



Teaching, learning & celebrating

Catholic Education Western Australia

Early Years Teachers' Professional Development Day

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Overview

Session 1: 9:00am-11:00am

- ▶ Gospel
- ▶ What's the BIG picture?
- ▶ What's your task today? Authentic Assessment & Inquiry Learning
- ▶ What's to know? Teacher Content Knowledge: Investigating some Gospels

Session 2: 11:30am-1:00pm

- ▶ Learning: What & how to *learn*?
- ▶ Teaching: What & how to *teach*?

Session 3: 1:45pm-3:00pm

- ▶ Presentation of Posters
- ▶ What & how to *celebrate*?
- ▶ Planning Closing Prayer

Final things: 3:00pm-3:30pm

- ▶ Closing Prayer
- ▶ Evaluation

“I came 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 for, envisage, aspire to, for these students?



How do you nurture, develop and contribute to these aspects of their lives?

Inquiry learning

1. How will 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?

Generate

2. What do I need to know and be able to do?

Investigate

3. How will I demonstrate my new knowledge and skills?

Communicate

4. How will I know if I am successful?

Evaluate

Inquiry Learning

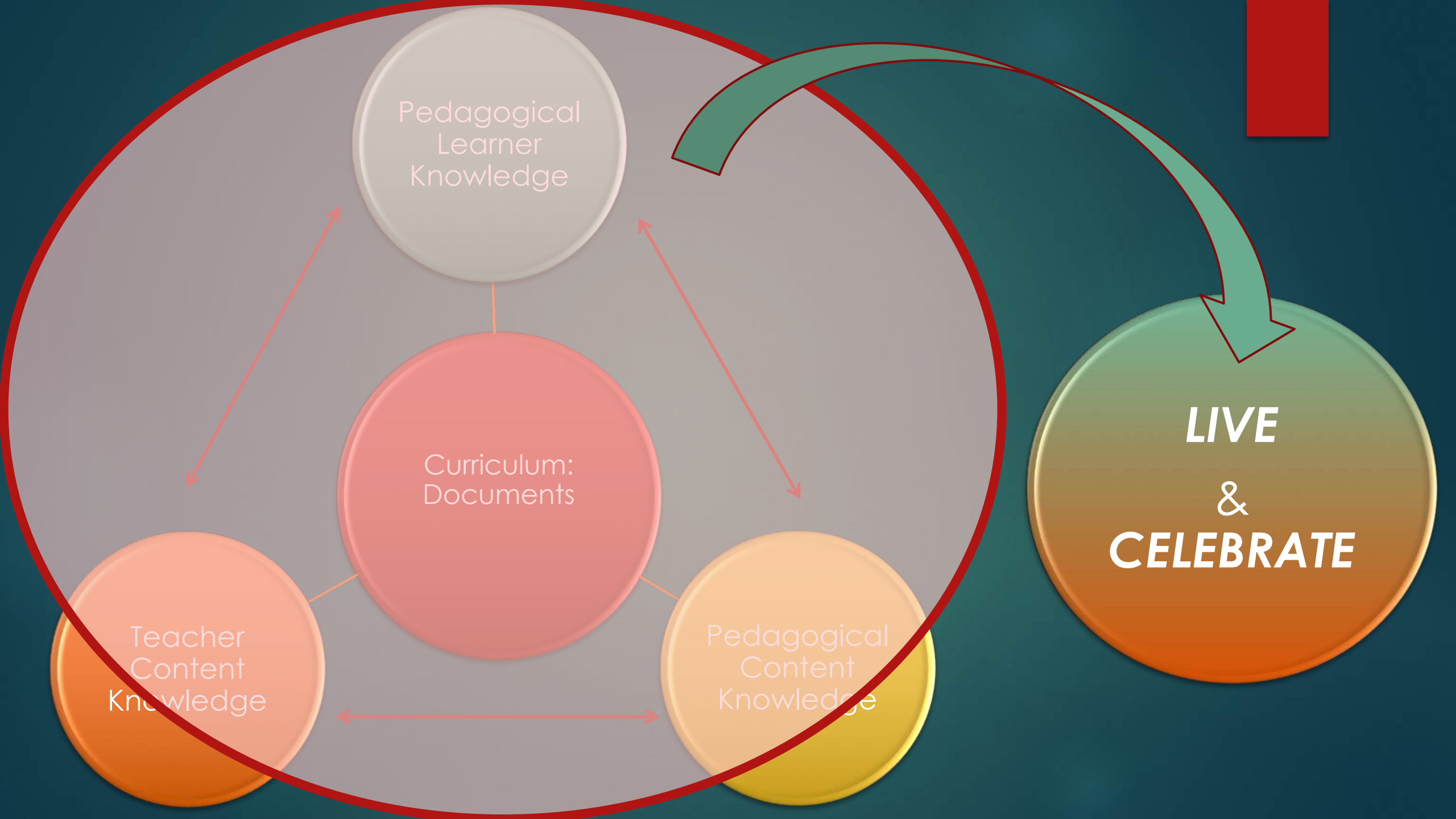
Process	Involves	Specifics	
Generate	Ask a question; pose an authentic task; provoke an issue or challenge.	<ul style="list-style-type: none"> How will I teach the gospels, so that students will learn what they are, what they mean and their relevance in contemporary life as specified in the curriculum? 	
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"> Research the three worlds of the text for specified parables. Consult RE Curriculum to ascertain what students are to learn and do. Decide on intentional teaching sessions that will develop student learning points. Identify effective teaching strategies and activities that will engage students and activate their learning. 	
Communicate	Report/ present findings, demonstrate new knowledge/findings/learning; answer question, provocation.	<ul style="list-style-type: none"> Present a Poster outlining to your esteemed colleagues your curriculum plan/overview for a specified parable in a year level of your choice. 	
Evaluate	Students & teacher reflect on & evaluate process. Evaluate students' engagement & learning; your teaching strategies & approaches; sequence of teaching; resources; timing. Students reflect on their own engagement and learning.	<p>Teacher:</p> <ul style="list-style-type: none"> What worked? What didn't? What could be improved? If I taught this unit again what would I change, add, delete? 	<p>Students:</p> <ul style="list-style-type: none"> Which activity did I enjoy most? Why? Which was my best piece of work? What have I learnt about myself as a learner?

Authentic Assessment / Rich Task

As a 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.

Your overview is to include the following core parts:

1. *Identify* year level & specific Gospel.
2. *Identify* from your curriculum specified student learning points.
3. **Generate** inquiry question.
4. *Outline* how students will **communicate** their answer/response to inquiry question.
5. *Outline* explicitly what and how students will **investigate**, including what they will learn and do as part of the investigative process. *Outline* explicitly how students will demonstrate that learning.
6. *Outline* explicitly what the teacher will need to teach, to engage, activate, promote, and support student learning and investigation, and how the teacher will assess students' learning.
7. *Suggest* how the teacher might **evaluate** the unit.



