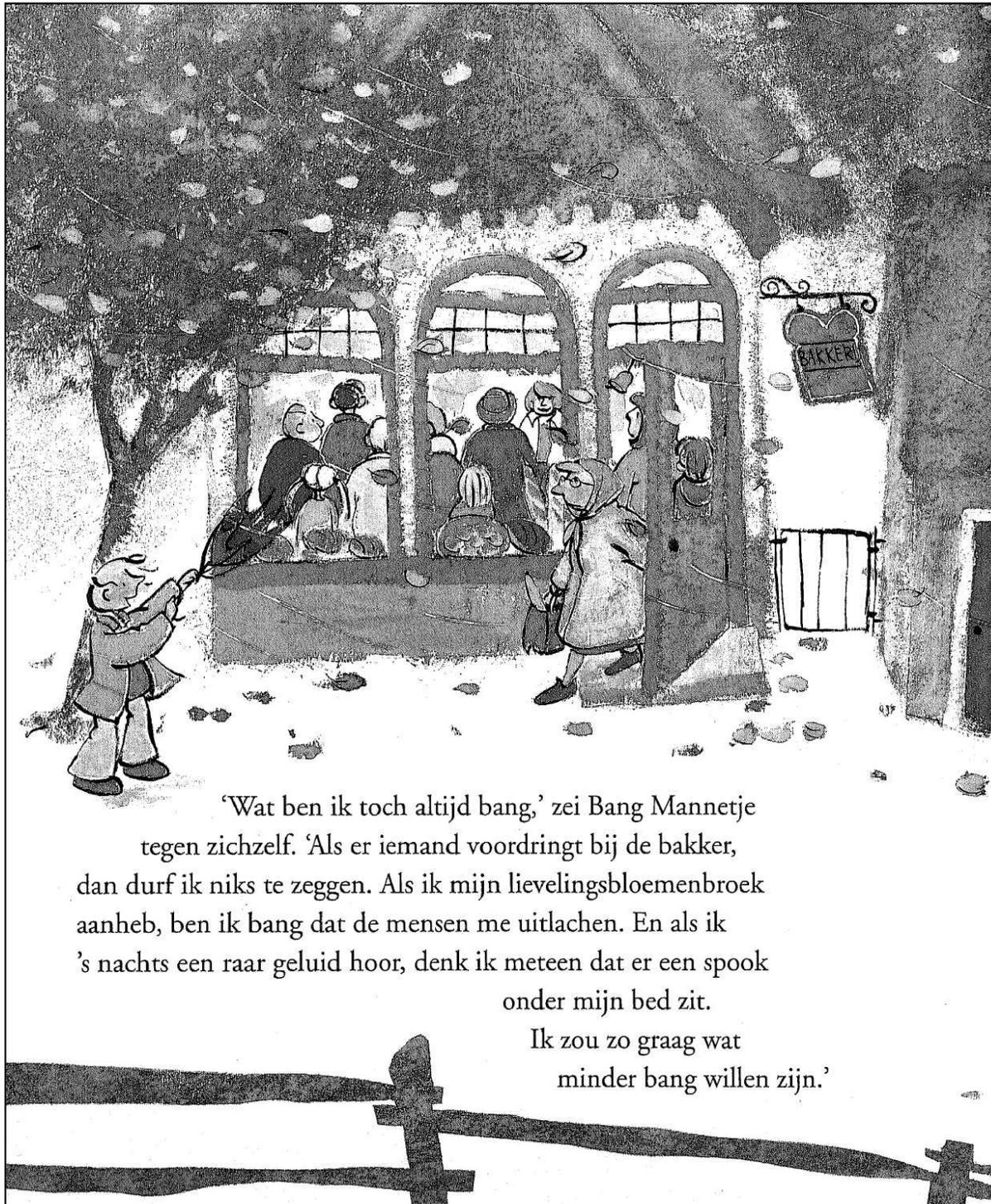
Jesus calms the storm (Luke 8, 22-25)

## 3. Back to human experience

Message in a bottle

# 1. The wonderful story of Little Anxious Boy and the Magic Tree





‘Wat ben ik toch altijd bang,’ zei Bang Mannetje tegen zichzelf. ‘Als er iemand voordringt bij de bakker, dan durf ik niks te zeggen. Als ik mijn lievelingsbloemenbroek aanheb, ben ik bang dat de mensen me uitlachen. En als ik ’s nachts een raar geluid hoor, denk ik meteen dat er een spook onder mijn bed zit.

Ik zou zo graag wat minder bang willen zijn.’

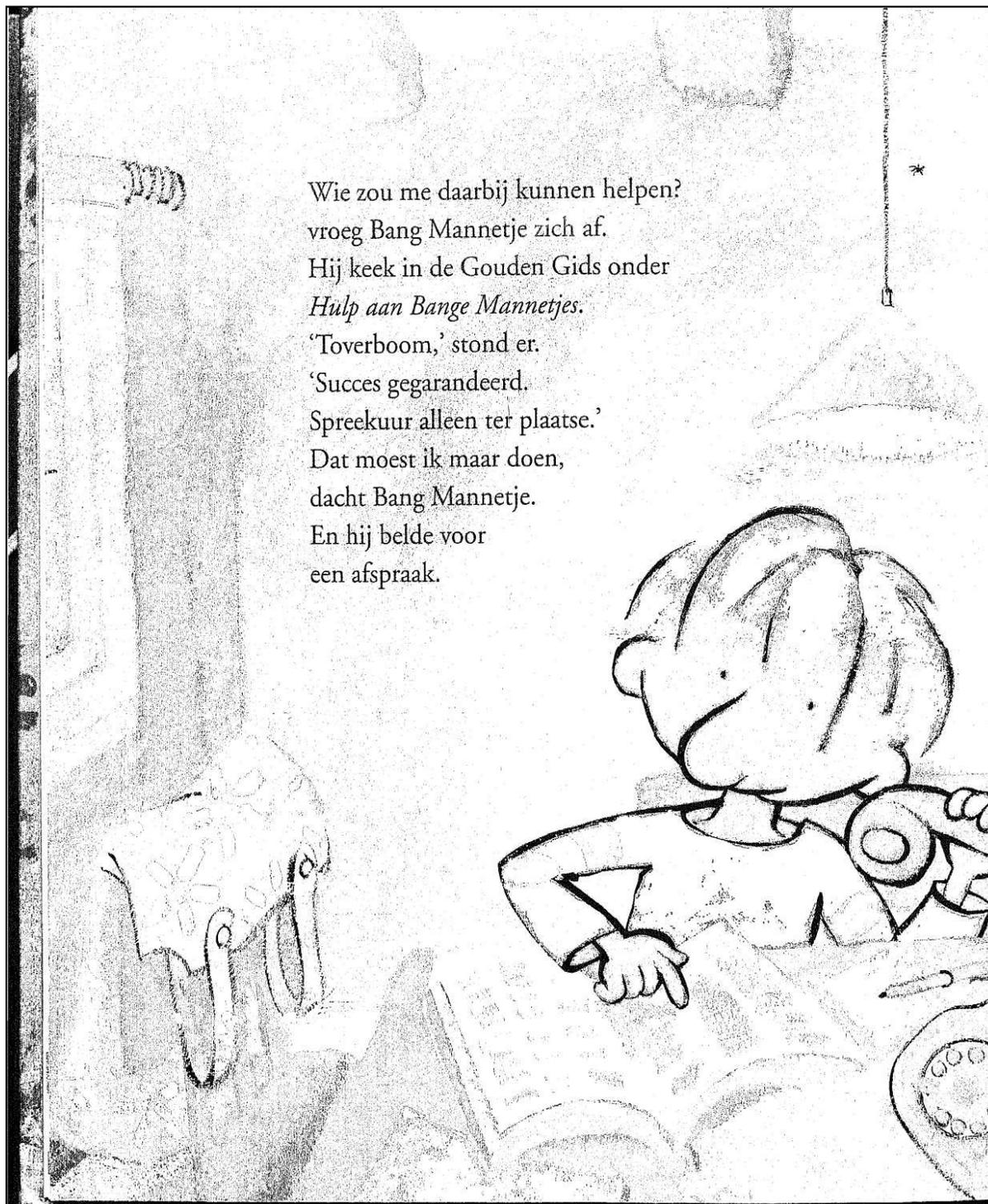
Once upon a time, there lived a Little Anxious Boy.

"If someone jumps the queue in the baker's shop, then I am too afraid to say anything. If I wear my favorite flower trousers, then I fear that people make fun of me. If I hear strange noises at night, I fear that there is a monster under my bed."

