



Faith Formation Essentials

SFC Short Course workbook



FormEdFaith



**ST FRANCIS
COLLEGE**
ANGELICAN CHURCH
SOUTHERN QUEENSLAND

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Welcome

Welcome to the SFC Short Course Faith Formation Essentials.

SFC Short Courses contain accessible and versatile video courses that explore practical aspects of modern Christian faith.

This SFC Short Course, Faith Formation Essentials explores the ins and outs of how faith grows, teaching and learning, communication and most importantly how these ideas work in local settings.

We hope you find this material stimulating and useful! We did!

Feel free to use this workbook in a way that works for you.

Keep it handy as you watch, or read through the questions before you view the videos, so you can be super-efficient! Meet with others to complete the viewing and workbook questions, or do it solo for quiet challenge and reflection.

All the best for your essential faith formation experience.

The FormEdfaith team – Jonathan and Fiona

Oh, and by the way there are other SFC Short Courses over at stfran.qld.edu.au
Have a look! There you'll find

What Matters About Jesus

Exploring the Bible

Being Anglican

Understanding Worship

Faith Asking Questions

There you'll also find information about the *Anglican Theology and Practice Certificate*. That program involves doing a handful of these Short Courses along with another workshop and chatting about your progress along the way with a conversation partner. Do those things and you'll qualify for the Certificate!



Prayer and Acknowledging Country

*Searching God,
to you no one is lost.
No one is left behind.
No one is the price to be paid for the greater good.
Give us the same restless desire,
the same fierce joy
which finds grace in every child of earth
and makes a community open to all.
We ask this in the name of Jesus
who loves the world and did not count the cost.
Amen*

NSW First Nations poet Jonathan Hill writes:

Today we stand in footsteps millennia old. We acknowledge the traditional custodians whose cultures and customs have nurtured and continue to nurture this land since all of us awoke from the great dream. We honour the presence of our ancestors who reside in the imagination of this land, and whose irrepressible spirituality flows through all creation.

Adding in: We commit ourselves to Reconciliation and respectfully recognise that sovereignty has never been ceded.



The Definitions

We define faith formation as every action, experience, or relationship that nurtures a transformative relationship of trust with God and shapes the way we see and interact with God's world. Faith formation is the very mission of God's church, to equip followers of Jesus Christ so that they may be sent out into the world to spread God's kingdom. Basically, faith formation is the process by which our faith grows, and our lives are shaped by God's love.

<https://spiritandtruthpublishing.com/faith-formation/>

Within the context of the Catholic school, faith formation describes how its members are immersed in the shared beliefs, language, symbols, liturgy and activities of the Catholic Christian tradition. While schools recognise that they make a contribution to the faith formation of individuals, faith formation is a lifelong process.

The role of the Catholic school in faith formation is to nurture both those who are already actively engaged with a faith tradition and those who are yet to engage in a journey of explicit, active faith.

<https://catholicidentity.bne.catholic.edu.au/religious-education/SitePages/Evangelisation--faith-formation.aspx>

Christian Education introduces children to the beliefs, values and ethics of the Christian faith, to the Bible and to the background behind Christian festivals that underpin our calendar.

<http://ceis.org.au/about/what-is-christian-education/>

A Bible based, Holy Spirit empowered (Christ centred), teaching and learning process that seeks to guide individuals to all levels of growth through contemporary teaching means.

This is to lead individuals toward knowing and experiencing God's purpose and plan through Christ in every aspect of living, and to equip them for effective ministry, with the overall focus on Christ, the Master Educator's Example and Command to make mature disciples.

<http://www.coursematerials.vision.edu/textbooks/ED%20750%20Textbook.pdf>



Christian Education, simply defined is the ministry of bringing the believer to maturity in Jesus Christ

Teaching for Spiritual Growth: An Introduction to Christian Education by Perry G. Downs Zondervan (1994) 16

Christian Education involves those tasks and expressions of ministry that enable people

To learn the Christian story, both ancient and present

To develop the skills they need to act out their faith

To reflect on that story in order to live self aware to its truth; and

To nurture the sensitivities they need to live together as a covenant community.

Daniel Aleshire. Quoted in Tye, K. (2000) Basics of Christian Education Chalice Press: Danvers MA. 14

Christian Education... "has as its principal purpose this goal: that the baptized, while they are gradually introduced the knowledge of the mystery of salvation, become ever more aware of the gift of Faith they have received, and that they learn in addition how to worship God the Father in spirit and truth (cf. John 4:23) especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24); also that they develop into perfect manhood, to the mature measure of the fullness of Christ (cf. Eph. 4:13) and strive for the growth of the Mystical Body; moreover, that aware of their calling, they learn not only how to bear witness to the hope that is in them (cf. Peter 3:15) but also how to help in the Christian formation of the world that takes place when natural powers viewed in the full consideration of man redeemed by Christ contribute to the good of the whole society.

<http://yearoffaith.rockforddiocese.org/files/files/resources/vatican-ii/GEeng-dio.pdf> Declaration on Christian education, gravissimum educationis, proclaimed by his holiness Pope Paul vi, on October 28, 1965.

Catechesis is an education in the faith of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.

<https://en.wikipedia.org/wiki/Catechesis>



Religious education activity is a deliberate attending to the transcendent dimension of life by which a conscious relationship to an ultimate ground of being is promoted and enabled to come to expression.

Groome, Thomas H. *Christian religious education*. BPK Gunung Mulia, 1980. 22

Christian Religious Education is a political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God's Kingdom, the seeds of which are already among us.

Ibid 25

CE designates those processes by which a people learn to become Christian and to be more Christian.

Astley, Jeff, and Leslie J. Francis, eds. *Critical perspectives on Christian education: A reader on the aims, principles and philosophy of Christian education*. Gracewing Publishing, 1994. 3

"Christians are made not born"

Tertullian quoted by Westerhoff in ibid 63

CE "involves formation (Shaping: intentional relational experiential activities within the life of a story-formed faith community), Education (Re-shaping: critical reflective activities related to these communal activities) and Instruction (Building: the means by which knowledge and skills useful to communal life are transmitted, acquired and understood). Formation forms the body, education reforms it and instruction builds it up."