Pedagogical
Learner
Knowledge

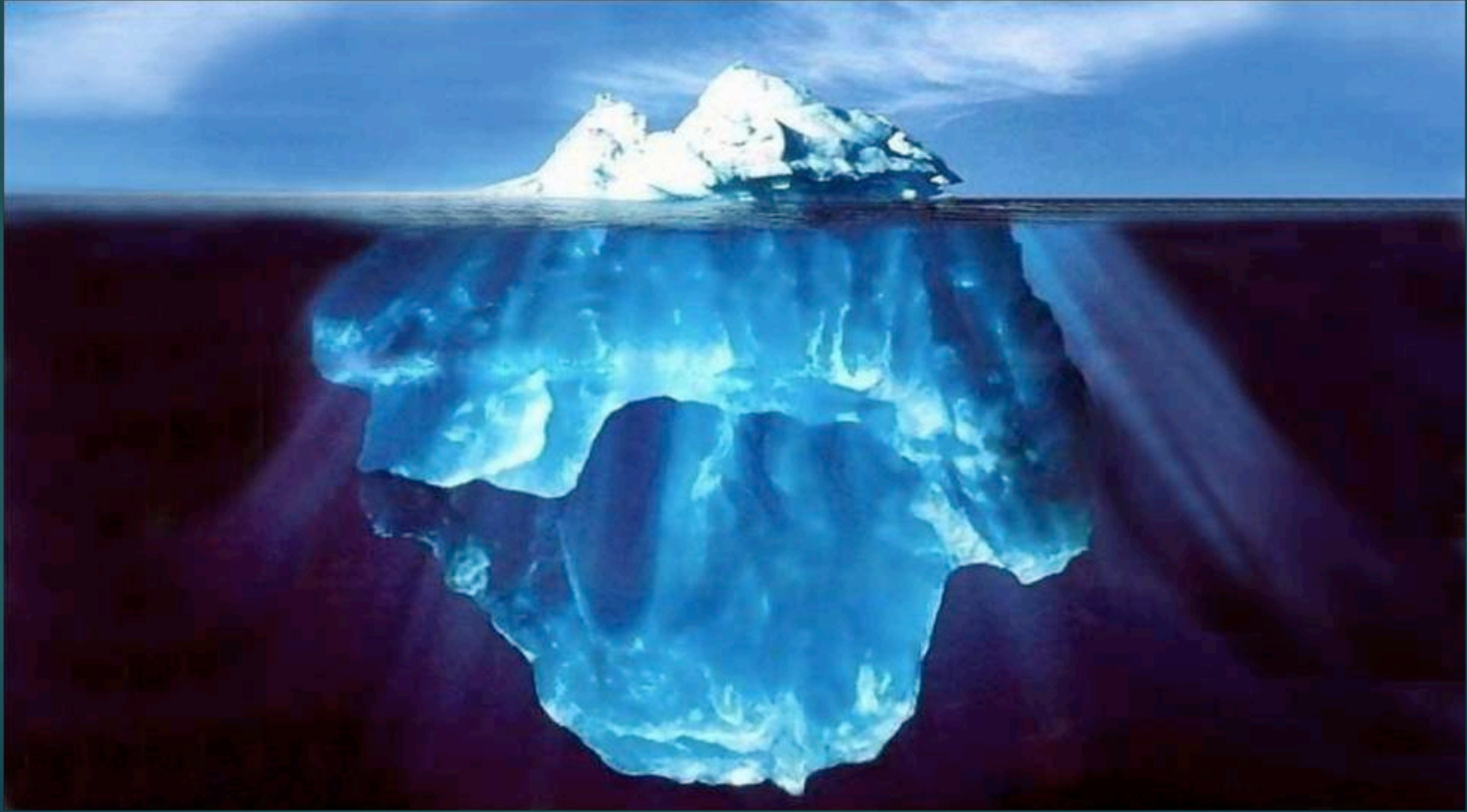
Curriculum:
Documents

Teacher
Content
Knowledge

Pedagogical
Content
Knowledge

**LIVE
&
CELEBRATE**

Teacher Content Knowledge

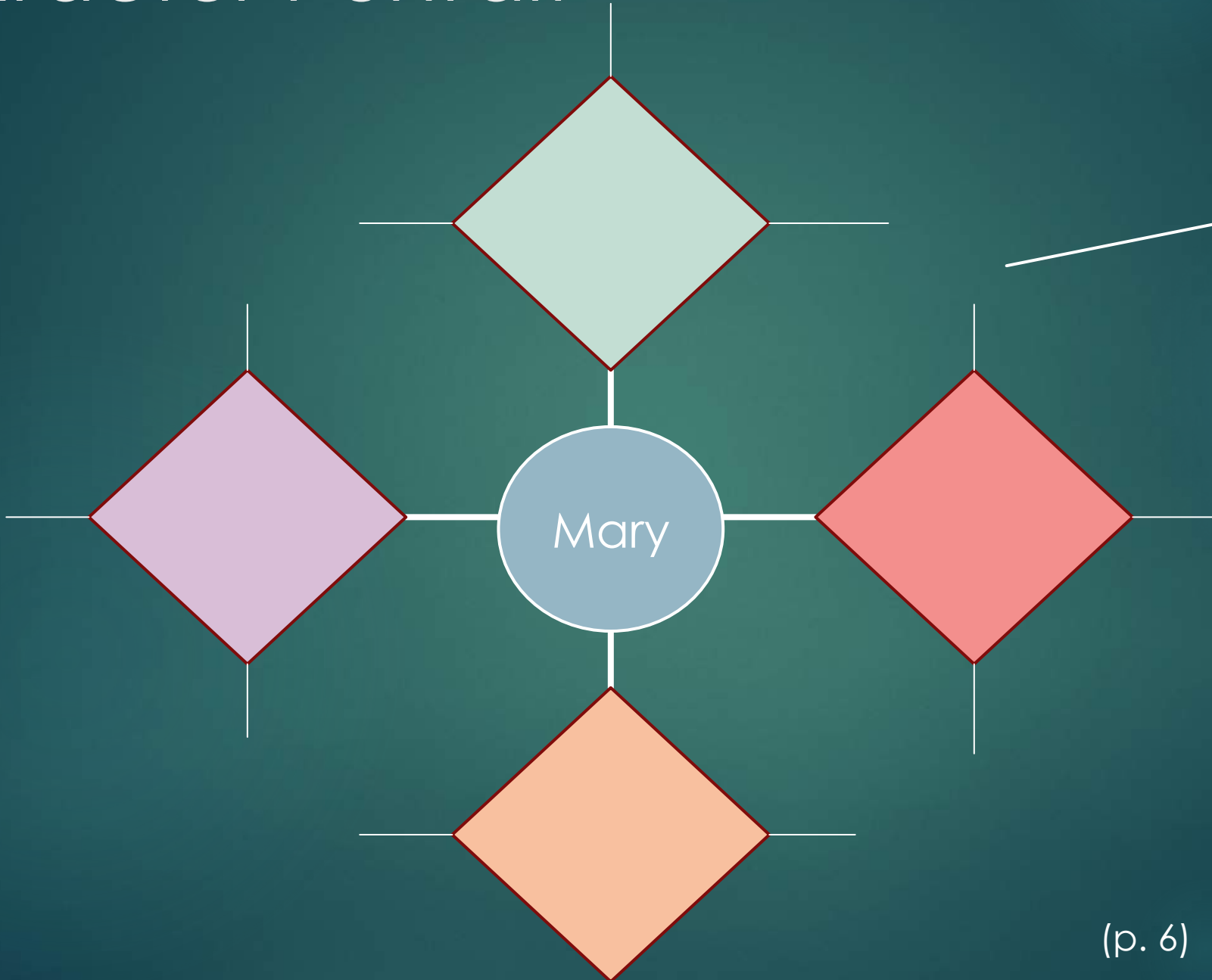


The Annunciation Luke 1:26-38

The Birth of Jesus Foretold

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.

Character Portrait



1. In the diamond shapes *identify* four personal qualities, attributes, characteristics, traits of Mary made available in this text.

2. At the end of each line, *write* the supporting evidence from the Gospel passage that substantiates those qualities, traits.

The world behind the text

The world behind the text.
What is the context in which the text was
created and accepted?

- 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?

- 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?

- Where did the text take place?

- What did particular words, images, or expressions mean at the time the text was written?

The world behind the text: Author

Luke:

- ▶ A Syrian of Antioch, a physician and collaborator of Paul. Probably written in Greece or Asia Minor. Later than 70CE – around 80-90CE.
- ▶ Writing for a community of Gentile Christians during a period of expansion for Christians. Luke wrote for a community who do not know Palestine. Explains many terms. Parousia not imminent. Church to grow under guidance of Spirit.
- ▶ **Luke's concerns/meanings: Table fellowship; Poor & marginalised; Holy Spirit & Prayer; Compassion & Forgiveness; Stewardship of wealth; Women.**
- ▶ **Luke's Jesus was a prophet; the saviour of the oppressed.**

Particular words, images, expressions

- ▶ *Highlight* the key words, images, expressions
- ▶ What might they mean a time text was written?

The world of the text

The world of the text: What are the characteristics of the text itself?