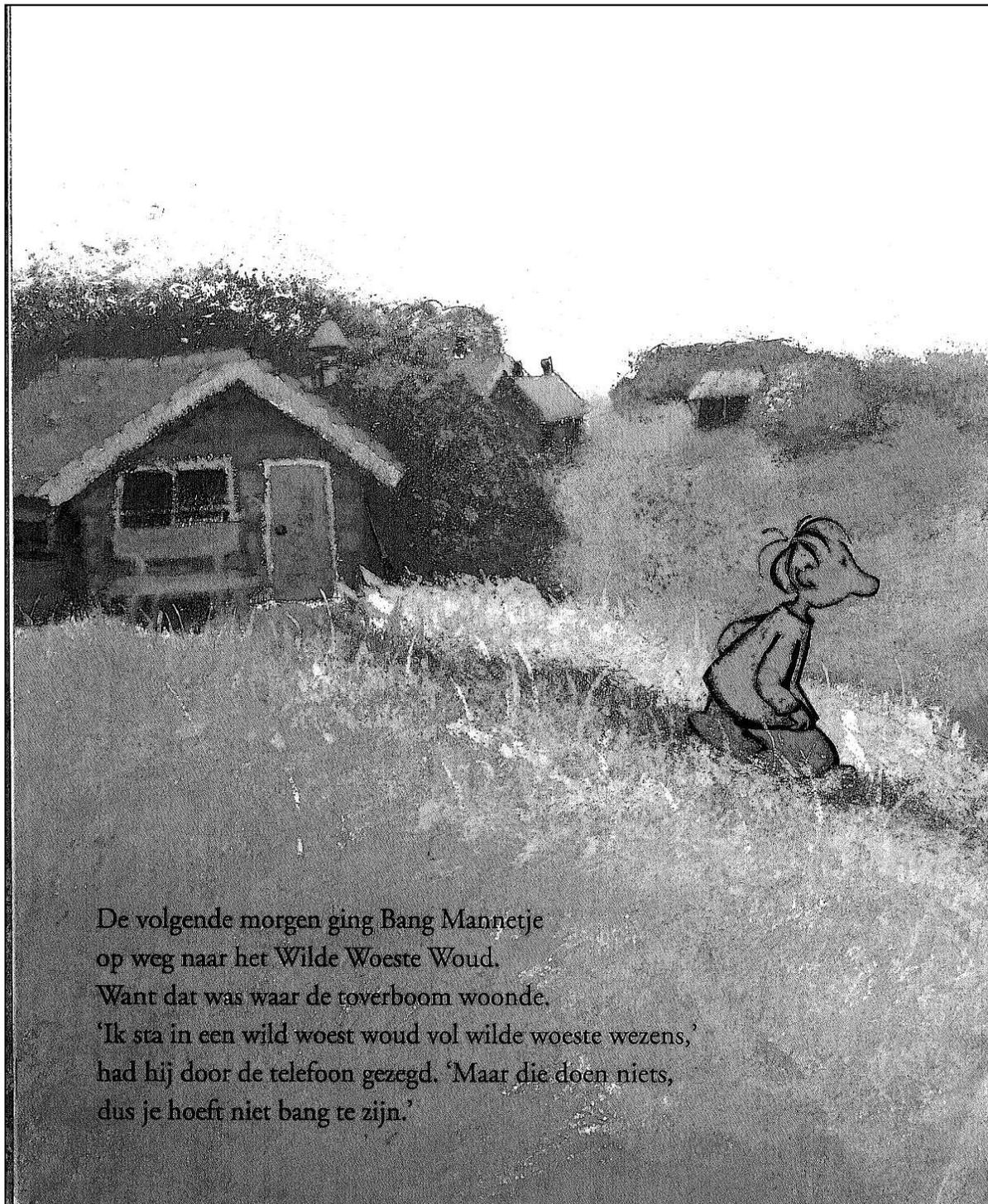
"How I would like to be a Little Less Anxious Boy..."

Who might be able to help me with this? He looked in the Yellow Pages, and read the following add:  
"Magic Tree. Success guaranteed."

Little Anxious Boy immediately took the phone and made an appointment.



Wie zou me daarbij kunnen helpen?  
vroeg Bang Mannetje zich af.  
Hij keek in de Gouden Gids onder  
*Hulp aan Bange Mannetjes.*  
'Toverboom,' stond er.  
'Succes gegarandeerd.  
Spreekuur alleen ter plaatse.'  
Dat moest ik maar doen,  
dacht Bang Mannetje.  
En hij belde voor  
een afspraak.



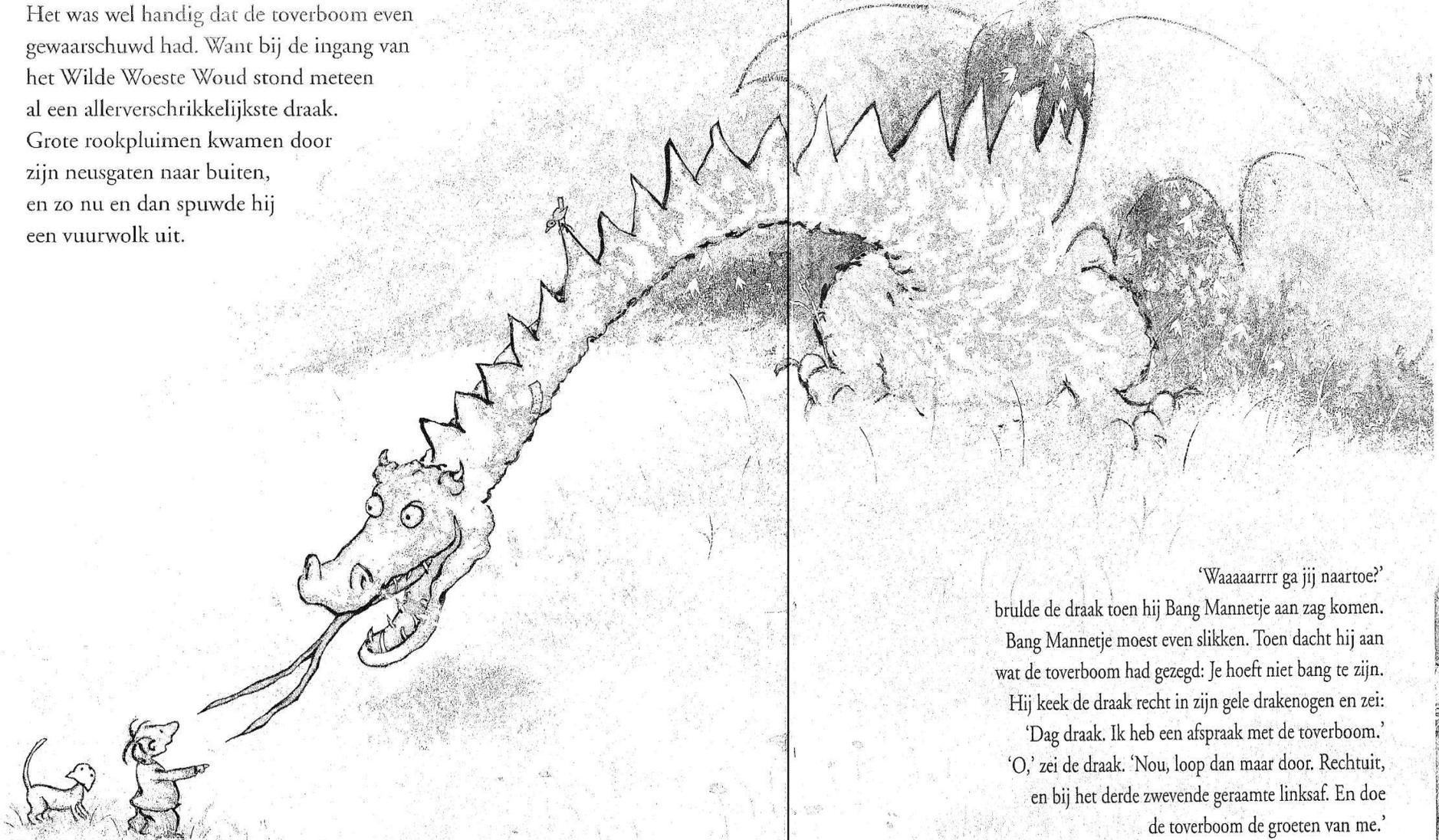
De volgende morgen ging Bang Mannetje  
op weg naar het Wilde Woeste Woud.  
Want dat was waar de toverboom woonde.  
'Ik sta in een wild woest woud vol wilde woeste wezens,'  
had hij door de telefoon gezegd. 'Maar die doen niets,  
dus je hoeft niet bang te zijn.'

The next morning, Little Anxious  
Boy left for the Fierce Ferocious  
Forest, which was where the Magic  
Tree lived.

"Many dangerous creatures live in  
the Fierce Ferocious Forest, but  
they are harmless so you don't have  
to be afraid", Magic Tree had said on  
the phone.

At the entrance of the Forest, Little Anxious Boy was halted by a most frightful dragon! "WHERE ARE YOU GOING?", said the dragon. "Hello dragon", said Little Anxious Boy, "I have an appointment with Magic Tree." "Oh I see", said the dragon, "well, continue straight ahead and turn left at the third floating skeleton. And say hi to Magic Tree from me."

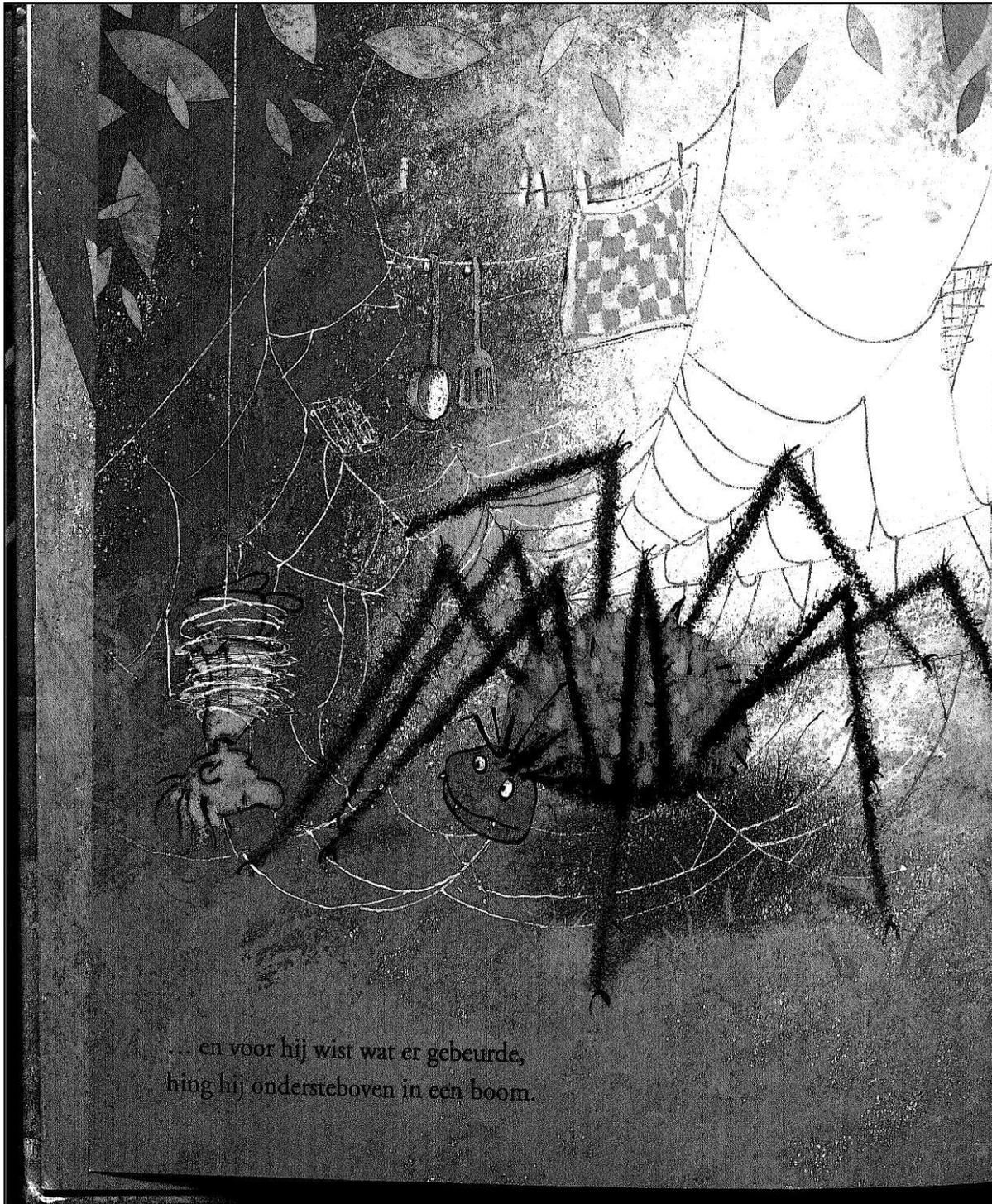
Het was wel handig dat de toverboom even gewaarschuwd had. Want bij de ingang van het Wilde Woeste Woud stond meteen al een allerverschrikkelijkste draak. Grote rookpluimen kwamen door zijn neusgaten naar buiten, en zo nu en dan spuwde hij een vuurwolk uit.



