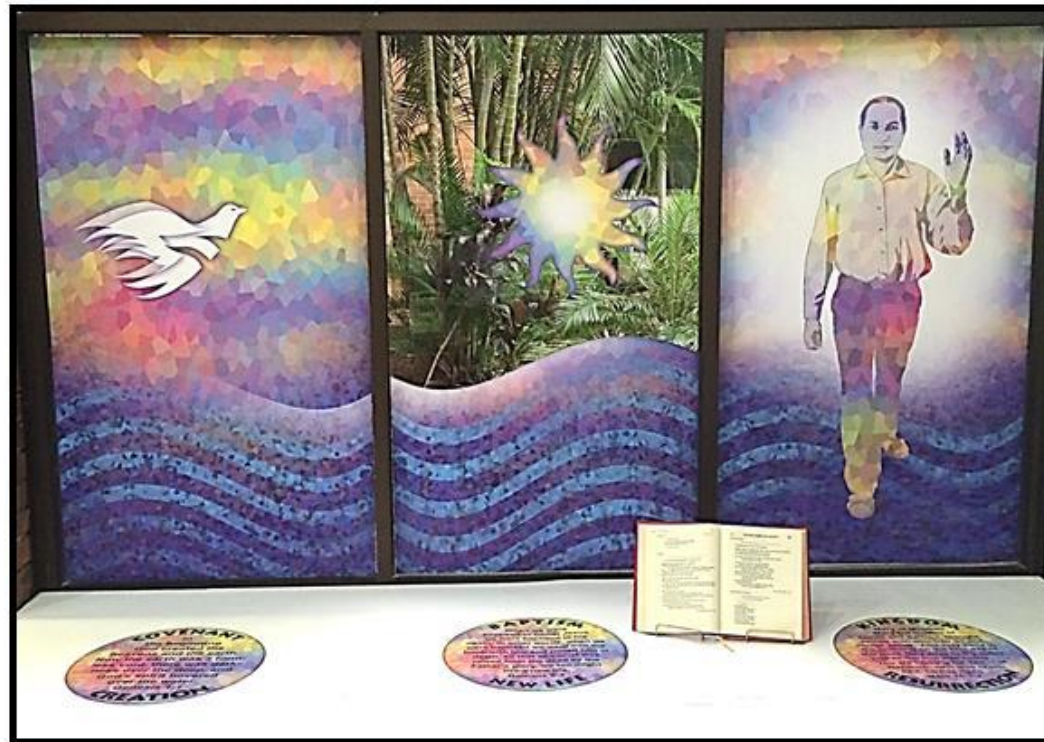


Recontextualisation



Recontextualisation of the Easter story – Dutton Park foyer

Imagery by Jenny Close

Recontextualisation

- Put something existing into a new context and allow new things to happen.
- Fusing old and new contexts
- Original should still be visible in the new

Didier Pollefeyt [Recontextualisation Examples pt1](#)



Recontextualisation



Context 1978 – manual systems

TRANSPORT

Fuel Economy

Interior Space & Comfort

Strength and Durability

Primary Safety & Handling



Context 2015- computer systems

LIVING SPACE

Technology that protects-
Performance & Fuel Economy
Technology Connectivity

- *Put something existing into a new context and allow new things to happen.*
- *Fusing old and new contexts*
- *Original should still be visible in the new*

Examples of recontextualisation of our **Catholic Identity** are more complex than that of a car.

Religion is a belief system that is **complex** and **rich**.

Faith gives life to ...

- A way of being
- A way of viewing the world
- A way of being in the world

Catholic faith is **complex** and **rich** therefore, contemporary expressions of religion should reflect:

Multi-Correlational nature
Catholic perspective
Contemporary context

Recontextualising Catholic Identity

It needs to be **Multi-Correlational**

- That is, the invitation to explore the potential for multiple layers of meaning and being open to multiple meanings and interpretations.

