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Editorial

Roots & Wings enters its 10th year in 2024. The idea for this digital periodical came out of the National RE Conference, Roots & Wings, which was held at Maris Stella School, Durban, 20-23 September 2013.

To mark the 10th anniversary of this publication, we ring the changes by shifting direction towards more reflective material that will contribute to the professional development of religious educators in South African schools. A corresponding change in the style of presentation accompanies this shift.

Readers are invited to comment on these changes by contacting the editor at paulf@cie.org.za.

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Two years after Desmond Tutu, South Africa still searches for moral guides

Desmond Tutu, the late Anglican Archbishop and Nobel Peace Prize laureate inspired many in the Anglican Church and civil society

By Joséphine Kloeckner | South Africa | December 26, 2023



Desmond Tutu (© Peter Williams, WCC)

In the "Rainbow Nation" -- a nickname Desmond Tutu himself coined -- people often wonder what the Nobel laureate would have done or said in various situations. In a gloomy political and social context, Desmond Tutu's voice, "The Arch" as South Africans called him, is sometimes missed, especially since he never hesitated to denounce injustices. During apartheid and well beyond: criticizing the ANC, Nelson Mandela's party; defending LGBTQ rights; advocating for environmental protection; speaking out against discrimination towards Palestinians... "He embodied righteous anger," explains Janet Jobson, CEO of the Desmond & Leah Tutu Legacy Foundation. "Today's youth only remember him as the funny little man, but he was very radical, and it was this radical side that led everyone."

This deep commitment, combined with his courage and unconditional love for others, inspired many of his peers and successors. The current Anglican Archbishop of Cape Town, Thabo Makgoba, follows in the footsteps of his mentor, known like him for his strong words. In his Christmas sermon, he denounced the corruption of politicians who "walk shamelessly and brazenly with their dirty feet through every aspect of our South African lives," and the "horrific war in Gaza," often quoting Desmond Tutu: "If you want peace, you don't talk to your friends. You talk to your enemies."

A unique charisma

Desmond Tutu died December 26, 2021, and walking in his footsteps, is a challenging task. "Many act today in a way that reflects the values he advocated," Janet Jobson believes. "But we lack someone with his charisma, the way he had of touching the soul of the Nation. He had this unique agility to carry a voice bigger than himself."

For the Anglican Bishop of Johannesburg, Steve Moreo, a close associate of Desmond Tutu, it's necessary to accept that he can't be replaced. "When I was appointed in Johannesburg in 2013, I remember making the conscious decision that I would not be Desmond Tutu; instead, I would embrace what he stood for. Because he was unique and was called by God in a particular situation, with a specific message for that situation."

For him, Desmond Tutu is a constant reminder that one must be "prophetic with grace," and consider every person as created in the image of God, without judgment.

Inspirations throughout civil society

Desmond Tutu's legacy extends well beyond the Anglican Church. Imtiaz Sooliman is today a moral model endorsed by South Africans. The founder of the crisis response NGO "Gift of the Givers," he was pushed by Desmond Tutu himself for the Nobel Peace Prize, and it was to him that the former Anglican Archbishop chose to bequeath his emblematic cap. While Imtiaz Sooliman's humanitarian inspiration was instilled by a Sufi sheikh, Muhammed Saffer, he was deeply marked by his encounters with "The Arch." "Desmond Tutu taught us all the need to always care for one another. We never felt divided between religions. He represented the very essence of the religious leader, in the sense of the Scriptures."

As South Africa remains mired in inequalities, divisions, and violence, the "Rainbow Nation" does not really resemble the one Desmond Tutu had dreamed of, yet he never gave in to cynicism or despair. "He often described himself as a 'prisoner of hope,'" Janet Jobson of the Desmond & Leah Tutu Legacy Foundation further explains. "For him, it was not a form of optimism, but a deep commitment to act to create change in the world." "We must continue, as religious and political leaders," pleads Bishop Steve Moreo. "We must continue to say that there is hope."

<https://international.la-croix.com/news/world/two-years-after-desmond-tutu-south-africa-still-searches-for-moral-guides/18921>



A Land of Many Journeys

By Mike Pothier | Programme Manager, SACBC Parliamentary Liaison Office, Cape Town



VARIOUS KINDS of journeys are written deeply into South African history. Linguists tell us that most of the languages spoken by black South Africans today originated centuries ago in west-central Africa, indicating that they—and the generations of people who spoke them—have been on an immensely long journey that ended here at the southernmost tip of the continent.

