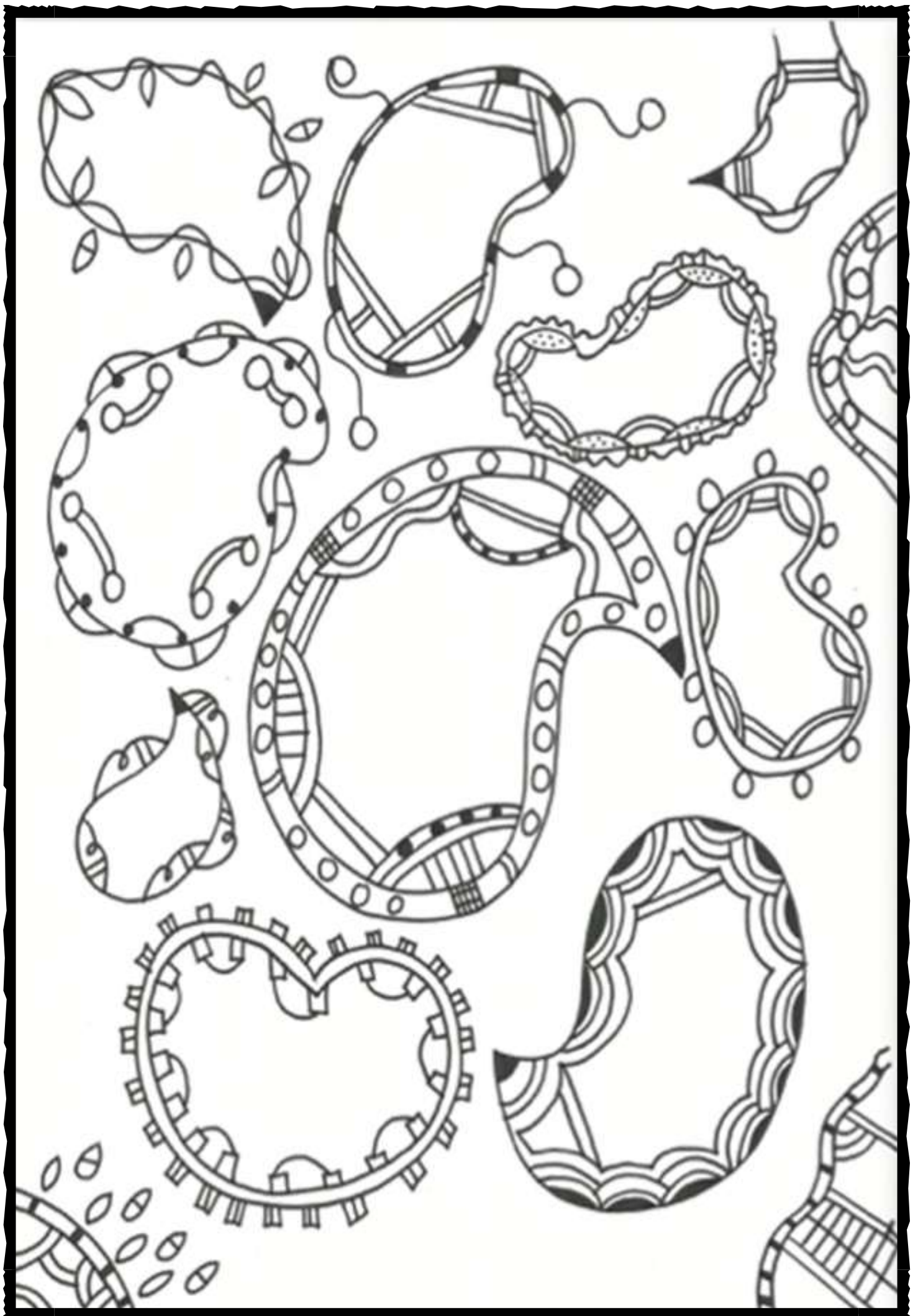


SEMESTER 2, 2016



RECDAY



HERE ARE SOME REASONS TO *PRAY IN COLOR*

1) You want to pray but words escape you. 2) **Sitting still and staying focused in prayer are a challenge.** 3) *Your body wants to be part of your prayer.* 4) **You want to just hang out with God but don't know how.** 5) **Listening to God feels like an impossible task .** 6) Your mind wanders and your body complains. 7) You want a visual, concrete way to pray. 8) *You Need a **new** way to pray.*

Here's what you need to get started:

- 1) Paper
- 2) Pen
- 3) Colored markers or colored pencils or colored gel pens
- 4) A table or clipboard or book to put your paper on.