It needs to be **Catholic**

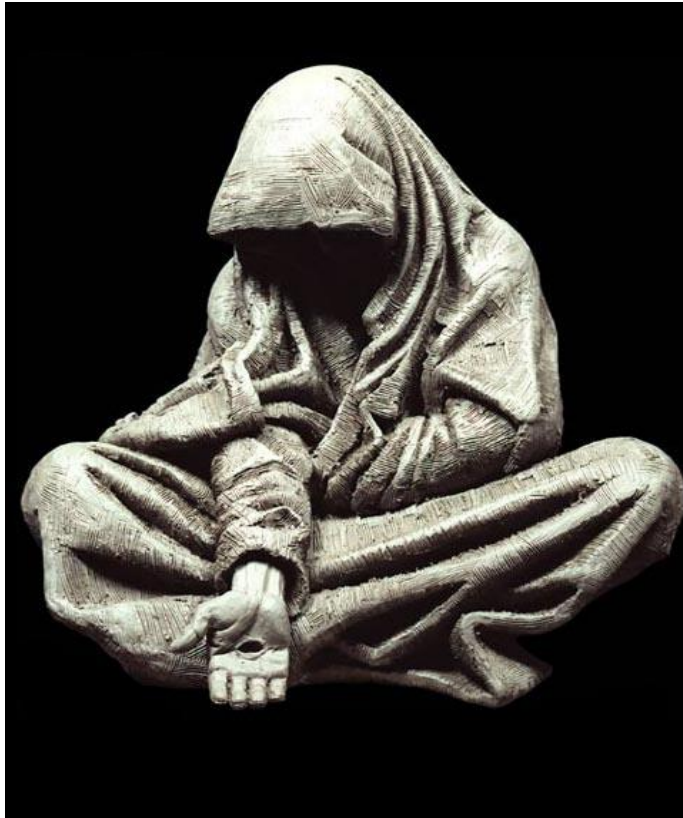
- We should see the Catholic perspective in the example AND the example should ask questions of our faith. It shouldn't rely on an understanding of Catholic theology or teaching to be meaningful.

It needs to have a **contemporary context.**

- There needs to be acknowledgment and **Interaction** within a **contemporary context.**
(not ignoring or dismissing it)



Whatsoever you do - T.Schmalz



It is recontextualised as it invites a multi-correlational response while clearly acknowledging a Catholic perspective and contemporary context.

What is the Contemporary context:

Homelessness /Poverty / Displaced.

What is the Catholic perspective:

Lk 6:20 -“Blessed are you who are poor”

Mt 25:45 -“Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.”

- *John Paul II, Sollicitudo Rei Socialis, 1987 #40*
- *Compendium of the Social Doctrine of the Church par. 105, 107 [\(Link\)](#)*

• In what ways is it Multi-Correlational:

What may Jesus/God tell us though this? *We are called to show love to the homeless .*

What may this tell us about God/Faith? *Christ is present through the displaced.*

What would Catholic teaching say? *We are called to be the voice for those who have none.*

Where am I in this? *In what ways am I poor? Who do I marginalise?*

A Soldier embraces and is held in an embrace by Christ.

What is the Contemporary context:

War / Returned Service Personnel / Post Traumatic Stress/

What is the Catholic perspective:

Scripture:

Church teaching:

In what ways is it Multi-Correlational:

What may Jesus/God tell us though this?

What may this tell us about God/Faith?

What would Catholic teaching say ?

Where am I in this?

It is recontextualised as it invites a multi-correlational response while clearly acknowledging a Catholic perspective and contemporary context.

Lest We Forget- T.Schmalz



Recontextualisation

Bonding time: the nativity in Townsville, Australia



Andrew Hamilton sj (concept) & Jan Hynes (illustrator)

Recontextualisation

Bonding time: the nativity in Townsville, Australia

The location of this picture is a service station, as stables are no longer found in our urban environment. Garage workers replace the shepherds as they tend the newly born baby Jesus. One carries a light (the light that Jesus is to bring to the world); the second carries a tool of his trade, hinting at the instruments of the birthing process; and the third mechanic carries oil (a reference to the handmaiden oil lamps, the good oil spiritual grace, illumination and benediction, the anointing of kings and the perfumed oils mentioned in the New Testament on several occasions). Oil is a symbol in many cultures of consecration, dedication and wisdom.