'Waaaaarrrr ga jij naartoe?' brulde de draak toen hij Bang Mannetje aan zag komen. Bang Mannetje moest even slikken. Toen dacht hij aan wat de toverboom had gezegd: Je hoeft niet bang te zijn. Hij keek de draak recht in zijn gele drakenogen en zei: 'Dag draak. Ik heb een afspraak met de toverboom.' 'O,' zei de draak. 'Nou, loop dan maar door. Rechthuit, en bij het derde zwevende geraamte linksaf. En doe de toverboom de groeten van me.'

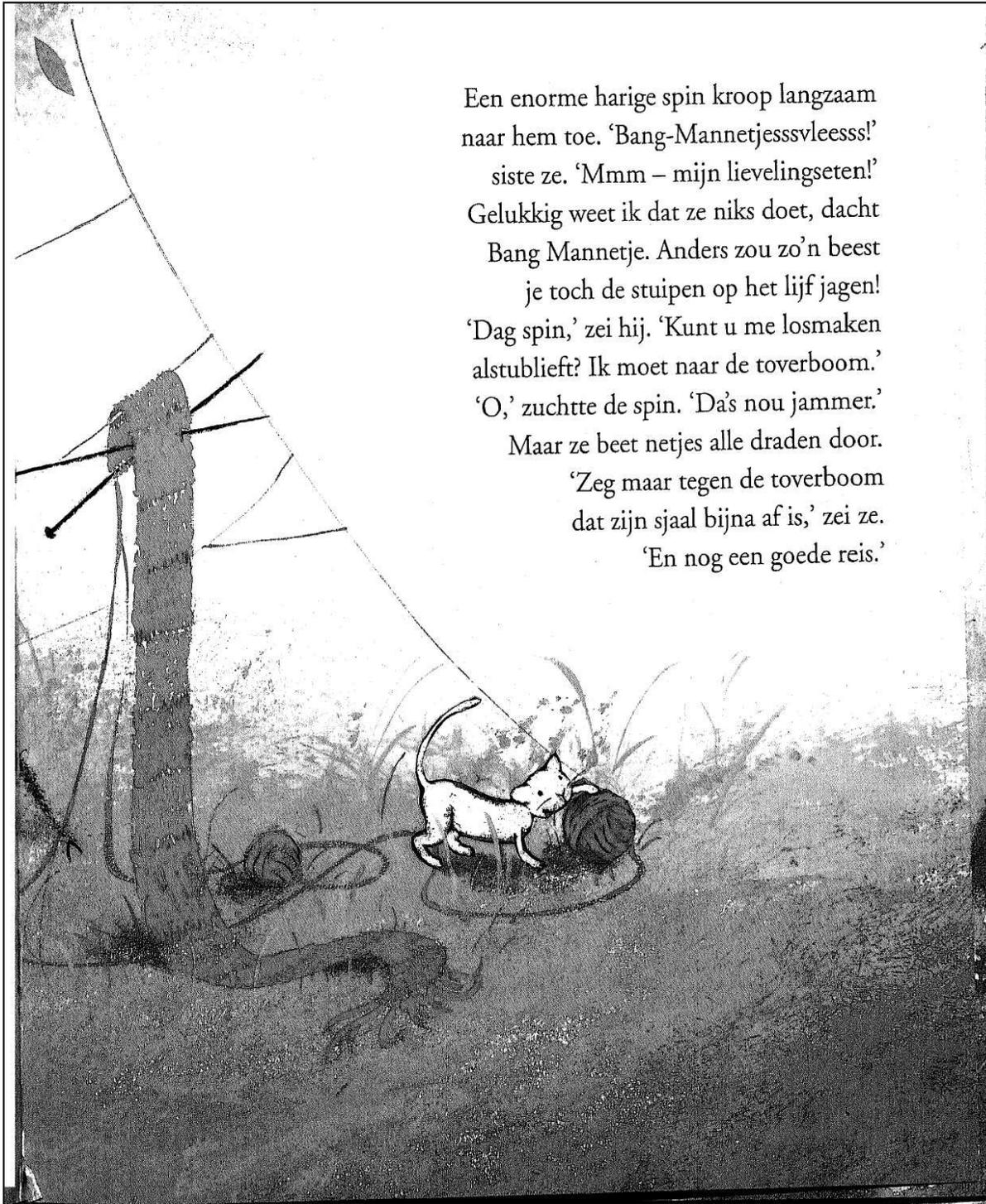
Little Anxious Boy went deeper into the Fierce Ferocious Forest. Suddenly, he heard a strange, hissing sound.





... en voor hij wist wat er gebeurde,  
hing hij ondersteboven in een boom.

And before he knew  
what was happening, he  
was hanging upside  
down in a tree!



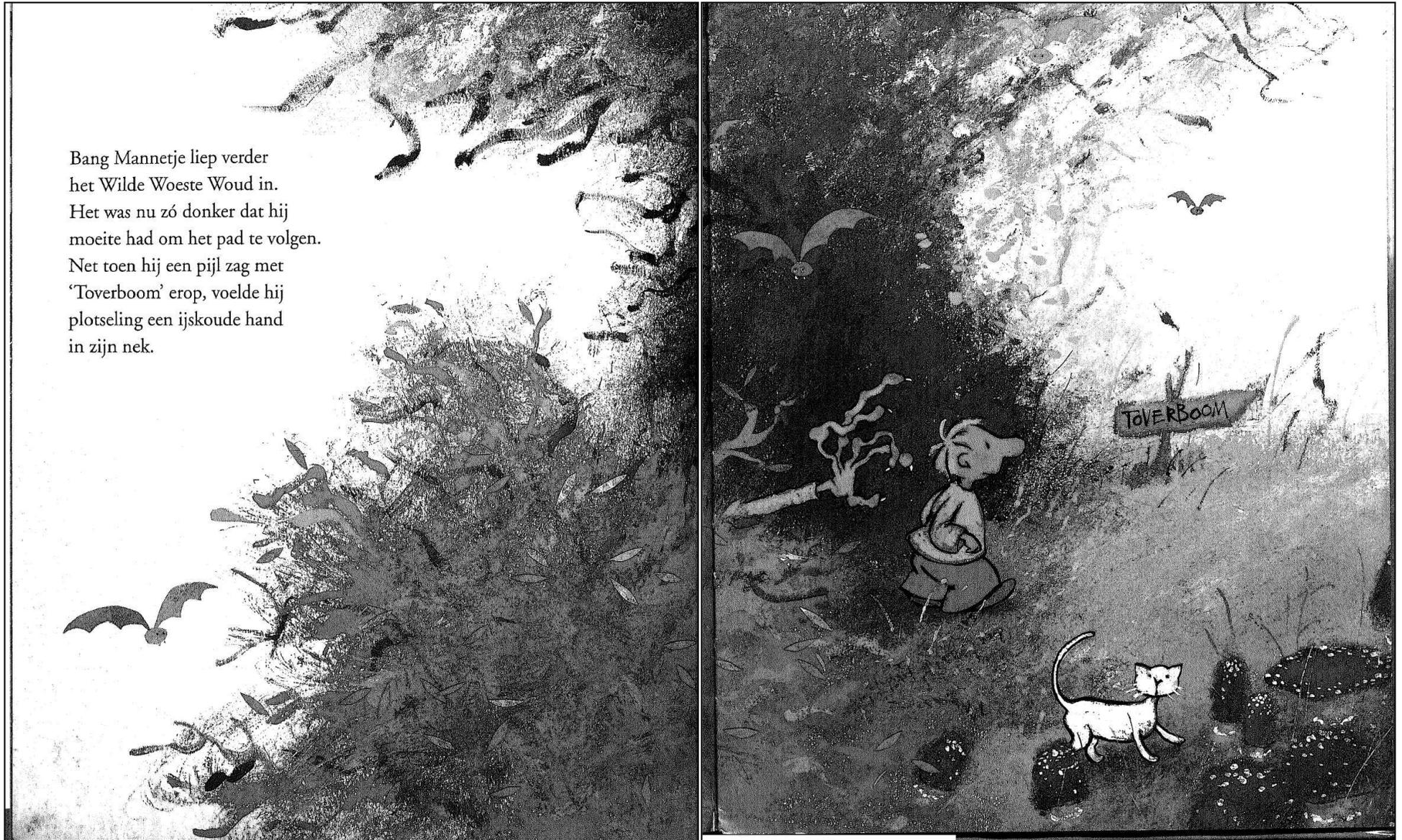
Een enorme harige spin kroop langzaam naar hem toe. 'Bang-Mannetjesssvleesss!' siste ze. 'Mmm – mijn lievelingseten!' Gelukkig weet ik dat ze niks doet, dacht Bang Mannetje. Anders zou zo'n beest je toch de stuipen op het lijf jagen! 'Dag spin,' zei hij. 'Kunt u me losmaken alstublieft? Ik moet naar de toverboom.' 'O,' zuchtte de spin. 'Da's nou jammer.' Maar ze beet netjes alle draden door. 'Zeg maar tegen de toverboom dat zijn sjaal bijna af is,' zei ze. 'En nog een goede reis.'