Westerhoff in ibid 63

"The fundamental Aim of CE in all its forms, varieties and settings should be that individuals – and indeed whole communities – learn these practices, be drawn into participation in them, learn to do them, with increasingly deepened understanding and skill, learn to extend them more broadly and fully in their own lives and into their world, and learn to correct them, strengthen them, and improve them."

Dykstra, Craig. *Growing in the life of faith: Education and Christian practices*. Westminster John Knox Press, 2005.

42-3



The purpose of Christian Education:

1. The purpose is a return to God's honor in the life, for the purpose of education is to build character, to mold a life that honors the Lord.
2. The effort and purpose of a good Christian biblical education is to glorify Christ and the teachings of God's Word that are freely shared with a generation of youngsters who are reaching out for light in a dark world.
3. The purpose is to give an education that molds the total person to be "a vessel unto honour, meet for the Master's use and prepared for every good work."
(II Tim. 2:20-22)

<http://www.watke.org/resources/Chr.%20Education%20Overview.pdf> p5

A Christian education is one in which the infallible truths of Scripture reign paramount. They form the foundation upon which all academic pursuits are built, and for that reason, students are often better able to reach their full educational potential.

As Solomon writes, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding" (Proverbs 9:10). God expects children to be taught the truth in every subject.

http://www.discoverchristianschools.com/faqs/what_is_a_christian_education

Knowing how to allow Christ to be formed in us and how to act as Christ would is what Christian education is all about. If you are an educator, work to teach your students more than just facts, but also how to listen to God and seek His will.

<https://www.cluonline.com/what-is-the-definition-of-christian-education/>

The aim of Christian education is much more radical and dynamic. The emphasis is not knowing but becoming. Christian education is the process of relating God's people to the challenges and opportunities of their lives in His service.

<http://wcc-coe.org/wcc/what/interreligious/cd32-05.html>



3. How would you summarise these definitions?

4. Karen Tye describes four types or aims of Christian Education and Faith Formation. How does Tye define each of these types?

Religious Instruction:

Socialisation:

Personal Development:

Liberation:



5. Think of one teacher who stands out to you - who particularly inspired or helped you to learn.

6. Identify two things about how they taught that has earned them the title of "Good Teacher" from you.



Episode Two

Faith Formation and the Bible: why educate?

1. Here we have a number of Bible passages that show Jesus in teaching moments. Take a look through the texts and identify the teaching principles displayed in the list.

Teaching Principles

- Learning to pray by practice
- Have confidence in your material
- Care about the whole person
- Adapt to the circumstances of the context
- Teach with humility, point to God
- Inspire a love of learning.
- Something else?

A. LUKE 11:1-10

He was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' He said to them,

"When you pray, say:

Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread.

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.'

And he said to them, 'Suppose one of you has a friend, and you go to him at midnight and say to him, "Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him." And he answers from within, "Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything." I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

'So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.

Teaching principle/s:



B. MARK 4: 1-9

Again he began to teach beside the lake. Such a very large crowd gathered around him that he got into a boat on the lake and sat there, while the whole crowd was beside the lake on the land. He began to teach them many things in parables, and in his teaching he said to them: 'Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.' And he said, 'Let anyone with ears to hear listen!'

Teaching principle/s:

C. MATTHEW 7: 24-29

'Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. ²⁵The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. ²⁶And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. ²⁷The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!' ²⁸ Now when Jesus had finished saying these things, the crowds were astounded at his teaching, ²⁹for he taught them as one having authority, and not as their scribes.

Teaching principle/s:

D. Luke 5 1-3

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, ²he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. ³He 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.

Teaching principle/s:



E. MARK 6: 34-44

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. ³⁵When it grew late, his disciples came to him and said, 'This is a deserted place, and the hour is now very late; ³⁶send them away so that they may go into the surrounding country and villages and buy something for themselves to eat.' ³⁷But 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?' ³⁸And he said to them, 'How many loaves have you? Go and see.' When they had found out, they said, 'Five, and two fish.' ³⁹Then he ordered them to get all the people to sit down in groups on the green grass. ⁴⁰So they sat down in groups of hundreds and of fifties. ⁴¹Taking 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. ⁴²And all ate and were filled; ⁴³and they took up twelve baskets full of broken pieces and of the fish. ⁴⁴Those who had eaten the loaves numbered five thousand.

Teaching principle/s:

F. JOHN 7: 14 -18

About the middle of the festival Jesus went up into the temple and began to teach. ¹⁵The Jews were astonished at it, saying, 'How does this man have such learning, when he has never been taught?' ¹⁶Then Jesus answered them, 'My teaching is not mine but his who sent me. ¹⁷Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own. ¹⁸Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

Teaching principle/s:



G. LUKE 24:27-32

Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?'

Teaching principle/s:

2. The story of Eutychus:

Have a listen to the story told by Archbishop Jeremy.

See if you can remember the basics by numbering the main events in order:

- ___ Eutychus is sitting on the window sill
- ___ Paul goes upstairs and continues to chat
- ___ Eutychus falls into a deep sleep
- ___ Paul holds a discussion and speaks until midnight
- ___ Everyone is happy
- ___ Paul leaves
- ___ Paul goes to him and takes Eutychus in his arms
- ___ They meet to break bread
- ___ Paul says 'Do not be alarmed, for his life is in him.'
- ___ Eutychus is picked up dead
- ___ Eutychus falls out of the window into the road below
- ___ Eutychus is taken away alive



3. Create a headline for the next morning's news in Eutychus' hometown.

4. Using Paul's actions as a guide, what we can learn about teaching?

- A. Leave your c _ _ _ _ _ z _ _ _ !
- B. Be prepared to get a little dirty, focus on the needs of the l _ _ _ _ _
- C. Provide h _ _ _ and inspi _ _ _ _ _
- D. Always remind that God is c _ _ _ _ _ .