An even longer journey, in distance if not in time, brought the first European settlers to these shores, soon to be followed by another set of long journeys, from the East—from places now called Indonesia, Malaysia, India.

One particular journey is so deeply etched into the consciousness of those whose forefathers and mothers undertook it, that its name has become iconic—*die Groot Trek*, the Great Journey. Partly as a result of that journey, the interior of the country was opened up to scientific exploration, leading to the discovery and exploitation of an unimaginable wealth of diamonds, gold and other minerals.

But this wealth had to be dug out of the ground, and this required another set of journeys—millions of African men (and a significant number of women too) were forced to become migrant labourers, journeying from the rural districts of South Africa and its neighbouring countries, to sweat in the mines or to work in the homes and factories of the settlers' children.

And while all these incoming journeys were under way, the original human inhabitants of this corner of the continent, the San and the Khoi, undertook their own slow and painful journeys of exit, westward and northward, harried and sometimes hunted by the newly-arrived populations, until today, when only small, remnant groups survive, clinging on in Namaqualand, Namibia and Botswana.

Most of these physical journeys had a discernible end-point, a destination which could be reached, signifying the end of the journey. This is not the case with other kinds of journeys, the metaphorical ones in our social, cultural and political lives. These journeys take us in all sorts of directions, sometimes unwelcome yet sometimes wonderful, like the sporting journey that ended with the Springboks winning the rugby world cup last month. (At the time of writing another sporting journey, on the cricket fields of India, had not yet reached its end.)

Our political journey, especially, is hard to predict. At times it seems that, like the Israelites of old, we are wandering in the desert, with the promised land still out of reach. The country is directionless and our leaders, who keep promising to get us back on track, instead take us down a variety of dead-end roads marked by corruption, state-capture, incompetence and mediocrity.

But our national journey need not be one of aimless drifting and missed destinations. Every few years we come to a crossroads and we have the opportunity to choose—whether to stay on the same path, however rocky and worn-out it has become, or to take a new one, hoping that it will take us closer to where we want to be.

Every election is a crossroads, an opportunity to renew our sense of direction, to read the signs of the times and to reflect on the wrong turnings we have taken in the past. We in South Africa are fortunate to be given these regular moments of choice; to have our ultimate destiny as a nation placed in our own hands. We need not look very far in order to see countries and peoples who are not free to set their own course, who are forced to take roads not of their own choosing.

Let us, therefore, make good use of the crossroads that next year's election presents. Let us choose the direction of our journey for the next five years as wisely as we can.



Consider Curriculum: Part 1

Written and compiled by Paul Faller for the Catholic Institute of Education

In this series, we shall be considering various aspects of the Religious Education curriculum in order to refresh our understanding of the subject and the contexts within which it takes place. It is intended to promote discussion among religious educators about the theory and practice of what we might regard as the living spring at the heart of curriculum.

Here is an overview of the series.

Part 1 Religious Education – What is its nature? (Vol 10 No 1)

Part 2 The Rationale – Why do we have it? (Vol 10 No 2)

Part 3 the Student and the Teacher – Who is involved? (Vol 10 No 3)

Part 4 Contexts and Perspectives – Where does it happen? (Vol 10 No 4)

Part 5 Scope and Sequence – What does it contain? (Vol 11 No 1)

Part 6 Methodology – How do we do it? (Vol 11 No 2)

Part 7 Assessment – How do we rate it? (Vol 11 No 3)

Religious Education in a Changing World

In the same way that tradition dies if it does not grow, so too with curriculum. Lifebound and CORD have served us well over the past 20-30 years but there are a number of reasons calling for their renewing and revitalisation. Some of these reasons are elaborated here.

- The constraints of the compulsory National Curriculum, the preponderance of public schools in the Catholic network and the unmanageable scope of the current curricula call for a fresh look at what is able to meet the interests of students, the capacity of teachers and the vision of the Catholic school for Religious Education. A draft core curriculum has been developed and published but, as it relies on the existing curricula, it serves only as an interim measure. The curriculum needs to be revised and re-visioned to bring it up to date with international trends and the changed and changing world of students.
- The same constraints call for a more conscious and limited choice of content, considering the current overlap with Life Skills and Life Orientation on the one hand, and the expectation of the school to fulfil the roles of home and faith community on the other. From a teacher point of view, a good curriculum is one that is possible to implement and one that will spark interest and growth in the student.
- In terms of content, the curriculum must achieve a balance between the need of religious institutions to hand on their traditions and the need of students to find relevance in religion so that when both needs are met, students will be in a better position to see that religion does have something valuable to contribute to their lives.

