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Beliefs and Believers

Level 5

Beliefs and Believers Module Writer

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Catholic Education
Archdiocese of Brisbane

Beliefs and Believers

Beliefs Strand

□ Purpose

This module provides students with opportunities to demonstrate the core learning outcome by examining ways Christian beliefs and Church teachings have been interpreted and applied across diverse cultural and historical contexts. A wide variety of topics are covered in this module. They include: Monasticism; Early Christian communities; The use of military metaphors in religion; Liberation Theology; the Infancy Narratives; Marian apparitions and spirituality; and Heresies and Inquisitions.

□ Overview

Teaching and learning activities in this module are based on a Model for Developing Religious Literacy and the Roles for Lifelong Learners in the Brisbane Catholic Education Learning Framework. They are designed around two *Module Organisers* with four *Organising Ideas* for each module organiser.

Roles for Lifelong Learners	**Core Learning Outcome**
Reflective, Self Directed Learner Effective Communicator Active Investigator	B5.1 Students examine ways Christian beliefs and Church teachings have been interpreted and applied across cultural and historical contexts.
Module Organisers	**Organising Ideas**
Historical Contexts	❑ Of Monks, Mystics and Monasticism ❑ Of Christians and Catacombs ❑ Of Knights, Armies and Legions
Cultural Contexts	❑ Of Peacemakers and Liberators ❑ Of Cribs, Caves and Christmas ❑ Of Medals, Miracles and Mary ❑ Of Heretics and Inquisitors

□ Module Activities Map

This module activities map provides a scope and sequence chart of activities listed under specific organising ideas. In some modules, preliminary activities have been included and are indicated in *italics*. Preliminary activities are designed to build background knowledge and skills prior to student engagement with the other activities listed under each organising idea. The page on which each activity is located is also indicated for quick reference.

Beliefs and Believers

Historical Contexts

Of Monks, Mystics and Monasticism activities *p.7*

Rule of St Benedict *p.9*

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Of Christians and Catacombs activities *p.15*

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Early Christian Art *p.20*

Of Knights, Armies and Legions Activities *p.22*

We Stand for God! *p.23*

The Salvation Army *p.24*

The Legion of Mary *p.26*

Cultural Contexts

Of Peacemakers and Liberators activities *p.27*

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Of Medals, Miracles and Mary Activities *p.43*

Investigative Eye on Apparitions *p.44*

Images of Mary *p.45*

Of Heretics and Inquisitors Activities *p.47*

Racked with Guilt *p.48*

□ Connections to Syllabus Content

The core learning outcomes in this module connect with syllabus references in *A Syllabus for Religious Education for Catholic Schools (*Archdiocese of Brisbane, 1997). Teachers are encouraged to consult the syllabus for further explanation of these connections.

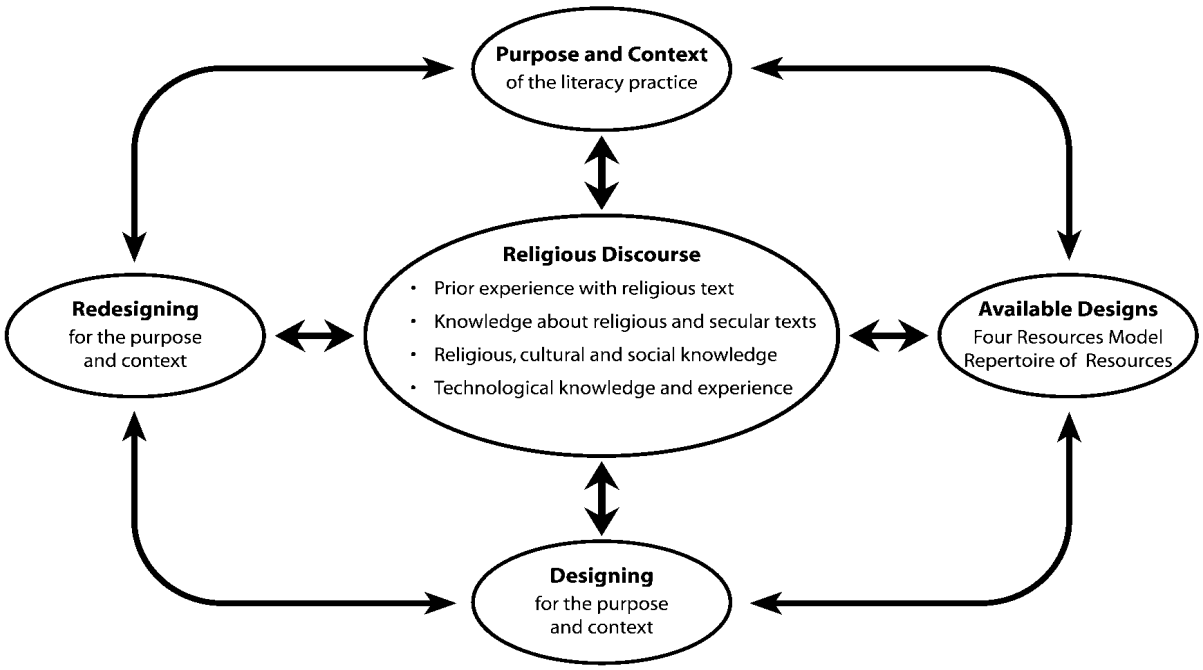
Beliefs Strand	**Level 5**
Conceptual Organiser	**Students know about**
Christian beliefs and Church teachings express understandings of God and life.	❑ The Trinity (B16, B22, B31) ❑ The Covenant in the Old Testament (B17, B24) ❑ Titles of the Holy Spirit (B19) ❑ The God of Israel (B27)

□ Religious Literacy Model

The Model for Developing Religious Literacy has a distinctly educational focus describing the core practices of religiously literate people. It supports the aim of the subject Religious Education, which is "to develop students' religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society." (*A Syllabus for Religious Education for Catholic Schools,* Archdiocese of Brisbane, 1997)

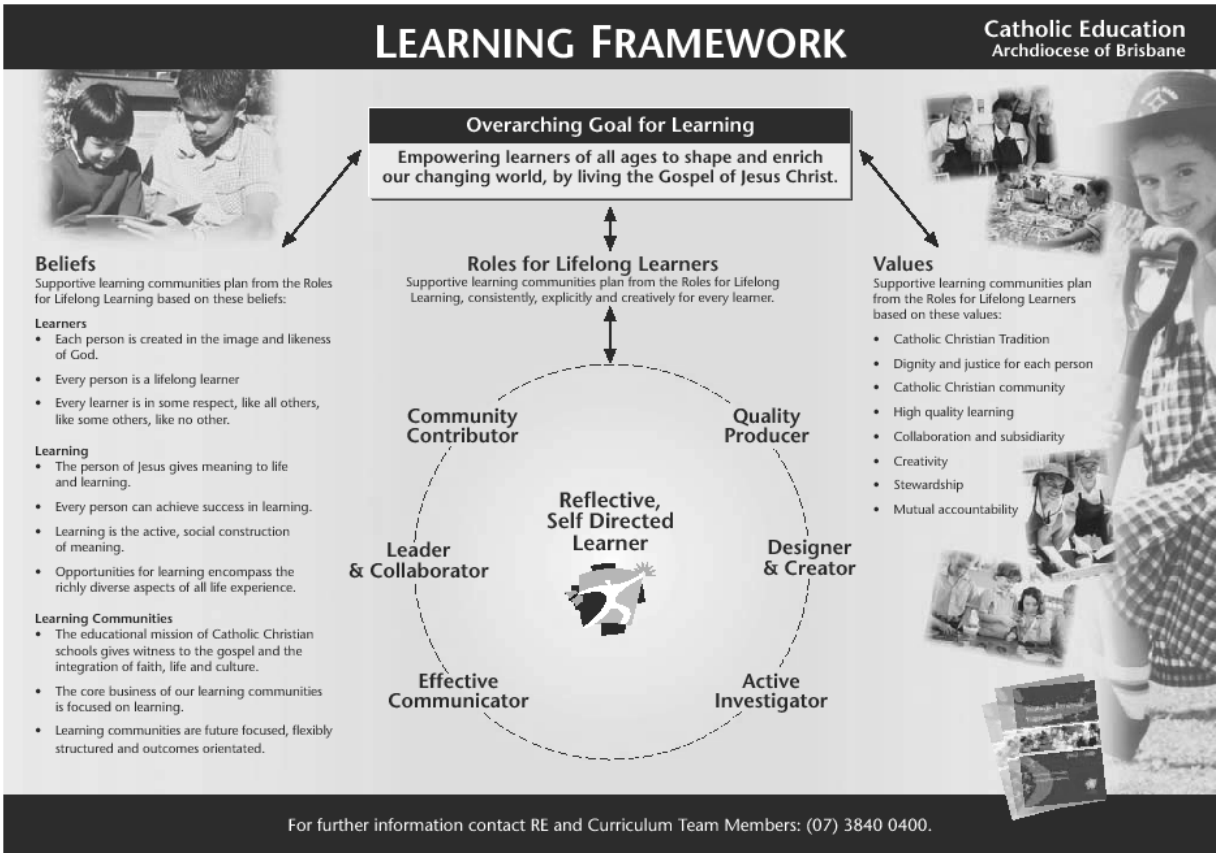
Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of Religion using spoken, written and multimedia texts of traditional and new communications technologies. (Adapted from *Literate Futures* Qld p.9)

In this module the discourse of Religion incorporates particular language and a set of ongoing activities and interactions of a religious nature around interpretations and applications of Christians beliefs and Church teachings in a variety of historical and cultural contexts.



□ Learning Framework and Roles for Lifelong Learners

This module has been designed using the Brisbane Catholic Education Learning Framework and in particular the Roles for Lifelong Learners. Every module places emphasis on the central role, namely, **Reflective, Self Directed Learner**. In the discourse of Religious Education, a central thinking process is reflection and this in turn provides learners with direction and purpose. Additionally, this module has been specifically designed to include activities that align with the following roles: **Effective Communicator** and **Active Investigator**.



□ Assessment

The Assessment Icon ◉ is located throughout this module. This icon indicates that the accompanying learning activity could be used in part, or in conjunction with other activities to assess students' demonstration of the learning outcome. Some students may require more time and/or other contexts in which to demonstrate this learning outcome.

Assessment opportunities may need to be modified or created in order to assess learning outcomes at different levels. This may involve increasing the sophistication of concepts and processes. This will enable students to demonstrate core learning outcomes preceding or beyond the target level outcomes.

The following table provides examples for gathering evidence and making judgements about student demonstration of the core learning outcome on which this module is based. The table is neither exhaustive nor mandatory. Assessment opportunities should be negotiated with students to maximise their demonstrations of this outcome in a variety of ways. Teachers should reflect with students on evidence gathered for making judgements about their demonstrations.