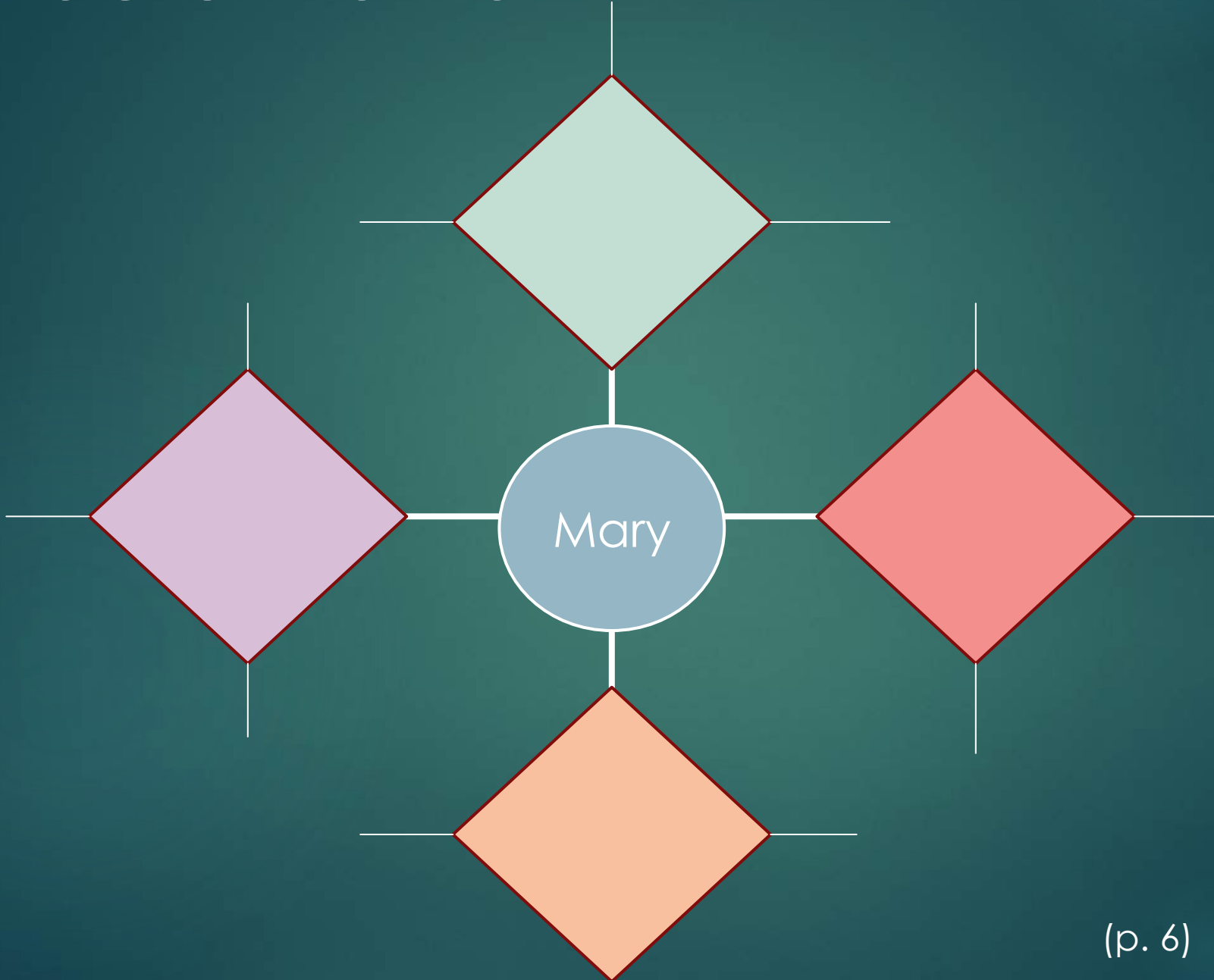
- What is the text type or genre?
 - What techniques are characteristic of that genre and how are they deployed in the text?
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- What are the ways the author attempts to influence feelings, ideas, and expectations in the text?

The world of the text: Text type - Announcement

Literary pattern of an **announcement**:

- ▶ an angel
- ▶ the person's name and a brief description
- ▶ the woman or wife will bear a son (never a daughter)
- ▶ the son is named
- ▶ the name has meaning.

Character Portrait



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The world before the text

The world before the text: How does the text relate to contemporary life?

- What does this text mean for believing communities and believers?

What does this Gospel mean for your Catholic school community?



What is **essential** for students to know, understand, appreciate about this passage?

So what is lived and celebrated?

Jesus calls the First Disciples

Mark 1:16-20

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.

Jesus calls the First Disciples

Matthew 4:18-22

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.

see...

smell...

taste...



hear...

touch...

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 set and tell your story in a much more realistic and engaging manner;
2. You can use this recreation as part of reflection/response to gospel in a liturgy or in prayer meditation.

The world behind the text

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- Where did the text take place?
- What did particular words, images, or expressions mean at the time the text was written?

The world behind the text:

Author

Mark

- ▶ Unknown. It is thought writer wrote gospel around 65-70 CE in Rome. The earliest gospel written.
- ▶ Writing for a community of Gentiles, non-Palestinian who were under constant threat of persecution under Nero. This community shocked by the impending or final destruction of Jerusalem in 70CE. This was considered the end of time. Parousia thought to be imminent.
- ▶ **Mark's themes: Uses geography metaphorically. Gives a very human portrait of Jesus and the disciples. Discipleship and what that means a strong theme in Mark's gospel.**
- ▶ **Mark's Jesus: Jesus seen as a suffering messiah. Passion and Resurrection is the key to understanding Jesus.**

The world behind the text: Author

Matthew:

- Likely to have been Jewish Christian convert. Knew Jewish traditions. Later than 70CE – around 80-90CE.
- Writing for a community in conflict with official Judaism. Period of second generation Jesus movement. Questioned order, discipline and authority.
- **Frequent use of scripture and its fulfilment. Jesus has come to fulfil the Law, not destroy it. Scribes and Pharisees are strongly criticised. Highlights 'Church' and Peter's role. Galilee important for Jesus' ministry and after Resurrection is gateway to world.**
- **Jesus seen as the Teacher, the new Moses, the Law-giver, the Messiah-King.**

The world behind the text: Key words, phrases

Identify the key words, phrases in these two calling stories:

- ▶ “Follow me and I will make you fish for people.”
- ▶ Immediately he called them;
- ▶ they left their father Zebedee

Discipleship



- ▶ Common phenomena during these times.
- ▶ A disciple is a follower of Jesus.
- ▶ An apostle is also a disciple but one learning to become a teacher
- ▶ Discipleship for apostles is a struggle; they are not always clear about who Jesus is.
- ▶ Discipleship is almost a metaphor for faith.

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The world of the text

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- What is the text type or genre?
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The world of the text: Calling narrative

- ▶ The Greek verb used to describe 'naming' (Lk1:60); or
- ▶ Refer to act of prayer, where persons 'call to' or 'call on' God (Rom 10:13);
- ▶ 'Calling' in the sense of (divine) commission or vocation is present in both the Hebrew Scriptures (OT) & Christian Scriptures (NT);
- ▶ In the Hebrew Scriptures call narratives occur with prophets (Is. 6:1-13) as well as others (Moses Ex 3:1-4:17)
- ▶ A consistent feature in Hebrew Scriptures is the reluctance of the person called (Moses in Ex 4:10-13)
- ▶ Calls can also be extended to entire community, Israel is to be a Kingdom of Priests (Ex 19:6)

The world of the text: Calling narrative

- ▶ In the Christian Scriptures, individuals and larger communities are called;
- ▶ Call narratives occur for the disciples;
- ▶ A consistent feature of call narratives in the Christian Scriptures is that successful 'calls' have two elements:
 1. First, Jesus takes the initiative;
 2. There is unqualified and immediate acceptance.

Mobley, G. (2000). Call, calling. In D. N. Freedman, A. C. Myers & A. B. Beck. *Eerdmans dictionary of the Bible*. Cambridge, UK: William B. Eerdmans Publishing Company.

The world of the text: Calling narrative

Textual features	Gospel
Who calls?	
Who is called?	
What is nature of call?	
What is response?	

What does this Gospel mean for your Catholic school community?

What is **essential** for students to know, understand, appreciate about this passage?

Immediately they left their nets and followed him.

Mark 1:18

So what is lived and celebrated?

(p. 14)

Jesus calls 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 signaled 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.

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taste...

Imagine and describe this setting

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Key words, phrases

Identify the key words and phrases in Luke's miracle story.

The world of the text

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The world of the text: Miracles


(Goosen & Tomlinson, 1999, pp. 137-145; Ryan, 2015, pp. 151-166.)

- ▶ Miracles are a significant part of the Synoptic gospels:
 - ▶ Mark 18 miracles; one third of his gospel;
 - ▶ Luke & Matthew retain most of these with some additions; Luke (18; Matthew (22);
 - ▶ John writes about five miracles.
 - ▶ Only the Feeding of the 5,000 is common to all four gospels.
 - ▶ There are four types of miracles:
 - ▶ nature
 - ▶ healing
 - ▶ exorcisms
 - ▶ resuscitations
- Which type is Luke's miracle story?
- ▶ For all gospel writers the miracles are a decisive assault on the power of Satan.

The world of the text: Miracles

(Goosen & Tomlinson, 1999, pp. 137-145; Ryan, 2015, pp. 151-166.)

- ▶ Miracle stories can have 3 parts:
 1. Setting: Place and circumstances are identified. Sometimes doubt is expressed.
 2. The miracle: Method of miracle described.
 3. Result & acclamation: Miracle works and person/people describe/s what happened. Jesus is recognised as Lord. Others express wonder, amazement and praise God.



Identify these 3 parts in the gospel passage (p. 12).

The world of the text: Miracles

(Goosen & Tomlinson, 1999, pp. 137-145; Ryan, 2015, pp. 151-166.)