5. John chapter 4 tells the story of the Samaritan woman at the well. This story shows Jesus in his longest recorded/represented conversation with anyone.

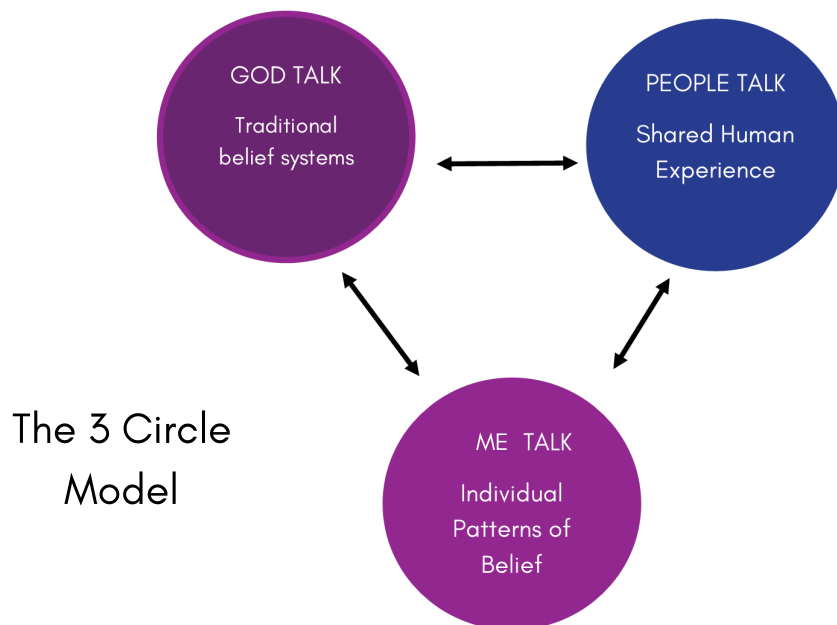
A. What surprises you when you hear this story this time?

B. What insights can you share about the two main characters, Jesus, and the Samaritan woman?



6. Models for faith formation— Think of 3 key content areas that you would expect all Religious Education programs to include.

7. RECP Model: What elements of belief from the lists can be categorised in each of the circles identified below: draw lines to link them.



- Ultimate concerns
- 'Unanswerable' questions
- Scripture
- Beliefs and ideas
- Creeds - statements of belief

- Symbols of elements of the faith story
- Personal beliefs and sense of identity
- Attitudes and experiences each person brings to any situation of learning
- Moments of connection and exhilaration



Episode Three

How do people learn?

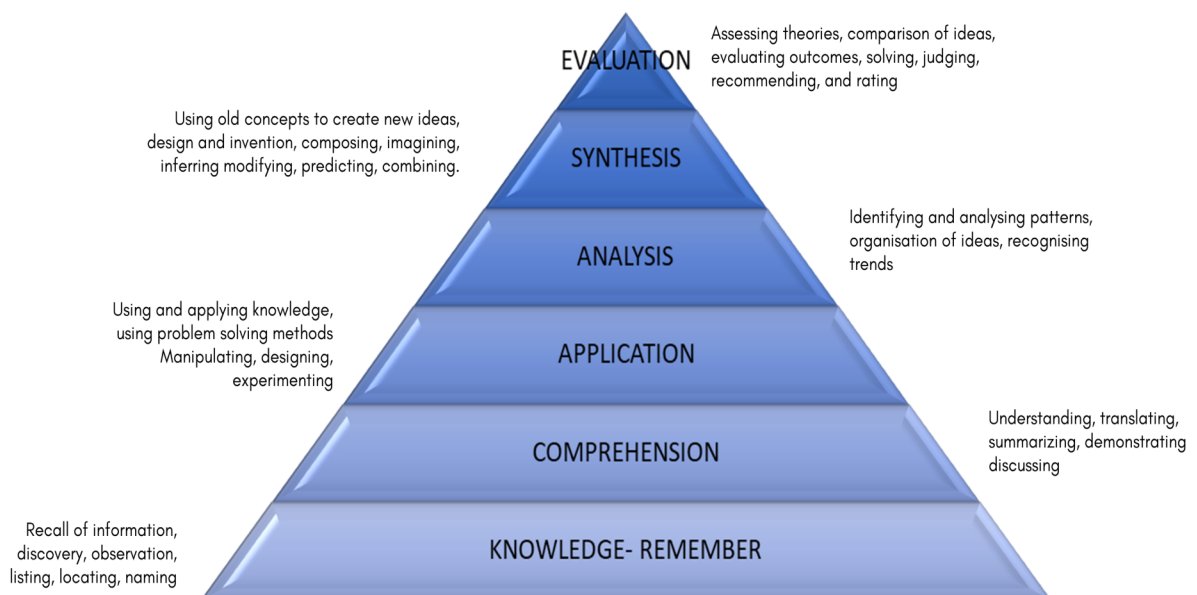
1. What comes to mind when you think of great learning times in your past?

2. Identify a learning experience that inspired you or drew you into a subject effectively, or where you felt really understood or clear about something.

3. What was it about that experience that made it great?

4. Think of a recent learning experience.
Which of Bloom's thinking skills were targeted in that experience? (circle)

BLOOM'S TAXONOMY



VAK Model



VISUAL

Visual learners make up 65% of the population. They tend to be neat and tidy, excellent spellers and quick to read charts. Visual learners also tend to be the fastest talkers.



AUDITORY

Auditory learners make up 30% of the population. If you're an auditory learner, information comes in best through your ears, from speeches, presentations and audio books for example. You have a knack for foreign languages and benefit from study groups.



KINESTHETIC

Kinesthetic learners make up just 5% of the population. They are primarily male and love anything hands-on. These learners are often skilled athletes or musicians and are drawn to construction projects, science experiments and field trips.