Here's how to get started:

1) Write your name for God on a piece of paper. Draw a shape around it or just start to doodle. The drawing becomes a prayer space, a small prayer closet.



2) Add marks and shapes. Focus on the name you chose. Ask God to be part of your prayer time with or without words.

If words come, pray them; if not, enjoy the silence.






3) To pray for a person, write their name on the page. Draw around it. Add colour, if you want. Keep drawing as you release the person into God's care.

4) Add other people to your drawing. Think of each stroke of your pen as a prayer for them. Take a breath or say "Amen" between each person.



WHAT? SO WHAT? NOW WHAT?

<p>WHAT? <i>What did you learn today?</i></p> 	<p>SO WHAT? <i>What does this learning mean? What is the impact?</i></p> 	<p>WHAT NOW? <i>What comes next? What will be different as a result of today's learning?</i></p> 

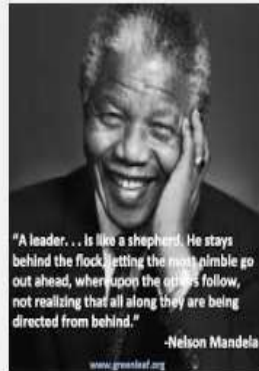
SERVANT LEADERSHIP



"I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."

- Maya Angelou

www.servantleadershipnow.org



"A leader... is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind."

- Nelson Mandela

www.greenleaf.org



"As we look ahead into the next century, leaders will be those who empower others."

William H. Gates II



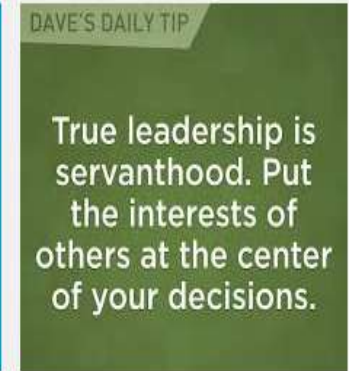
"It is amazing what you can accomplish if you do not care who gets the credit."

236 x 256 - pinterest.com



ONE OF THE MOST IMPORTANT LEADERSHIP LESSONS IS REALIZING YOU'RE NOT THE MOST IMPORTANT OR THE MOST INTELLIGENT PERSON IN THE ROOM AT ALL TIMES.

Abdul Kalam



DAVE'S DAILY TIP
True leadership is servanthood. Put the interests of others at the center of your decisions.



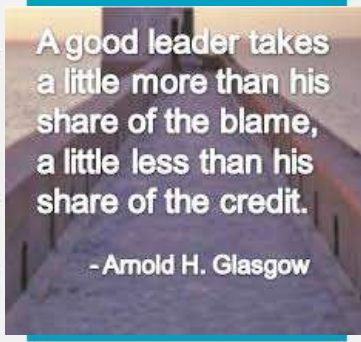
Leadership is an opportunity to serve. It is not a trumpet call to self-importance.

— Donald Watson



SERVANT LEADERSHIP
"The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. The conscious choice brings one to aspire to lead... The difference manifests itself in the care taken by the servant—first to make sure that other people's highest priority needs are being served."

— Robert K. Greenleaf



A good leader takes a little more than his share of the blame, a little less than his share of the credit.

— Arnold H. Glasgow



THE FIRST RESPONSIBILITY OF A LEADER IS TO DEFINE REALITY. THE LAST IS TO SAY THANK YOU. IN BETWEEN, THE LEADER IS A SERVANT.

— MAX DEPREE



Servant-leadership is all about making the goals clear and then rolling your sleeves up and doing whatever it takes to help people win. In that situation, they don't work for you, you work for them.