Outcomes	Gathering Evidence	Making Judgements
B5.1 **Students examine ways Christian beliefs and Church teachings have been interpreted and applied across cultural and historical contexts.**	**Level 5** **Students may for example:** Investigate the various symbols and inscriptions frequently located in Christian Catacombs and used by the early Christians to communicate Christian beliefs and Church teachings. This is demonstrated when students design and create a Concept Spiral that illustrates connections between Christian symbols and inscriptions, Scriptural texts and Christian beliefs/Church teachings. **The teacher may use:** ❑ Observation ❑ Consultation ❑ Focused analysis ❑ Peer assessment **Recorded in:** ❑ Criteria sheet ❑ Consultation notes ❑ Anecdotal records **See pages 16 – 19 for a fuller description of this activity.**	**Level 5** **Can students:** ❑ locate and identify a variety of symbols and inscriptions created by early Christians? ❑ locate and summarise information regarding the meanings conveyed through these symbols and inscriptions? ❑ suggest how these symbols and inscriptions were used to convey Christian beliefs and Church teachings?

□ Evaluation

During and after completion of units of work developed from this module, teachers may decide to collect information and make judgements about:

- ❑ teaching strategies and activities used to progress student learning towards demonstrations of core learning outcomes
- ❑ opportunities provided to gather evidence about students' demonstrations of core learning outcomes
- ❑ future learning opportunities for students who have not yet demonstrated the core learning outcomes and ways to challenge and extend those students who have already demonstrated the core learning outcomes
- ❑ the appropriateness of time allocations for particular activities
- ❑ the appropriateness of resources used

Information from this evaluation process can be used to plan subsequent units of work so that they build on and support student learning.

□ Learning Strategies

Throughout this module a variety of learning strategies have been suggested that contribute towards those Roles for Lifelong Learners emphasised within the module. The **Strategies Icon** ⓘ indicates that explanatory notes on a learning strategy will be found at the end of the module.

The following table provides examples of how specific strategies may contribute to the development of the Roles for Lifelong Learners for this module, namely; **Reflective, Self Directed Learner, Effective Communicator** and **Active Investigator**. Teachers also need to consider how the practices and policies in the classroom (e.g. the way students go about their learning; access to resources; and negotiation of the curriculum) might also contribute to the development of these roles.

Role for Lifelong Learners	Learning Strategies
Reflective, Self Directed Learner	T Chart; 3:2:1 Strategy; Venn Diagram; Story Probe.
Effective Communicator	Group Crossover Strategy; Concept Spiral; 5Ws + H Strategy.
Active Investigator	Concept Web; Four resources Model Visual Analysis Strategy; Frayer Concept Model; Jigsaw Strategy; Visual Language Strategy.

□ Classroom Snapshots

At times a snapshot of classroom practice will accompany a learning activity. These snapshots provide a brief descriptor of how a classroom teacher might put a particular activity into practice in the religion classroom. Classroom snapshots are found wherever the **Snapshots Icon** is located.

□ Connections with other Key Learning Areas

This module has been designed around module organisers that may be used as discrete components when planning a unit of work. It is not intended that this module be viewed as a unit of work in its entirety. Teachers may choose to connect with other Key Learning Areas. The following sample connections are suggested for consideration. Teachers are encouraged to consult the various QSA syllabus documents for other outcomes. The Queensland Studies Authority website can be located at: www.qsa.qld.edu.au

KLA	Core Learning Outcomes
Studies of Society and Environment Time, Continuity and Change	TCC 5.1 Students use primary and secondary evidence to identify the development of ideas from ancient to modern times. TCC 5.3 Students collaborate to locate and systematically record information about the contributions of people in diverse past settings. TCC 5.5 Students identify values inherent in historical sources to reveal who benefits or is disadvantaged by particular heritages.
Culture and Identity	CI 5.3 Students share their sense of belonging to a group to analyse cultural aspects that construct their identities.

The following learning activities, when used in conjunction with others in this module, support the outcome indicated in the table below. The activities are focused on each of the four organising ideas for the module organiser **Historical Contexts**. Teacher background information precedes the learning activities.

Roles for Lifelong Learners	**Core Learning Outcome**
Reflective, Self Directed Learner Effective Communicator Active Investigator	B5.1 Students examine ways Christian beliefs and Church teachings have been interpreted and applied across cultural and historical contexts.
Module Organisers	**Organising Ideas**
Historical Contexts	❑ Of Monks, Mystics and Monasticism ❑ Of Christians and Catacombs ❑ Of Knights, Armies and Legions

□ Of Monks, Mystics and Monasticism

Teacher Background on Monasticism

History

Monasticism developed as a form of religious life usually conducted in a community under a common rule. Monastic life is bound by ascetical practices expressed typically in the vows of celibacy, poverty and obedience. These are sometimes called the evangelical counsels. Monasticism is traditionally of two kinds: the more usual form is characterised by a completely communal style of life; the second kind entails a hermit's life of almost unbroken solitude and is now very rare.

The earliest Western forms of monasticism imitated those of the East. Western forms of monasticism spread with Christianity to Ireland in the sixth century, where the church was organised around the monasteries. In Italy, St. Benedict (6th century) began the work from which sprang the Benedictines and the more moderate monastic rule that gradually became universal in the West, even the Celtic foundations assimilating to the Benedictine practice. The role of monasticism in the development of the new civilisation of the West is incalculable. Monasteries were islands of stability and their inhabitants, almost alone, preserved learning in the West, particularly during periods of instability and upheaval.

In the early thirteenth century, the Dominicans and Franciscans abandoned enclosure as a principle and with the other friars became a feature in the town life of Europe until the Reformation. Their energy gave the universities and schools definitive form and they dominate the whole history of scholasticism.

Contemporary Christian Monasticism

A number of Catholic monastic movements continue today. Monks are attached to a monastery, subordinate chiefly to their abbot and are typically Benedictine; the Cistercians are a class of Benedictines and the Trappists are a division of the Cistercians. Most other religious orders are highly centralised systems and usually have their work outside their house. The friars are the oldest of this type, chiefly Dominicans, Franciscans, Augustinians and Carmelites. Clerks regular are represented principally by the Jesuits, the largest single order in the church today. The communities of priests loosely called ecclesiastical congregations number more than 50; they include the Oratory of St. Philip Neri, the Redemptorists, the Vincentians and Maryknoll.

The term *contemplative* is ordinarily applied to the life of monks and nuns who are enclosed, i.e., who rarely leave the monastery or convent in which they live and work, but many unenclosed religious also lead contemplative lives. There are also monastic orders of men and women in the Anglican Church.

Teacher and Student Background on Hildegard von Bingen

Much of medieval European life and culture was related to and regulated by, the Catholic Church. Among the talented writers of the time were women in convents and at royal courts. One of these writers was Hildegard von Bingen (or Hildegard of Bingen). She wrote about religion, science and medicine and she also composed music.

At a time when few women wrote, Hildegard, known as "Sybil of the Rhine", produced major works of theology and visionary writings. When few women were accorded respect, she was consulted by and advised bishops, popes and kings. She used the curative powers of natural objects for healing and wrote treatises about natural history and medicinal uses of plants, animals, trees and stones. She is the first composer whose biography is known. She founded a vibrant convent, where her musical plays were performed. Her story is important to all students of medieval history, religion and culture and an inspirational account of an irresistible spirit and vibrant intellect overcoming social, physical, cultural, gender barriers to achieve timeless transcendence.

In 1141, Hildegard had a vision that changed the course of her life. A vision of God gave her instant understanding of the meaning of the religious texts and commanded her to write down everything she would observe in her visions.

" And it came to pass ... when I was 42 years and 7 months old, that the heavens were opened and a blinding light of exceptional brilliance flowed through my entire brain. And so it kindled my whole heart and breast like a flame, not burning but warming... and suddenly I understood of the meaning of expositions of the books . . .

But although I heard and saw these things, because of doubt and low opinion of myself and because of diverse sayings of men, I refused for a long time a call to write, not out of stubbornness but out of humility, until weighed down by a scourge of God, I fell onto a bed of sickness."

With papal imprimatur, Hildegard was able to finish her first visionary work Scivias *Know the Ways of the Lord* and her fame began to spread through Germany and beyond.

It is now generally agreed that Hildegard suffered from migraines and that her visions were a result of this condition. The way she describes her visions, precursors to visions, as well as debilitating after effects, point to classic symptoms of migraine sufferers. Migraine attacks are usually followed by sickness, paralysis, blindness-all reported by Hildegard and when they pass, by a period of rebound and feeling better than before, a euphoria also described by her. Also, writes Oliver Sacks; "Among the strangest and most intense symptoms of migraine aura and the most difficult of description and analysis are the occurrences of feelings of sudden familiarity and certitude... or its opposite. Such states are experienced, momentarily and occasionally, by everyone; their occurrence in migraine auras is marked by their overwhelming intensity and relatively long duration."

It is a tribute to the remarkable spirit and the intellectual powers of this woman that she was able to turn a debilitating illness into significance service to the Word of God and create so much with it.

Students explore the spiritual foundations for a life within the Benedictine tradition by making links between the key parts the Rule of St Benedict and Christian beliefs expressed in Scripture.

An introductory information sheet for students has been provided below

The Rule of St Benedict

The "Regula Benedicti" (Rule of St Benedict) is the spiritual foundation for a life in the Benedictine tradition.

The sole purpose of the "Rule" is that of providing a practical form to living the lessons found in the Bible. Among the foremost central themes are prayer, getting along with other human beings, work (a sense of purpose or finding one's calling) and wellness within the community.

The 73 chapters of the Benedictine Rule provide guidelines for one's entire life. They can be divided up along the following areas:

- Communal Life within the Rule under the supervision of an Abbott
- The Art of the Spirit
- Communal prayer
- The Organisation of the monastery
- Daily Sustenance
- The Order of the Day
- The Relationship of the Monastery to the outside world
- Recruitment and integration of new members
- The Order of Service
- The Commonality-Community of Brotherly Love

The sense and purpose of life within the Benedictine order is to liberate oneself for the search for God, which is the focal point for this sort of life. St. Benedict's Rule requires the monks to:

- Remain in their original monastery
- Retreat from a secular life
- Strive for perfection
- Obey the Abbott

Central to the theme of monastic life according to the Rule is to participate in the communal prayer of the group which occurs several times each day, then in reading of the Bible or works of theological or spiritual authors and actively performing work. It is the principle of "ora et labora", or "of prayer and work".