- Quality before quantity should be the watchword for a new curriculum if its purpose is not confined to a cognitive knowledge of religious traditions but includes an affective appreciation of the potential of religion to guide and foster life.

Religious Education: What is its nature?

Religious education¹ embraces two distinct dimensions – the religious life of the school and a classroom teaching and learning subject called Religious Education (RE). The former dimension consists of collective practices such as prayer, worship and reflection, the display of religious symbols and artefacts, the meeting of voluntary societies and groups, personal expressions of religious identity, and the establishment of pastoral care and outreach programmes.

The second dimension, the classroom dimension of curriculum, is “a scholastic discipline with the same systematic demands and the same rigour as other disciplines.”² It influences the curriculum as a whole when it models for other subjects the integration of gospel values in its teaching and learning activities.

In the words of the policy *Fostering Hope*, Religious Education is described as “an opportunity for learners to engage with the religious dimension of life in an educative way, so as to affirm them in their own religious identity, while coming to appreciate the religious diversity of the society in which they live.”³

Vision

Religious education awakens students to the realm of faith and channels their attention toward the transcendent, helping them to connect with what is at the heart of things. Through religious education they learn how to look at the whole created reality through the eyes of God.

Religious education enables students to acknowledge, explore and come to value their personal gift of faith, and to find ways of expressing this as unique individuals and as members of a faith community. As a process of meaning-making, it helps them to organise and direct their lives.

Principles

For all children Religious Education is a proper subject in its own right in the school's curriculum. It is a rigorous academic discipline, and as such it is to be taught, developed and resourced with the same commitment as any other subject. For those already engaged in the journey of faith Religious Education will be catechesis, and for some children and young people Religious

¹ The lower case term ‘religious education’ includes all activities in the school of a religious character, while capitalised ‘Religious Education’ refers to the classroom subject.

² Congregation for the Clergy. 1997. *General Directory for Catechesis*. Nairobi: Paulines Publications Africa, par. 73.

³ Catholic Board of Education (CBE). 2018. *Fostering Hope*. Johannesburg: Catholic Institute of Education, p.9.

*Education will be evangelisation, the first opportunity to hear the good news of the gospel.*⁴

Religious Education in Catholic Schools...

- *is an educational activity*

The primary focus of the classroom teaching of religion is educational. Religion is an important area of human culture and thus worthy of study in its own right. It is “a rigorous academic discipline, and as such it is to be taught, developed and resourced with the same commitment as any other subject.” Growth in faith can be nurtured by classroom teaching of religion and is enhanced by a supportive home, school and faith community environment.

- *is a key learning area*

Religious Education in Catholic schools is an essential component of the curriculum and therefore requires an appropriate allocation of classroom time and resources across all phases.

- *entails a critical integration of faith and culture and of faith and life*

The task of the Catholic school “is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues...”⁵

- *presents faithfully, and with integrity, the richness of the Catholic tradition*

The classroom teaching of religion in a Catholic school assists young people to know about, understand and appreciate the Catholic faith tradition and its impact upon cultures throughout its history.

- *presents respectfully other Christian traditions*

The classroom teaching of religion in a Catholic school assists young people to appreciate the insights and heritage of other Christian traditions and the importance of ecumenical dialogue.

- *acknowledges the diversity of religious beliefs and practices in South African society*

The religion curriculum includes reflection on the cultural and religious diversity of South Africa and the wider world. An appreciation and understanding of other faiths, and an engagement with them, is part of this tradition, and, as such, forms an integral dimension of the curriculum.

- *acknowledges the diversity of cultures in South African society*

The curriculum is rooted in the multicultural reality of South African and seeks reference to a multiplicity of symbols, traditions and experiences.

⁴ Bishops' Conference of England and Wales. 1996. Religious Education Curriculum Directory for Catholic Schools. London: Catholic Education Service, p. 10

⁵ Congregation for Catholic Education. 1977. The Catholic School. Vatican, par. 37

- *utilises a range of learning processes and resources*

The classroom teaching of religion uses a variety of learning processes and resources to enable students to explore ways in which religion relates to their own lives and to the society and world in which they live.