— Ken Blanchard

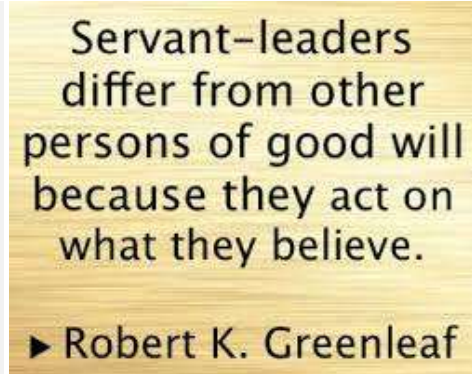
AZ QUOTES



Your gifts are not about **YOU**. Leadership is not about **YOU**. Your purpose is not about **YOU**.

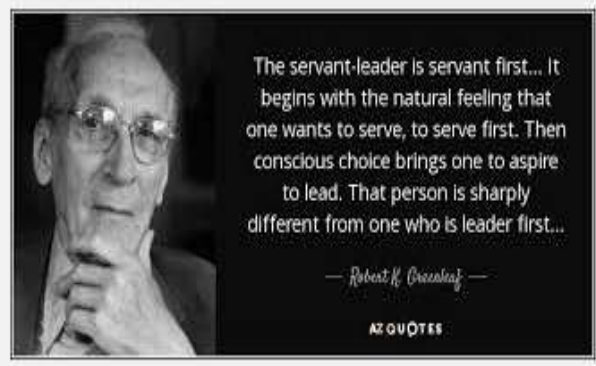
A life of significance is about **SERVING** those who need your gifts, your leadership, your purpose.

— Kevin Hall, author "Aspire"



Servant-leaders differ from other persons of good will because they act on what they believe.

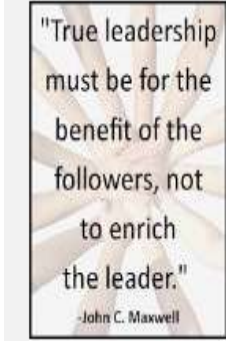
► Robert K. Greenleaf



The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first...

— Robert K. Greenleaf

AZ QUOTES



"True leadership must be for the benefit of the followers, not to enrich the leader."

— John C. Maxwell

JESUS THE HUMBLE LEADER

Extracts from Andrew Gordon-Brown

1. Jesus has perfect self-awareness, rooted in his relationship with God, his father. This is the reality that underpins Jesus' leadership style.

Jesus goes on in Matthews gospel, following on from the parable of the vines, he says this “..¹² This is my command: love one another as I have loved you. ¹³ No one has greater love than this, that someone would lay down his life for his friends. ¹⁴ You are my friends if you do what I command you.”

2. Jesus is the sort of leader who lays down his life for his friends. So the second pillar of his leadership approach is love. This love is manifested in service to others. 2

Perhaps the clearest articulation of Jesus' view on leadership is at the point in Matthew's gospel where the mother of James and John asks Jesus if her sons can sit with him, one on his right hand the other on his left in is Kingdom. Jesus goes on to explain his idea of leadership.

Matthew 20:25 (see also Luke 22:26): ²⁵ But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. ²⁶"It is not this way among you, but whoever wishes to become great among you shall be your servant, ²⁷ and whoever wishes to be first among you shall be your slave;

²⁸ just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

3. Jesus is a servant leader, not motivated by his personal desire for power or status, but to serve. Jesus was prepared to serve everyone, even the one who would ultimately betray him. To illustrate this, he the Son of God, washes the feet of his disciples before the last supper (John 13: 1-20). In doing this he enhanced rather than diminishes his position as their teacher. He also works to unlock the potential in each of his followers, respecting our freedom.

Jesus' and therefore God's relationship with humankind is wonderfully illustrated in Luke and Mark's gospel about the disciples on the road to Emmaus (Luke 24:13-35, Mark 16:12-13).

Two followers of Jesus, one named Cleopas, were walking away from Jerusalem, discouraged by the events of the previous days. They had believed that Jesus was the Messiah to redeem Israel, and he had ended up dead, crucified. You can imagine the scene – two dejected men walking away from the holy city. Jesus appears to them, and the nature

of the discussion and of Jesus actions give us a lovely insight into his style of leadership.