- ▶ The biblical concept of miracle is that of a sign of the intervening action of God, rather than the scientific concept of something that happens contrary to nature.
- ▶ The gospel miracles are God's extraordinary intervention in nature and events through Jesus.
- ▶ Miracles have two levels of meaning:
 1. The sense level: what people see, hear, touch, etc.;
 2. The sign level: what faith discerns. At this level miracles are signs of the Kingdom.
- ▶ Jesus came into the world to announce the Kingdom and mark the beginning of the end of Satan's reign. He had power over the devils, sin, sickness and death. His miracles are signs of:
 - ▶ the Kingdom,
 - ▶ the power of God over evil; &
 - ▶ God's salvific action.
- ▶ It is not what happened, but rather, the meaning of the miracle.

(p. 12)

Why has
Luke
changed
the story?

The world before the text

The world before the text: How does the text relate to contemporary life?

- What does this text mean for believing communities and believers?

What does this Gospel mean for your Catholic school community?



What is **essential** for students to know, understand, appreciate about this passage?

So what is lived and celebrated?

Healing Miracles



Jesus cures a Blind Man at Bethsaida (Mark 8:22-26)



The Healing of Blind Bartimaeus (Mark 10:46-52)



A Man Born Blind Receives Sight (Jn 9:1-12)

Jesus cures a Blind Man at Bethsaida (Mark 8:22-26)

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.”

The Healing of Blind Bartimaeus (Mark 10:46-52)

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.

A Man Born Blind Receives Sight

Jn 9:1-12

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.'

Healing Miracles

- ▶ Jesus cures a Blind Man at Bethsaida – Mark 8:22-26
- ▶ The Healing of Blind Bartimaeus – Mark 10:46-52
- ▶ A Man Born Blind Receives Sight (John 9:1-12)

Engage with
Character
Maps (pp.
16-18)



saw

heard

said

did

The world behind the text

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Author

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- ▶ Writing for a community of Gentiles, non-Palestinian who were under constant threat of persecution under Nero. This community shocked by the impending or final destruction of Jerusalem in 70CE. This was considered the end of time. Parousia thought to be imminent.
- ▶ **Mark's themes: Uses geography metaphorically. Gives a very human portrait of Jesus and the disciples. Discipleship and what that means a strong theme in Mark's gospel.**
- ▶ **Mark's Jesus: Jesus seen as a suffering messiah. Passion and Resurrection is the key to understanding Jesus.**

The world behind the text: Author

John

- ▶ Unknown. Perhaps written in Ephesus around 90CE.
- ▶ Writing for a community of Christian Jews in Diaspora. Period of conflict with official Judaism & time of reflection on meaning of Christian discipleship.
- ▶ John's sources presuppose Synoptics. May have shared oral tradition with Mark. Some association with Lucan tradition. However this gospel is quite distinct and has little in common with Synoptics.
- ▶ **Jesus is incarnate Word, Son of Man, Light of the World, They Way, Truth & life. Sacramental approach of signs and symbols used. Eternal life possible for believers here and now. Theological gospel showing period of reflection on Jesus' message.**
- ▶ His style is profound & theological. Use of allegories, symbolism.

World behind the text: Characters & events

Jesus healed...



Ultimate
Picture Colle

The world of the text

The world of the text: What are the characteristics of the text itself?

- What is the text type or genre?
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The world of the text: Healing miracle

Need is established:

Jesus states that it was important that this man be cured of his blindness so that God is revealed.

Help is requested:

No request by the man is actually stated in the passage.

Jesus acts:

- Jesus spat on the ground and made mud;
- spread it onto the man's eyes;
- told the man to wash in the Pool of Siloam.

Cure or result:

The man came back from washing his eyes able to see.

The world of the text: Healing miracle

Features	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)
Need Established			
Help is requested			
Jesus acts			
Cure or result			
Response			

The world before the text

The world before the text: How does the text relate to contemporary life?

- What does this text mean for believing communities and believers?

The world before the text

1. At the *sense* level:

- ▶ When does Jesus act?
- ▶ How?

2. At the *sign* level:

- ▶ What is revealed about Jesus through the miracle/sign? It is a sign of ...?
- ▶ Jesus reveals himself through the sign and further explains that blindness leads to sight. It is believers' faith that enables them to see, but those who have no faith cannot see.

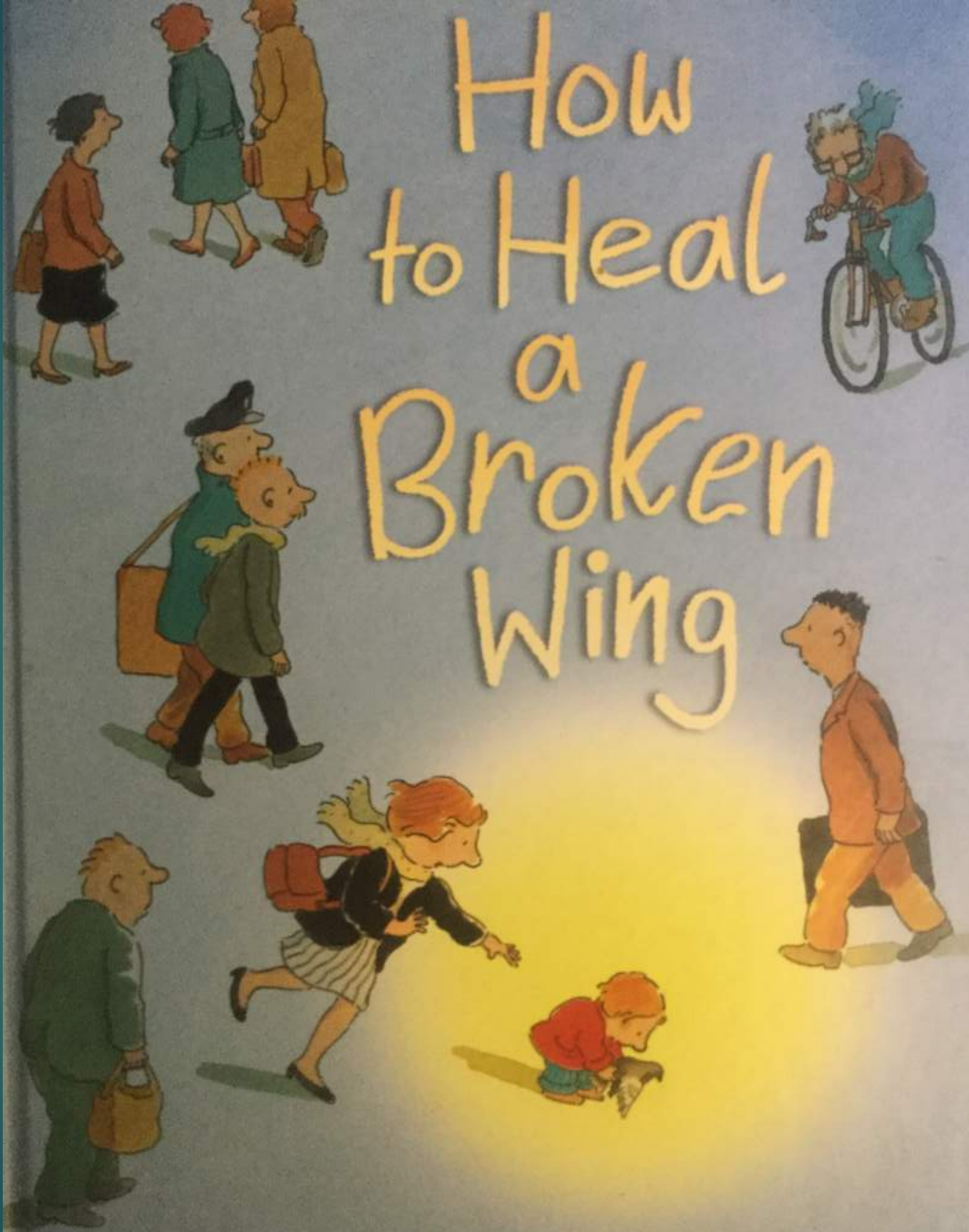
What does this Gospel mean for your Catholic school community?

What is **essential** for students to *know, understand, appreciate* about this passage?



So what is *lived and celebrated*?

