

**The Good Shepherd as Dialogue Educator:
How Jesus Models the Principles of DE**

FACILITATORS:

Dan Haase (primary facilitator)

Dan Haase is a Certified Dialogue Education Practitioner. For the past decade he has taught at Wheaton College. He serves as the Internship Coordinator as well as a part-time faculty member in the Christian Formation & Ministry department on campus. His professional interest and research is in the exploration of how one teaches for deep learning and life change. He is on a journey with his students to better understand and experience the use of educationally based spiritual formation. Dialogue Education has become the guiding approach to how he teaches.

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Jim Wilhoit

James Wilhoit has been teaching at Wheaton College since 1981 in the Christian Formation and Ministry Department. His teaching focuses on teaching the Bible and Christian spirituality. He became familiar with Dialogue Education through the Wabash Center and with colleagues in the department is seeking to incorporate DE in his classes and curriculum. He has written a dozen books and currently holds the Scripture Press Chair in Christian Education.

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Robert Freeman

We were just connected with Robert this week through Joan Dempsey and have attached his name to our proposal in hopes that if it is accepted, and he is able to attend the institute, we will partner together in our facilitation.

SESSION DESCRIPTION:

The Good Shepherd as Dialogue Educator: How Jesus Models the Principles of DE

Jesus is often portrayed as a master teacher. Often such assessments look at his skillful rhetoric, his use of vivid images and aphorisms, and his memorable summary statements. While it is true that Jesus is portrayed in the gospels as a remarkable conversationalist we think he has much to teach us about genuine respectful dialogue education. Regardless of one's faith perspective Jesus models a learning-centered approach to teaching. Learners will leave the session with an understanding of the principles of Dialogue Education as they are seen in the life and teaching of Jesus. Learners will be invited to practice these principles in their work as they teach for life change and transformational learning.

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WHO

- facilitators: Dan Haase (primary), Jim Wilhoit, & Robert Freeman
- up to 40 participants from the U.S. and Canada as well as from other regions of the world
- learners are familiar with Dialogue Education with various levels of experience using this system of learning
- learners may be educators, facilitators, coaches, consultants, trainers, and leaders in their respective field
- learners may be from non-profit, academic and/or corporate sectors (including **adult education**, animal protection, civil society, **faith-based**, international development, **human services** and public health ~ although we feel our topic is pertinent in any of the previous fields we have bolded those we see as a natural target audience for our session)

WHY

Jesus is often portrayed as a master teacher. Often such assessments look at his skillful rhetoric, his use of vivid images and aphorisms, and his memorable summary statements. While it is true that Jesus is portrayed in the gospels as a remarkable conversationalist we think he has much to teach us about genuine respectful dialogue education. Regardless of one's faith perspective Jesus models a learning-centered approach to teaching.

SO THAT

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WHEN

90 minutes

WHERE

In a breakout room at the Baltimore Waterfront Marriott which includes:

- a harbor view
- usable wall space
- movable chairs and either round or crescent-shaped tables
- flip charts with easel and markers
- large sticky notes
- learning task handouts for each participant

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WHAT

- Twelve principles of Dialogue Education
- The dialogue oriented teaching method of Jesus
- Gospel stories that illustrate Jesus as a dialog teacher (with specific emphasis on John 10: The Good Shepherd)

WHAT FOR

By the end of our session, learners will have...

- reviewed the 12 principles of Dialogue Education (*LT 1A/1B*)
- selected principles of Dialogue Education that are of particular significance (*LT 1B/2B*)
- identified the principles of Dialogue Education that are utilized by Jesus (*LT 2A/3A*)
- discovered the Dialogue Education principles represented in John 10 (*LT 3A/3B/3C/3D*)
- determined one way they will apply their learning to their teaching/facilitation (*LT 3E*)

HOW ~ LEARNING TASKS:

LT #1: The Principles Of Dialogue Education Review

1A: Open the envelop at your table ~ **pair** the 12 principles with their corresponding definition.

1B: In pairs, **identify** one principle each that you have seen lead to transformation in your learning or teaching experiences. **Share** what took place.

LT #2: The Twelve Principles In Jesus' Teaching (*see handout*)

2A: Listen to this brief summary by Dan of where the twelve principles are found in the life and teaching of Jesus.

2B: Share with a partner what strikes you as most interesting or valuable from this summary.

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LT #3: The Good Shepherd As A Good Teacher

3A: Read the text below from the Gospel of John. **Underline** places where you see examples of any of Jane Vella's 12 principles of Dialogue Education. **Identify** which principle is represented by naming it in the margin.

