

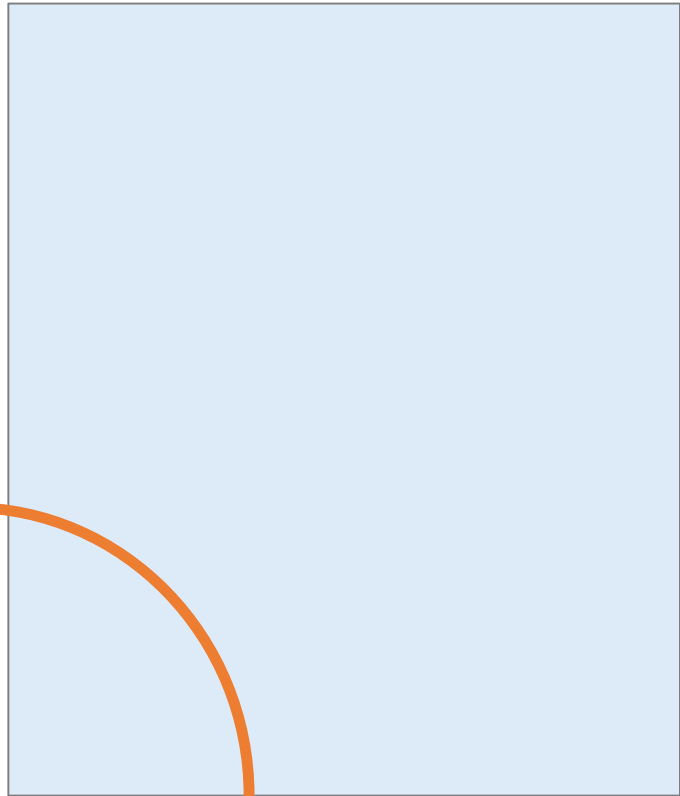
Teaching, Learning & Celebrating... Scripture



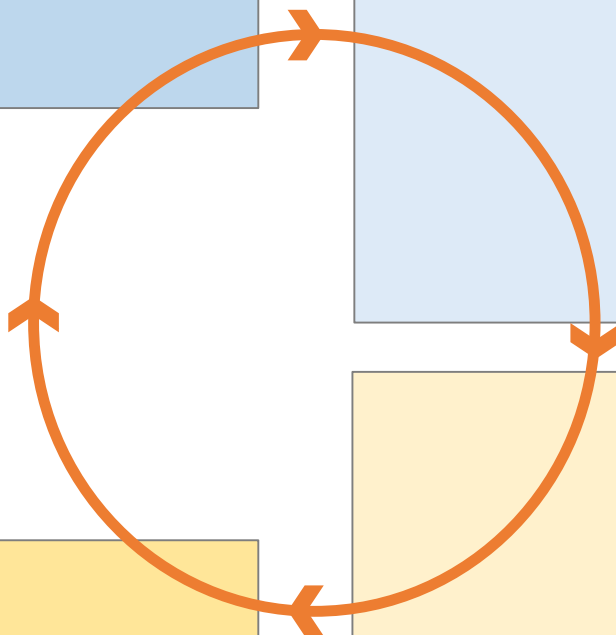
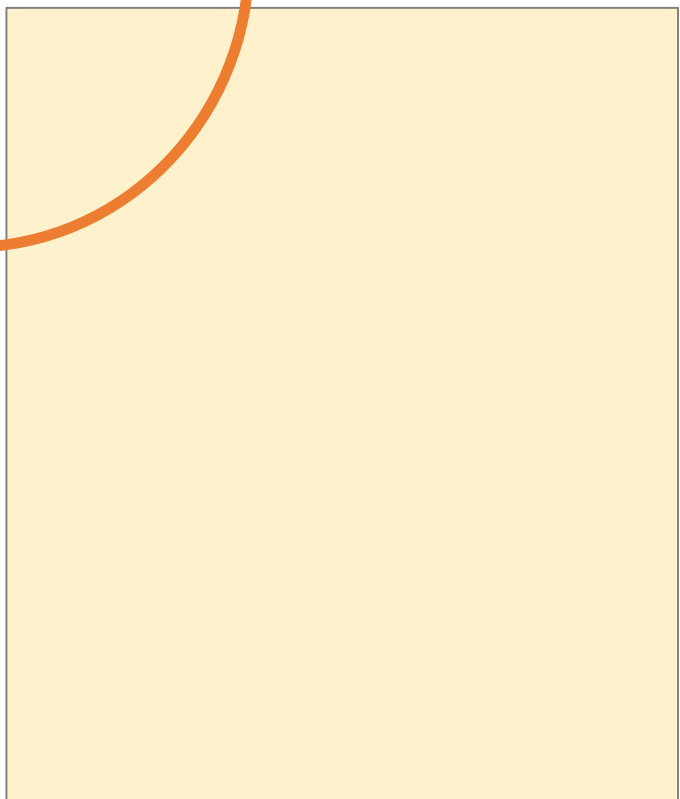
*“Put into the deep
water and let down
your nets for a catch.”
(Luke 5:4)*