The Benedictine Rule attempts to show a way a member of the Order can make the Evangelium (the Bible) become reality through a specific lifestyle, namely according to the teaching and example of Christ. Note that outside of the monastery, even when one has no part of the monastic life, a person can guide one's own life following these principles.

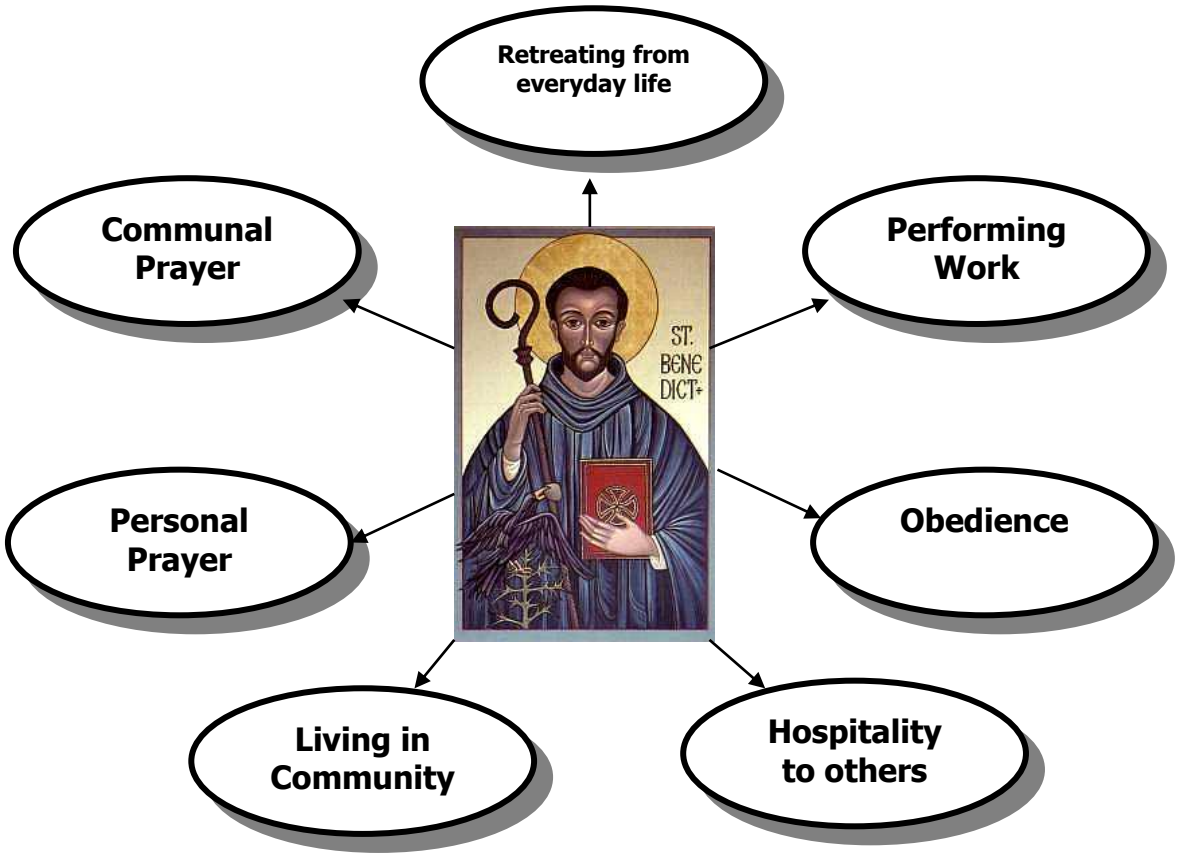
There are a number of very useful websites with information about the Benedictine tradition. They can be located at:

www.osb.org/gen/bendctns.html (highly recommended for student use)
www.andechs.de/englisch/kloster/benediktiner/index.html
www.thedome.org/sisters/monastic.html

While authorship of the Rule cannot be absolutely verified, it is generally accepted by theologians and Church historians that the Rule was written by St Benedict. Further, while St Benedict wrote the rule for his monastery at Monte Castro in Italy, he did not found the Benedictine Order as such.

Students select one of the following core guidelines for living within the Benedictine tradition and trace its origins in Scripture by answering the following question: *How does life in the Benedictine tradition model the way of life demonstrated by Jesus and the early Christian communities?*

Students present their findings as a multimedia project of their own design or use the **Concept Web Strategy** ⓘ to present their findings.



Activity — Life in a Benedictine Monastery ⊙ B5.1

Students explore a day in the life of a Benedictine Monk, using either the online resource or the print resources provided below. The online resource comes from the *New Norcia Monastery* website. New Norcia is a community of Benedictine monks living in Western Australia, 130 km north of Perth. The educational component of this website contains a daily scheduled for a monk with associated links.

The website can be located at:
www.newnorcia.wa.edu.au/benedictine_life.htm

Alternatively, a print version of the website has been included on the next page.

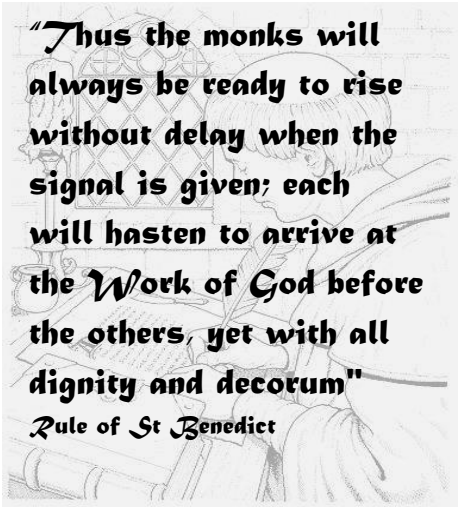
Students explore the *Horarium* provided below which is a *daily schedule* for member of a Benedictine community or monastery. Students find out the English equivalent of each of the daily events depicted in the Horarium, many of which are recorded in Latin.

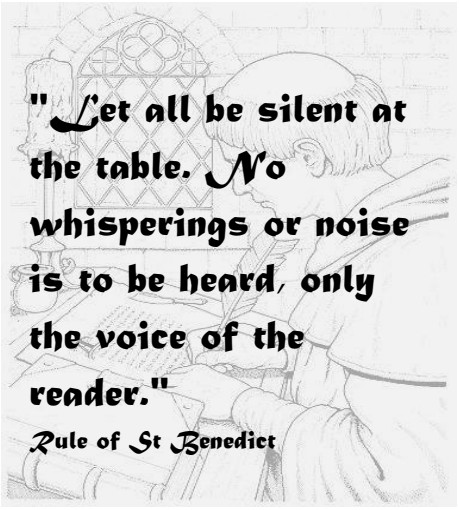
The University of Notre Dame *Latin Word Lookup* website will assist students. It is located at:
www.nd.edu/~archives/latgramm.htm

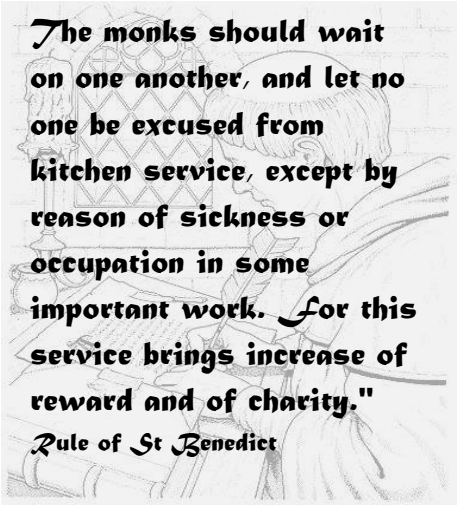
Alternatively, a glossary has been provided below.

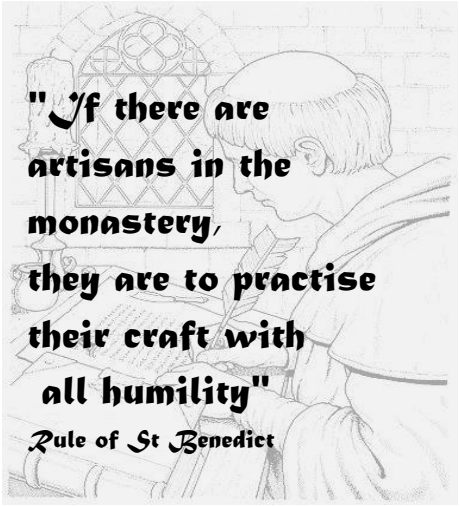
Latin Word	English Equivalent and Meaning
Vigils; vigilo	Vigil; to be awake and alert, to be on watch, to keep vigilant
Lauds; Laudo	The first of the seven canonical hours; psalms and prayers of praise
Mass	Mass; celebration of the Eucharist
Sext	The fourth of the seven canonical hours; noon quiet meditation and prayer
Vespers	The sixth of seven canonical hours; Evening prayers
Lectio Divina	Reading from the Bible or another inspired source
Compline; Complin	The last of the seven canonical hours, follows vespers; end of day.
None; Nones	The fifth of the seven canonical hours; prayer

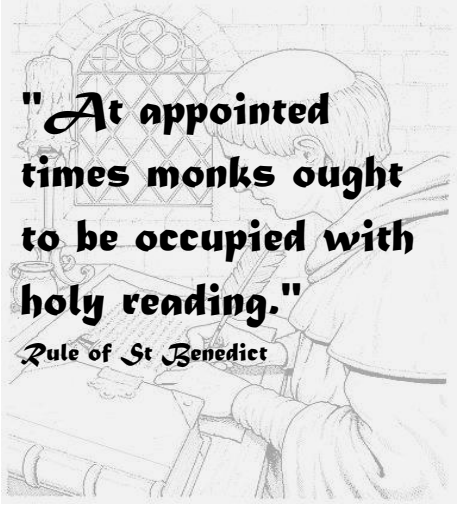
Students now read the following primary source material related to some of the events in the daily schedule. They match each quote (the primary source material) to a daily event. They present their information as a series of diary entries for a day in the life of a monk.











Students investigate how participation in each of the events in the daily schedule assists the community members to interpret and apply Christian beliefs and Church teachings.

Students might, for example, use the **T Chart Strategy** ⓘ to compare practices of the early Christian communities with events in the daily life of a Benedictine monk.

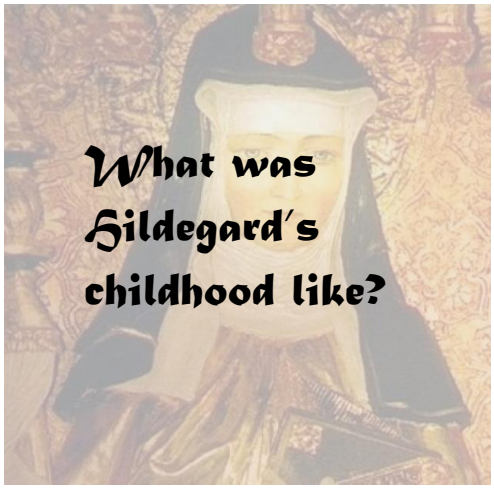
Teachers and students should read the teacher background on Hildegard von Bingen (page 8) before beginning this learning activity.