Picture the scene: They have turned their backs on Jerusalem, walking away, dejected. Jesus doesn't stop them and say, "Wake up gents, it's me. I have risen, just like I said I would, now turn around, let's go back to Jerusalem to be with the other disciples". No, he appears and walks with them, away from Jerusalem. And he proceeds to give them what must have been the most terrific bible study of all time – Luke tells us "Then beginning with Moses and all the Prophets, Jesus interpreted for them the things concerning Himself in all the Scriptures." And when they get to Emmaus, their destination, he doesn't presume to stay with them, but rather makes to go on. He leaves it up to them to invite him to stay for a while longer, which they do. It is then in the breaking of the bread that they recognise him. Jesus is not forcing himself on these two men. He meets them where they are, teaches them, and allows them to come to their own conclusions. That very hour we are told they got up and hurried back to Jerusalem to tell what had happened to them.

In preparing this talk, I came across a definition of leadership from the Diocese of Rochester in the US. Their leadership definition is "the process of influencing the behaviour of other people toward group goals in a way that fully respects their freedom." The emphasis on respecting their freedom is an important one, and one which must be the hallmark of Christian leadership. Jesus influenced many diverse people during his ministry but compelled no-one to follow Him. In the Emmaus story, Jesus is getting alongside these two men at a time of need, keeping his identity from them, teaching them, empowering them to make up their own minds, exercising their own freedom.

4. Jesus was a leader who demonstrated strength, when it was needed.

So, self-awareness, love, service, freedom are all hallmarks of Jesus' leadership style. But this is not weak leadership, a serving attitude does not imply willingness to be abused by others or a soft touch. (John 2 : 12-22) This gospel account suggests that Jesus' driving out of the money lenders was a pre-meditated action. He went up to the Temple and was appalled at what he found. He then made a whip from cords and drove the merchants and their cattle from the Temple area, and overturned the tables of the money changers. Here we see Jesus furious that the place of prayer is being used as a place where people are pursuing selfish greed. His response in this case is not a parable or a verbal put-down, but anger and action at unacceptable behaviour.

He was also unparalleled in his ability to expose people's hypocrisy and did not shy away from having difficult conversations, the rigidly law abiding Pharisees being shown up frequently for their inability to see the wood for the trees.

And in that rather stark parable where Jesus compares the kingdom of heaven to a wedding banquet, the message is very clear that to inherit eternal life requires an active response on our part (freely made). Many who were invited were too busy to respond and when the banquet had been filled with people from the highways and byways, to the person who did make it to the banquet but without a wedding garment, God is very clear "Where is your wedding garment?" i.e. you were invited to the wedding, but you have done nothing to prepare yourself, now go away where there will be weeping and grinding of teeth.

Jesus' servant leadership is by no means weak leadership. When difficult conversations were to be had, he did not shy away from them. And when he was called upon to do the will of his father, he may have prayed in great distress in the Garden of Gethsemane "Father, if it is possible let this cup pass me by, but your will not mine be done." He showed great obedience and huge courage in following the will of his father.

It was Robert Greenleaf who coined the phrase servant leadership. In his essay 'The Servant as Leader' he writes:

"The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions...The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature...The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served."

(see <http://www.greenleaf.org/whatissl/>)

A short poem by a man called Brewer reflects on the paradoxes of being a servant leader.

SERVANT LEADERSHIP

Strong enough to be weak
Successful enough to fail
Busy enough to make time
Wise enough to say "I don't know"
Serious enough to laugh
Rich enough to be poor
Right enough to say "I'm wrong"
Compassionate enough to discipline
Mature enough to be childlike
Important enough to be last
Planned enough to be spontaneous
Controlled enough to be flexible
Free enough to endure captivity
Knowledgeable enough to ask questions
Loving enough to be angry
Great enough to be anonymous
Responsible enough to play
Assured enough to be rejected
Victorious enough to lose
Industrious enough to relax
Leading enough to serve
Brewer, as cited by Hansel, 1987