A huge hairy spider approached him and hissed: "Yummy, nice Little Anxious Boy-meat!"

"Fortunately, I know that she won't hurt me", thought Little Anxious Boy. "Otherwise, I would be terribly afraid right now!"

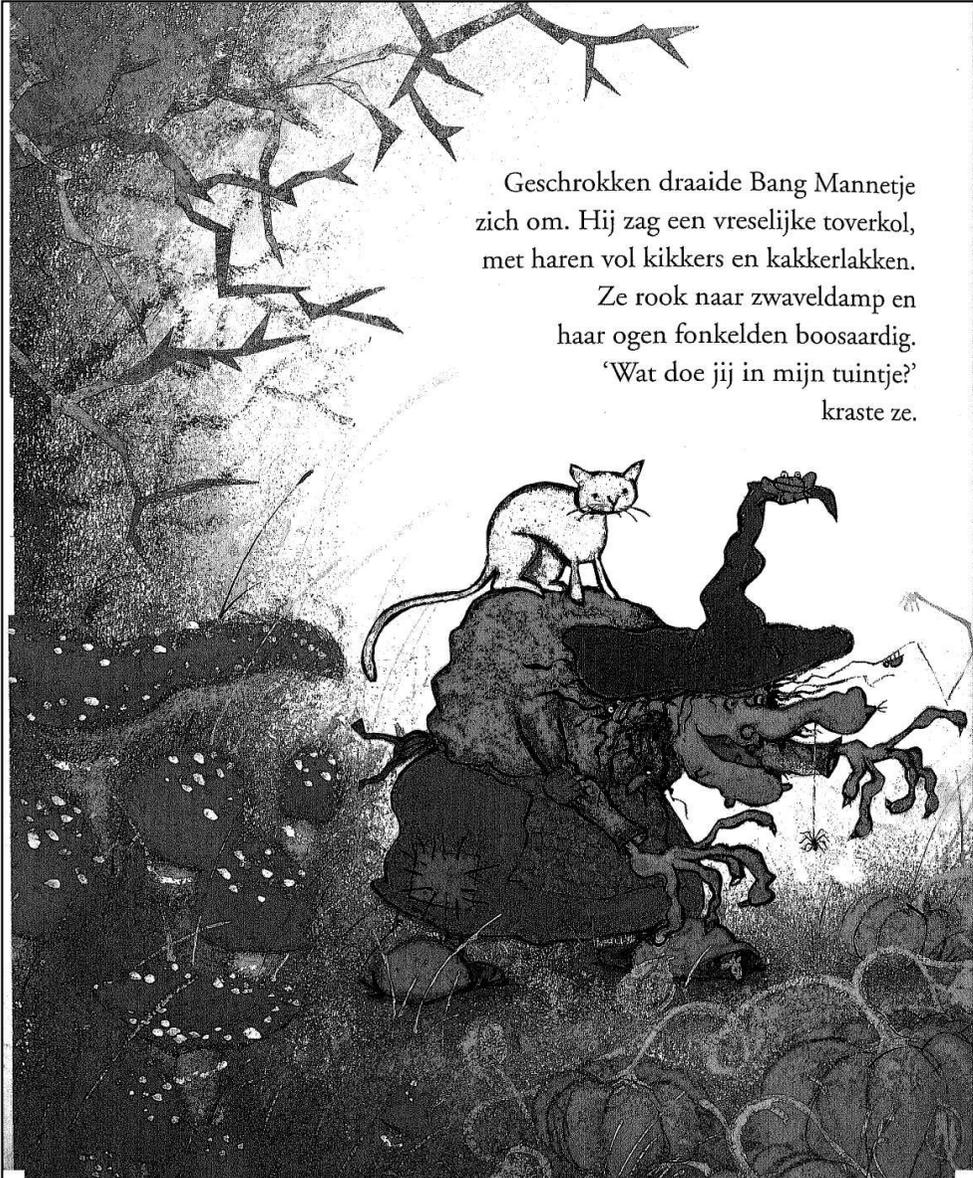
"Hi spider, would you be so kind to untie me? I need to get to the Magic Tree." "That's a pity", answered the spider and she neatly cut all the threads. "Please tell Magic Tree that its new scarf is almost ready."

Bang Mannetje liep verder  
het Wilde Woeste Woud in.  
Het was nu zó donker dat hij  
moeite had om het pad te volgen.  
Net toen hij een pijl zag met  
'Toverboom' erop, voelde hij  
plotseling een ijskoude hand  
in zijn nek.

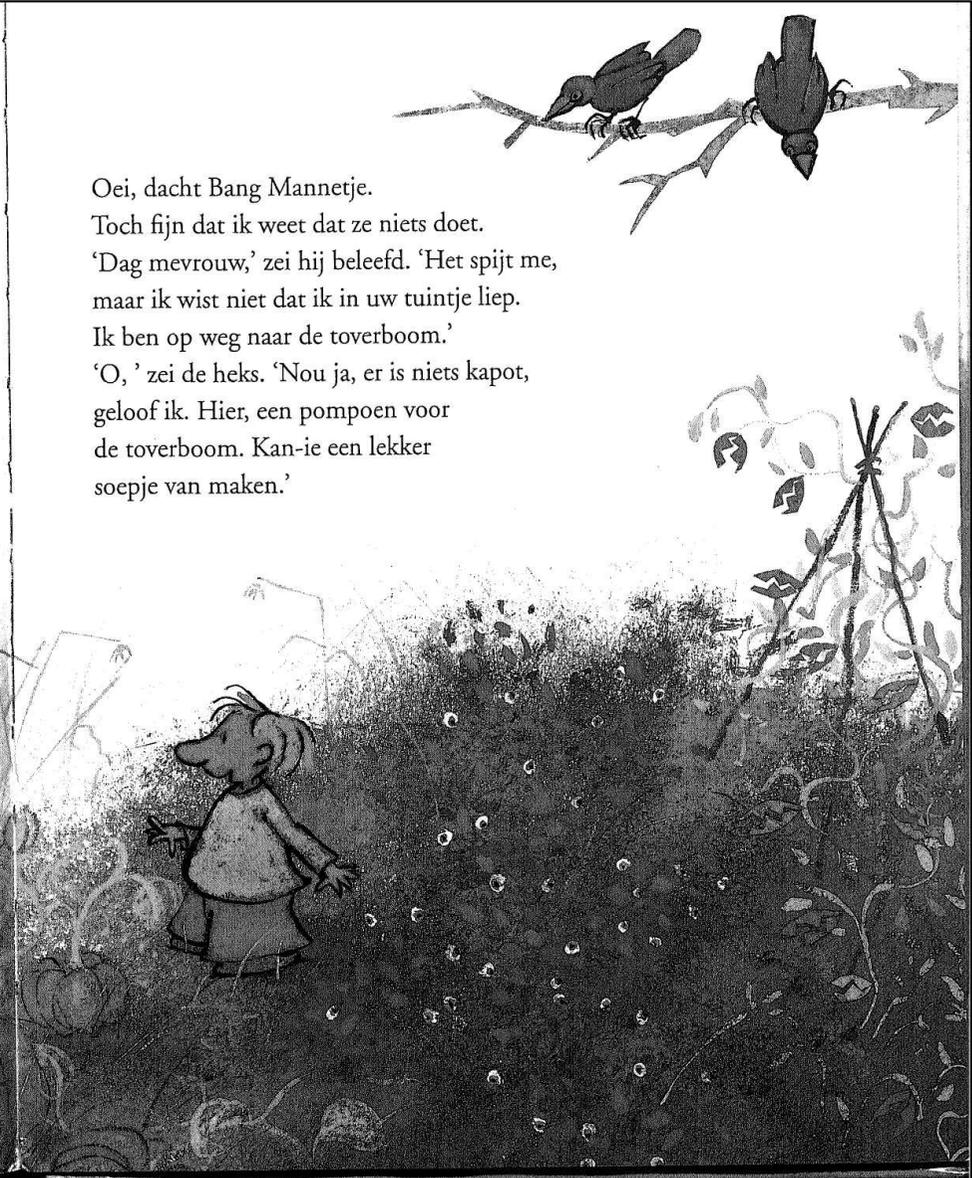


Little Anxious Boy continued deeper into the Forest.  
It was so dark that it was hard to see the path!  
Suddenly, he felt an iccold hand in his neck...

A terrible, ugly, wicked, smelly witch snarled at him: "What are you doing in my little garden?" "Luckily I know she's harmless", thought Little Anxious Boy. "I am on my way to Magic Tree. I apologise for trespassing." "No worries, no harm done", said the witch. "Here, take a pumpkin for Magic Tree, so he can make some nice soup."