“I have come that they may have life, and live it to the full.” (Jn 10:10)

For the students you teach, *what* is living life to the full? In other words, what do you consider is a full life for them? What do you hope, envisage, aspire for these students?



In what ways do you contribute to their lives now, that enables them to live life to the full? What do you consider are your prime/key responsibilities?



Curriculum Overview: Planning an Inquiry Learning Unit for Religious Education

As highly regarded and well respected early years teacher, you are invited to contribute to your colleagues' professional knowledge and skills by presenting a CURRICULUM OVERVIEW outlining how you would teach a specified Gospel to students in your year level

YEAR LEVEL:	GOSPEL:
CURRICULUM LINKS & LEARNING POINTS:	

<i>GENERATE</i> inquiry question:	<i>COMMUNICATE</i> : How will students communicate their answer/response? (Design an authentic assessment task.)
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<i>INVESTIGATE</i>				
To answer inquiry question students will need to:			To engage & activate students' learning teacher will need to:	
<i>learn</i>	<i>do</i>	<i>demonstrate</i>	<i>teach</i>	<i>assess</i>

<i>EVALUATE</i> :

Inquiry Learning

Process	Involves	Specifics
Generate	Ask a question; pose an authentic task; provoke an issue or challenge.	<ul style="list-style-type: none"> How can I teach the Gospels so that students will learn what they are, what they mean and their relevance in contemporary life as specified in the curriculum?
Investigate	Find resources, research background, check curriculum, summarise, analyse, apply, synthesise, interpret, critique. [Teacher: scaffolds, models, teaches intentionally & explicitly throughout.]	<ul style="list-style-type: none"> <i>Research</i> the three worlds of the text for specified parables. <i>Consult</i> RE Curriculum to ascertain what students are to learn and do. <i>Decide</i> on intentional teaching sessions that will develop student learning points. <i>Identify</i> effective teaching strategies and activities that will engage students.
Communicate	Report/ present findings, demonstrate new knowledge/findings/learning; answer question, provocation.	<ul style="list-style-type: none"> <i>Present</i> a Poster outlining to your esteemed colleagues your curriculum plan/overview for a specified Gospel in a year level of your choice.
Evaluate	Teacher & students reflect on process. Evaluate students' engagement & learning; your teaching strategies & approaches; sequence of teaching; resources; timing.	<p>Teacher:</p> <ul style="list-style-type: none"> <i>What worked?</i> <i>What didn't?</i> <i>What could be improved?</i> <i>What next?</i> <p>Students:</p> <ul style="list-style-type: none"> <i>What did I learn?</i> <i>What did I enjoy?</i> <i>What was my favourite part of this unit?</i> <i>What was my best piece of work? Why do I think this was my best piece?</i> <i>What did I not enjoy?</i> <i>What have I learnt about myself as a learner?</i>

The Annunciation: The Birth of Jesus Foretold (Luke 1:26-38)

Who is in the passage?

Where does it take place?