VAK Questionnaire

5. Here is a way to identify which learning style might suit you best. Read each sentence carefully, then...

Mark A if it **almost always** describes you.

Mark B if it **sometimes** applies to you.

Mark C if that is **not like** you at all.

Then, tally the As for each page

- ___ When doing preparation, I look at visuals and diagrams first.
- ___ When I picture something in my mind, I find I can remember better.
- ___ I am not good at remembering and retelling jokes I hear.
- ___ I need to write down directions or draw a map to help me find a destination.
- ___ I write things down to remember better.
- ___ I tend to doodle a lot and include diagrams and arrows, even on the phone.
- ___ I work better in a quiet place, background noise is distracting.
- ___ I remember where I put my keys by revisiting and 'seeing' where things are.

TOTAL 'A' responses _____



- ___ Saying things over and over helps me to remember important things

- ___ I put emphasis on storytelling

- ___ I don't like reading directions, but if someone tells me how to do it, - well, that's different!

- ___ I like to listen to music - I still prefer a playlist to TV

- ___ To help me understand, I appreciate being able to talk it over

- ___ I like to hear a good reader, and I find I can easily remember what was read to me

- ___ I can remember what the speaker said, but don't ask me what they wore

- ___ I talk to myself to sort out a problem

TOTAL 'A' responses _____



- ___ I start straight away - forget reading or listening to the directions!

- ___ I tend to use my hands and don't worry about being specific about the names of things I'm interacting with

- ___ I never go back and read my notes

- ___ I find it helpful if I'm shown how something works

- ___ I need to move around and take breaks if I have to listen for a long spell

- ___ My approach to a problem is a trial-and-error approach

- ___ I can work well if there is some music in the background

- ___ My desk can look quite disorganised - but I do know where things are - truly!

- TOTAL 'A' responses _____



In which group of questions did you have the most "A"s?

You can probably guess that the first group related to a visual preference, the second to an auditory preference and the third, a kinesthetic preference.

6. Does the category in which you scored the most "A"s ring true for you, in terms of what you suspect your learning preference is?

7. What are some things to keep in mind about these theories?

8. In what ways can they help us be effective faith formers?

9. In what ways might they be limited?



Episode Four

Tools for understanding how faith grows

1. Who is your significant person, and why?

2. Examine the table below that shows Erikson's Stage Theory in its final version.
3. Let's explore the idea of faith and journey.

Erikson's Stage Theory - Final Version

Age	Conflict	Resolution or 'virtue'	Culmination in old age
Infancy (0-1 year)	Basic trust vs mistrust	Hope	Appreciation or interdependence and relatedness
Early Childhood (1-3 y)	Autonomy vs shame	Will	Acceptance of the cycle of life, from integration to disintegration
Play age (3-6 y)	Initiative vs guilt	Purpose	Humour; empathy; resilience
School age (6-12 y)	Industry vs inferiority	Competence	Humility; acceptance of the course of one's life and unfulfilled hopes
Adolescence (12-19 y)	Identity vs isolation	Fidelity	Sense of complexity of life; merging of sensory, logical and aesthetic perception
Early adult(20-25 y)	Intimacy vs isolation	Love	Sense of the complexity of relationships; value of tenderness and loving freely
Adulthood (26-64 y)	Generativity vs stagnation	Care	Caritas, caring for others, and agape, empathy and concern
Old age (65-death)	Integrity vs despair	Wisdom	Existential identity; a sense of integrity strong enough to withstand physical disintegration



Read through the sections of Biblical text where faith is mentioned.
Use some symbols to note your reactions to them.

- Underline passages or sections or words appeal to you.
- What passages or sections are difficult? Place a * next to these.
- What questions are raised for you? Use a ? to identify these.
- What surprises you? An exclamation mark!
- Link the common ideas you see.

Some mentions of faith from the Christian Scriptures

MATTHEW 17: 20

He said to them, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there', and it will move; and nothing will be impossible for you."

MATTHEW 14:29-31

He said, "Come". So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!"

Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?"

MATTHEW 15:25-28

But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs."

She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table."

Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.



ROMANS 5:1

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ.

I CORINTHIANS 13:2

And if I have prophetic powers and understand all mysteries and all knowledge and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

MARK 9:22-24

It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us.

Jesus said to him, "if you are able! – All things can be done for the one who believes". Immediately the father of the child cried out, "I believe; help my unbelief!"

EPHESIANS 2:8

For by grace you have been saved through faith, and this is not your own doing; it is the gift of God.

JAMES 2:14-17

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you?

JAMES 2:15-16

If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill" and yet you do not supply their bodily needs, what is the good of that?

JAMES 2:17

So faith by itself, if it has no works, is dead.



4. Let's explore a simile for how faith grows. Westerhoff suggests that faith development is like the growth of a tree from a sapling to a mature tree.

In what ways can faith be like the growth of a tree? Draw a line connecting the characteristic with the descriptions.

- Integrity

A tree needs good soil, sunlight and water, to grow. Faith development requires nurturing also.

- Environment

You can see the expansion rings of a tree, and track its growth. When we grow into a new faith style, previous styles of faith aren't discarded. They remain within us.