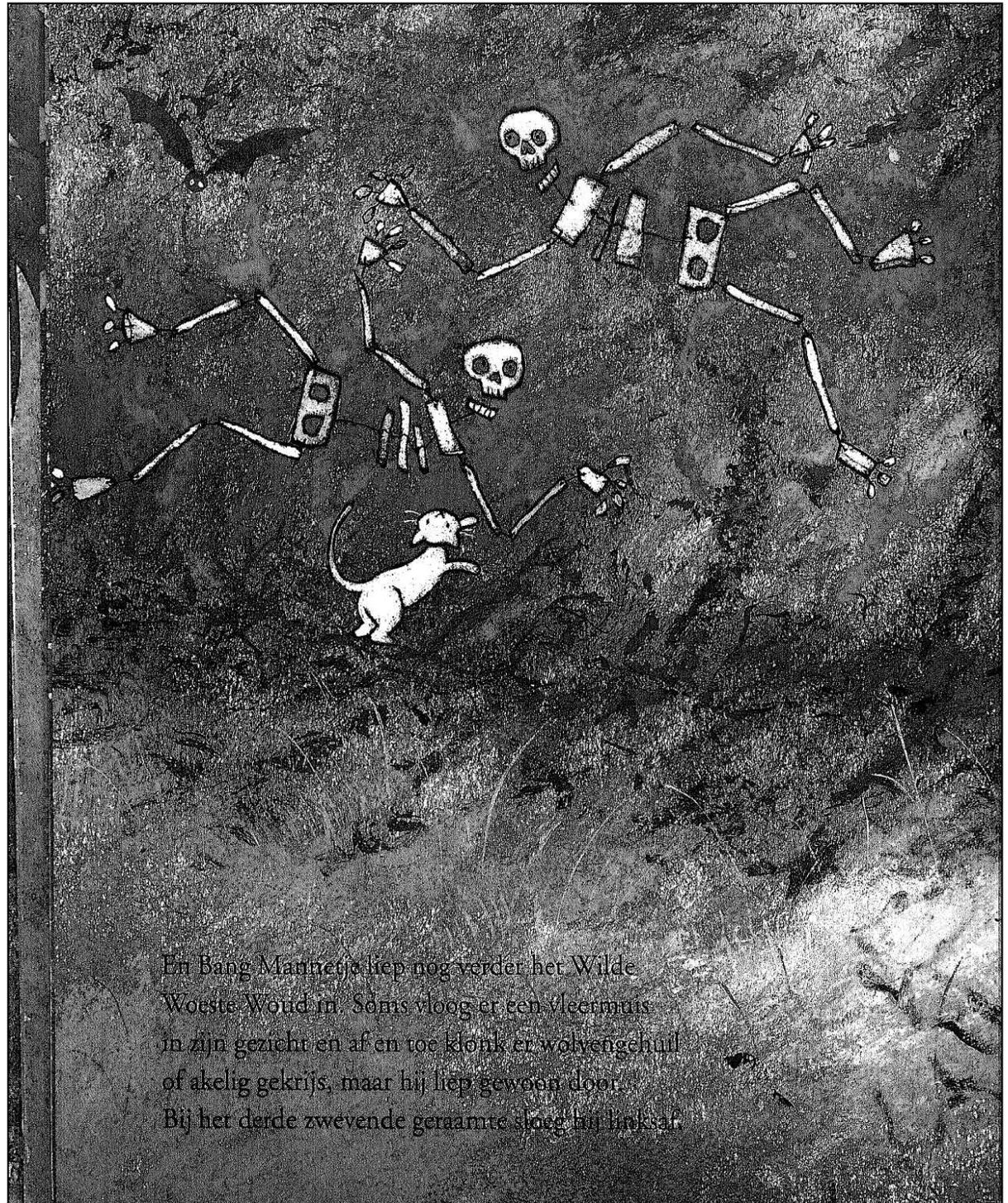
Geschrokken draaide Bang Mannetje zich om. Hij zag een vreselijke toverkool, met haren vol kikkers en kakkerlakken. Ze rook naar zwaveldamp en haar ogen fonkelden boosaardig. 'Wat doe jij in mijn tuintje?' kraste ze.



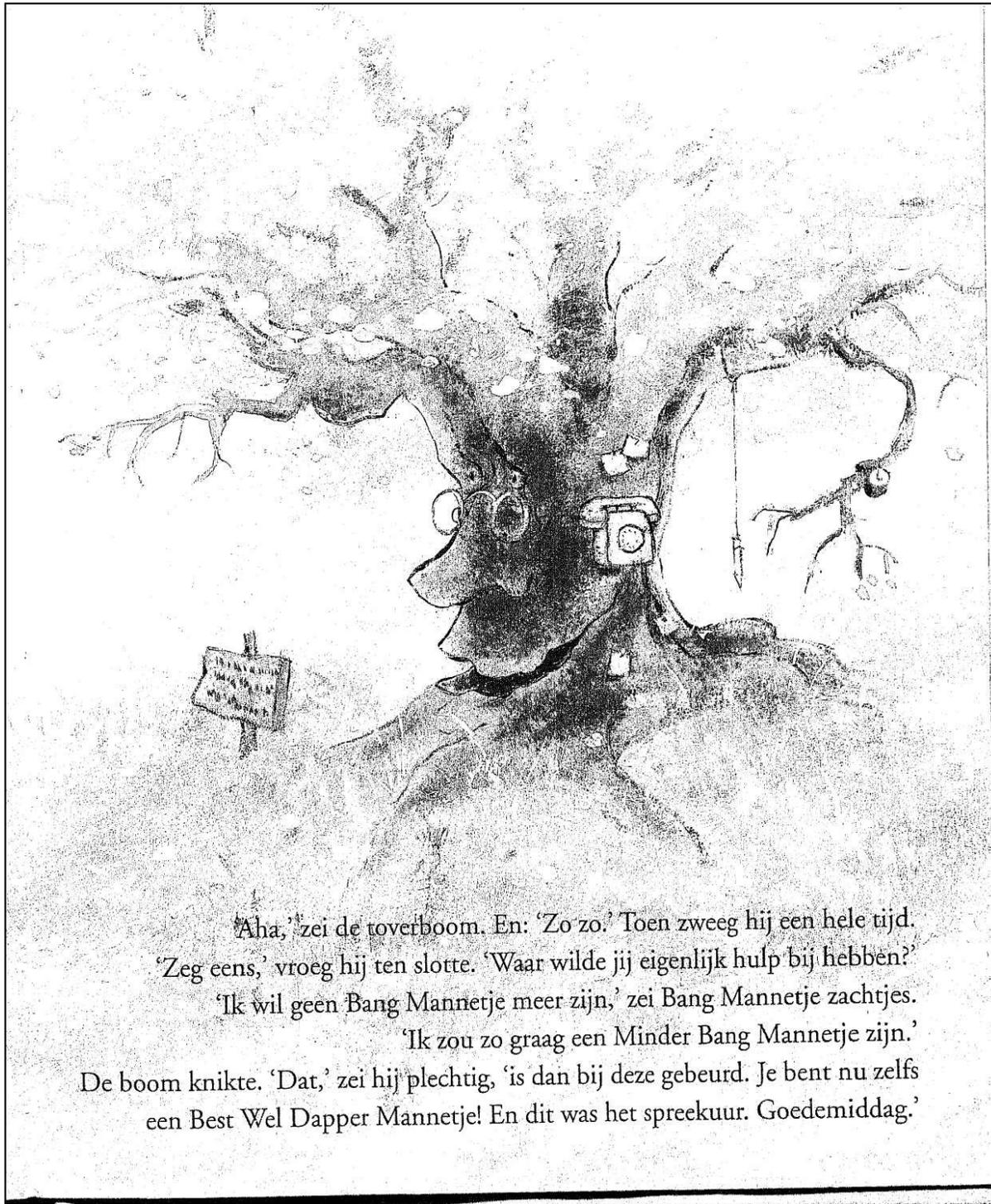
Oei, dacht Bang Mannetje. Toch fijn dat ik weet dat ze niets doet. 'Dag mevrouw,' zei hij beleefd. 'Het spijt me, maar ik wist niet dat ik in uw tuintje liep. Ik ben op weg naar de toverboom.' 'O,' zei de heks. 'Nou ja, er is niets kapot, geloof ik. Hier, een pompoen voor de toverboom. Kan-ie een lekker soepje van maken.'

Little Anxious Boy went on with his journey. Now and then, he heard bats, the howling of wolves and some gruesome screaming, but he ignored it.

At the third floating skeleton, he turned left.



En Bang Mannetje liep nog verder het Wilde Woestie Woud in. Soms vloog er een vleermuis in zijn gezicht en af en toe klonk er wolvengehuil of akelig gekrijs, maar hij liep gewoon door. Bij het derde zwevende geraamte sloeg hij linksaf.