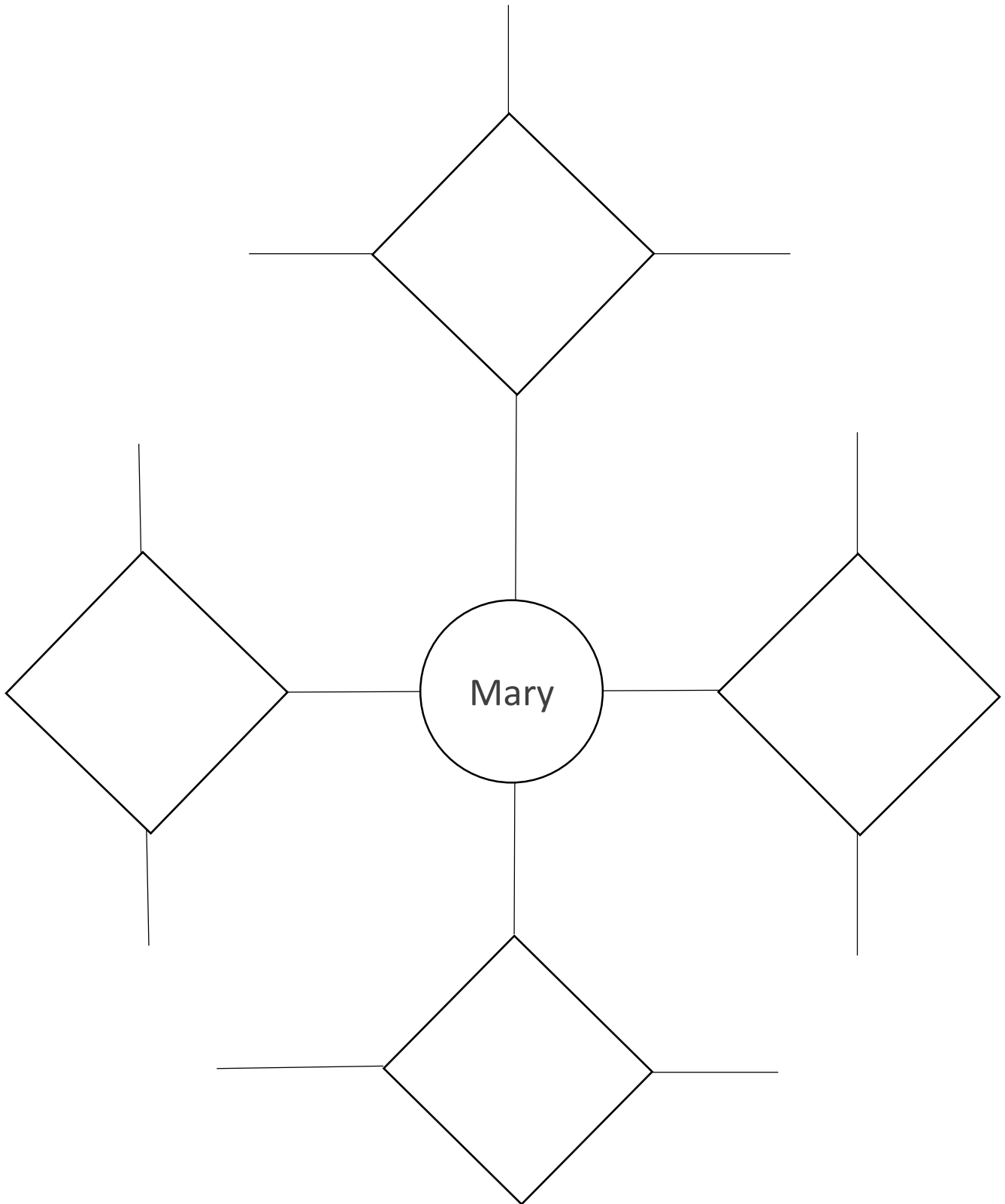
1 ²⁶ In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, ²⁷ to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. ²⁸ And he came to her and said, "Greetings, favored one! The Lord is with you." ²⁹ But she was much perplexed by his words and pondered what sort of greeting this might be. ³⁰ The angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹ And now, you will conceive in your womb and bear a son, and you will name him Jesus. ³² He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. ³³ He will reign over the house of Jacob forever, and of his kingdom there will be no end." ³⁴ Mary said to the angel, "How can this be, since I am a virgin?" ³⁵ The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. ³⁶ And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. ³⁷ For nothing will be impossible with God." ³⁸ Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

What does this passage enable you to teach about, investigate with students?