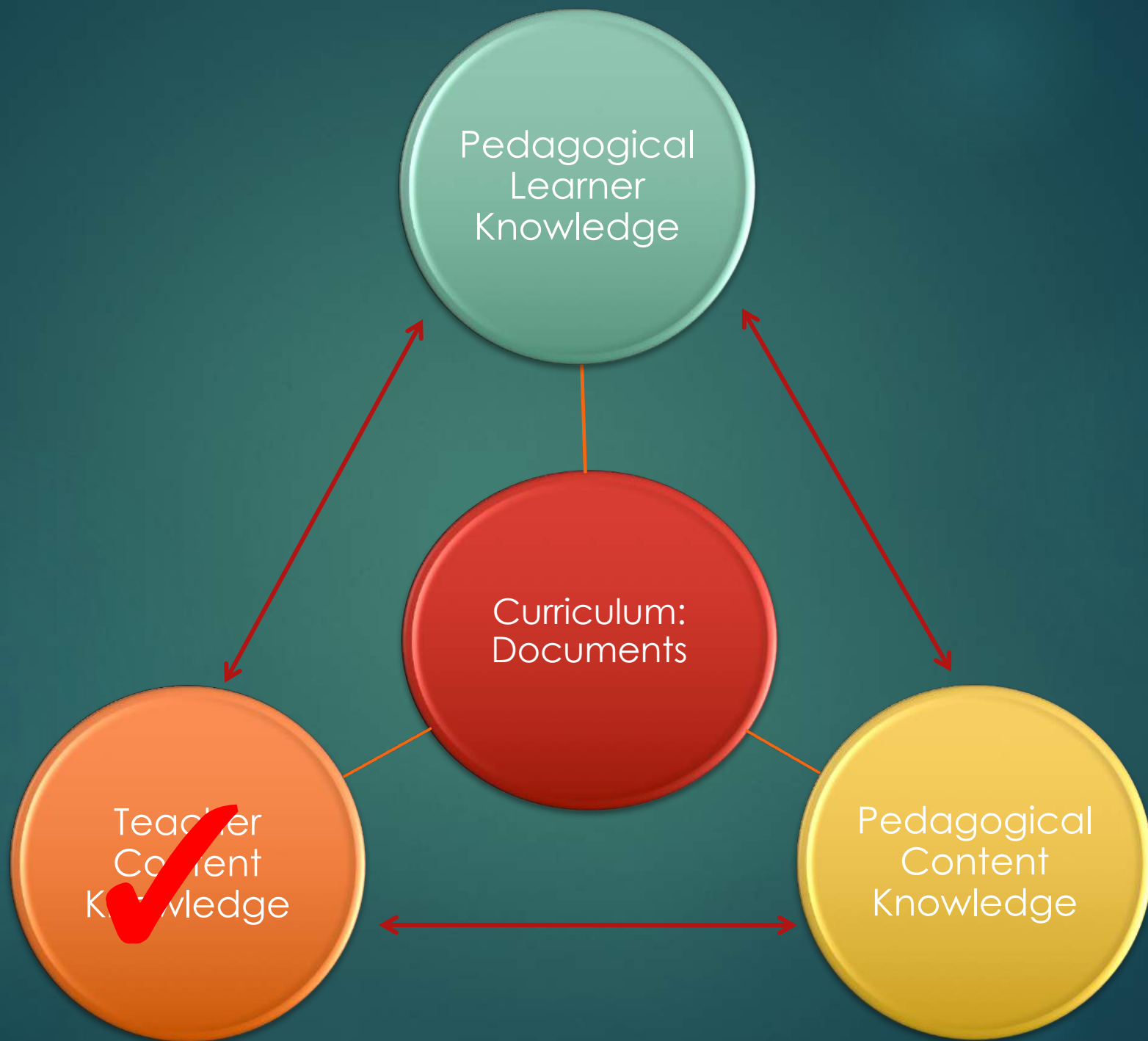
How to Heal a Broken Wing

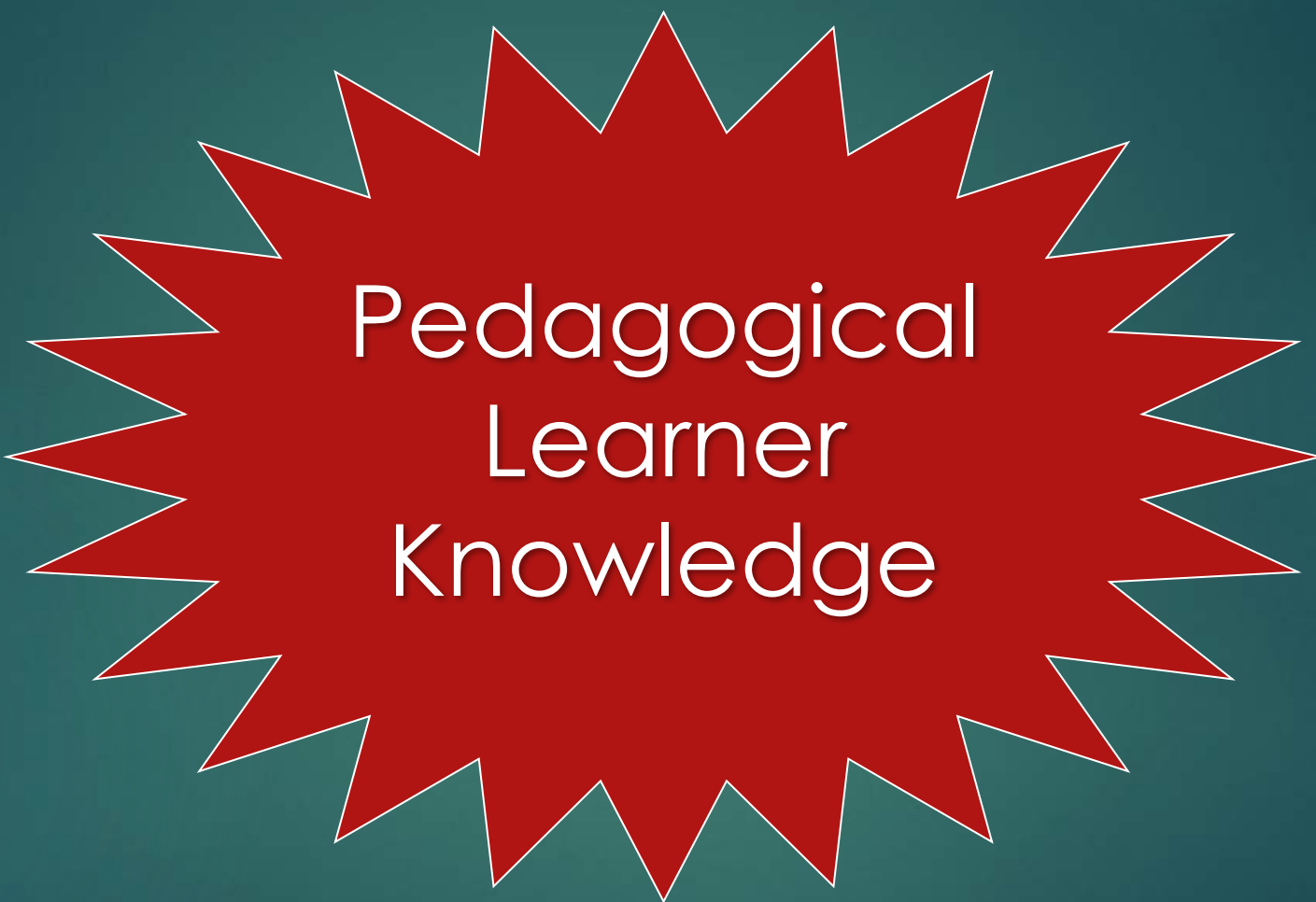


BOB GRAHAM








A large, red, multi-pointed starburst shape with a white outline, centered on a dark teal background. The text is centered within this shape.

Pedagogical
Learner
Knowledge

A solid red rectangular shape located in the top right corner of the slide.