- *demand a process rooted in experience*

Religious Education has an identifiable and wide- ranging content to be experienced. The outward journey into the accumulated experience of religion in all its facets is complemented by a concern with the inward journey of the learner, involving a sense of interiority, imagination and expression of what 'goes beyond words'. The methodology takes into account the various theories of spiritual, faith, moral, emotional and cognitive development to ensure that RE becomes for the learner a journey of discovery and empowerment.

- *must be good news relevant to the age, stage and experience of learners*

Curriculum content and the language in which it is mediated needs to be grounded in personal experience. Religious educators must connect spiritual realities to everyday life so that students of a generation that is scientifically sophisticated, preoccupied with technological developments, increasingly indifferent to dogmatic formulations, and yet hungry for authentic spirituality, discover the connections between their personal stories and the communal and faith stories.⁶

- *is continuous and progressive across the years of schooling*

Students are to experience continuity in their Religious Education curriculum during their years of schooling. Learning is to be progressive and dynamic and avoid needless repetition. Students are to experience a sense of freshness and new challenge in the Religious Education programme.

- *promotes educational excellence*

Educational standards that apply to other areas of the curriculum are as relevant to Religious Education which should strive for excellence and promote achievement for all students.

- *includes appropriate processes for assessment, reporting and evaluation*

Catholic schools maintain appropriate and efficient means for ensuring that their Religious Education curriculum is relevant to the legitimate expectations of students and parents, and is accountable to the Church and educational authorities. Such means include regular assessment of student progress,

⁶ See Pazmiño, R.W. 2000. Surviving or Thriving in the Third Millennium? In J.M. Lee (Ed.), *Forging a Better Religious Education in the Third Millennium*. Birmingham, Alabama: Religious Education Press, pp. 77, 86, and Fleischer, B. 2000. Practical Theology and Transformative Learning: Partnership for Christian Religious Education. In J.M. Lee (Ed.), *Forging a Better Religious Education in the Third Millennium* Birmingham, Alabama: Religious Education Press, p.214.

meaningful reporting processes and regular review of the quality and effectiveness of the Religious Education programme.

- *is flexible, manageable and relevant*

The curriculum has a flexibility that takes into account the different needs of both learners and teachers. It aims to be relevant to all and manageable for teachers across a wide range of experience and training opportunities. This flexibility is an important consideration for a curriculum that aims to serve adequately the needs of religious educators in the very different contexts of urban, township and rural schools both in the independent and public sectors.

- *is for all students*

Religious Education should be non-exclusive in the sense that it should not be based on assumptions which automatically exclude or perhaps even alienate those who are obliged to be involved in it. Religious Education addresses all pupils in the classroom whether they are from committed Catholic homes or not, whether they themselves practise or not, whether they are from other Christian denominations, other faith traditions, or profess no religious identity.

- *is taught by teachers with appropriate professional qualifications, experience and appreciation of faith commitment*

Teachers of Religious Education in Catholic schools require professional competence in scripture, theology, and Religious Education theory and practice. While witnessing, where appropriate, to their personal faith, they do not attempt to impose it on their students.

- *recognizes the rights of parents*

Parents are the ones who first educate their children in faith. Catholic schools build upon this foundation and work collaboratively with parents in the religious education of their children.

- *works in partnership with home and faith community*

The curriculum is sensitive to the reality of the home-church-school triangle of the child's experience – where that exists, and incorporates ways of strengthening the partnership of religious educators in these different contexts.

- ✦ Members are encouraged to send material for future editions. What might you send?
- ✦ Lesson ideas or plans
- ✦ Reviews of useful materials such as books, magazines, videos or websites
- ✦ News from your school's RE Department
- ✦ Short articles of interest to religious educators

Africa, continent of the future (the reasons for hope)

An excerpt from an address given by Msgr. Giovanni Cesare Pagazzi to an INTERNATIONAL SYMPOSIUM, ABIDJAN (7-10 December 2023)



Without wishing to move uncritically from Afro-pessimism to unwarranted Afro-optimism, we want to highlight some indicators that justify hope in a promising future for Africa.