1 "Let me set this before you as plainly as I can. If a person climbs over or through the fence of a sheep pen instead of going through the gate, you know he's up to no good—a sheep rustler! 2 The shepherd walks right up to the gate. 3 The gatekeeper opens the gate to him and the sheep recognize his voice. He calls his own sheep by name and leads them out. 4 When he gets them all out, he leads them and they follow because they are familiar with his voice. 5 They won't follow a stranger's voice but will scatter because they aren't used to the sound of it."

6 Jesus told this simple story, but they had no idea what he was talking about. 7 So he tried again. "I'll be explicit, then. I am the Gate for the sheep. 8 All those others are up to no good—sheep stealers, every one of them. But the sheep didn't listen to them. 9 I am the Gate. Anyone who goes through me will be cared for—will freely go in and out, and find pasture. 10 A thief is only there to steal and kill and destroy. I came so they can have real and eternal life, more and better life than they ever dreamed of.

11 "I am the Good Shepherd. The Good Shepherd puts the sheep before himself, sacrifices himself if necessary. 12 A hired man is not a real shepherd. The sheep mean nothing to him. He sees a wolf come and runs for it, leaving the sheep to be ravaged and scattered by the wolf. 13 He's only in it for the money. The sheep don't matter to him.

14 "I am the Good Shepherd. I know my own sheep and my own sheep know me. 15 In the same way, the Father knows me and I know the Father. I put the sheep before myself, sacrificing myself if necessary. 16 You need to know that I have other sheep in addition to those in this pen. I need to gather and bring them, too. They'll also recognize my voice. Then it will be one flock, one Shepherd. 17 This is why the Father loves me: because I freely lay down my life. And so I am free to take it up again. 18 No one takes it from me. I lay it down of my own free will. I have the right to lay it down; I also have the right to take it up again. I received this authority personally from my Father."

19 This kind of talk caused another split in the Jewish ranks. 20 A lot of them were saying, "He's crazy, a maniac—out of his head completely. Why bother listening to him?" 21 But others weren't so sure: "These aren't the words of a crazy man. Can a 'maniac' open blind eyes?"

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22 They were celebrating Hanukkah just then in Jerusalem. It was winter. 23 Jesus was strolling in the Temple across Solomon's Porch. 24 The Jews, circling him, said, "How long are you going to keep us guessing? If you're the Messiah, tell us straight out."

25 Jesus answered, "I told you, but you don't believe. Everything I have done has been authorized by my Father, actions that speak louder than words. 26 You don't believe because you're not my sheep. 27 My sheep recognize my voice. I know them, and they follow me. 28 I give them real and eternal life. They are protected from the Destroyer for good. No one can steal them from out of my hand. 29 The Father who put them under my care is so much greater than the Destroyer and Thief. No one could ever get them away from him. 30 I and the Father are one heart and mind."

31 Again the Jews picked up rocks to throw at him. 32 Jesus said, "I have made a present to you from the Father of a great many good actions. For which of these acts do you stone me?"

33 The Jews said, "We're not stoning you for anything good you did, but for what you said—this blasphemy of calling yourself God."

34 Jesus said, "I'm only quoting your inspired Scriptures, where God said, 'I tell you—you are gods.' 35 If God called your ancestors 'gods'—and Scripture doesn't lie— 36 why do you yell, 'Blasphemer! Blasphemer!' at the unique One the Father consecrated and sent into the world, just because I said, 'I am the Son of God'? 37 If I don't do the things my Father does, well and good; don't believe me. 38 But if I am doing them, put aside for a moment what you hear me say about myself and just take the evidence of the actions that are right before your eyes. Then perhaps things will come together for you, and you'll see that not only are we doing the same thing, we are the same—Father and Son. He is in me; I am in him."

39 They tried yet again to arrest him, but he slipped through their fingers. 40 He went back across the Jordan to the place where first baptized, and stayed there. 41 A lot of people followed him over. They were saying, "John did no miracles, but everything he said about this man has come true." 42 Many believed in him then and there.

3B: Read over Jane Vella's list of super tough verbs and circle the teaching activities that you found present in this passage. (*see handout*)

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3C: In triads, **compare** your discoveries.

3D: As a whole table, **synthesize** your discoveries into one statement. **Write** this on a large sticky note to present to all.

LT #4: Teaching Like The Good Shepherd

Re-read the “WHY” statement of this design. **Ask**, in pairs, “What it one way you can apply how Jesus taught to your teaching?”