Identify what you think might be challenging or difficult language, ideas, concepts, etc. for the students you teach.

Identify what you think is the most important verse in this gospel. Why do you think this?

Character Portrait



Analysing scripture with Three Worlds of the Text Method

The Worlds of the Text	The Text:
<p>The world <i>behind</i> the text. What is the context in which the text was created and accepted?</p>	<ul style="list-style-type: none"> Who authored the text? When? Where? To whom was it addressed? What were his concerns? What theological/religious meanings did the author seek to convey?
	<ul style="list-style-type: none"> Who are the people and events in the text? What is the religious world of the text? What is the social/cultural world of the text?
	<ul style="list-style-type: none"> Where did the text take place?
	<ul style="list-style-type: none"> What did particular words, images, or expressions mean at the time the text was written?
<p>The world <i>of</i> the text: What are the characteristics of the text itself?</p>	<ul style="list-style-type: none"> What is the text type or genre? What techniques are characteristic of that genre and how are they deployed in the text?
	<ul style="list-style-type: none"> What are the ways the author attempts to influence feelings, ideas, and expectations in the text?
<p>The world <i>before</i> the text: How does the text relate to contemporary life?</p>	<ul style="list-style-type: none"> What does this text mean for believing communities and believers?

Grajczonek, J. Framework, Three Worlds of the Text, adapted from Liddy, S. (2006). Teaching scripture in religious education. In M. deSouza, G. Durka, K. Engebretson, R. Jackson, A. McGrady (Eds.). *International handbook of the religious, moral and spiritual dimensions in education*, (pp.1361-1376). Netherlands: Springer.

Gospel Authors

	MARK	MATTHEW	LUKE	JOHN
Author	Unknown.	Unknown, but very likely a Jewish Christian convert who knew Jewish traditions.	Possibly the 'beloved physician' who accompanied Paul to Philippi (Col. 4:14). He was a Gentile, a Syrian of Antioch.	Unknown.
Date	65-70 A.D.	85-90 A.D.	80-90 A.D.	± 90 A.D.
Place	Rome (?)	Antioch in Syria (?)	Greece or Asia Minor(?)	Ephesus (?)
Intended Community	Gentiles, i.e. non-Palestinian Christians	Predominantly Jewish Christians.	Christian Gentiles.	Christian-Jews and Jews in Diaspora.
Background of the Community	Constant threat of <i>persecution</i> under Nero; shocked by the impending or final destruction of Jerusalem, 70 A.D. End of time, Parousia, thought to be imminent.	Period of <i>consolidation</i> ; conflict with official Judaism. Period of second generation Christians. Questions of order, discipline and authority.	Period of <i>expansion</i> . Parousia not imminent. Time of expansion under guidance of the Spirit.	Period of <i>conflict</i> with official Judaism and reflection on meaning of Christian discipleship.
Sources	1) An early Passion Narrative 2) An account of the Lord's Supper 3) Parables 4) Controversy stories 5) Apocalyptic writings	1) MK 2) Q 3) M	1) MK 2) Q 3) L	Jn presupposes Synoptics. He may have shared a common oral tradition with Mk. Some association with the Lucan tradition is also possible. However Jn is quite distinctive and most of his Gospel has little in common with the Synoptics.
Structure	Preparation for Public Ministry 1:1-13. The Galilean Ministry 1:4-7:23. Journey outside Galilee 7:24-10-52. The Jerusalem Ministry 11:1-13:37. The Passion Narrative 14:1-15:47. The Resurrection Narrative 16:1-8 (16:9-20 later addition).	The Infancy Narrative 1:2-2:23. Preparation for Public Ministry 3:1-4:11. The Galilean Ministry 4:12-13:58. Retirement from Galilee. The Journey to Jerusalem 19:1-20:34. The Jerusalem Ministry 21:11-25:46. The Passion Narrative 26:1-27:66. The Resurrection Narrative 28:1-20.	Prologue 1:1-4. The Infancy Narrative 1:5-2:52. Preparation for Public Ministry 3:1-4:11. The Galilean Ministry 3:14-9:50. The Journey to Jerusalem 9:51-19:27. The Jerusalem Ministry 19:28-21:38. The Passion Narrative 22:1-23:56. The Resurrection Narrative 24:1-53.	Prologue 1:1-18. The Book of Signs 1:19-12:50. The Book of Glory 13:1-20:31 Epilogue 21:1-24:25
Style	Good storyteller with an eye for detail. Quick moving accounts — a Gospel in a hurry. Not familiar with Palestinian geography. Use of Latinisms.	Slower and more reflective than Mk. Rearranges his material. Writes in good Greek but also manifests Aramaic and Semitic influences. More interested in teaching than actions. Contrived approach.	Good polished Greek. Observant of mannerisms of people and full of psychological insights.	Profound and theological. Use of allegories, symbolism and technical vocabulary. Develops themes, eg. truth, light, life, glory, worker, rather than give series of events. Many discourses.
Theological Slant and Concerns	Jesus seen as a suffering Messiah. Passion and Resurrection is the key to understanding Jesus. Uses geography with a message. Gives a very human portrait of Jesus and the disciples.	Jesus seen as the Teacher, the new Moses, the Law-giver, the Messiah-King. Frequent use of scripture and its fulfilment. Jesus has come to fulfil the Law, not destroy it. Scribes and Pharisees are strongly criticized. Highlights 'Church' and Peter's role. Galilee important for Jesus' ministry and after Resurrection is gateway to the world.	Jesus seen as a prophet, the savior of the oppressed. Parallels Jesus' ministry with Church in Ac. Has concern for the Gentiles and marginalized people. Prominence given to the Holy Spirit, prayer and messianic joy. Emphasizes proper stewardship of wealth. Greater prominence given to women than other evangelists. A Gospel of compassion/mercy (or Great Pardons) and universal salvation.	Jesus seen as the Incarnate Word, the Son of Man, the Light of the World. The Way, the Truth, the Life. Emphasizes community. Sacramental approach of signs and symbols used. 'Eternal life' possible for believers here and now. A theological Gospel that shows period of reflection on Jesus' message.