1. The size of its territory.

Africa covers 30 million square kilometres, only a fraction of which is cultivated and irrigated, and contains 65% of the world's natural resources (gold, oil, gas, wire, iron, rare earths, etc.). An immense territory with enormous possibilities.

2. The large and growing youth population.

The average age of Africans is 19.5 years, 50% of Africans are under 25 and 70% are under 30. So a large labour mass that can produce great wealth. We are faced with an endless army of enterprising young Africans, defined as belonging to the cheetah-generation, who do not sit and cry over the past marked by colonisation and slavery, but who work, study and sacrifice themselves with dedication to build their future and that of their countries. In Europe, on the other hand, the number of members of the Hippopotamus-generation, who at some point will no longer be able to keep up with the cheetah-generation, is increasing.

3. The ever-expanding economy.

Since 2000, the economy on the continent has grown steadily between 4 and 7 per cent, and is second only to that of South-East Asia. A macro-trend that cannot be ignored (although with the Covid-19 pandemic and the Russian-Ukrainian war there has been a setback).

4. A decrease in war and disease and increased urbanisation.

The last 20 years have seen a decline in armed conflicts, which bodes well for a better future. Urbanisation in Africa is happening at the fastest pace in human history. In the coming decades, one in two Africans will live in cities.

5. The rise of education.

After decolonisation, there were mass education programmes and the eradication of illiteracy. Today, Africa is making great strides in the quality of education. There is a proliferation of higher education institutions that train more qualified personnel.

6. The spread of democracy, the rule of law and the modernisation of society.

Africa must overcome mistrust of democracy: greater economic development goes hand in hand with greater democratisation. There is a greater affirmation of the rule of law with the spread of African charters on the rights of individuals, peoples, women, children and the elderly, etc.

Lest we fall into naive optimism, we also want to recall the critical issues present and the persistent violation of certain human rights such as:

- freedom of conscience: there are nations that have a 'state religion' and thus forbid their citizens to choose freely.
- women's rights: in Africa, there are still markedly sexist and macho traditions that impose rituals and customs that undermine women's dignity, such as purification rites, polygamy, genital mutilation, etc.
- minority rights: political minorities are often attacked; ethnic minorities are victims of racial discrimination, xenophobia, etc.
- the rights of children, the elderly, prisoners, etc., which are often ignored and trampled upon.

Africa is itself a periphery of the globalised world. Education and the entire African economy look abroad. This periphery is marked by the export of all that is good, its raw materials and its most competent human resources. Universities participate despite themselves in this expropriation of human resources. The vocation to emigrate is widespread on campuses. The West has a strong appeal to young people. Unwittingly, university pastoral work finds itself powerless in the face of the flight abroad of Africa's sons and daughters. A way must be found to reverse this trend.

Education in Africa.

In Africa, there is a solid educational tradition dating back thousands of years that has educated Africans for entire generations. The most significant educational figures are not pedagogues or educational specialists, but statesmen, philosophers, missionaries, charismatic people who have inspired and nurtured entire nations.

There are as yet no 'African pedagogies' proper, understood as systematic educational plans. The development of African pedagogies is a work in progress, and will be the result of original thought by Africans themselves. It is not a matter of translating into local languages pedagogical treatises thought up and produced in other continents, but of paths thought up and produced within the African cultural context. It is a matter of thinking up 'pedagogies for African people'.

With the first World Day of Children, a theology of the child must develop

By Christopher Longhurst | New Zealand (December 11, 2023)

The announcement of the first World Day of Children in May 2024 is an occasion to develop a Catholic theology of the child, which the Church still lacks



On December 8, Pope Francis announced that the first World Day of Children will take place in Rome on May 25-26, 2024. This is timely because it responds to a critical question the pope asked: "What kind of world do we want to leave to the children who are growing up now?" Francis signalled the importance of placing children at the centre and caring for them.

However, Catholic theology still lacks a comprehensive theology of the child.

According to research experts such as Desmond Cahill and Peter Wilkinson of RMIT University, Melbourne's Centre for Global Research, among others, many people who bear leadership responsibilities in the Church (for example, priests and other religious persons) have not been prepared with a developed understanding of the child.