The golden Shell logo, symbolic of birth (Botticelli's *Birth of Venus*, 1482) is commonly used in religious paintings. In many cultures it is linked with conception, regeneration and baptism. It is also a reference to Christian pilgrimage (St Christopher's attribute). Joseph, being a modern father, was present at the birth and holds the baby Jesus, demonstrating the connection of bonding. As there are no swaddling clothes, Jesus is wrapped in lengths of paper towelling, the only thing available at the service station in the parenting room. Some see the paper towelling as a reference to the ancestry of the Old Testament going back to the tribes of Israel. Joseph wears his carpenter's clothes. Mary wears her blue dress, the colour used to suggest spirituality. The dress opens from the front to facilitate breastfeeding her baby. The buttons are red (for blood) and heart-shaped (indicating her love for her baby). Mary carries a red shopping bag bearing the Red Cross slogan of 'Blood saves lives', portending Jesus' death on the cross to save the lives of believers. In the bag a stick of bread and a bottle of red wine represent the sacrament of Communion. The potted palm equates to the Tree of Life (Egypt and Arabia) and the New Testament reference to Palm Sunday. It is also a reference to the Virgin Mary 'you are stately as a palm tree' (Song of Solomon 7:7). The yellow 'The Way' sign on the driveway shows the way to salvation. The arrow points to a young girl dressed in a fairy outfit but evoking an angel as she holds a lily (Christmas/Easter lily) and a gold star (Star of Bethlehem). On the roof is an ibis (the Holy Spirit) and three sprouting seedlings (the Trinity and the three crosses of Calvary).

Our Lady of Lourdes



What is the Contemporary context:

What is the Catholic perspective:

In what ways is it Multi-Correlational:

What may Jesus/God tell us through this?

What may this tell us about God/Faith?

What would Catholic teaching say ?

Where am I in this?

It is **NOT** recontextualised as it invites a **SINGULAR** interpretation (not multi).

It does hold a Catholic perspective.

It does **NOT** acknowledge a contemporary context as the symbolism within the statue requires an understanding of Catholic imagery from a past context.

Of course it could be used to recontextualise.

Prayer

All prayer has the capacity to be Recontextual.
It depends on how it is experienced.

Catholic Perspective

- We will assume prayer holds a Catholic perspective.
(Listening to a song or reading a reflection may not.)

Contemporary Context

- Praying, mindful of your prayer in the context of your own situation or life outside of the prayer space, places it in a contemporary context.

Multi-Correlational

- When we sit with the words of your prayer and consider: What does that mean for me/us today? What does it tell me about God?, What does this prayer call me to? etc... we empower it with potential multiple meanings. (reciting the prayer and not giving it any thought leaves it with a singular, literal meaning)

Recontextual Example

Process: Say it, Sit with it, Take it Forward.

Context: *Praying mindful of your own situation/life outside of the prayer space* *Thy Kingdom Come - "My efforts today are an expression of the presence of God in the world"*

Multi-Correlational: *When we sit with the words of the prayer and consider:*

What does that mean for me/us today? *"I am reminded that I am in need of God's support"*

What does it tell me about God? *"I am reminded that God is compassionate"*

What does this prayer call me to? *"I am called to be more aware of the needs of others"*

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 those who trespass against us;

and lead us not into temptation, but deliver us from evil.

Amen.

- *Put something existing into a new context and allow new things to happen.*
- *Fusing old and new contexts*
- *Original should still be visible in the new*

Didier Pollefeyt [Recontextualisation Examples pt1](#)

Non-Example

Process: Say it, Finish it, Move-on.

Context: *Praying mindful of your own situation/life outside of the prayer space*

Recited without considering how the prayer may be relevant in our life today.

Multi-Correlational: *When we sit with the words of the prayer and consider*

Recited without considering the intention or meaning of the words.

It does have a Catholic perspective, however, it is a non-recontextualised **prayer process**.

It **fails** to invite a multi-correlational response and it **does not encourage** the acknowledgment of the contemporary context.

An Ordinary Miracle – [Sarah McLachlan](#)

Used in the film Charlotte's Web



It is a recontextualised **prayer process** as it invites a multi-correlational, has room for a Catholic perspective while **encouraging** the acknowledgment of the contemporary context.

- *Put something existing into a new context and allow new things to happen.*
- *Fusing old and new contexts*
- *Original should still be visible in the new*

Didier Pollefeyt [Recontextualisation Examples pt1](#)

Recontextual Example

Process: View it, Sit with it, Take it Forward.

Catholic Perspective: God is creator / God powerful / God is present though others and through creation.

Context: *Praying mindful of your own situation/life outside of the prayer space*

“There are ordinary but beautiful moments in my daily life”

“Where have I see God in the ordinary?”

Multi-Correlational: *When we sit with the words of the prayer and consider*

“I am reminded that God is present in the ordinary”

“I am reminded of God’s presence through creation”

“How can I be God’s presence through my ordinary things”