REFLECTION ON SERVANT LEADERSHIP



BIBLICAL CONTEXT

– THE INFANCY NARRATIVES

THE BIRTH OF JESUS THE MESSIAH

THE BIRTH OF JESUS

THE VISIT FROM THE WISE MEN

THE ESCAPE TO EGYPT

INTO THE DESERT – 2 YEAR PLAN

TERM ONE (Easter)	<ul style="list-style-type: none"> ❖ Jesus' Triumphal Entry into Jerusalem (p. 116) ❖ The Last Supper (p. 117) ❖ The Death and Burial of Jesus (p. 118) ❖ The Resurrection of Jesus (p. 119) 	<ul style="list-style-type: none"> ❖ Pharisees and Scribes (p. 20) ❖ The Sanhedrin (p. 22) ❖ The Romans (p. 27) ❖ The Place of Women (p. 28)
	<ul style="list-style-type: none"> ❖ Burial Rites (p. 64) ❖ The Temple (p. 60) ❖ Religious Feasts (p. 55) ❖ Religious Observances (p. 56) 	<ul style="list-style-type: none"> ❖ Key Towns – Judea Region (p. 47) ❖ Political Context – P. 50) ❖ Jewish Law (p. 59) ❖ Political Context (p. 50)
TERM TWO	<p>RECONCILIATION</p> <ul style="list-style-type: none"> ❖ The Story of Zacchaeus (p. 96) ❖ The Parable of the Lost Sheep (p. 99) ❖ The Parable of the Prodigal and his Brother (p. 93) ❖ Sinners and Lepers (p. 26) 	<p>DAILY LIFE</p> <ul style="list-style-type: none"> ❖ Villages and Towns (p. 32) ❖ Village Life (p. 33) ❖ Family Life (p. 34) ❖ Village Homes (p. 35)
	<p>EUCHARIST</p> <ul style="list-style-type: none"> ❖ The Last Supper (p. 117) ❖ Religious Feasts (p. 55) ❖ Banquets (p. 37) 	<p>DAILY LIFE</p> <ul style="list-style-type: none"> ❖ Building Construction (p. 36) ❖ Clothing (p. 38) ❖ Commerce and Trade (p. 39) ❖ Farming and Agriculture (p. 41)
TERM THREE	<p>COMMON STORIES</p> <ul style="list-style-type: none"> ❖ Sadducees and Levites (p. 21) ❖ The Samaritans (p. 24) ❖ The Good Samaritan (p. 84) ❖ Jesus and the Woman from Samaria (p. 93) 	<p>GENERAL</p> <ul style="list-style-type: none"> ❖ Economical Context (p. 51) ❖ Challenge and Riposte (p. 14) ❖ Rabbis and Teachers (p. 23) ❖ Gentiles and Servants (p. 25)
	<p>COMMON STORIES</p> <ul style="list-style-type: none"> ❖ Fishing in Galilee (p. 44) ❖ Galilee Region (p. 48) ❖ Feeding the 5000 (p. 106) 	<p>GENERAL</p> <ul style="list-style-type: none"> ❖ Geographical Context (p. 46) ❖ Climate, Flora and Fauna (p. 52) ❖ Ritual Purity (p. 57) ❖ Prayer (p. 58)

TERM FOUR (Christmas)	<ul style="list-style-type: none">❖ The Birth of Jesus the Messiah (p. 78)❖ The Birth of Jesus (p. 79)❖ The Visit of the Wise Men (p. 80)❖ The Escape to Egypt (p. 81)	<ul style="list-style-type: none">❖ Birth Rites (p. 63)❖ Wedding Rituals (p. 62)❖ Animal Husbandry (p. 42)
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WHO IS GOD? ~ USING SYMBOLS TO EXPLORE THE HOLY TRINITY WITH CHILDREN (AND ADULTS!)



We decided that the best way of proceeding was just to talk about the many different ways we relate to God and the many different ways that God relates to us, and to do this we

gathered a collection of symbols. The idea was that the children could pick a symbol and describe what they thought it meant in relation to what they know about God and the three persons of the Trinity. There were no wrong answers! It helped that Pentecost had been the week before, so Holy Spirit symbols were still fresh in their minds.