While children are seen in religions as divine blessings, Cahill and Wilkinson indicated in an interpretive review of the literature and public inquiry reports on "Child Sexual Abuse in the Catholic Church" (2017), how "a strand in the Catholic tradition sees children in some way as fallen and sinful, as uncivilised little savages incarnating Adam's original sin." As a consequence, a culture within the Catholic tradition has developed in which children are treated

harshly, as Don Browning and Marcia Bunge explained in "Children and Childhood in World Religions: Primary Sources and Texts" (2009).

A confused Magisterium

Further, it appears that the Church's Magisterium still remains somewhat confused about childhood age limits, defining childhood in terms of puberty. The current Code of Canon Law (1983) still allows girls aged 14 and boys aged 16 to be married in a Catholic Church if their parents consent (Canon 1083). This risks girls becoming pregnant too young, which can result in life-threatening hardships.

The lack of a comprehensive theology of the child also had repercussions at one of society's highest levels when the UN Committee on the Rights of the Child strongly condemned the inadequacy of the Catholic Church's response to the sexual abuse of children by Catholic clergy all over the world. "The Committee is particularly concerned that in dealing with allegations of child sexual abuse, the Holy See has consistently placed the preservation of the reputation of the Church and the protection of the perpetrators above children's best interests, as observed by several national commissions of inquiry." (The Committee on the Rights of the Child, Concluding Observations on the Second Periodic Report of the Holy See, 31 January 2014, para. 29)

The child is not usually at the centre of the thinking of consecrated celibates who typically do not live with or directly care for children. Nor may consecrated celibates fully appreciate the psychological impact of events, positive or negative, on the mind of a child. This certainly does not imply that they do not love children. Nevertheless, it means that the personal experience of parenthood is excluded for them on account of the celibacy requirement.

Further, while the dignity of a child is at the core of Christian values, sadly, the victimisation of children has been at the centre of the Catholic Church's tragedy of protecting children from clerical child sexual assault and other forms of child abuse in the Catholic Church.

Reflecting on the child sexual abuse scandal, Australian theologian, Alan Calwallader, noted in his essay "Towards a theology of the child," in Hilary Regan's *Child Sexual Abuse, Society and the Future of the Child*, that: "It is a sad irony which has had terrifying consequences for the value and voice of the child in Christian history that the dominant metaphors of Christ became "King","Prince", "Ruler","Lord."

Calwallader indicated that it was a cause for much sadness that the Church so early in its history lost emphasis on Christ the Child. According to Calwallader, "the cost was the loss of 'the child' as a Christological category and the removal of a foundation for the honouring of actual children as of particular significance in the understanding of Jesus." (2013)

Browning and Bunge (2009), noted that researchers have studied issues related to children such as sexuality and the family. However, they have not directly focused on attitudes, practices, and teaching concerning childhood.

Yet ironically, at the centre of Christian imagery, is a lot of beautiful pictorial art that focuses on the mother and child. Also, two Gospels, Matthew and Luke, contain accounts of various episodes in Jesus' childhood. The Christ Child is also a central feature of the Christmas season with the innovation of the Christmas crib and children's roles in Christmas pageants. Despite all this, it is the unfortunate reality that the Catholic Church has never articulated a fully developed theology of the child based on scientifically grounded cognitive, psychosexual, and sociocultural perspectives of childhood.

The writings of Maria Montessori

Nevertheless, theological considerations about children have not been entirely absent. According to Cahill and Wilkinson, "Italian educationalist, Maria Montessori (1870–1952), whose writings are profoundly Catholic, suggested that children occupy an entire pole of humanity that must be kept in balance with the adult. She insisted that childhood should not be seen as preparatory for, or transitional to, adulthood."

A model for Pope Francis' call to place children at the centre and caring for them is Māoritanga's Te pā harakeke metaphor for the whānau or family, an image-model that uses the harakeke (flax) to protect the child. The "rito" which is located at the heart and apex of te harakeke, represents te tamaiti (the child).

In sum, while the pope's announcement of a World Day of Children comes with joy, Catholicism must still develop a robust theology of the child in which children are truly valued as children. Let us hope that Catholic theologians and other experts around child pedagogy will collaborate to formulate such a theology that responds to the critical issues facing the plight of children in the Church and in society today. Let us hope that Pope Francis will urge Church leaders worldwide to provide systematic training on caring for children, including mandatory modules on children's rights in training programmes and seminaries worldwide.

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<https://international.la-croix.com/news/religion/with-the-first-world-day-of-children-a-theology-of-the-child-must-develop/18837>