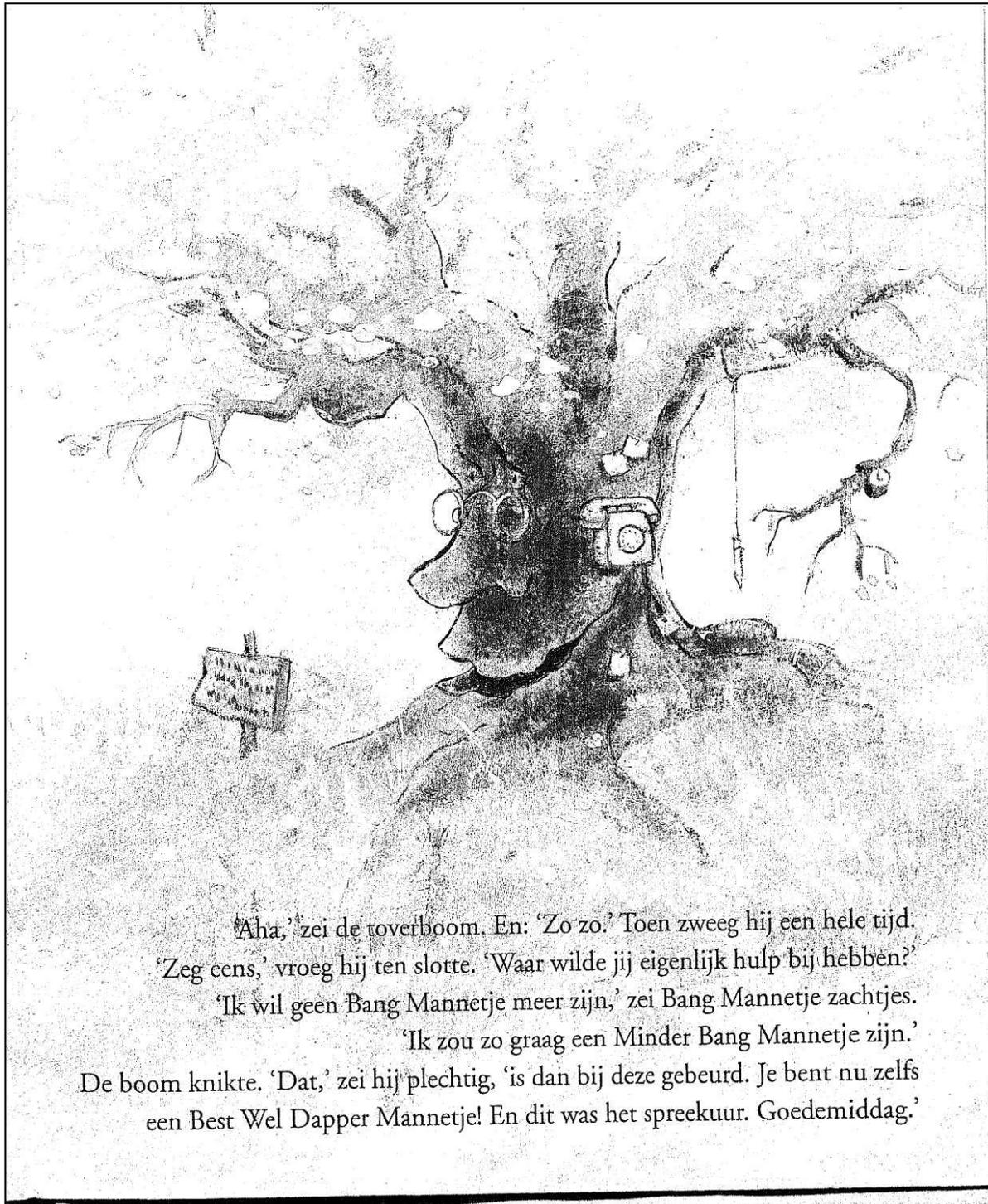
'Aha,' zei de toverboom. En: 'Zo zo.' Toen zweeg hij een hele tijd.  
'Zeg eens,' vroeg hij ten slotte. 'Waar wilde jij eigenlijk hulp bij hebben?'  
'Ik wil geen Bang Mannetje meer zijn,' zei Bang Mannetje zachtjes.  
'Ik zou zo graag een Minder Bang Mannetje zijn.'  
De boom knikte. 'Dat,' zei hij plechtig, 'is dan bij deze gebeurd. Je bent nu zelfs  
een Best Wel Dapper Mannetje! En dit was het spreekuur. Goedemiddag.'

There stood Magic Tree, grand and distinguished.

"You are early", it said. "Haven't you seen the dragon?" "Yes I did", said Little Anxious Boy, "he sends his regards.

"Didn't you have any trouble with the spider?" "Not at all. By the way, your scarf is almost ready."

"And what about the witch?" "I met her too. She asked me to deliver this pumpkin to you", answered Little Anxious Boy.



'Aha,' zei de toverboom. En: 'Zo zo.' Toen zweeg hij een hele tijd.  
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'Ik wil geen Bang Mannetje meer zijn,' zei Bang Mannetje zachtjes.  
'Ik zou zo graag een Minder Bang Mannetje zijn.'  
De boom knikte. 'Dat,' zei hij plechtig, 'is dan bij deze gebeurd. Je bent nu zelfs  
een Best Wel Dapper Mannetje! En dit was het spreekuur. Goedemiddag.'

Magic Tree spoke: "Oh so."  
After that, it was silent for a while.

"Tell me," it resumed, "what was it again you wanted my help for?"

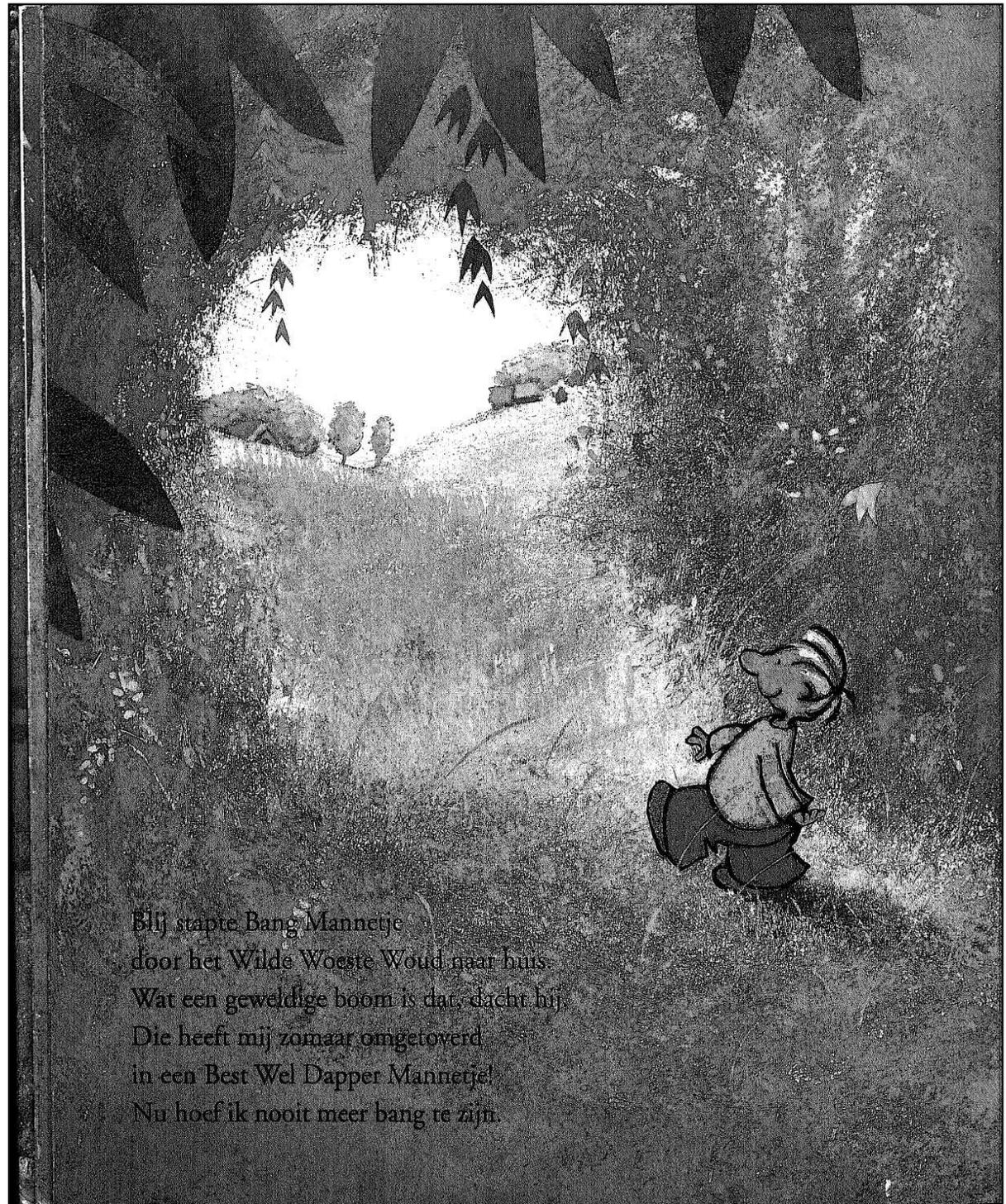
"I don't want to be a Little Anxious Boy anymore", said Little Anxious Boy softly. "I would like to become a Little Less Anxious Boy."

The tree nodded and said solemnly: "Herewith this has occurred. You have even become a Little Actually Quite Brave Boy!"

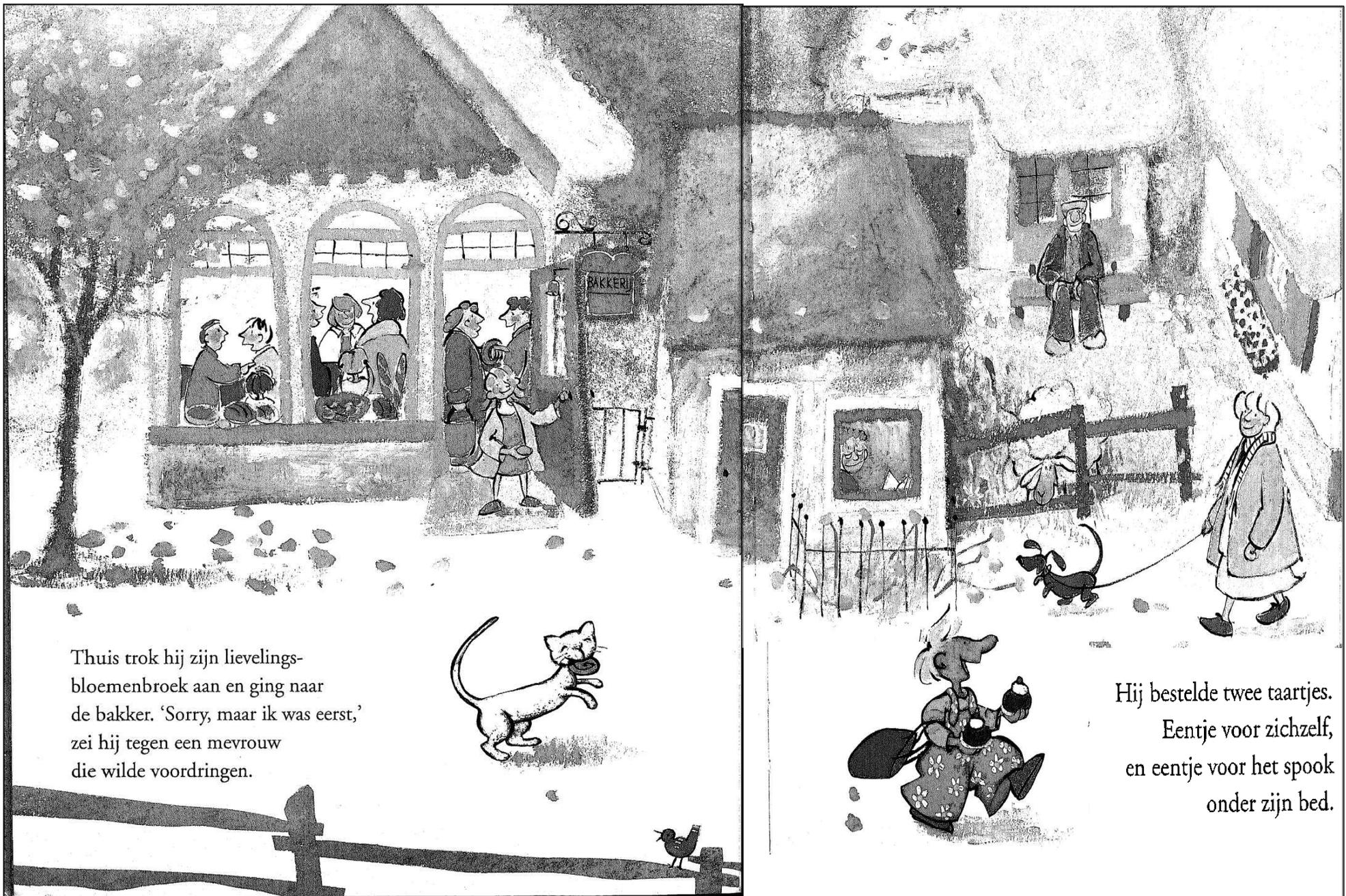
"This is the end of the consultation. Good afternoon."