Students participate in the online web activity about the life of Hildegard von Bingen. This prepared online task requires students to access the website provided and respond to a series of questions.

The online activity is available at the following website:
www.glencoe.com/qe/qe47.php?st=604&pt=2&bk=18

Alternatively, students can access the website provided below and respond to the question cards. Teachers may choose to downloaded the material from this website and print it for student use.

The information on Hildegard von Bingen will be found at the *New Advent Catholic Encyclopedia* located at:
www.newadvent.org/cathen/07351a.htm



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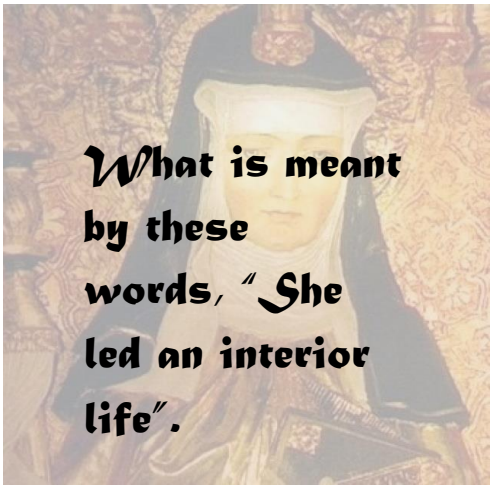

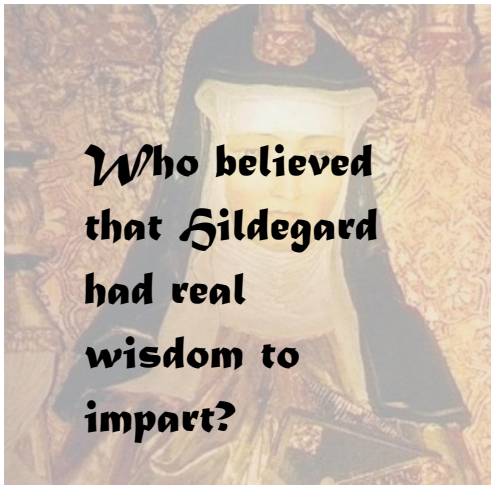

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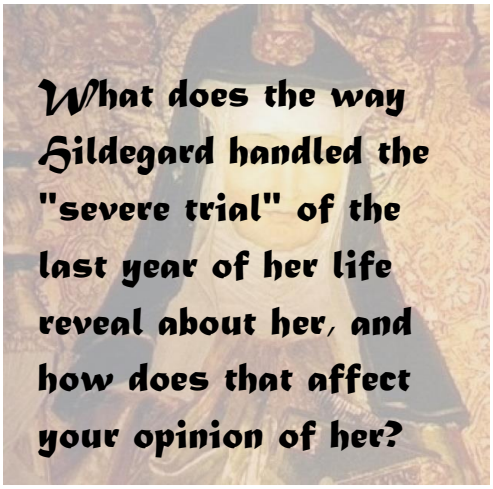


Possible Student Web Activity Answers

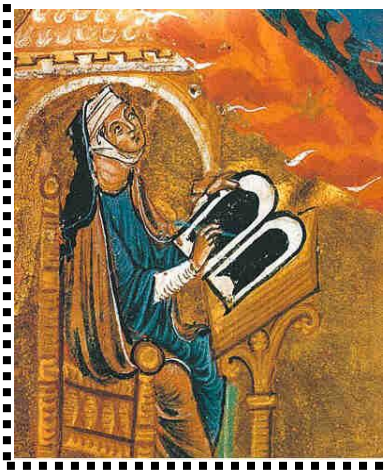
1. She was a weak and sickly child whose parents had promised her to the service of God—that is, they intended her to become a nun. She received little formal education because of her poor health but did learn to sing psalms.

2. Often left much to herself because of her ill health, Hildegard had more time to think and visualise than she might have had if she had been busy with play and schooling.

3. They included common people but also men and women of note in both church and state.

Students' answers may vary but should point out that until her death Hildegard remained a deeply religious woman willing to defend her faith.

Students read the following quotes from the writings of Hildegard von Bingen. They form learning pairs to identify how her writings serve as an interpretation and application of Christian beliefs and Church teachings. Students use the **Group Crossover Strategy** ⓘ to share their findings with other learning teams.



"Do not mock anything God has created. All creation is simple, plain and good. And God is present throughout his creation. Why do you ever consider things beneath your notice? God's justice is to be found in every detail of what he has made. The human race alone is capable of injustice. Human beings alone are capable of disobeying God's laws, because they try to be wiser than God." - Scivas 1.2.29

Then I saw a bright light, and in this bright light the figure of a man the colour of a sapphire, which was all blazing with gentle glowing fire. And that bright light bathed the whole of the glowing fire, and the glowing fire bathed the bright light; and the glowing fire poured over the whole human figure, so that the three were one light in one power of potential.

The earth is at the same time mother, she is mother of all that is natural, mother of all that is human. She is the mother of all, for contained in her are the seeds of all. The earth of humankind contains all moistness, all verdancy, all germinating power. It is in so many ways fruitful. All creation comes from it. Yet it forms not only the basic raw material for humankind, but also the substance of the incarnation of God's son.

Recommended websites on Hildegard von Bingen
www.soultospirit.com/teachers/quotes/hildeggt.asp
(Excellent collection of short quotes from her prayers, writings, hymns and visions)
www.findarticles.com/p/articles/mi_m2465/is_1_30/ai_59520592
(The Cosmic Vision of Hildegard of Bingen)
http://home.infionline.net/~ddisse/hildegar.html
(A huge collection of online links to resources about Hildegard of Bingen)

□ Of Christians and Catacombs

Teacher Background on the Catacombs of Rome
The catacombs are the ancient underground cemeteries used by the Christian and the Jewish communities in Rome. The Christian catacombs, which are the most numerous, began in the second century and the excavating continued until the first half of the fifth. In the beginning they were only burial places. Here the Christians gathered to celebrate their funeral rites, the anniversaries of the martyrs and of the dead.

During the persecutions, in exceptional cases, the catacombs were used as places of momentary refuge for the celebration of the Eucharist. They were not used as secret hiding places of the early Christians. This is only a fiction taken from novels or movies.

After the persecutions, especially in the time of Pope Saint Damasus (366 - 384) they became real shrines of the martyrs, centres of devotion and of pilgrimage for Christians from every part of the empire.

In those days in Rome, there existed cemeteries in the open but the Christians preferred underground cemeteries. First of all, the Christians rejected the pagan custom of cremation; they preferred burial, just as Christ was buried because they felt they had to respect the bodies that one day would rise from the dead.

This genuine belief of the Christians created a problem of space, which exerted a great influence upon the development of the catacombs. The areas owned by the Christians above ground were very limited. Had they used only open-air cemeteries, since they, as a rule did not reuse the tombs, the space available for burial would have quickly been exhausted. The catacombs came as the solution of the problem and it proved to be economical, safe and practical. In fact, it was cheaper to dig underground corridors and galleries than to buy large pieces of land in the open. As the early Christians were predominantly poor, this way of burying the dead was decisive.

But there were other reasons too for choosing the underground digging. The Christians felt a lively community sense: they wished to be together even in the "sleep of death". Furthermore such out-of-the-way areas, especially during the persecutions, were very apt for reserved community meetings and for the free displaying of the Christian symbols.

In the first century Rome's Christians did not have their own cemeteries. If they owned land, they buried their relatives there; otherwise they resorted to common cemeteries, where pagans too were buried. That is how Saint Peter came to be buried in the great public "necropolis" ("city of the dead") on Vatican Hill, available to everybody. Likewise Saint Paul was buried in a necropolis along the Via Ostiense.

In the first half of the second century, as a result of various grants and donations, the Christians started burying their dead underground. That is how the catacombs were founded. Many of them began and developed around family tombs, whose owners, newly converted Christians, did not reserve them to the members of the family, but opened them to their brethren in the faith.

The following two websites provide reliable and detailed information about the Roman Catacombs:

www.newadvent.org/cathen/03417b.htm
(Catholic Encyclopedia online)

www.catacombe.roma.it/
(The official website of the Catacombs of Rome)

Students investigate the various symbols and inscriptions frequently located in Christian catacombs and used by the early Christians to communicate Christian beliefs and Church teachings. An initial information worksheet for students has been provided below.

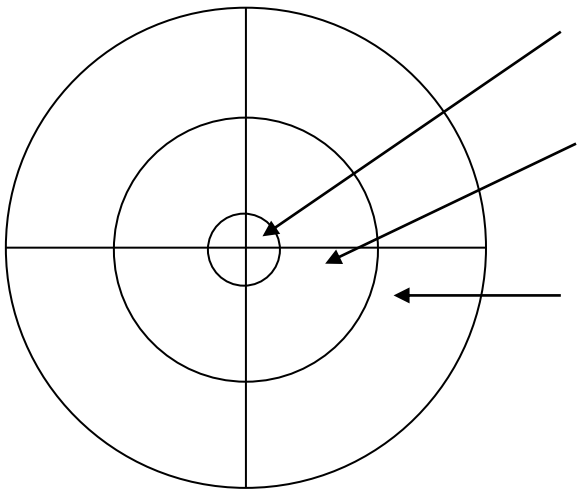
On the walls of catacomb cubicles early Christians depicted various symbols and inscriptions. Often they were carved onto marble slabs, which sealed the tombs. The symbols used were signs or diagrams by which the author s intended to recall a religious or spiritual truth.

Widely used in the literature and liturgy of the early Christians these symbols had a great place in Christian art because of their capacity to link visible images to the invisible world.

The symbols helped the early Christians, many of whom were illiterate, to make clear in essential terms the fundamental concepts of the new religion.

The symbolism of the early Christians was founded on truths passed on during the readings, which were part of the teaching in preparation for Baptism, Confirmation and Eucharist.

The following cards contain symbols and inscriptions commonly found in Christian Catacombs. Students investigate how the symbol or inscription attempts to interpret Christian beliefs and Church teachings. They make connections with Scripture passages from the New Testament as well as drawing their own hypotheses and conclusions regarding the use of these symbols. Students present their findings as a three-circle **Concept Spiral** ⓘ**.**



On each quadrant of the inside circle students reproduce a Christian symbol or inscription from the cards provided.