Our basket of symbols contained:

- a cup
- play bread
- rainbow ribbons
- 'fire' streamers
- 'water' streamers
- a bottle of water,
- a battery operated tea light
- felt flames
- wooden people
- a globe ball
- a windmill
- a cross
- a dove
- hearts

Using symbols in such an open-ended way, letting the children respond, suggest and give their own interpretations is both a little scary for the adults (because we have to let go of our control) and also amazingly freeing, because it allows the children to express their relationship with and thoughts about God in ways we might never imagine. It definitely helped to open up the conversation with children and was equally as fascinating when we let the adults have a go and give us their interpretations of symbols given to them at random. On every level there was deep theological thinking happening!!

<http://flamecreativekids.blogspot.com.au/2016/05/who-is-god-using-symbols-to-explore.html>

What are some other abstract ideas that we teach in RE and what symbols might you utilise?

A Teacher Explains Using ChatterPix to Promote Creativity

[by Matt Gomez](#)

ChatterPix is a FREE iPhone and iPad app that is simple to use but endless in possibilities. The app allows you to take any image, add a "mouth" and then record audio to allow the image to talk.

In my class, I have used the app to describe the life cycle of a butterfly, practice skip counting, introduce vocabulary, announce special events and much more. The simplicity and creative nature of this app make it a sure hit in your classroom.

In my class, the kids use it as part of our animal research projects. After they have completed their animal research, they pick an image of their animal from **Creative Commons** and open it within the app (images below show the steps). Then they record the audio, describing three facts they know about the animal. The final product is saved as a video to your camera roll and can be emailed to parents, shared on the iPad during open house, or even added to your class blog or website.

Another way we have used this app in my class is for adjectives. I preload the iPad with pictures I want them to use, and they record adjectives about the image using the app.

Other ideas included making historical figures, important leaders, celebrities and heroes come to life for bibliographies or book reports. I have seen classes create poems about objects and then use the app to record the audio of the poem to make it seem the object is reciting the poem itself. The only limitation for this app is the recordings can only be 30 seconds long. Of course, you could always use iMovie to stitch together multiple recordings if that limit is an issue.

Check out the images below if you would like to see the steps or are a visual learner. Hope you have fun using this app in your class!





After recording the audio, you review it by pressing Play or rerecord the audio by pressing the red record button again (not pictured). Once you approve of the audio, press Next to see the options below.

How might you use Chatterpix in RE?

For teaching –

For learning –



SHOW ME

Background Information

Show Me is the free app from Easel. ShowMe allows you to record voice-over whiteboard tutorials and share them online. Drop a photo from your photo library to write over it. Erase and redraw! Your Show Me can be long or short and record as many as you would like. Upload your ShowMe to the community (and keep it private if you would like).

Steps to Begin Using Show Me:

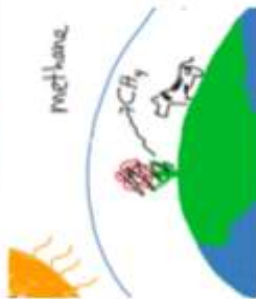
Step #1: Download the "Show Me" App <http://itunes.apple.com/us/app/showme-interactive-whiteboard/id445066279?mt=8> (link to iTunes on the site or run a search in iTunes)

Step #2: Open the "Show Me" app on your device.

Step #3: Click Create Show Me. This opens a whiteboard type screen with several tools at the top. Draw, write, erase! Click the red record button at the center top of the screen to record your actions and voice.

Options - add a photo or image as a background in your explanations.

Step #4: Share with your table mates!

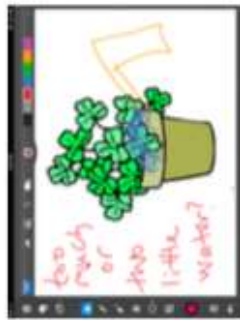


SHOW ME LESSON IDEA

Procedures:

Students will use their iPads to make predictions and a plan of action for testing their prediction/hypothesis using the Show Me App.

- 1. Invite students to make predictions about how a seed will grow.** Discuss "Do plants need water? Can plants have too much water? Do seeds need water? Can seeds have too much water? What else seems to affect the growth of seeds? Of plants?"
- 2. Have students record their predictions and plan of study using the Show Me App.**
- 3. When finished,** students exchange and share hypothesis by viewing other groups' iPads. **NOTE:** There is a way to email projects however you must have an account, which students may not have.