"What a great Magic Tree", said Little Anxious Boy. "It magically transformed me into a Little Actually Quite Brave Boy!"

And he walked through the forest back home.



Blij stapte Bang Mannetje  
door het Wilde Woeste Woud naar huis.  
Wat een geweldige boom is dat, dacht hij.  
Die heeft mij zomaar omgetoverd  
in een Best Wel Dapper Mannetje!  
Nu hoef ik nooit meer bang te zijn.



Thuis trok hij zijn lievelings-  
bloemenbroek aan en ging naar  
de bakker. 'Sorry, maar ik was eerst,'  
zei hij tegen een mevrouw  
die wilde voordringen.

Hij bestelde twee taartjes.  
Eentje voor zichzelf,  
en eentje voor het spook  
onder zijn bed.

Little Actually Quite Brave Boy put on his favorite flower trousers, went to the baker's shop, did not allow anyone to jump the queue and bought two cupcakes: one for himself and one for the monster under his bed. THE END

# Critique on mono-correlation

Celebration of the First Eucharist: a true story

**2. Biblical story:** Jesus calms the storm (Luke 8, 22-25)



# Critique on mono-correlation

Celebration of the First Eucharist: a true story

## 3. Human experience: message in a bottle



# Twisted correlation

Celebration of the First Eucharist: a true story



## 1. From human experience

Little Anxious Boy and the Magic Tree

## 2. To the Biblical story

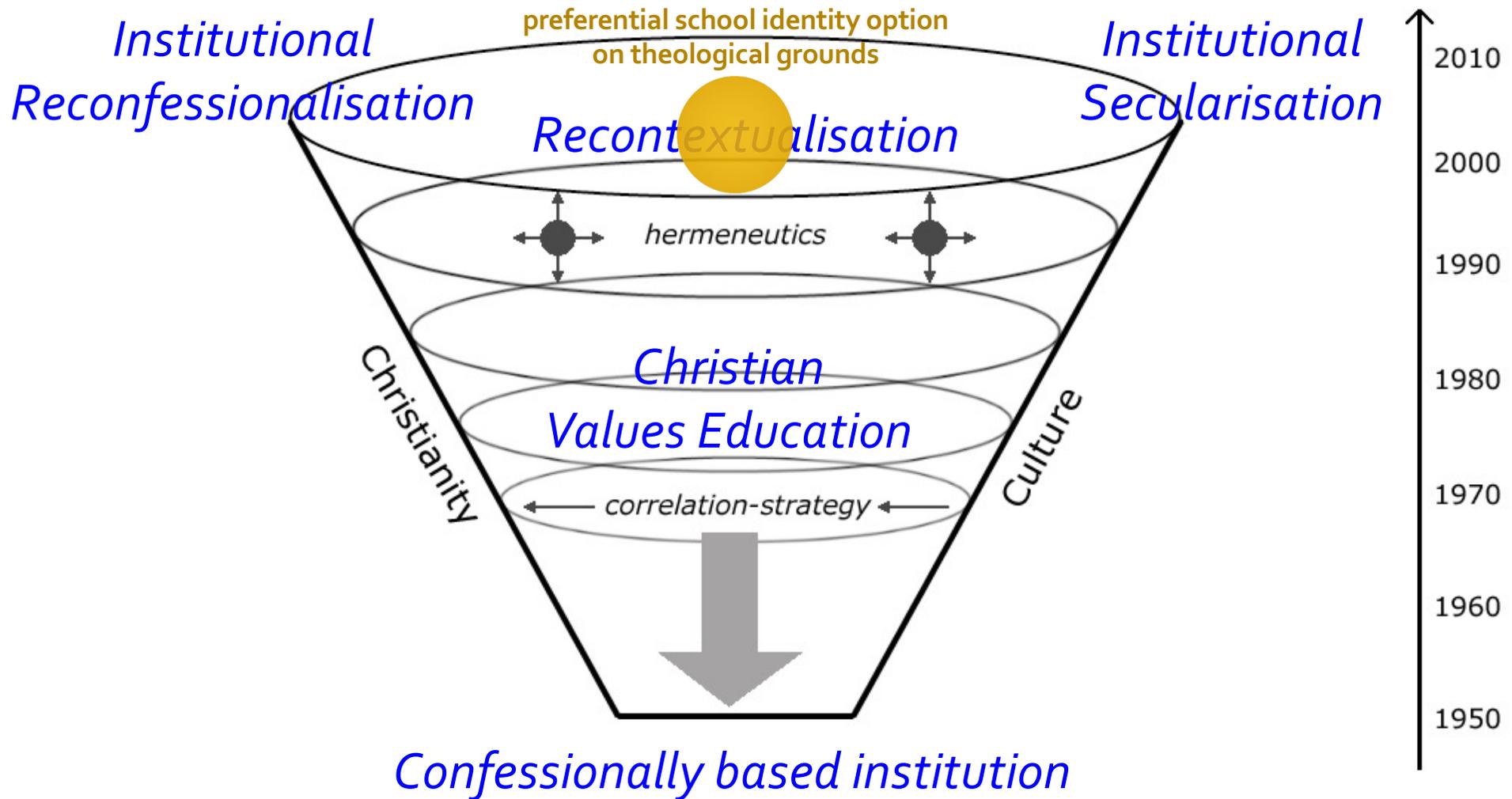
Jesus calms the storm (Luke 8, 22-25)

## 3. Back to human experience

Message in a bottle

# Melbourne Scale

## Diagram



# “Chocolate is our religion”

Chocolateria in the Docklands harbour district, Melbourne



# Multi-correlation

## Characteristics



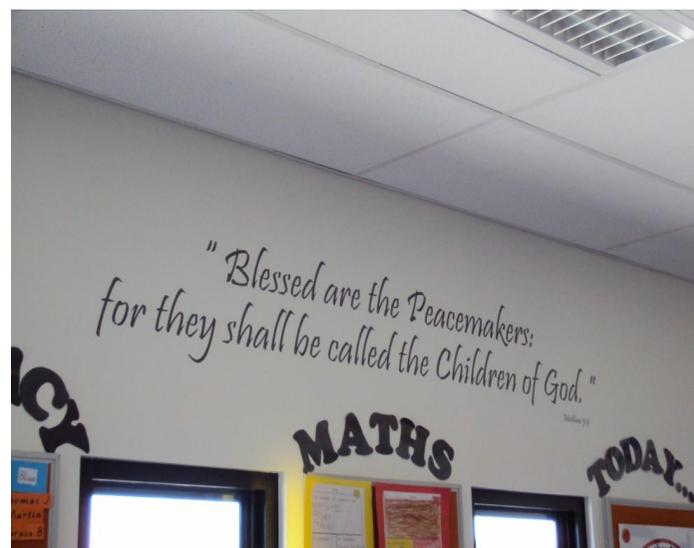
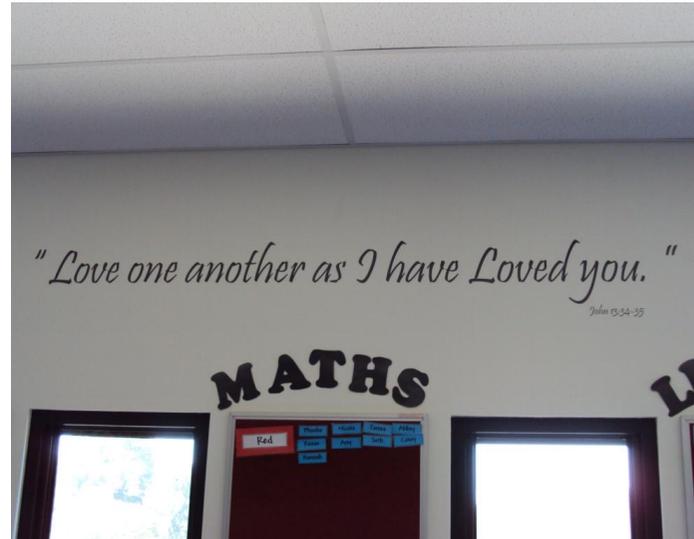
Compared to mono-correlation, **multi-correlation** requires:

- More creativity
- More engagement
- More appropriation
- More room for tensions, conflicts, differences.
- Entails many kinds and levels of appropriation.
- Also the Catholic tradition develops and grows.

Multi-correlation requires the capacity to **deal with the complexities** of symbolical *Post-Critical Belief*.