On each of the quadrants of the middle circle students reproduce a Scripture passage from the New Testament that connects with the symbol or inscription.

On each of the quadrants of the outside circle students write how the symbol or inscription acts as an interpretation of Christian beliefs or Church teachings.

Students could use the *Bible Gateway* website to locate relevant Scripture passages using a keyword search: www.biblegateway.com/keyword/

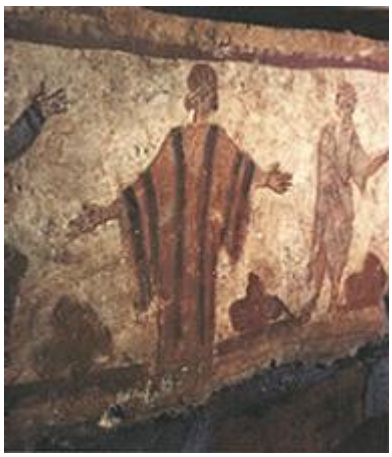
The symbols and inscriptions depicted below are easily accessible the Internet. Instructions for locating these symbols and inscriptions have been provided. Teachers may decide to create a PowerPoint presentation of the symbols and inscriptions in colour for student use.

Some recommended websites containing information as well as images of the symbols and inscriptions are listed here:

http://ccat.sas.upenn.edu/rels/002/Christianity/earlyart.html
(Early images of Jesus in Art)
www.gospelcom.net/chi/pastwords/chl126.shtml
(Symbols of the Catacombs as well as early Church history through a study of catacombs)
www.gospelcom.net/chi/fun/Factoids/fact003.shtml
(Symbols found in the Catacombs; designed for kids)

The Orante

This symbol takes many forms but always appears as the figure of a person with open arms arose. It is a symbol of the soul at peace in paradise.



The Anchor

The basic meaning of this symbol is hope in the promise of the future life. Note that the anchor consists of the cross and the dove representing the Holy Spirit.

The Peacock

Apart from being used in paintings as a decorative image usually on borders, the peacock symbolises the immortality of the soul.

Dove with a Sprig of Olive Branch

The dove signifies peace with God. In some catacombs the word peace is added (pax).

The olive branch which it bears, is an image borrowed from the history of Noah: it is sometimes depicted being carried in the claws of the bird.

The Good Shepherd

The image of the Good Shepherd is the most frequent in the catacombs, both as paintings and carved into the tombstones. The Good shepherd represents Jesus the Saviour and sheep alludes to those souls saved by following him.

Monogram of Christ

The Monogram of Christ is composed of two letters of the Greek alphabet, the X (chi) and the P (pro) superimposed upon each other. They are the first two letters of the Greek word *Christos* meaning Christ.

In the inscription to the left additional letters can be seen. This inscription reads,
In Christ, the first and the last.

The Fish

The word in Greek is Ichthus. Written vertically, the letters of this word form an acrostic, e.g. with each letter becoming the initial of another word:

ΙΧΘΥΣ (the so-called "ichthus" sign; "ichthus" means "fish")
***Each letter* stands for a Greek term associated with Jesus:**

F	Ι	Ιησους	Jesus
I	Χ	Χριστος	Christ
	Θ	Θεος	God('s)
S	Υ	Ὑιος	Son
H	Σ	Σωτηρ	Savior

Teacher and Student Background Information

The dominant theme of early Christian art was salvation expressed through Christ, the saviour. The Good Shepherd and the Orante (featured in the previous activity) are the main symbols on which the iconography of the first centuries is based. All other figures, drawings and scenes express the salvation plan:

- *The work of salvation prepared by God in the Old Testament*
  (depicted in scenes of Adam and Eve; Noah and the Ark; Abraham; Moses striking the rock; Daniel in the lion's den)
- *The work of salvation fulfilled by Christ in the New Testament*
  (depicted in scenes of the baptism of Jesus; the resurrection of Lazarus; banquet scene around the Eucharist; scenes from the passion)
- *The work of salvation continued by the Church*
  (depicted in scenes of Christ consigning the law to Peter and scenes featuring Saints Peter and Paul)
- *Salvation already achieved in heaven.*
  (depicted in scenes featuring the early martyrs; the crowning of the Apostles)

Besides Biblical episodes, early Christian art also used allegorical figures (such as the seasons), scenes from everyday life (such as trades and banquets), filling or ornamental themes (such as baskets of flowers, fruit, harvesters, leaves, palm branches, birds, vases overflowing with water and other geometrical patterns borrowed from Roman decoration).

Students design and create a virtual art gallery presentation using images that can be categorised under the general theme of *Salvation.* Students locate and identify images that depict the four stages of the salvation plan described in the information above. They prepare on oral commentary to link in with their multimedia presentation. Some suggested websites and examples of early Christian art are provided below.

In their presentation students need to research and respond to the following questions:

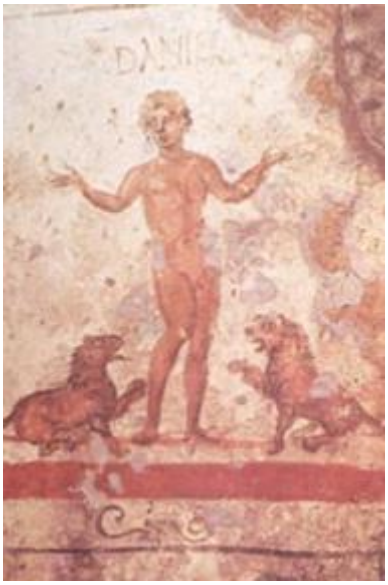
- Why did early Christian art begin to emerge between the end of the second century and the beginning of the third century?
- What process was used to create fresco paintings in the catacomb chambers?
- Why was salvation such a significant theme in early Christian iconography? Why was it so significant in the Christian catacombs?
- What did early Christians believe about salvation? What Scriptural basis did they have for these beliefs?

The following early Christian art is easily accessible online at the websites indicated.

Christ the teacher surrounded by his disciples.

Three Hebrews in the fiery furnace.

Both accessible at: http://employees.oneonta.edu/farberas/arth/arth212/Early_Christian_art.html



Daniel in the Lion's Den.

Jesus, the Good Shepherd.

Both accessible at: http://employees.oneonta.edu/farberas/arth/arth212/Early_Christian_art.html

Moses striking the rock in the desert.

4th century painting of St Paul holding scroll and wearing a toga, both signs of authority.

The Orante

All of these images are accessible at:
http://employees.oneonta.edu/farberas/arth/arth212/Early_Christian_art.html

□ Of Knights, Armies and Legions

Teacher Background

The Use of Military Metaphors in Religion

In *Metaphors We Live By* written by George Lakoff, a linguist and Mark Johnson, a philosopher, it is suggested that metaphors not only make our thoughts more vivid and interesting, but that they actually structure our perceptions and understanding. Thinking of marriage as a "contract agreement," for example, leads to one set of expectations, while thinking of it as "team play," "a negotiated settlement," "Russian roulette," "an indissoluble merger," or "a religious sacrament" will carry different sets of expectations.

Metaphors are pervasive in everyday life, not just in language but also in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.

The concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world and how we relate to other people. Our conceptual system thus plays a central role in defining our everyday realities. If we are right in suggesting that our conceptual system is largely metaphorical, then the way we think about what we experience and what we do every day is very much a matter of metaphor.

What metaphor of the Christian life have you chosen? We act out the images we have of ourselves. The way we see ourselves as Christians determines how we behave. A picture is not only worth a thousand words, it is the parent of a thousand deeds. Do you see yourself a soldier in God's army? A sister or a brother in faith's extended family? A scholar in the school of Christ? A traveller along the Christian way? Each of these metaphors has been used by Christians. William Booth, founder of the Salvation Army, used the military metaphor with great effect; slum dwellers of nineteenth-century London found the discipline of a soldier to be strong armour against the challenges of life. The ex-soldier Ignatius Loyola, founder of the Jesuits, modelled his society after military ideas. There are Latin American priests who see themselves as chaplains to God's guerrilla army of liberation.

The Salvation Army, for example, is organised hierarchically with the General as international commander at the top. The chart works its way down through international secretaries and positions, then to national commanders and positions, then territorial commanders and positions, to divisional commanders and positions. The bottom of the chart is generally the Captain in the field or at an institution. In most cities where there is more than one corps, there is often a City Commander.

Ordained ministers are Officers. Soldiers are lay members. Junior Soldiers are children who are members. The local church is called the Corps or Citadel. Lay members with specific areas of responsibility are called Local Officers and have their own designations and ranks such as Young Peoples Sergeant Major (YPSM) or Bandmaster.

It is worthwhile for teachers and students to reconsider the use of military metaphors to describe religious experience. The message from the gospels is centred on the concept of peace, but frequently Church leaders, religious educators and political leaders use metaphors such as *fighting for peace!*

The issue of military language is perhaps a good example of how religious people sometimes resort to the use of the easy cliché or the tired analogy or metaphor. We no longer accept racist references in speech, much less in worship and most of us are working slowly on sexist ones as well! But many Western and some Eastern religions still describe our relationship to God in military terms. We talk of "battling" the devil, and "conquering" sin. Christians loudly sing 'Onward, Christian Soldiers" or 'Lord, God of Hosts, Mighty in Battle."

Despite the controversy that changing this language might provoke, students need to re-examine whether the "peace that passes all understanding" can be effectively communicated in today's nuclear age by traditional metaphors of war.

Students examine a variety of traditional Christian hymns to identify the use of military metaphors. A number have been reproduced below. Students identify the military metaphors and draw conclusions about their use in small group discussions using the **Four Resources Model Visual Analysis Strategy** ⓘ.

Students identify the Christian beliefs and Church teachings within the hymns. They consider the appropriateness of military metaphors for contemporary interpretation and application of Christian beliefs and Church teachings.

Two websites allow students to search for hymns. The addresses are provided below:
www.cyberhymnal.org
(Cyber hymnal website)
www.hymnsite.com
(This site allows students to follow the words while listening to the hymn as it is played.)

Onward, Christian Soldiers

Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.
Christ, the royal Master, leads against the foe;
forward into battle see his banners go!

Refrain
Onward, Christian soldiers, marching as to war,
with the cross of Jesus going on before.

At the sign of triumph Satan's host doth flee;
on then, Christian soldiers, on to victory!
Hell's foundations quiver at the shout of praise;
brothers, lift your voices, loud your anthems raise.

Like a mighty army moves the church of God;
brothers, we are treading where the saints have trod.
We are not divided, all one body we,
one in hope and doctrine, one in charity.

Crowns and thrones may perish, kingdoms rise and wane,
but the church of Jesus constant will remain.
Gates of hell can never against that church prevail;
we have Christ's own promise, and that cannot fail.