Goosen, G. & Tomlinson, M. (1999). *Studying the gospels: An introduction* (pp. 102-103). Sydney: HarperCollins Religious.

Announcement Stories

Identify and describe each of the following features of an announcement story in both Luke 1:5-17 Luke 1:26-38.

Textual feature	Luke 1:5-17	Luke 1:26-38
An angel		
The person's name & a brief description.		
The woman or wife will bear a son (never a daughter).		
The son is named.		
The name has meaning.		

What is that person's (to whom the announcement is made) reaction/s, response/s?

Is there a counter response?

If so, who makes it and what is it?

What is that person's (to whom the announcement is made) reaction/s, response/s?

Is there a counter response?

If so, who makes it and what is it?

Jesus calls the first Disciples

Mark 1:16-20

1 ¹⁶ As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen.¹⁷ And Jesus said to them, ‘Follow me and I will make you fish for people.’¹⁸ And immediately they left their nets and followed him.¹⁹ As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets.²⁰ Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

Matthew 4:18-22

4 ¹⁸ As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake—for they were fishermen.¹⁹ And he said to them, ‘Follow me, and I will make you fish for people.’²⁰ Immediately they left their nets and followed him.²¹ As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.²² Immediately they left the boat and their father, and followed him.

Who calls?

Who is called?

What is the nature of the call?

What is the response?

Identify the key words and phrases...

Senses Map

Imagine you are there in Mark and Matthew's stories beside Lake Galilee that day. What would you ...

see

hear



smell

touch

taste

Imagine and describe this setting

- What would you *see*? Describe the environment; the lake, the shore, the boats, nets, people etc.
- What would you *hear*? Lake, birds, people, fishermen working and mending, etc.
- What would you *smell, taste, touch*? Think about what is surrounding you.
- What is the tone or atmosphere?
- Anything else?

It is important and useful to commit time to imagine each gospel you are to teach for two reasons:

1. It enables you to sit and tell your story in a much more realistic and engaging manner;
2. You can use this re-creation as part of reflection/response to gospel in a liturgy or in prayer meditation.