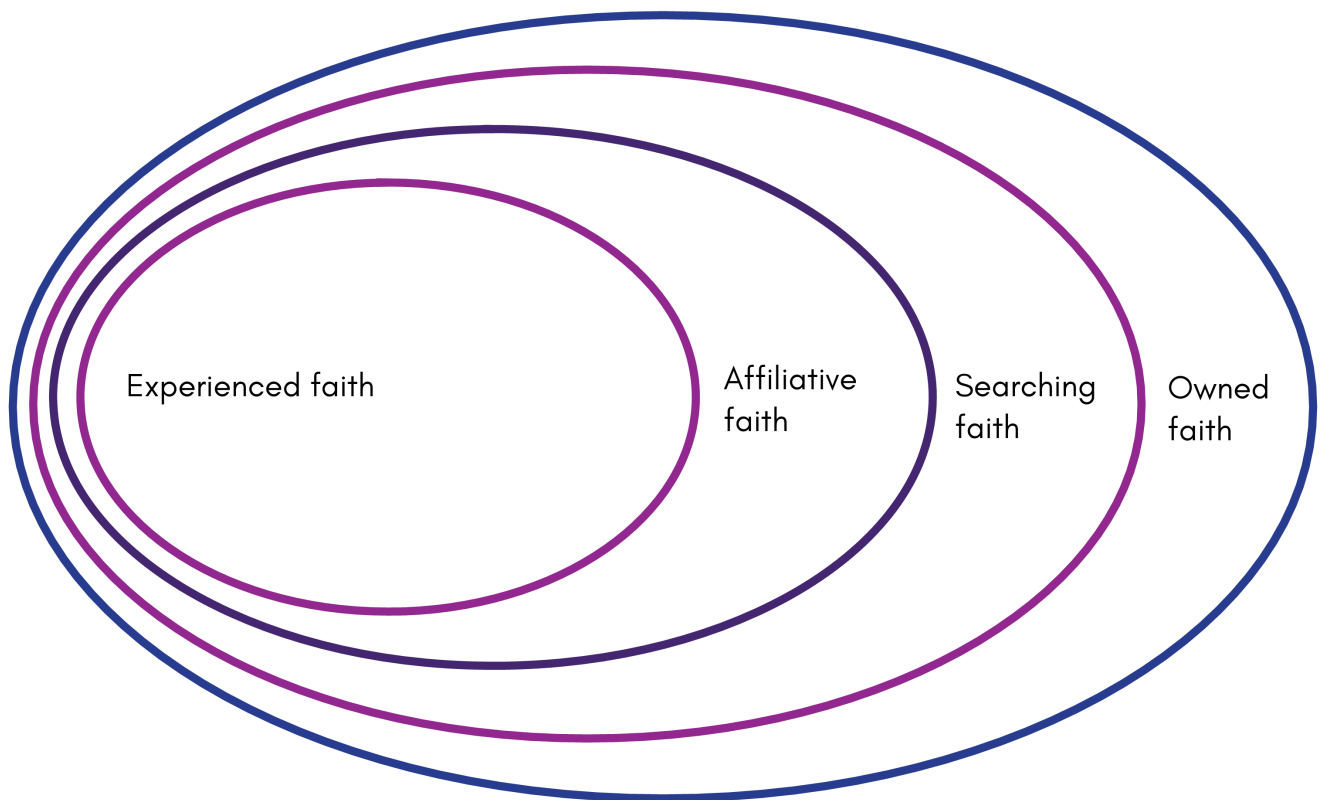
- Process

A tree grows gradually, and you can see the rings. Growth in faith might not be recognisable moment to moment but more so over a period of time.

- Expansion

A young sapling is still a tree, and is no less a tree than a mature, fruiting tree. A young or innocent faith is still faith and no less valuable than a mature, tested faith.





Westerhoff's Styles of Faith



5. Take a look at Westerhoff's faith 'rings'.

Where have you seen evidence for these four styles of faith development?
This may be your own experience, or your observations of others.

- Experienced faith - experience of God through community

- Affiliative faith - belonging, if the needs of love and trust are met, people move to

- Searching faith - questions and doubts require acceptance and space to explore

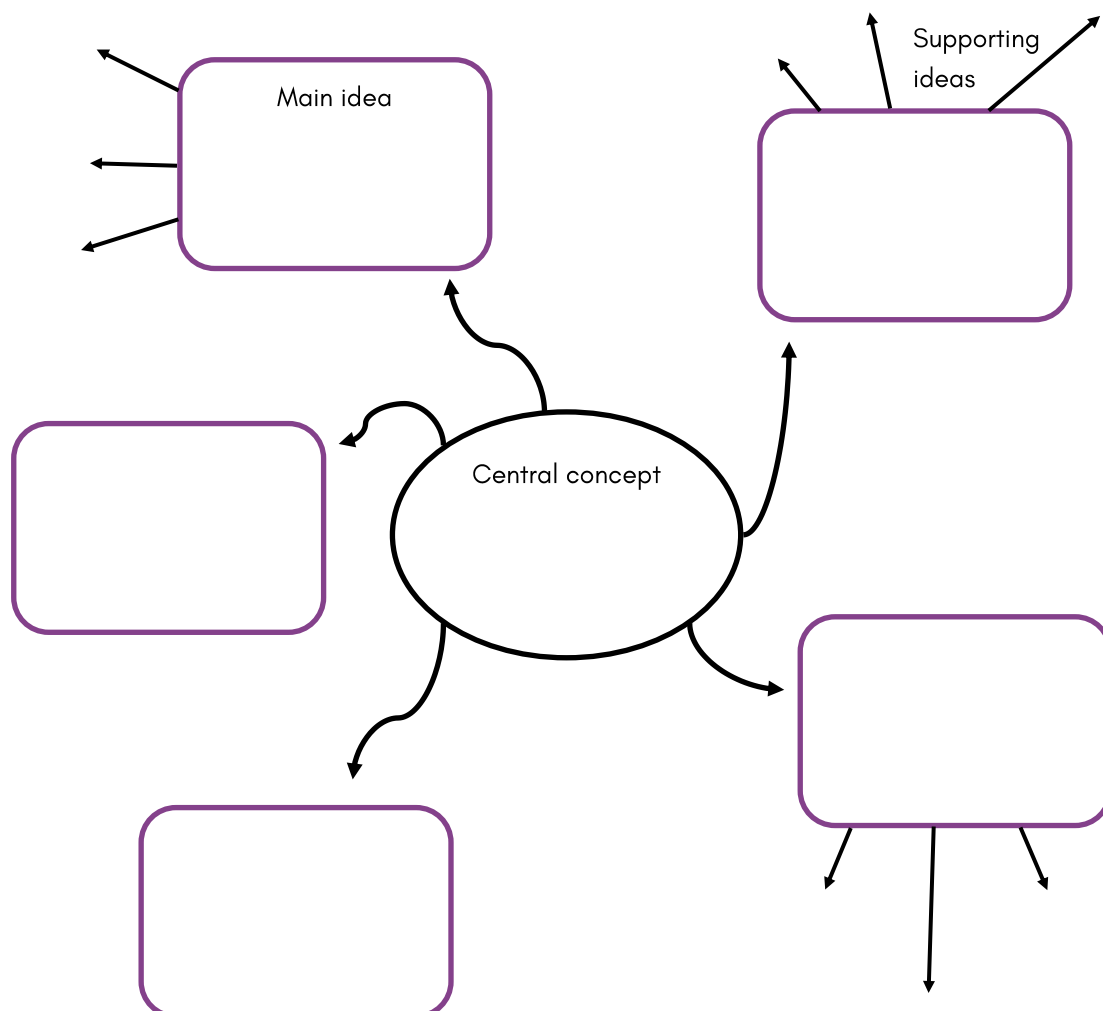
- Owned faith - individual claims their own faith, along with doubts and questions