Onward then, ye people, join our happy throng,
blend with ours your voices in the triumph song.
Glory, laud, and honour unto Christ the King,
this through countless ages men and angels sing.

We Stand for God

We stand for God, and for His glory,
The Lord supreme and God of all.
Against His foes we raise His standard.
Around the cross we hear His call.

Refrain
Strengthen our faith, Redeemer.
Guard us when danger is nigh.
To Thee we pledge our lives and service,
Strong in a trust that ne'er shall die,
To Thee we pledge our lives and service,
Strong in a trust that ne'er shall die.

We stand for God! Jesus our Master
Has died to save with love untold;
His law divine and truth unchanging,
In this our land its place must hold.

Am I a soldier of the Cross?

Am I a soldier of the cross,
a follower of the Lamb,
and shall I fear to own his cause,
or blush to speak his name?

Must I be carried to the skies
on flowery beds of ease,
while others fought to win the prize,
and sailed through bloody seas?

Sure I must fight, if I would reign;
increase my courage, Lord.
I'll bear the toil, endure the pain,
supported by thy word.

When that illustrious day shall rise,
and all thy armies shine
in robes of victory through the skies,
the glory shall be thine.

Students explore the symbols characteristic of the Salvation Army, which serve to act as an interpretation and application of Christian beliefs and Church teachings.

It may be necessary for students to become more familiar with the Salvation Army, its structure along military lines and it mission. Their Australian website contains an excellent range of resources and information. It is located at:

http://salvos.org.au/home

An excellent educational site about the Salvation Army and designed for school students can be located at:

www.request.org.uk/main/churches/army/salvationarmy01.htm

Information cards about each of the core symbols are provided below. Students make links between the use of these symbols and the Christian beliefs and Church teachings they proclaim.

The Red Shield

The Red Shield is an internationally recognised symbol of Salvation Army service to those in need.
At the turn of the century, one of the symbols of The Salvation Army was a silver shield with the words 'Salvation Army' emblazoned across it.

Many Salvation Army personnel, particularly those serving with the Defence Forces, wore the shield as a badge. In the aftermath of the Boer War, an Australian Salvationist, Major George Carpenter, was concerned that the silver shield worn by Salvationists in times of war would reflect light, particularly during the night, giving the location of troops to the enemy. As a result, the silver was replaced by the red enamel and became known as the 'Red Shield'.
Most Australians associate the Red Shield with the Salvation Army's annual Red Shield Appeal.

The Crest

The crest is a meaningful symbol of the Salvationist's beliefs.

Captain William Ebdon designed the crest in 1878 and the only alteration to his original design was the addition of the crown. Its emblems set forth the leading doctrines of The Salvation Army as follows:

- The sun (the surround) represents the light and fire of the Holy Spirit
- The cross of Jesus stands at the centre of the crest and the Salvationist's faith
- The 'S' stands for Salvation from sin
- The swords represent the fight against sin
- The shots (seven dots on the circle) stand for the truths of the gospel
- The crown speaks of God's reward for His faithful people
- "Blood and Fire" is the motto of The Salvation Army. This describes the blood of Jesus shed on the cross to save all people and the fire of the Holy Spirit which purifies believers

The Flag

Around the world, The Salvation Army flag is a symbol of the Army's war against sin and social evil.

The red on the flag represents the blood of Christ; the blue border stands for purity; and the yellow star in the centre signifies the fire of the Holy Spirit.

The flag is used at special occasions such as marriages, funerals, marches, open-air meetings, enrolments of soldiers, farewells, and retirements.

The first Salvation Army flag was designed and presented to the Coventry Corps in England by Catherine Booth in 1878. At the time the centre of the flag was a yellow sun representing the Light of Life. This was changed to the star in 1882.

The Uniform

The Salvation Army uniform reflects the military principles upon which the Army is organised. For Salvation Army officers and soldiers it is a visible expression of their faith that often creates valuable opportunities to provide a helping hand.

Uniforms have been worn in many forms since the Army's earliest days. The first evangelists of the Christian Mission wore suits of clerical cut, with frock coats, tall hats and black ties. Women evangelists wore plain dresses and small Quaker-type bonnets. After the Mission became an Army (1878), it was agreed that a military type uniform should be adopted, modelled on Victorian military garb.

The first captain of The Salvation Army, a former chimney sweep named Elijah Cadman, is credited with instigating the wearing of the military-style uniforms after declaring at an early meeting, "I should like to wear a suit of clothes that would let everyone know I meant war to the teeth and Salvation for the world."

The Salvation Army uniform has evolved over the years. In Australia, bonnets for women were replaced by felt hats in the 1970s and the high military-style collars were dropped for both men and women about the same time. The Army is continually reviewing the style of the uniform to ensure it is up-to-date. There is also variation in uniform internationally because of climate and other circumstances.

The Brass Band

The Salvation Army today is renowned worldwide for its brass bands and choirs, but the introduction of bands to the Army happened almost by chance. The first Salvation Army band was launched in Salisbury, England, in 1878 and was made up of Charles Fry, a local builder and leader of the Methodist orchestra, and his three sons.

Salvation Army evangelists in Salisbury were having trouble with local hooligans, so Fry and his sons offered to act as bodyguards while the Salvationists sang in the market place.
As an afterthought the Frys brought their instruments to accompany the singing. In this unwitting fashion the first Salvation Army band was born.
Their immediate success led the Fry family to sell their business and become full-time musicians with the Army. Within the next few years, brass bands sprang up all over the country.

The Bass Drum

To Salvationists, the drum has always been more than a musical instrument.

From the first, the drum's supreme function was as a 'mercy seat' in open-air meetings. Thousands of people have kneeled at the drumhead and claimed Salvation from their sins.

The drum has also been used by some Salvation Army Corps in a similar way to a church bell. For example, in Alaska, half an hour before each service begins in the villages, the Corps drummer stands outside the Army hall beating the drum. The drummer then goes out just before the meeting starts to sound the last call.

When the Army drum made its first appearance, some people said its use in religious meetings was nothing less than sacrilege, but William Booth claimed it was just as proper to "beat" the people into a Salvation meeting as to "ring" them into church!

Of course, the drum is also very much a part of The Salvation Army musical tradition, playing as it does with the brass band.

Students may choose to compare and contrast aspects of the Salvation Army worship and practices with that of another Christian denomination. The following website is highly recommended as a research tool. It contains relevant, easily accessible information about a number of Christian denominations with a specific focus on how each interprets and applies Christian beliefs. It can be accessed at:
www.request.org.uk/main/churches/churches.htm

A particularly interesting task would be for students to compare the worship and practices of the Salvation Army (which is based on a military regime) with that of the Religious Society of Friends otherwise known as Quakers (based on pacifist principles). The above website contains good information on which to base such a comparison.

Activity — The Legion of Mary ⦿ B5.1

Students investigate the work and mission of the Legion of Mary, which is the largest apostolic organisation of lay people in the Catholic Church. Students use the **3:2:1 Strategy** ⓘ to summarise how this organisation interprets and applies Christian beliefs and Church teachings. The following website contain useful information for students:

www.legionofmary.org

www.legionofmary.org/index.html

In completing their 3:2:1 Strategy students:

- Name three Christian beliefs or teachings this organisation espouses in their mission and work
- Name two examples of how Christian beliefs or teachings are put into action
- Identify a specific member or event associated with this organisation that exemplifies a Christian belief or teaching.

The following learning activities, when used in conjunction with others in this module, support the outcome indicated in the table below. The activities are focused on each of the three organising ideas for the module organiser **Cultural Contexts**. Teacher background information precedes the learning activities.

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed Learner Effective Communicator Active Investigator	B5.1 Students examine ways Christian beliefs and Church teachings have been interpreted and applied across cultural and historical contexts.
Module Organisers	**Organising Ideas**
Cultural Contexts	❑ Of Peacemakers and Liberators ❑ Of Cribs, Caves and Christmas ❑ Of Medals, Miracles and Mary ❑ Of Heretics and Inquisitors

□ Of Peacemakers and Liberators

Teacher Background about Liberation Theology
Liberation theology, a term first used in 1973 by Gustavo Gutierrez, a Peruvian Roman Catholic priest, is a school of thought which holds the Gospel of Christ demands that the church concentrate its efforts on liberating the people of the world from poverty and oppression. The liberation-theology movement was partly inspired by the Second Vatican Council and the 1967 Papal encyclical *Populorum Progressio.*

Strictly speaking, liberation theology should be understood as a family of theologies - including the Latin American, Black, and feminist varieties. All three respond to some form of oppression: Latin American liberation theologians say their poverty-stricken people have been oppressed and exploited by rich, capitalist nations. Black liberation theologians argue that their people have suffered oppression at the hands of racist whites. Feminist liberation theologians lay heavy emphasis upon the status and liberation of women in a male-dominated society. This organising idea deals exclusively with Latin American liberation theology.

Latin American Liberation Theology
With a few notable exceptions, Latin American liberation theology has been a movement identified with the Catholic Church and Lutheran Church. Some of the theological roots of Latin American liberation theology can be traced directly to the writings of certain European theologians. Three of the more notable of these are Jurgen Moltmann, Johannes Baptist Metz and Dietrich Bonhoeffer.

Jurgen Moltmann has suggested that the coming kingdom gives the church a society-transforming vision of reality as opposed to a merely private vision of personal salvation. Johannes Baptist Metz has emphasised that there is a political dimension to faith and that the church must be an institution of social criticism. Dietrich Bonhoeffer has issued a call to redefine religion in a secular context. His theology emphasises human responsibility toward others and stresses the value of seeing the world with "the view from below" - the perspective of the poor and oppressed.

Gustavo Gutierrez, author of *A Theology of Liberation*, provides us with a representative methodology. Like other liberationists, Gutierrez rejects the idea that theology is a systematic collection of timeless and culture-transcending truths that remains static for all generations. Rather, theology is in flux; it is a dynamic and ongoing exercise involving contemporary insights into knowledge, humanity, and history.

Gutierrez emphasises that theology is not just to be learned, it is to be done. In his thinking, "praxis" is the starting point for theology. Praxis (from the Greek prasso: "to work") involves revolutionary action on behalf of the poor and oppressed - and out of this, theological perceptions will continually emerge. The theologian must therefore be immersed in the struggle for transforming society and proclaim his message from that point. In the theological process, then, praxis must always be the first stage; theology is the second stage. Theologians are not to be mere theoreticians, but practitioners who participate in the ongoing struggle to liberate the oppressed.

Since the emergence of liberation theology and its rapid growth via ecclesial base communities, divisive rifts have taken place between Vatican leadership and Roman Catholic theologians in Latin America. Over the past few decades, however, the Vatican has become progressively open to the concept of liberation.