Jesus call the First Disciples Luke 5:1-11

5 ¹ Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God,² he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets.³ He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat.⁴ When he had finished speaking, he said to Simon, 'Put out into the deep water and let down your nets for a catch.'⁵ Simon answered, 'Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.'⁶ When they had done this, they caught so many fish that their nets were beginning to break.⁷ So they signalled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink.⁸ But when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Go away from me, Lord, for I am a sinful man!'⁹ For he and all who were with him were amazed at the catch of fish that they had taken;¹⁰ and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, 'Do not be afraid; from now on you will be catching people.'¹¹ When they had brought their boats to shore, they left everything and followed him.

What are the key words and phrases?

Miracles have two levels of meaning:

1. The sense level:

2. The sign level:

What type of miracle story is this passage?

Identify the three parts of this miracle:

Setting:

Who initiated the miracle?

What was said?

What was the initial response?

What was the miracle?

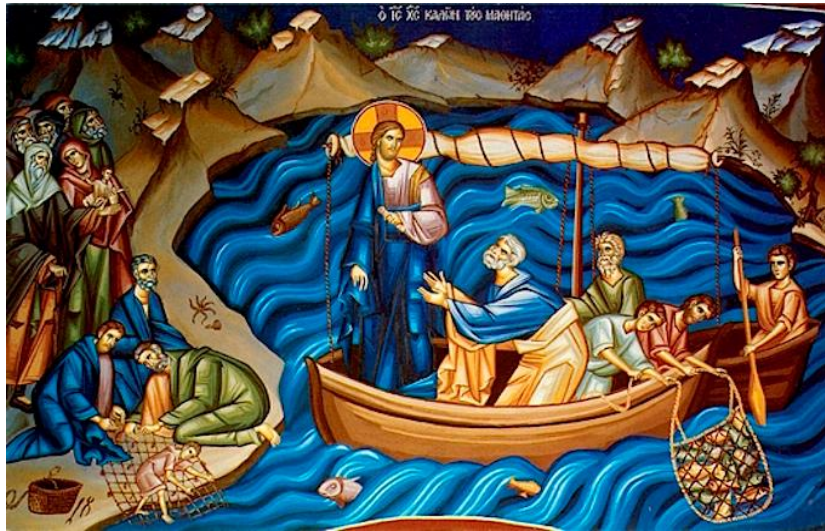
Who responded to the miracle?

What was the response?

Imagine you are there in Luke's story beside Lake Galilee that day. What would you

...see

...hear



...Smell

...taste

...touch

Imagine and describe this setting

- What would you *see*? Describe the environment; the lake, the shore, the boats, nets, people etc.
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Implications for teaching, learning & celebrating the Gospels

Gospel	Implications for teaching & learning	Implications for celebrating
<p style="text-align: center;">The Annunciation (Lk 1:26-38)</p>		
<p style="text-align: center;">Jesus Calls the First Disciples (Mk 1:16-20; Mt 4:18-22)</p>		
<p style="text-align: center;">Jesus Calls the First Disciples (Lk 5:1-11)</p>		
<p style="text-align: center;">Healing the Blind Man</p>		
<p style="text-align: center;">The Institution of the</p>		

Healing Miracles

Jesus Cures a Blind Man at Bethsaida (Mk 8:22-26)	The Healing of Blind Bartimaeus (Mk 10:46-52)	A Man Born Blind Receives Sight (Jn 9:1-12)
<p>8 ²²They came to Bethsaida. Some people brought a blind man to him and begged him to touch him. ²³ He took the blind man by the hand and led him out of the village; and when he had put saliva on his eyes and laid his hands on him, he asked him, “Can you see anything?” ²⁴ And the man looked up and said, “I can see people, but they look like trees, walking.” ²⁵ Then Jesus laid his hands on his eyes again; and he looked intently and his sight was restored, and he saw everything clearly. ²⁶ Then he sent him away to his home, saying, “Do not even go into the village.”</p>	<p>10 ⁴⁶They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” ⁴⁸ Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” ⁴⁹ Jesus stood still and said, “Call him here.” And they called the blind man, saying to him, “Take heart; get up, he is calling you.” ⁵⁰ So throwing off his cloak, he sprang up and came to Jesus. ⁵¹ Then Jesus said to him, “What do you want me to do for you?” The blind man said to him, “My teacher, let me see again.” ⁵² Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.</p>	<p>9 ¹As he walked along, he saw a man blind from birth. ² His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ ³ Jesus answered, ‘Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. ⁴ We must work the works of him who sent me while it is day; night is coming when no one can work. ⁵ As long as I am in the world, I am the light of the world.’ ⁶ When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, ⁷ saying to him, ‘Go, wash in the pool of Siloam’ (which means Sent). Then he went and washed and came back able to see. ⁸ The neighbours and those who had seen him before as a beggar began to ask, ‘Is this not the man who used to sit and beg?’ ⁹ Some were saying, ‘It is he.’ Others were saying, ‘No, but it is someone like him.’ He kept saying, ‘I am the man.’ ¹⁰ But they kept asking him, ‘Then how were your eyes opened?’ ¹¹ He answered, ‘The man called Jesus made mud, spread it on my eyes, and said to me, “Go to Siloam and wash.” Then I went and washed and received my sight.’ ¹² They said to him, ‘Where is he?’ He said, ‘I do not know.’</p>