Gabriel Moran on Teaching & Learning

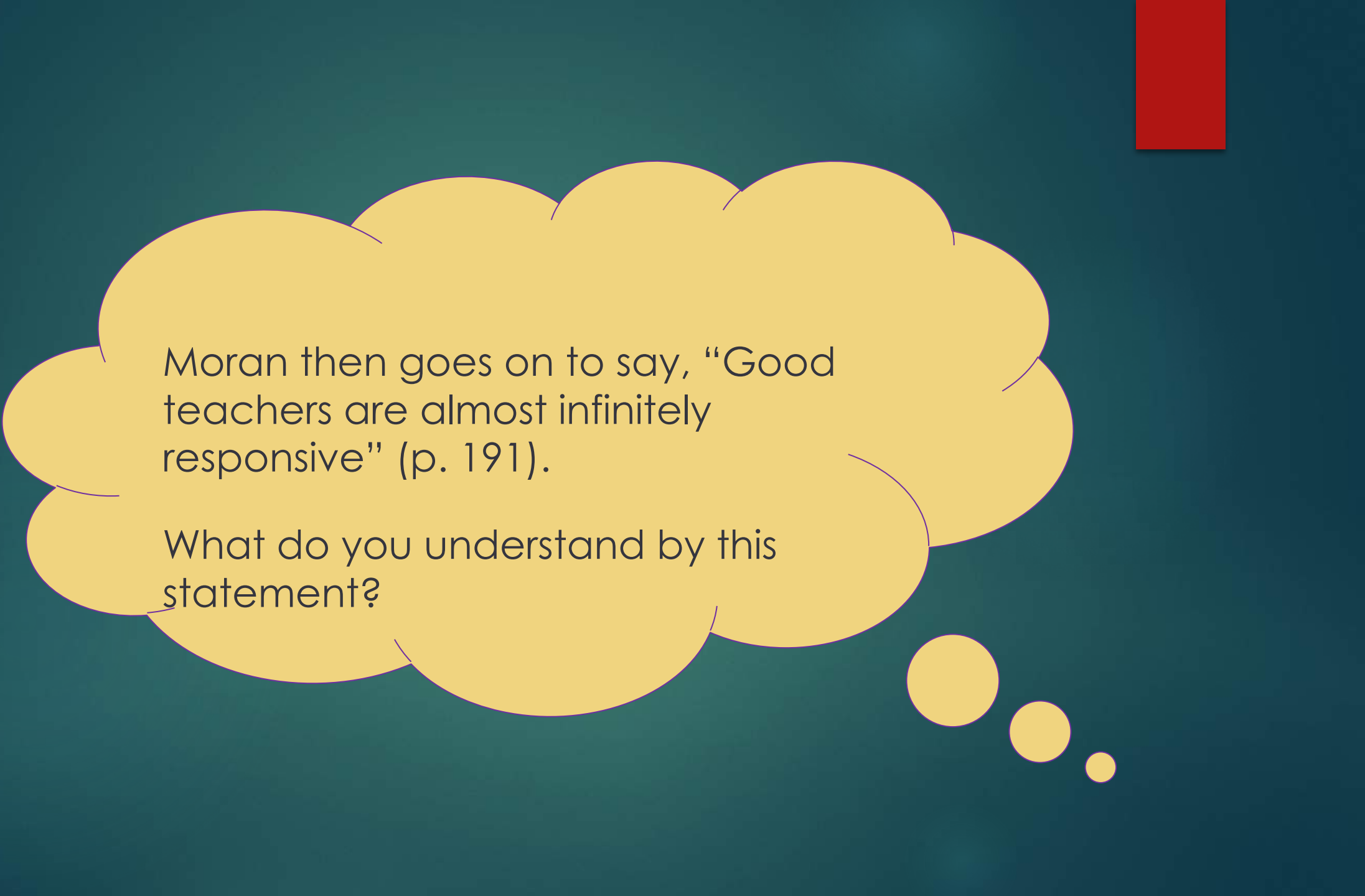
- ▶ “The teacher is not responsible for the students’ learning. The burden is unsupportable and unfair; it leads to moral conflict and discouragement. The teacher is not responsible for the students’ learning; the teacher is responsible for teaching. The student is responsible *for* learning; the teacher and the student are responsible *to* each other.” (Moran, 2002, p. 191)
- ▶ “Good teachers are almost infinitely responsive.” (p. 191)
- ▶ “Learning is a response to being shown how.” (p. 194)



What does Moran suggest that the test for teaching is?

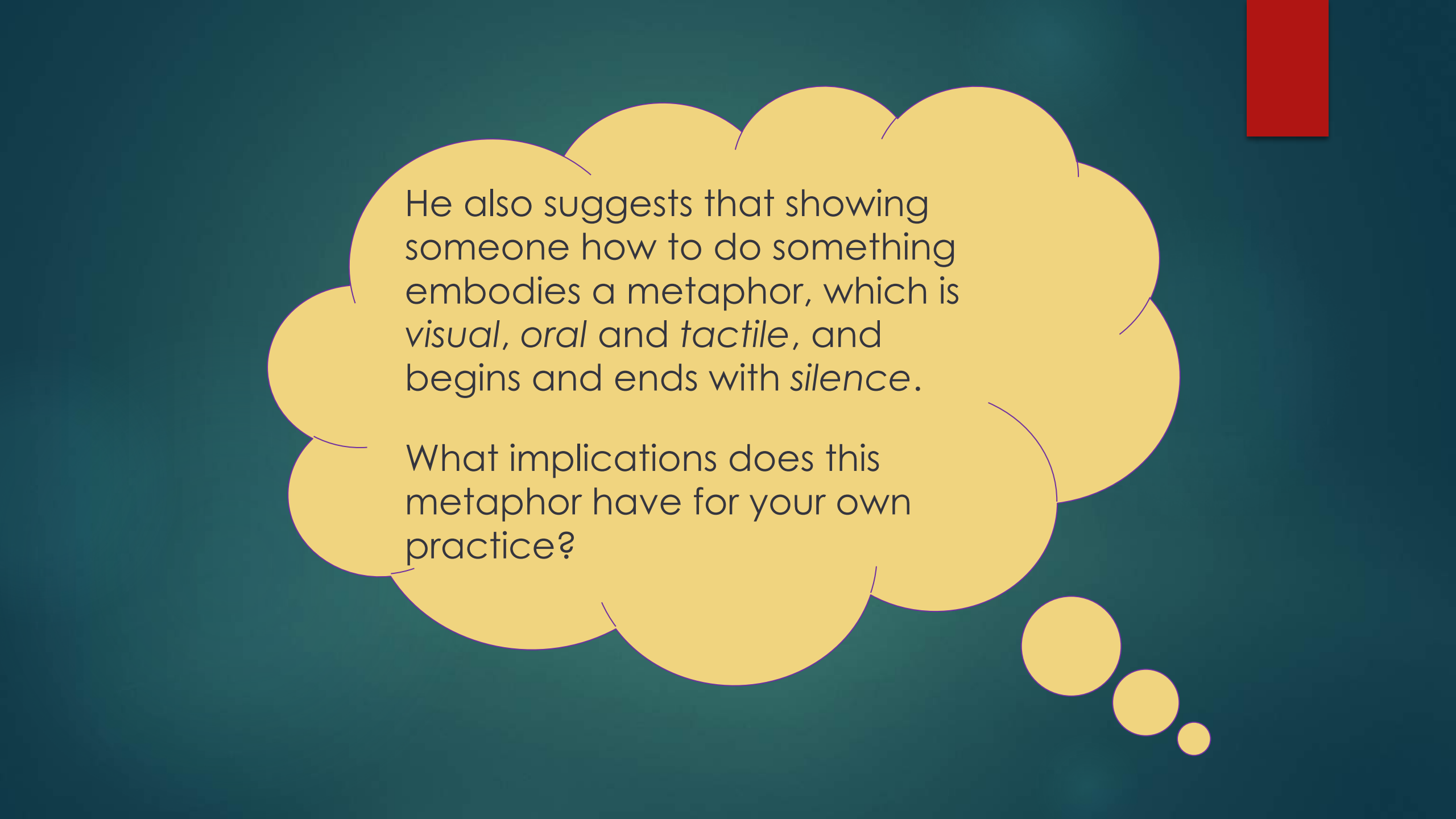
And what does he suggest is the test for learning?

What is your response to these suggestions?



Moran then goes on to say, “Good teachers are almost infinitely responsive” (p. 191).

What do you understand by this statement?



He also suggests that showing someone how to do something embodies a metaphor, which is *visual, oral and tactile*, and begins and ends with *silence*.

What implications does this metaphor have for your own practice?