For example, the Second Vatican Council held in Rome from 1962 to 1965 decried the wide disparity between the rich and poor nations of the world. Church leaders therefore proclaimed a "preferential option for the poor." Three years later, the Medellin Conference of Latin American Bishops (1968) denounced the extreme inequality among social classes as well as the unjust use of power and exploitation.

Pope John Paul II has for years devoted himself to establishing a balanced policy on political activism for Roman Catholic clergy. He has staunchly advocated social justice but has also consistently warned the clergy about becoming too involved in secular affairs and about the dangers of Marxism.

The Sacred Congregation for the Doctrine of the Faith issued two important statements on liberation theology. The *Instruction on Certain Aspects of the "Theology of Liberation"* (1984) warned that it is impossible to invoke Marxist principles and terminology without ultimately embracing Marxist methods and goals. Marxism should therefore be avoided altogether.

Two years later (1986), the *Instruction on Christian Freedom and Liberation* affirmed the legitimacy of the oppressed taking action "through morally licit means, in order to secure structures and institutions in which their rights will be truly respected." However, "while the church seeks the political, social and economic liberation of the downtrodden, its primary goal is the spiritual one of liberation from evil." The statement accepted armed struggle "as a last resort to put an end to an obvious and prolonged tyranny that is gravely damaging the common good."

For more information and discussion on liberation theology teachers should consult the following article:
http://home.earthlink.net/~ronrhodes/Liberation.html

Activity — Heroes and Zeroes ⊙ B5.1

Students consider the following quote that comes from Catholic priest, Father Thomas Melville (Guatemala, 1968):

"I have come to the conclusion that the actual state of violence, composed of the malnutrition, ignorance, sickness, and hunger of the vast majority of the Guatemalan population, is the direct result of a capitalist system that makes the defenceless Indian compete against the powerful and well-armed landowner."

Students discuss their understandings of liberation theology using the quote above as well as selected material from the teacher background section and/or the information card provided below.

Liberation Theology

Liberation theology is the belief that the Christian Gospel demands "a preferential option for the poor," and that the church should be involved in the struggle for economic and political justice in the contemporary world, particularly in the Third World. Dating to the Second Vatican Council (1962–65) and the Second Latin American Bishops Conference, held in Medellin, Colombia (1968), the movement brought poor people together in *comunidades de base,* or Christian-based communities, to study the Bible and to fight for social justice. Since the 1980s, the church hierarchy, led by Pope John Paul II, has criticised liberation theology and some of its advocates, accusing them of wrongly supporting violent revolution and Marxist class struggle.

Students access the *Third World Traveler* website which contains an eclectic range of resources on human rights issues. This website is not sponsored by the Catholic Church and may contain material that some might consider inconsistent with some Church teachings. However, it also contains some extremely valuable material and resources to assist students in understanding a range of perspectives about liberation theology and how its supporters attempt to interpret and apply Christian beliefs and Church teachings.

A feature of this website is a list of short biographies of *heroes* (those who work for justice) and *zeroes* (those who work against justice). These categories are, of course, highly subjective and open to critical review by students but they contain extremely valuable material.

The home page of the *Third World Traveler* website can be located at:
www.thirdworldtraveler.com/index.html
The list of *Heroes* biographies can be located at:
www.thirdworldtraveler.com/Heroes/Heroes_page.html
The list of *Zeroes* biographies can be located at:
www.thirdworldtraveler.com/Zeroes/Zeroes_page.html

Teachers should exercise discretion in using this website. An alternative approach might be for teachers to access the website and print selected material for student use. Some material has been provided below as well. Leonardo Boff is presented as a *hero.* A biography of his life and mission follows.

Leonardo Boff, Brazil

Leonardo Boff has been preaching an activist gospel in Brazil for decades. Although no longer a priest, Boff is still a theologian and an active member of a Christian community in Brazil. He was more or less forced out nearly four years ago after a battle with the Vatican over his penchant for mixing politics with religion.

Boff says the Catholic Church is becoming increasingly irrelevant to the poor. The people he works with now are committed to building a better world not because they are Christians but because they are profoundly human. The poor in Brazil are now finding a vision of social justice and community in the 'comunidades de base' or 'Base Christian Communities'. There are more than 100,000 of these grassroots Christian groups in Brazil which attempt to fuse the teachings of Christ with a liberating social gospel.

Boff believes these are the places where liberation theology is lived concretely and where the political dimensions of a liberating faith come into play. He says that the poor must understand that poverty is not natural. The 'communidades de base' continue to spawn leaders who work on behalf of the poor - in trade unions, political parties and in community organisations.

Boff admits the world has changed dramatically since the birth of liberation theology 20 years ago in Latin America. He says that today the problem is no longer marginalisation of the poor but complete exclusion. The question now is how to survive. That's why liberation theology deals with fundamental issues like work, health, food, and shelter.

Economic globalisation and the spread of poverty is of particular concern to Boff, who says the poor are much worse off today than 30 or 40 years ago. He says that in Brazil the excluded don't believe in the old myths of development anymore. They feel that development has been at their cost and not for their benefit. "Brazil has 150 million inhabitants, and for a third of them the system functions well, but for the other 100 million it is a disaster."

The ex-cleric is especially attuned to the ecological costs of industrial development. "The earth has arrived at the limits of its sustainability. Our task is not to create sustainable development, but a sustainable society - human beings and nature together."

In the meantime, Boff argues, the first step toward change is for the poor to take charge of their own lives. "The institutional Church counts on the support of the economic and political powers." As far as Boff is concerned, "the Pope's approach to the world is feudalistic. He wants a Church of the rich for the poor, but not with the poor."

Students create a **Frayer Concept Model** ⓘ based on their understanding of liberation theology having interacted with the texts previously provided within this activity.

Students consider the following quotes and make links with Christian beliefs and Church teachings by creating a three level **Concept Web** ⓘ**.** An example has been provided following the quotes.

Often the oppressor goes along unaware of the evil involved in his oppression so long as the oppressed accepts it.
Martin Luther King, Jr.

Where, after all, do universal human rights begin? In small places, close to home - so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighbourhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.
Eleanor Roosevelt

A small group of people acting in concert for justice and peace throw into motion invisible questions held by a lot of people. They challenge that notion that "we can't make a difference."
Bernadine Dorn, Irish democracy activist

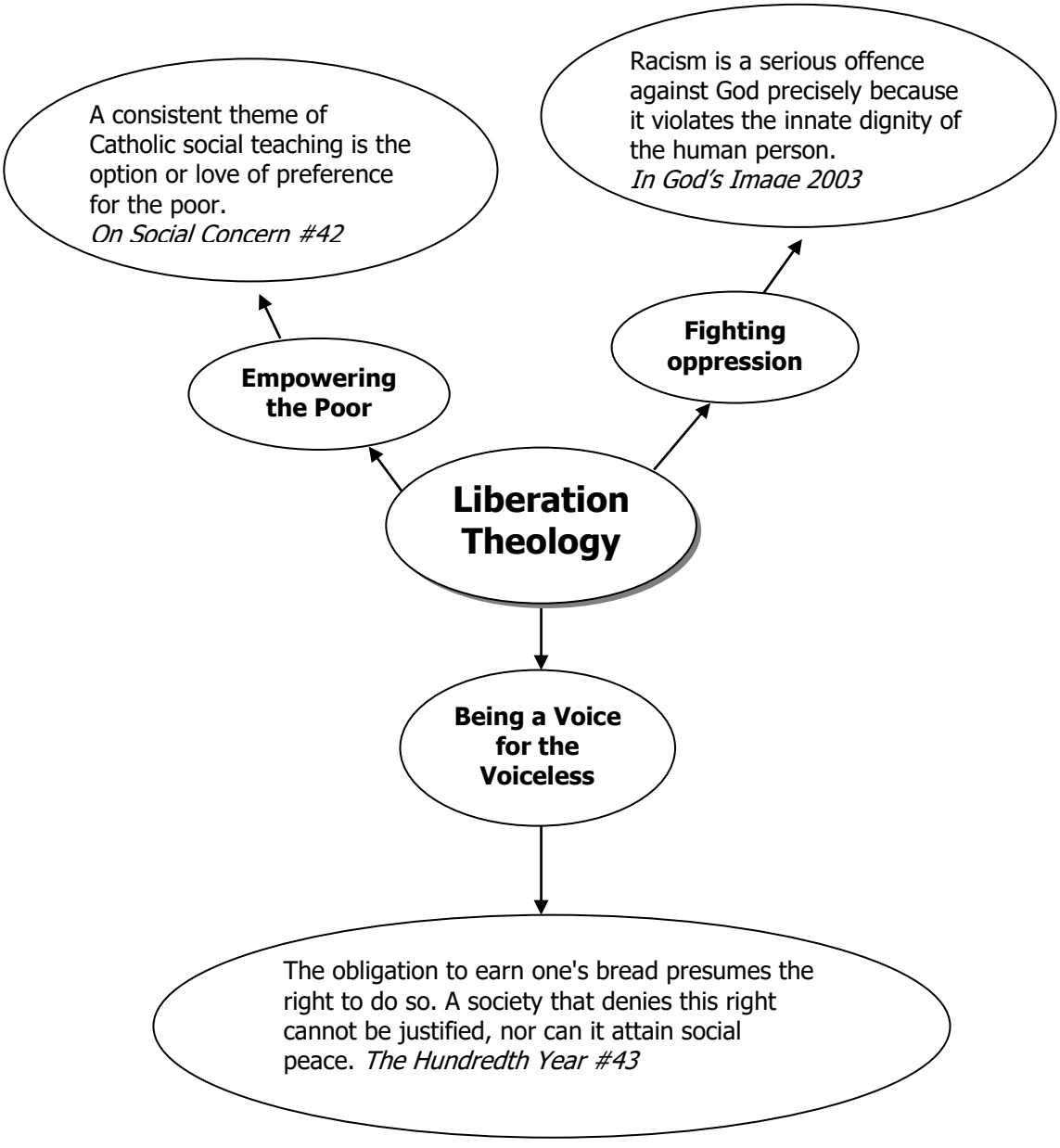
We who have a voice should speak for the voiceless.
Archbishop Oscar Romero of El Salvador

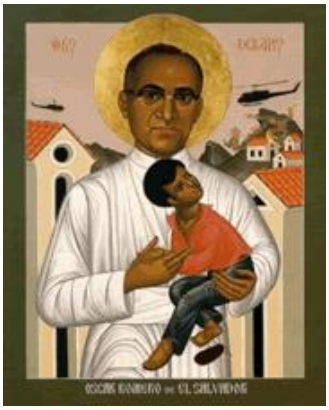
Justice too long delayed is justice denied.
author unknown

The three level concept web below begins with *liberation theology.* At the second level three principles of liberation theology are included. Each of these is fully consistent with Christian beliefs and Church teachings examples of which are featured at the third level.