Character Maps

For each of the characters in Mark 8:22-26, describe what each: saw, heard, said and did.

Blind Man



Jesus

Crowd

For each of the characters in Mark 10:46-52, describe what each: saw, heard, said and did.

Blind Man. Bartimaeus



Crowd

Jesus

For each of the characters in John, describe what each: saw, heard, said and did.

Blind Man

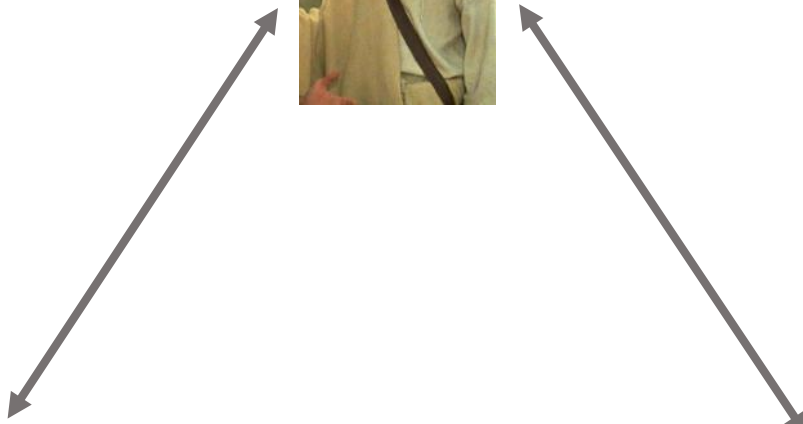


Jesus

Crowd

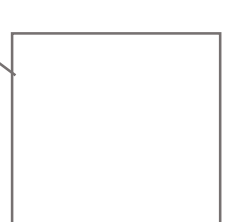
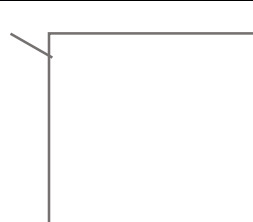
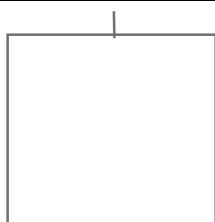
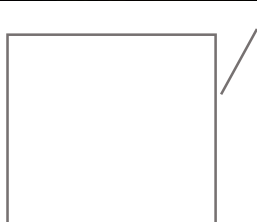
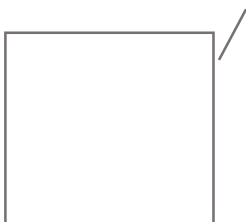
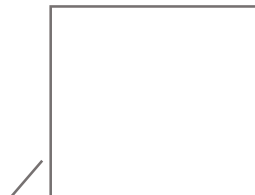
Feeding the Five Thousand

³⁰ The apostles gathered around Jesus, and told him all that they had done and taught. ³¹ He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. ³² And they went away in the boat to a deserted place by themselves. ³³ Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. ³⁴ As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. ³⁵ When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; ³⁶ send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." ³⁷ But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?" ³⁸ And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." ³⁹ Then he ordered them to get all the people to sit down in groups on the green grass. ⁴⁰ So they sat down in groups of hundreds and of fifties. ⁴¹ Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. ⁴² And all ate and were filled; ⁴³ and they took up twelve baskets full of broken pieces and of the fish. ⁴³ Those who had eaten the loaves numbered five thousand men.