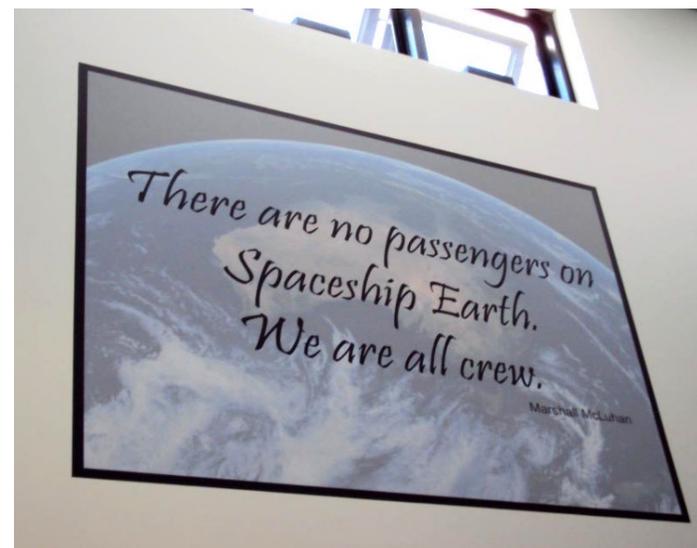
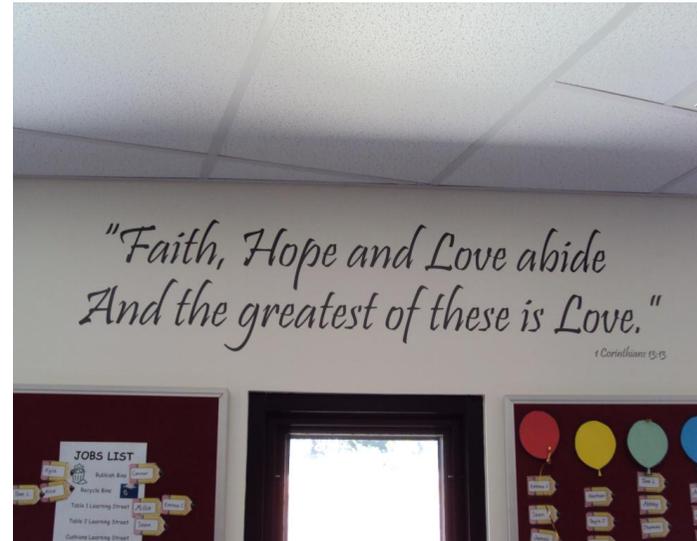
# Recontextualisation

## Multi-correlation



# Recontextualisation

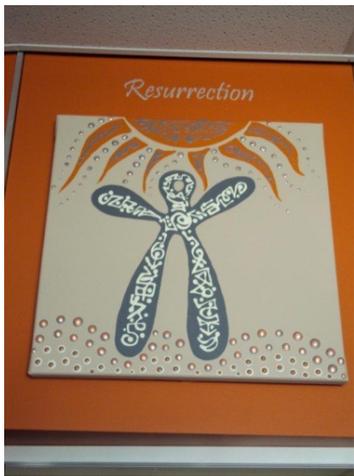
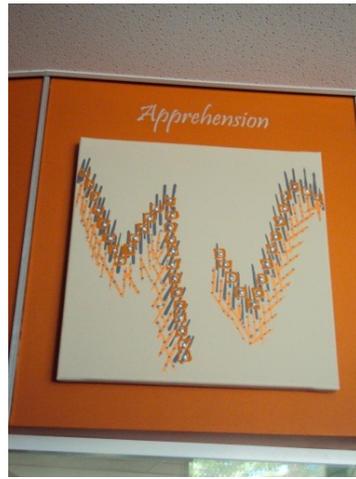
## Multi-correlation



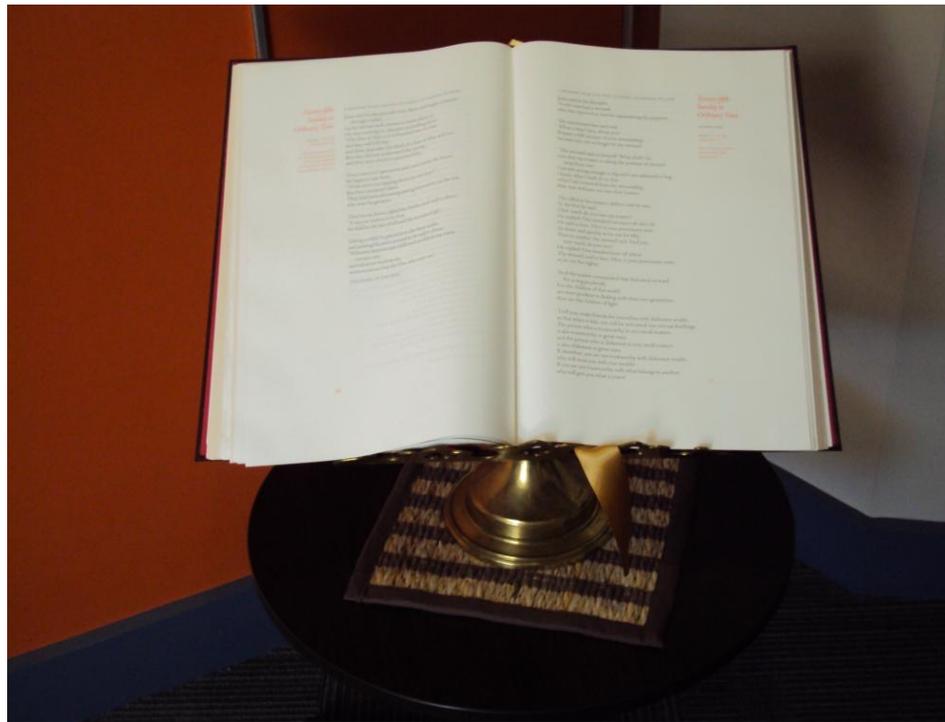
Journey  
Apprehension



Resurrection  
Revelation



Eucharist  
Faith, Hope and Love



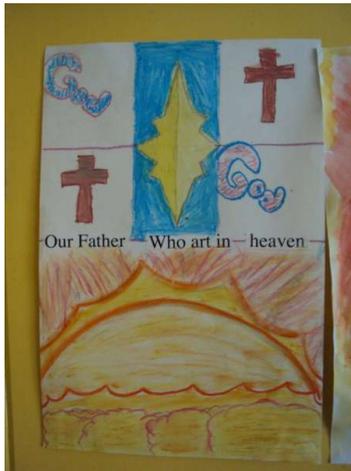
# Recontextualisation ?

Mono-correlation



# Recontextualisation

## Multi-correlation



Our Father, Who art in heaven



Hallowed be Thy name



Thy kingdom come



Thy will be done



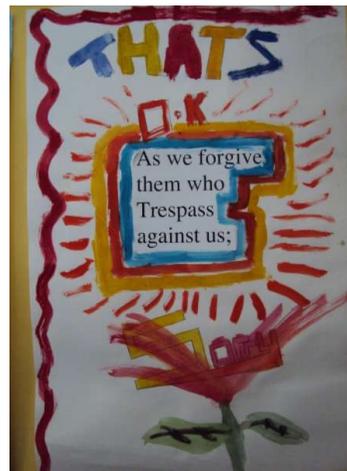
On earth as it is in heaven



Give us this day our daily bread



And forgive us our trespasses



As we forgive them who trespass against us



And lead us not into temptation



But deliver us from evil

# Multi-correlation: going too far?

*Los Intocables (The Untouchables)*. Photography series by Eric Ravelo

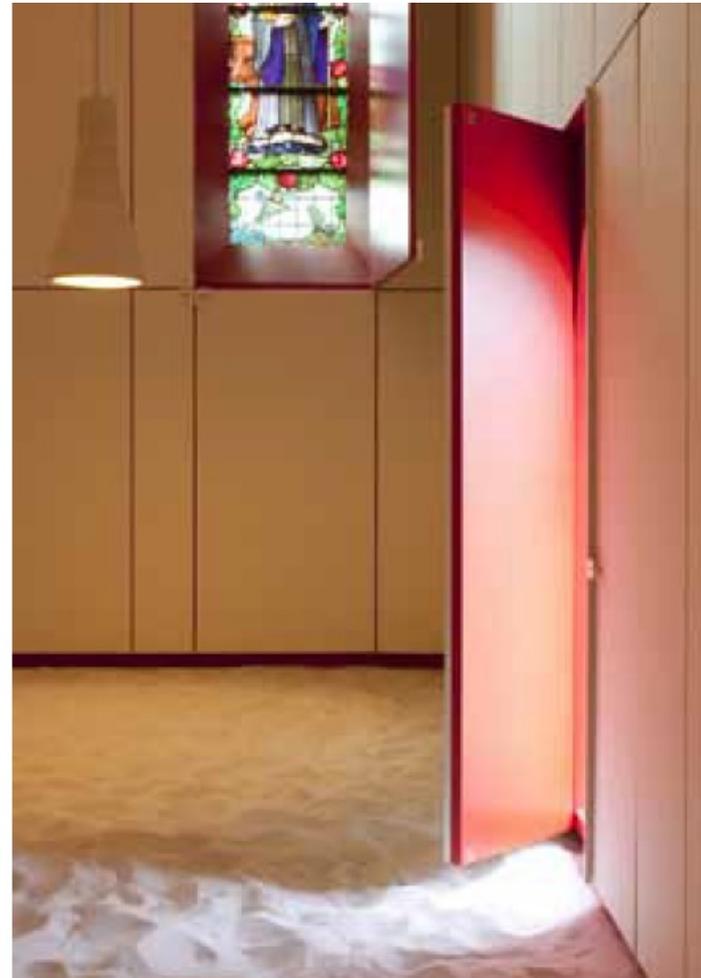


# Recontextualisation

## Recontextualisation of Catholic identity



### Chapel of Disclosure



Flemish Lassalian Perspective, Groot-Bijgaarden. Designed by Tom Callebaut and Cindy Tirry, TCCT

# Recontextualisation

## Recontextualisation of Catholic identity



### Chapel of Disclosure



Flemish Lassalian Perspective, Groot-Bijgaarden. Designed by Tom Callebaut and Cindy Tirry, TCCT

# Children's spirituality and faith communication with children

Religious didactics at school

Prof. Dr. Didier Pollefeyt – Prof. Dr. Annemie Dillen  
Drs. Jan Bouwens – Mrs. An Mollemans