Pedagogical Learner Knowledge

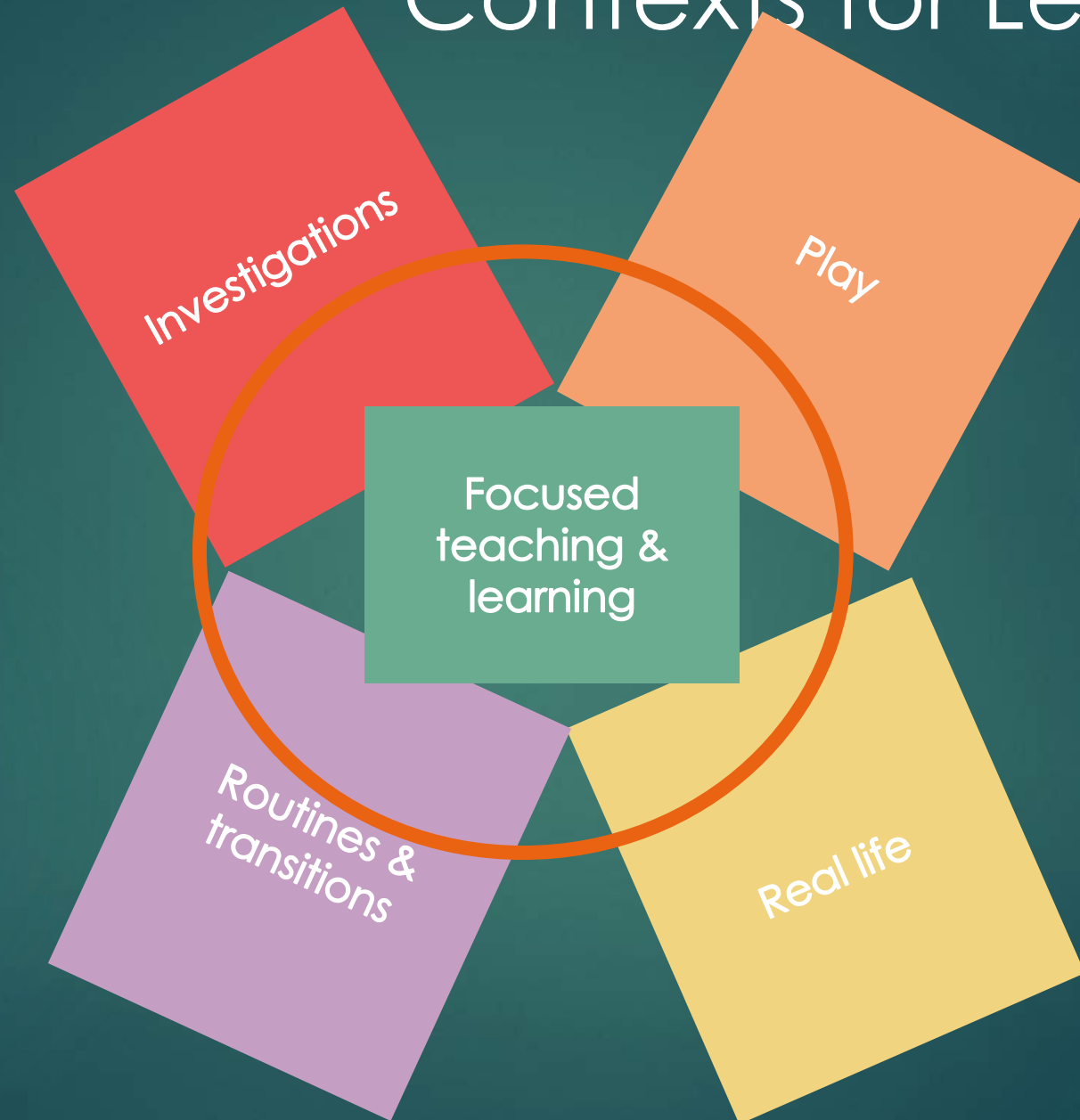
Pedagogical learner knowledge, PLK as the term implies, has at the heart of its pedagogical concern, the student. PLK refers to that deep knowledge teachers have of their students that enables them to provide the most effective teaching and learning strategies and activities. Teachers need to implement activities that appropriately and effectively meet the needs of their learners and consider students' characteristics, contexts, dispositions and learning styles.

**WHAT
&
HOW**
students
learn.

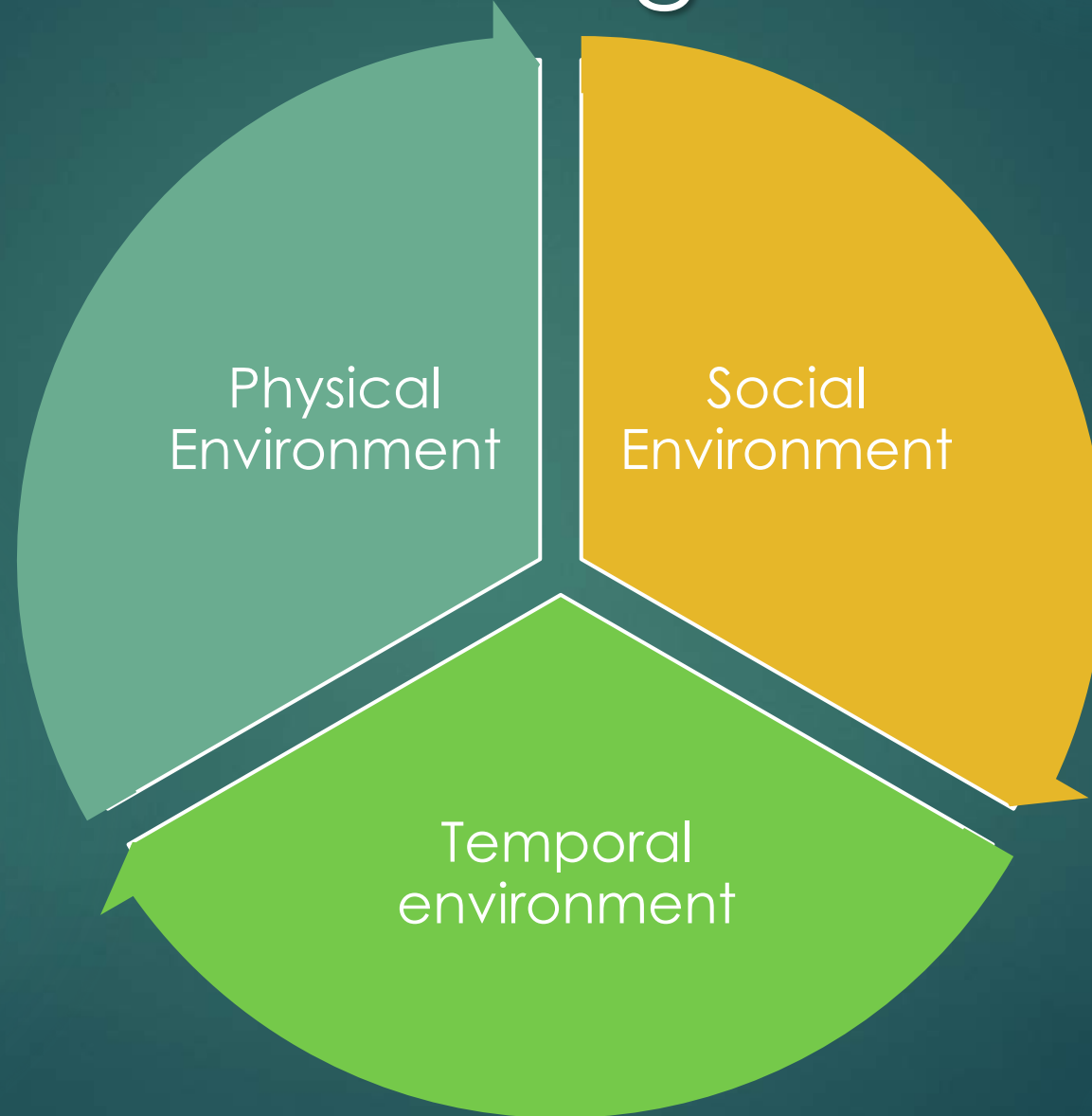
Young children's learning

- ✎ personal experience & participation;
- ✎ imagination;
- ✎ senses – sight, touch, smell, taste, sound;
- ✎ emotions – enjoyment, security, strong relationships;
- ✎ environments;
- ✎ play;
- ✎ problem solving, investigating, testing, risk-taking;
- ✎ interaction & response;
- ✎ concrete materials;
- ✎ scaffolding;
- ✎ explicit and intentional teaching with class, groups & individuals;
- ✎ assessment *for, as* and *of* learning.

Contexts for Learning



Flexible Learning Environments



Assessment: Demonstration of learning

Assessment

- ▶ *of* learning
- ▶ *for* learning
- ▶ *as* learning

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Pedagogical
Content
Knowledge

Pedagogical Content Knowledge

- ▶ A teacher requires a broad repertoire of teaching and learning activities so as to engage all students in the topic/content/concepts to be learnt/accomplished/ achieved. This is as true of all KLAs as for the religion classroom:

It should have a place in the weekly order alongside the other classes, for example; it should have its own syllabus, approved by those in authority; it should seek appropriate interdisciplinary links with other course material so that there is a coordination between human learning and religious awareness. Like other course work, it should promote culture, and it should make use of the best educational methods available to schools today. In some countries, the results of examinations in religious knowledge are included within the overall measure of student progress. (CCE, 1988. para. 70)

Pedagogical Content Knowledge

PCK is that knowledge about how to present the content knowledge effectively. In other words, which teaching strategies/approaches/activities ***in response to children's learning*** can you use/ implement that ***activate students' deep understanding of the concepts and essential learnings of the content***, such as

- ▶ sustained shared conversations
- ▶ stories
- ▶ concrete materials: puppets, games,
- ▶ drama experiences
- ▶ learning centres, learning hunts, webquests,
- ▶ art works
- ▶ individual and/or group activities

**WHAT
&
HOW** teachers teach.

Your teaching must **respond** to **how students learn**.

Considerations, concerns, & cautions

“Don’t teaching anything that has to be retaught” (Stead, 1996).

- ▶ Gospel version or adaptation
- ▶ How you use, implement Godly Play
- ▶ How you represent each Gospel

Adapting the biblical text

“A correct understanding of scripture will be achieved only through engagement with the text itself. In the telling of any biblical narrative to children, adaptation will be necessary, but adaptations are best made by the adult communicating that narrative” (Stead, 1996, p. 101).