Episode Five

Engaging learners: your educational tool kit

1. Use a Mind map—
 - A. Draw your Central Concept into the centre of the page.
 - B. Brainstorm your Main ideas around that, drawing lines back to the centre.
 - C. Work through each Main idea, listing Supporting ideas.



2. Using the KWHL chart

K - What do I know about the Bible?

W - What do I want to know about the Bible?

H - How will I find out more about the Bible?

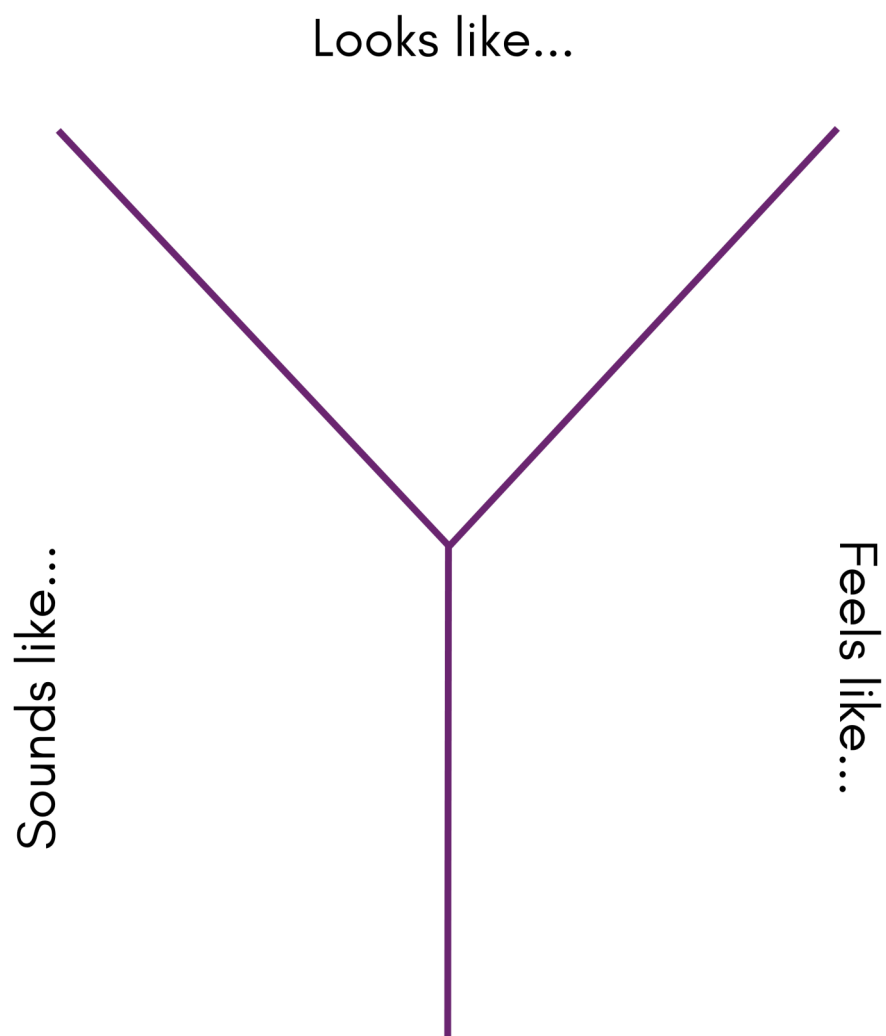
L - And what have I learned through this process of identifying these things?

Topic: The Bible	
What do I <u>K</u> NOW?	What do I <u>W</u> ANT to know?
<u>H</u> OW will I find out?	What have I <u>L</u> EARNT?



The Y Chart encourages the imagination to step into a situation and stimulates the senses to make meaning. The process is to state the central focus and then imagine what it sounds like, feels like, and looks like.

Central Focus:



Y Chart



3. Examine the image of *The Annunciation* by Philippe de Champaigne 1644. What is the artist trying to say about these two main players in the story?

Angel:

Mary:

4. Examine the image of *The Annunciation* by Henry Ossawa Tanner (1898) What is different?

What is the artist trying to say about these two main players in the story?

Angel:

Mary:

5. Use the Think/Pair/Share strategy to explore this question.

What is one of your favourite places to be quiet and still? Why?

THINK for 90 seconds.

PAIR up and chat for 3 minutes.