Follow-up:

Now that you have completed this activity, brain storm other ways that you might use Show Me in your classroom.

Best Practices: This is a great tool for recording YOUR voice and lessons to be distributed to students. A perfect option for "flipping your classroom!"

When you connect your iPad to a projector using the adapter, you have an instant white board!

Using a word processing program, type a sentence and take a screen shot. Bring in that image into ShowMe. Record yourself doing a grammar lesson with your sentence image.

<http://www.showme.com> contains hundreds of lessons from the Show Me Community by topic that can be viewed on the iPad or online! Search for some that are already prepared!

JOINING YAMMER

One great way that we can continue supporting each other and networking and sharing ideas is through Yammer.

Yammer is an app or a website that allows you to organise a closed group. You will receive an invitation to join Yammer. Yammer is like a closed Facebook page where you can share ideas, resources, video and photos to promote a professional network, despite our vastly different locations.



You can access Yammer by going to <https://www.yammer.com/> and using your CathEdNet email address to create a new account. Once you have an account, when you change your CathEdNet password it will also sync the change to Yammer!

Yammer is an Enterprise Social Network that includes all CEWA staff. Join Executive, ICT and many other staff members who are already exploring what it can be used for.

When signing into Yammer now, after entering your CathEdNet email address (eg lastname.firstname@cathednet.wa.edu.au) you will be directed to Microsoft login page. Enter your CathEdNet email address and password and you will continue to Yammer. When you have created an account, search for the Kimberley RECs Group!

If you have an issue please contact theservicedesk@cathednet.wa.edu.au

You will get an alert when someone puts something new on the page, just like on Facebook.

I set you a challenge – to post something (a website, photo, resource or strategy idea on the Yammer group in the next week. Alternatively, you could ask a question!!!!

WEBSITES FROM THE DAY

www.prayingincolor.com - a website with resources for praying while doodling of colouring. Great for student and staff prayer.

<http://prayingincolor.com/blog> - the blog that goes with the website above.

<http://www.pandora.com/> - a web-based radio service. You can create your own stations or use ones already created, such as the George Winston station used today.

<http://www.nazarethvillage.com/> - the website for the tourist destination Nazareth Village in Nazareth, which is a village set up to be like a village in Jesus' times. There are photos and video of what it would have been like in the times of Jesus.

<http://flameoffaith.org.au/> - The Flame of Faith website features information and resources for each of the sacraments prominent in the school years. It has 4 short videos on each of the sacraments that explores what happens during the ritual, highlights the meaning behind the ritual actions and introduces the symbols used. The videos are filmed in an Australian context.

www.archbne.org/mercy - This site has a parish kit with prayers, resources and ideas to help celebrate the Year of Mercy.

www.cam.org.au/evangelisation/Resources/Year-of-Mercy - the site includes a YoM newspaper and helpful links to other websites. The best resource is the Year of Mercy Resource Booklet. The Proclamation and Worship tab has liturgy and music ideas.

www.sistersofmercy.org/files/documents/mercy_spirituality_booklet.pdf.pdf - resources for groups to use in faith sharing or group reflection.

www.digitalprayer.weebly.com – a website to support teachers in schools to consider how prayers can be taught and conducted in a multitude of ways through the use of digital technology.

Bible apps – <https://www.smp.org/product/4139AP/The-Catholic-Childrens-Bible-app/> and <https://www.smp.org/product/4133INT/The-Catholic-Youth-Bible-New-American-Bible-Revised-Edition/> .

FEEDBACK FROM THE REC NETWORK DAY

~ SEMESTER TWO, 2016 (Day One)

The goals of the day were to:

- ❖ Model a different form of prayer – prayerful colouring
- ❖ Look at servant leadership in relation to your own role and create goals
- ❖ Share ideas for the celebration of the Jubilees
- ❖ Understand more of the context of first century Palestine in relation to the infancy narratives
- ❖ Experience some different ways to teach RE, including the use of symbols and ICT
- ❖ Network and share resources and ideas

Did you feel that the activities throughout the days met these outcomes? Please explain your answer.

What did you find particularly helpful in the sessions?

What would you like to see included in future REC Network days? (Please be specific)

Thank you for your participation and feedback ☺