Stead goes on to emphasise three key guidelines when adapting scripture for children:

1. Use the text itself
2. Adapt as necessary
3. Remain as faithful to the text as possible.

Adapting the biblical text

Criticism of children's Bibles and Bible story books, videos, YouTube clips is valid on several grounds:

- ▶ Many are so laden with interpretation that it is difficult to recognise the original text;
- ▶ Many ignore the literary form employed by the biblical authors;
- ▶ Most combine the four gospels into one narrative with no respect for the theological perspective of the individual evangelist;
- ▶ Most create the impression that it is possible to write a life of Jesus;
- ▶ Many present the characters, particularly Jesus, in a sentimental fashion;
- ▶ Some use language that is childish, even trivial.

Godly Play



- ▶ Is the script faithful to the specific text?
- ▶ Is the language reflective of the original text?
- ▶ Are the props authentic to the world behind the text?
- ▶ Is the pedagogy reflective of contemporary early childhood educational theory?
- ▶ Is the theology in line with Catholic theology?
- ▶ Will anything require reteaching?



<https://www.youtube.com/watch?v=1B3hXMMrNws>

- Would you use this YouTube Clip in your religion classroom?
- If so, why? How?
- If not, why not?

Teaching strategies, activities

1. Create a glossary

- Each group is to *create* a glossary of essential/key words/terms for each of the Gospels explored.
 - The glossary is to be in alphabetical order.
 - Each word/term is to be accompanied by a clear, concise description.

2. Create the quintessential list

- From the five Gospels explored, *choose & justify* what you think is the quintessential:
 - Place
 - Event
 - Disciple
 - Other character
 - Miracle
 - Saying of Jesus

3. Create a Big Book

- *Choose* one of the explored Gospels adapt it appropriately for a Kindergarten class.
- *Format* your adaptation into a Big Book presentation.

4. Create a Bio Poem

- *Choose* a character from one of the explored Gospels.
- Using the format provided, *create* a 7 line Bio Poem for that character.

Planning authentic teaching & learning

1. Identify learning intentions
2. **Generate** inquiry question and product that **communicates** students' learning
3. **Investigate** question. Decide on teaching and learning sequence that will scaffold, support, provoke, challenge, activate etc. children to successfully **investigate** and answer the question. Consider:
 - how students learn, PLK
 - how teacher responds to and activates students' learning PCK
4. **Evaluate** at end of unit in terms of:
 - inquiry question
 - teaching & learning activities
 - children's engagement & achievement of learning intentions
 - resources etc.

Generate inquiry question & product that communicates children's learning

Generate a question that will synthesise all aspects of the learning intentions and children's learning and skills.

- ▶ Does the question incorporate all learning points & intentions?
- ▶ Does question enable a variety of approaches, learning styles, skills and responses to be used?


How will children **communicate** and demonstrate their learning in an authentic way?

- ▶ Does product reflect the learning intentions?
- ▶ Does it include all aspects of the learning sequence?
- ▶ Does it enable all children to participate and contribute?
- ▶ Can there be an audience?

Investigate the question

Consider:

- ▶ *HOW* children learn
- ▶ What scaffolding, prompting, provoking, intentional teaching, etc. will respond to children's learning
- ▶ Available resources
- ▶ Timing



How will we
engage
children's
learning?

Authentic assessment / Rich Task

As a 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.

Your overview is to include the following core parts:

1. *Identify* year level & specific Gospel.
2. *Identify* from your curriculum specified student learning points.
3. **Generate** inquiry question.
4. *Outline* how students will **communicate** their answer/response to inquiry question.
5. *Outline* explicitly what and how students will **investigate**, including what they will *learn* and *do*, as well as *demonstrate* as part of the investigative process.
6. *Outline* explicitly what teacher will need to teach, to support and engage student learning and investigation, and how teacher will assess students' learning.
7. *Suggest* how teacher might **evaluate** the unit.

Inquiry Learning

Process	Involves
Generate	Ask a question; pose an authentic task; provoke an issue or challenge.
Investigate	Find resources, research background, check curriculum, summarise, analyse, apply, synthesise, interpret, critique. [Teacher: scaffolds, models, teaches intentionally & explicitly throughout.]
Communicate	Report/ present findings, demonstrate new knowledge/findings/learning; answer question, provocation.
Evaluate	Students & teacher reflect on & evaluate process. Evaluate students' engagement & learning; your teaching strategies & approaches; sequence of teaching; resources; timing. Students reflect on their own engagement and learning.

Specifics	
<ul style="list-style-type: none"> How will 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? 	
<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 and activate their learning. 	
<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. 	
Teacher: <ul style="list-style-type: none"> What worked? What didn't? What could be improved? If I taught this unit again what would I change, add, delete? 	Students: <ul style="list-style-type: none"> Which activity did I enjoy most? Why? Which was my best piece of work? What have I learnt about myself as a learner?

Inquiry Learning

Process	Involves
Generate	Ask a question; pose an authentic task; provoke an issue or challenge.
Investigate	Find resources, research, summarise, analyse, apply, synthesise, interpret, critique. Teacher: scaffolds, models, teaches intentionally & explicitly throughout.
Communicate	Report findings, demonstrate new knowledge/findings/learning; answer question, provocation.
Evaluate	Reflect on process.

Who? What? Where?
When? Why? How?

Teaching & learning sequence that activates students' **engaged learning**.

Debate, Art Exhibition
Group Big Book,
Group Vignettes,
School Assembly

Evaluate students' engagement, achievement, T&L, resources etc.

YEAR LEVEL:

GOSPEL:

CURRICULUM LINKS & LEARNING POINTS:

GENERATE inquiry question:

COMMUNICATE: How will students communicate their answer/response?

INVESTIGATE

To answer inquiry question students will need to:

To activate students' learning teacher will need to:

learn

do

demonstrate

teach

assess

EVALUATE: Has unit successfully engaged & activated students' learning? How will I know? What worked? What didn't? What could be improved? What next?





Our work is done
It's time to present





Planning prayer celebrations (liturgy of the word)

- Which hymn reflects message of gospel ?
- Is there a particular symbol that reflects gospel message?
- Choose or write opening prayer.

- How can symbol be shared? Or
- Who will share/lead reflection?

We gather (Introductory Rites)

- Welcome
- Sign of the Cross
- Processional Hymn
- Opening Prayer

We reflect & share (Liturgy of the Eucharist)

- Symbolic action related to scripture; or
- Reflection/hymn reflecting gospel message

We listen (Liturgy of the Word)

- Gospel Acclamation
- Gospel
- Prayers of the Faithful

We go & act (Concluding Rites)

- Closing Prayer
- Sign of the Cross
- Recessional Hymn

1. Choose gospel
2. Decide particular message of that gospel you wish to emphasise.

- Write or choose Gospel Acclamation.
- Write prayers of faithful that reflect gospel message.

- Write closing prayer that includes some form of action for children to take away.
- Choose final hymn.

What does this Gospel mean for your Catholic school community?



What is **essential** for students to know, understand, appreciate about this passage?

So what is lived and celebrated?

Planning prayer celebrations (liturgy of the word)

Group 1:

- Prepare/organise symbols & setting Sacred Space

Group 2:

- Write & organise reader for Opening Prayer

Group 7:

- Prepare how symbol will be shared
- Organise leaders/readers for this.

We gather (Introductory Rites)

- Welcome
- Sign of the Cross
- Processional Hymn
- Opening Prayer

We reflect & share (Liturgy of the Eucharist)

- Symbolic action accompanied by simple reflection related to scripture; *or*
- Reflection/hymn reflecting gospel message

We listen (Liturgy of the Word)

- Gospel Acclamation
- Gospel
- Prayers of the Faithful

We go & act (Concluding Rites)

- Closing Prayer
- Sign of the Cross
- Recessional Hymn

Group 3:

- Write & organise Gospel Acclamation.
- Organise readers for Gospel.

Groups 4, 5,6:

- Write & organise reader for Prayers of the Faithful.

Group 8:

- Write & read Closing Prayer.

Planning prayer celebrations (liturgy of the word)

We gather (Introductory Rites)

- Welcome
- Sign of the Cross
- Processional Hymn
- Opening Prayer

We listen (Liturgy of the Word)

- Gospel Acclamation
- Gospel
- Prayers of the Faithful

We reflect & share (Liturgy of the Eucharist)

- Symbolic action accompanied by simple reflection related to scripture; *or*
- Reflection/hymn reflecting gospel message

We go & act (Concluding Rites)

- Closing Prayer
- Sign of the Cross
- Recessional Hymn

“I came that they may have life and live it to the full” (John 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 for, envisage, aspire to, for these students?



How do you nurture, develop and contribute to these aspects of their lives?

4. 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?

Thank You!