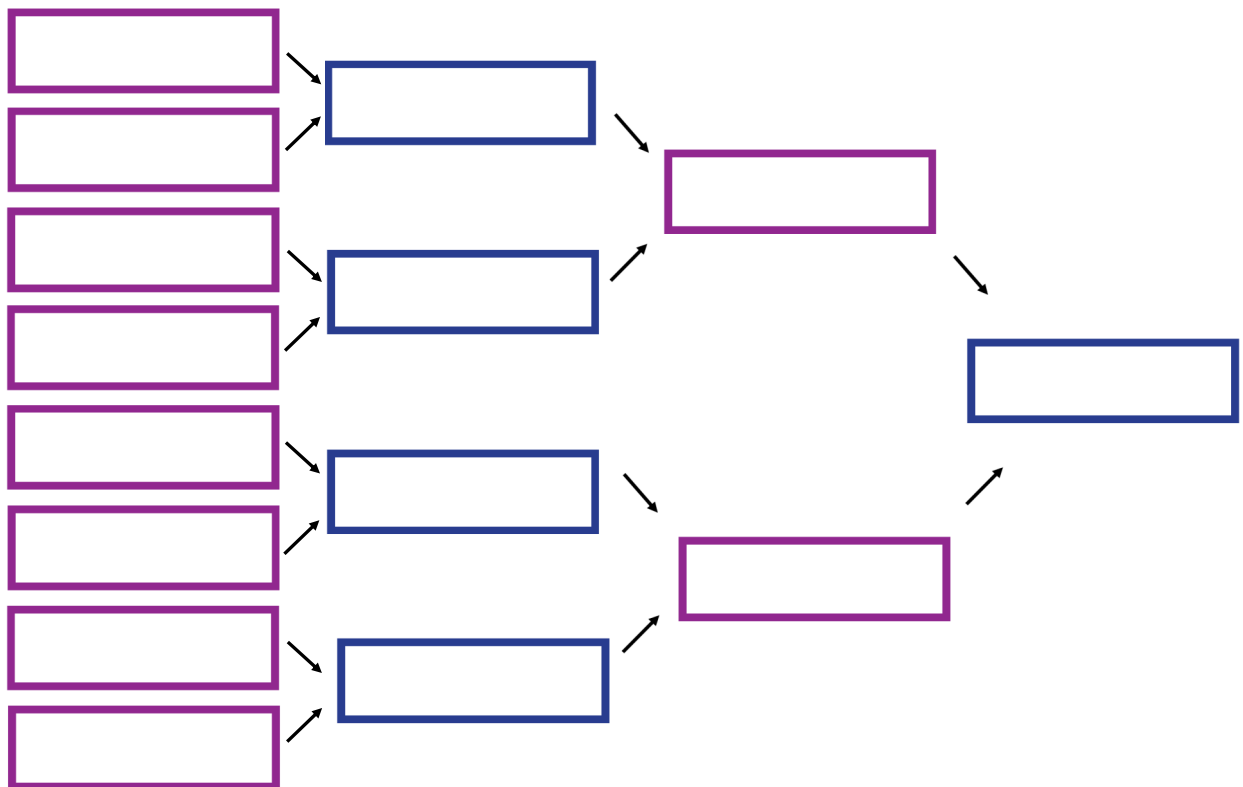
SHARE with the rest of the group.



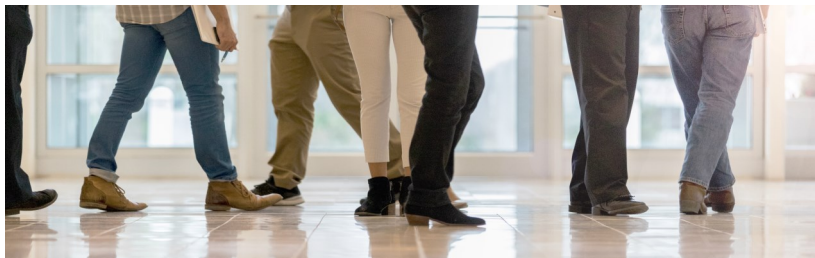
Tournament Prioritiser

Use the Tournament Prioritiser -
If the disciples and other early followers of Jesus were alive today, who
would have the most followers on social media?
Or
What makes a good friend?
Or
Something else?

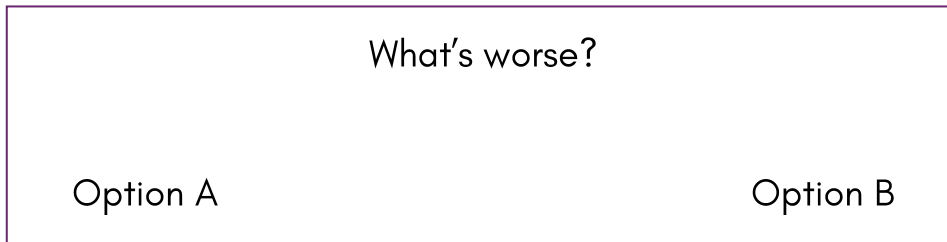
Topic:



Human Continuum



or



7. Generate some topics that could work with a Human Continuum of either sort
Eg:
- The Bible is a central cultural text.
 - The Bible should be taught in cultural studies as a key cultural text.
 - Faith is an innate human skill.
 - Insects should be the main focus of environmental action.
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Round Robin

The Round Robin is a brainstorming activity that involves students working collaboratively to generate new ideas, lists or new data in a short period of time. In a Round Robin, place the topic sheets on individual tables and have the groups move from table to table, where they read the question, read the previous responses, and add their own new ideas.



Hot Potato

A Hot Potato asks the groups to stay at their group table, while the questions sheets are passed from group to group.



321:RIQ

This cool collaborative tool encourages students to reconnect with material and take responsibility for their recall and questions. A partner takes the pressure off, but provides accountability too. It's called 321 RIQ.

Here's how it works:

1. Complete the table independently.
2. Then grab a partner and take turns presenting your 321 RIQ. Ask each other clarifying questions like: 'It sounds like you mean...?' 'Are you saying that...?' 'And What do you mean by...?'
3. The teacher then summarises, highlighting interesting contributions.

Topic:	321 RIQ
3 x Remember <ul style="list-style-type: none"> • Recall 3 facts from this experience. • Terms, dates, ideas or people! • Check your notes first and trigger a memory. 	1 2
2 x Insights <ul style="list-style-type: none"> • Go deeper. • How is this material useful? • How does it connect with other things you know? • Whose voice is heard most/whose voice is silenced? 	1 2
1 x Question <ul style="list-style-type: none"> • I do not understand... • How does this impact...? • In the future, what/who...? 	1
My action:	



Episode Six

Avoiding pitfalls: using language effectively & evaluating programs

Fact-type statements or Belief-type statements?