The Institution of the Lord's Supper

Mk 14:22-25	Lk 22:14-23	Mt 26:20-30
<p>14 ²² While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." ²³ Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. ²⁴ He said to them, "This is my blood of the covenant, which is poured out for many. ²⁵ Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."</p>	<p>22 ¹⁴ When the hour came, he took his place at the table, and the apostles with him. ¹⁵ He said to them, "I have eagerly desired to eat this Passover with you before I suffer; ¹⁶ for I tell you, I will not eat it until it is fulfilled in the kingdom of God." ¹⁷ Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; ¹⁸ for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." ²⁰ And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood."</p>	<p>26 ²⁶ While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." ²⁷ Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." ³⁰ When they had sung the hymn, they went out to the Mount of Olives.</p>



PCK: Pedagogical Content Knowledge

Your group is to complete the following activity which engages you with the explored Gospels:

<p>1. Create a glossary</p> <p>Each group is to <i>create</i> a glossary of essential/key words/terms for each of the Gospels explored.</p> <ul style="list-style-type: none">➤ The glossary is to be in alphabetical order.➤ Each word/term is to be accompanied by a clear, concise description.	<p>What would you need to know and be able to do to complete this activity successfully?</p>

PCK: Pedagogical Content Knowledge

Your group is to complete the following activity which engages you with the explored Gospels:

<p>2. Create the quintessential list (the most representative & definitive example of each of the following).</p> <ul style="list-style-type: none">• From the five Gospels explored, <i>choose</i> & <i>justify</i> what you think is the quintessential:<ol style="list-style-type: none">1. Place2. Event3. Disciple4. Other character5. Miracle6. Saying of Jesus	<p>What would you need to know and be able to do to complete this activity successfully?</p>
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PCK: Pedagogical Content Knowledge

Your group is to complete one of the following activities which engages you with the explored Gospels:

<p>3. Create a Big Book</p> <ul style="list-style-type: none">➤ <i>Choose</i> one of the explored Gospels adapt it appropriately for a Kindergarten class.➤ <i>Format</i> your adaptation into a Big Book presentation.	<p>What would you need to know and be able to do to complete this activity successfully?</p>
<p>Gospel adaptation:</p>	

PCK: Pedagogical Content Knowledge

Your group is to complete the following activity which engages you with the explored Gospels:

<p>4. Create a Bio Poem</p> <ul style="list-style-type: none">• Choose a character from one of the explored Gospels.• Create a Bio-Poem of 7 lines for that character.	<p>What would you need to know and be able to do to complete this activity successfully?</p>
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Line 1	<hr/> <p>Person's name</p>
Line 2	<hr/> <hr/> <p>Three adjectives to describe that person</p>
Line 3	<p><i>Wants to</i> _____</p> <hr/>
Line 4	<p><i>Dreams of</i> _____</p> <hr/>
Line 5	<p><i>Believes in</i> _____</p> <hr/>
Line 6	<p><i>Wonders about</i> _____</p> <hr/>
Line 7	<hr/> <p>Add a closing line</p>

Planning Prayer Celebrations (Liturgy of the Word)



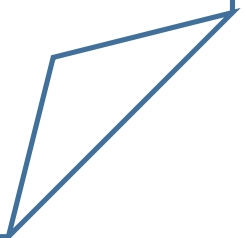
Planning Prayer Celebration for _____

<i>We gather</i>	<i>We listen</i>
<i>We reflect and share</i>	<i>We go and act</i>

Evaluate

- What did I enjoy? (Process, information, resources, sharing, contributing, listening, doing)? Why?
- What did I not enjoy? Why not?
- What did I learn?
- What did I learn about myself as a learner?
- Am I satisfied with my plan (which is a work in progress)? Which parts?
- What new insights have I gained about myself as:
 - Planner of RE curriculum?
 - Early Years RE Teacher?
 - Planner of prayer celebrations?
- What insights, learning, teaching, & celebrating, will I take back to my school community?

Jottings... Notes... Questions... etc...



Jottings... Notes... Questions... etc...