1. 'Grace' is an example of a Christian 'jargon' word that can cause confusion. Think of one other term/word you've experienced that can mean different things to different people?
2. Check out each of the following sentences and identify which are belief-type statements (use a B), and which are fact-type statements (use an F).

A fact-type statement is one which could be verified by normal methods of scientific and historical research, or which is a reporting of personal experience.

A belief-type statement relies on faith to be accepted.

B/F God planned that people should care.

B/F Some of the basic problems of the early Christian community were learning to love and serve one another and accepting the varying customs among different members.

B/F Prayer gives me a feeling that someone really understands me.

B/F Solomon was the son of David and Bathsheba. From the time he was young, he was specially favoured by the Lord.

B/F The Father of all spirits woke the Sun Mother and sent her to cover the earth with plants and to bring to life birds and animals.

Religious Education – Teaching Approaches, RECP, Curriculum Services Branch, Dept of Education QLD, 1987.



An explanation of the Fact-type statement or Belief-type statement exercise

God planned that people should care.

While to a person of faith, this may appear to be a statement of fact, it presumes belief in God and even a particular understanding of the nature of God. It could be made into a fact-type statement by being either owned or grounded, e.g. 'I believe that...' or 'Christians believe that...'

Some of the basic problems of the early Christian community were learning to love and serve one another and accepting the varying customs among different members.

This is a fact-type statement in that it is open to historical research and is the type of statement that an impartial historian could make without having a particular belief commitment. Such a statement may have problems for some if the only historical source available is the Bible. Note, however, the distinction between statements in the Bible which deal with observable events and those which are interpretations or faith affirmations. The concern here is with the type of statement, rather than with questions of accuracy.

Prayer gives me a feeling that someone really understands me.

While this statement deals with prayer and thus involves beliefs, it is a fact-type statement because it is made as a personal affirmation. It refers to the experiences of the speaker and is owned by the use of 'me'.



Solomon was the son of David and Bathsheba. From the time he was young, he was specially favoured by the Lord.

The first sentence is a fact-type statement, open to historical research. To say, however, that he was ‘specially favoured by the Lord’ introduces a belief or interpretation. Not everyone would describe Solomon that way. Who makes that kind of claim? It might be owned as a personal view or grounded by reference to some persons or group who hold that belief, e.g., the writers of the (Old Testament) book of Chronicles.

The Father of all spirits woke the Sun Mother and sent her to cover the earth with plants and to bring to life birds and animals.

Most people readily see this as a belief-type statement, perhaps because it is easier to identify the beliefs that might belong to others. It could be grounded by referring to it as a Dreamtime story or Aboriginal legend.

Religious Education – Teaching Approaches, RECP, Curriculum Services Branch, Dept of Education QLD, 1987.



Choosing material for your Faith Formation and Religious Education experiences

Here is an adapted list from Karen Tye's Basics of Christian Education.

It's useful to check this when finding new material for your Faith Formation and Religious Education experiences.

OVERALL DESIGN OF MATERIALS:

- What are the stated goals of this curriculum material?
- How appropriate are these goals for your church's approach to Christian education?
- Are they similar to the goals that you have set for teaching/learning?

CONTENT:

- Is the material what you want to study?
- Does the biblical material reflect an acceptable approach to biblical interpretation?
- How appropriate is the material in terms of its interpretation of the meaning of the Christian life?
- Is the content appropriate for the students in terms of age level, developmental issues, learning abilities, and life experiences?

ARRANGEMENT OF MATERIALS:

- How is the biblical material used?
- What are the advantages and disadvantages of this approach to the Scriptures?
- What is the structure of each session? How are the sessions related to each other?
- Is this an appropriate structure for your setting?
- Is there space for additions and substitutions where appropriate?
- Are there suggestions for such additions and substitutions?
- How would you rate the material in terms of its physical appearance?
- Its usefulness in terms of the skills and preferences of your teachers?
- Its overall appropriate-ness for your particular students?
- Can your congregation afford this material?
- Can it be used again?



TEACHER MATERIALS:

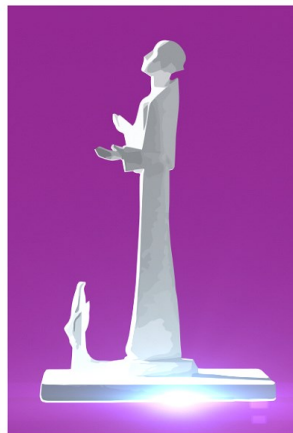
- Is the format of the material attractive?
- Are the sessions clearly outlined so that a teacher can easily understand the movements of teaching?
- Are there particular features that help the teacher understand the outline and its progress?
- What kinds of teacher helps are provided? Are these appropriate and useful?
- How well does this material match your teachers' skills?
- What approaches to teaching are used? Are these appropriate? Are instructions for activities clear and easy to follow?
- What resources are suggested for use beyond those provided? Which of these are essential? Which ones could be easily obtained?
- Is helpful material about the ages, learning levels, needs, and interests of the students provided? Is there back-ground material about the content so that the teacher's knowledge and understanding will be enriched?

STUDENT MATERIALS:

- From the student's perspective, is the material attractive?
- Is the printed material easy to read?
- Does the style and language attract the student's interest?
- Is the material within the student's understanding?
- How are the students engaged in the learning process?
- Are they engaged in ways appropriate to their ages, learning abilities, needs, and interests?
- What kinds of activities are used?
- Will the activities attract their interest?
- Will the students find these activities useful?
- Are these activities appropriate to the content?

Adapted from Tye, Karen. *Basics of Christian education*. Chalice Press, 2000. 61-63





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SHORT COURSES

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