The *Catholic Social Teaching* website will assist students. It is located at:
www.osjspm.org/cst/quotes.htm

Students might choose to use Scripture quotes instead. The *Bible gateway* website is located at:
http://bible.gospelcom.net/





Students explore the life and mission of Oscar Romero and how he interpreted and applied Christian beliefs and Church teachings in his time and context. An introductory information sheet on Archbishop Romero has been provided below in two forms. Both been adapted from the *Catholic Agency for Overseas Development* website which can be located at:
www.cafod.org.uk/resources/schoolsteachers/background_and_teachers_notes/a_special_person_oscar_romero_ks2

The first version is an *easy read* version for students with learning difficulties. The second version is a little more complex in its presentation.

The film, *Romero,* is widely used in schools. It presents a reliable portrait of Oscar Romero and how he worked to bring peace and Justice to El Salvador during his life.

Students might also analyse a number of images and motifs of Romero to infer how he tried to interpret and apply Christian beliefs and Church teachings particularly for the poor of his country. The image to the left is a modern motif of Romero. It can be located at the *Beyond Borders* website. It contains a range of excellent resources including a Christmas reflection based on the writings of Romero. The web address is: www.beyondborders.net/BB-Mail/2004-11/whose_christmas-2.htm

The year 2001 was the 21st anniversary of the murder of Archbishop Oscar Romero of El Salvador. As you and your class think about the concept of liberation theology you could use the story of Oscar Romero as an example. He was a very special person who inspired poor people in his country and around the world.

Oscar Romero was born on 15 August 1917 in El Salvador, Central America. When he left school he became a carpenter, but soon decided he wanted to become a priest. In El Salvador at that time a few families owned most of the land and were very rich, but most people were very poor. A lot of people were farmers. They grew coffee beans but they only earned less than a dollar a day.

People got very angry because they could see that it was not fair that a few people were very rich while everybody else was very poor. But the rich were very powerful. If anybody complained they were put in prison or even killed.

In 1977 Oscar Romero became Archbishop. He was a very quiet man and nobody thought he would say anything in public about what the government and the army were doing. They thought he would be too afraid. But Oscar had a friend called Rutilio Grande. Rutilio was a very brave priest who worked with poor people. The army and the government were afraid that the poor people he was working with would realise how unfair everything was and would demand better living conditions. So they murdered Rutilio.

This made Oscar think again about his job and his life. "They have killed my friend Rutilio," he said, "for doing the right thing. Now it is my turn." Oscar stopped being such a quiet man and started to speak out - he knew he had to tell the truth about what was going on. He told the soldiers in the army to stop killing people just because they were complaining and protesting about the government or the army.

He was very afraid that he too would be killed, but he was brave and he had a very strong faith in God. He knew somebody had to tell the truth to stop other people being killed and to bring peace to his country. In 1980 on 24 March, as he was celebrating mass, he was shot dead. Through his life and through his death he is a wonderful example for all who believe in justice.

In the 1970s, the Central American republic of El Salvador was a place of extreme fear. Land and wealth were in the hands of a tiny elite, which used the army to protect its privilege. Unrest among the hungry peasant population was put down by brutal intimidation.

Each month hundreds of people were murdered, tortured or simply disappeared. When Romero was appointed archbishop of San Salvador, he counted several rich families among his friends. He was the choice of the elite. But within weeks, Romero's world turned upside down. Rutilio Grande, a parish priest, was ambushed and murdered along with two parishioners. From that moment on, Romero began to speak out loudly against the injustice that crucifies the poor.

During the next three years, he preached again and again that how we treat the poor, we treat God; that a life motivated by material ambition is empty and impoverished; of the need for a conversion of hearts by the killers and their paymasters even more than their victims; that violence can be defeated by Christian love; of the power of prayer. In doing this, Romero placed himself in danger.

His sermons were heard not just by the rapt crowds that crushed into the cathedral each Sunday morning, often interrupting his preaching with spontaneous applause, but by all who heard his broadcasts transmitted over the diocese radio station. A whole country hung on his words.

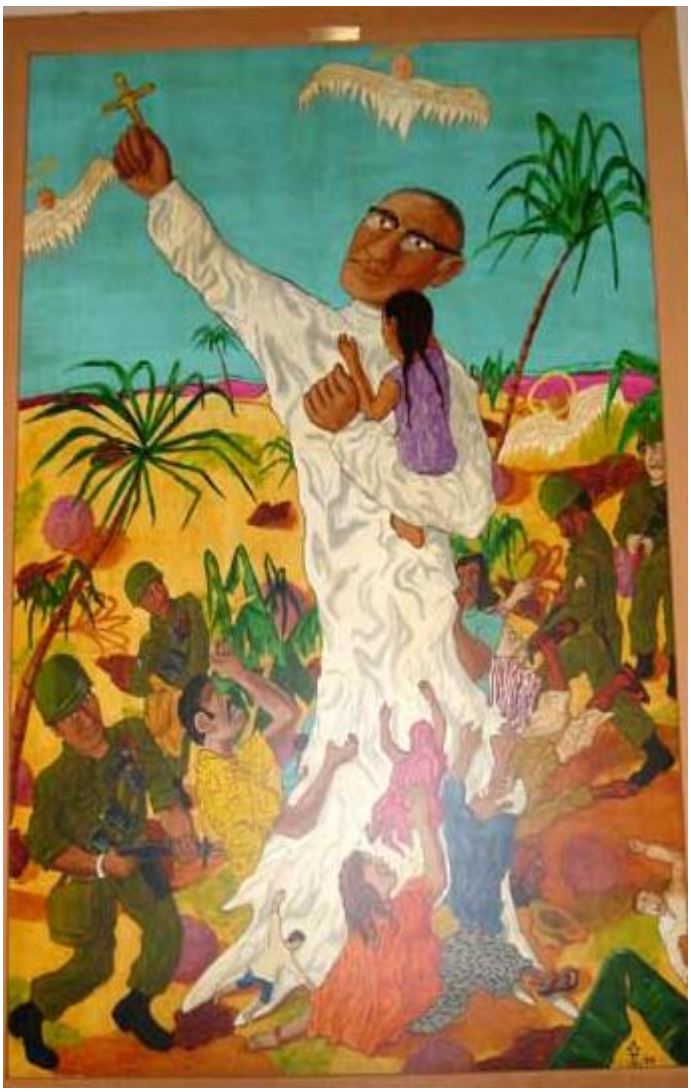
Throughout, Romero was theologically orthodox and faithful to the Church. To those who accused him of stirring up political unrest, he answered that an authentic Christian life in practice cannot be anything but difficult and controversial because it requires people to change.

The difficulty of change for those who enjoyed wealth and privilege led to a tragic conclusion when a gunman murdered Oscar Romero during a service in the chapel of the hospital where he lived on March 24, 1980.

The following images of Oscar Romero might be analysed by students. Images can be easily accessed by conducting a *Google* or *AltaVista* image search.

Street Graffiti.
A wall mural of Romero in a San Salvador street.
1980

Greeting Local Children




MONS. ROMERO

□ Of Cribs, Caves and Christmas

Teacher Background
The Teacher Background for this Organising Idea is in three parts. Part One deals with the infancy narratives and includes some commonly asked questions teachers ask about the birth of Jesus. Part Two deals with the institution of the Nativity scene and its connection to St Francis of Assisi. Part Three deals with the doctrine of the Incarnation.

Part One: The Birth of Jesus: The Gospel Accounts
Thorough teaching and learning regarding the Christian understandings of the Advent/Christmas season in general and the infancy narratives in particular is frequently neglected in many Religion classrooms. This is largely due to the time of the school year when this topic is most commonly taught. A good case can be made for teaching about the birth narratives at a time other than at the end of the school year to ensure a more adequate coverage of these Scriptural texts.

The birth of Jesus is only recorded in two of the four canonical Gospels – Matthew and Luke. The earliest written gospel was Mark's, composed around 70-80CE in southern Syria. Mark does not include any record of Jesus' birth. The silence of the earliest Jewish-Christian authors about the miraculous birth of Jesus seems strange given that they were trying to convince their readers that Jesus was divine. It was almost inevitable, in an ancient context, that stories of a miraculous birth for Jesus would have appeared. The narratives of the heroes in the Hebrew Bible make a miraculous birth almost an essential pre-requisite for anyone who wants to have a significant role in Israel's history.

The gospel of John, likely written in northern Syria sometime in the first decade of the second century, asserts that the Word existed from the beginning of creation. This gospel claims that Jesus was the son of Joseph (John 1:45) and also does not include any birth story.

Thus, only the gospels of Matthew and Luke refer to the birth of Jesus. Matthew was likely written in northern Palestine sometime in the late 80's or early 90's, and Luke in Asia Minor sometime during the late 90's, both about a century after his birth.

Some Frequently Asked Questions from Teachers about the Birth Accounts

Are the stories about Jesus' birth historically accurate?
During the celebration of Christmas, familiar images are recalled in hymns and Scripture about the birth of Jesus. In the minds of most people the appearance of herald angels, shepherds abiding in the fields, the star of Bethlehem, the Virgin Mary giving birth in a stable and the adoration of the Magi, have all been melded into one Christmas story. They form an important part of the Catholic Christian tradition and a wonderful pathway for entering into the mystery of the Incarnation.

The two infancy narratives provide distinct and at times contradictory stories of Jesus' birth. While most scholars would concede that that there is very little in the infancy narratives that are historically accurate, these stories are viewed by Christians as stories of faith, rich in symbolism and metaphor. *The Gospels were written by men who were among the first to have the faith and wanted to share it with others. Having known in faith who Jesus is, they could see and make others see the traces of his mystery in all his earthly life. From the swaddling clothes of his birth to the vinegar of his Passion and the shroud of his Resurrection, everything in Jesus' life was a sign of his mystery. His deeds, miracles and words all revealed that "in him the whole fullness of deity dwells bodily." His humanity appeared as "sacrament", that is, the sign and instrument, of his divinity and of the salvation he brings: what was visible in his earthly life leads to the invisible mystery of his divine sonship and redemptive mission. (Catechism of the Catholic Church #515).*

It is important for students to know these stories both from the standpoint of stories of faith but also from the standpoint of textual analysis. There is no Scriptural text without a context. It is useful for students to be able to identify the similarities and differences in the two birth stories and to explore why gospel writers choose to include and omit particular details. As students' understanding develops they need to move beyond a literal interpretation of these accounts to more inferential and evaluative levels of understandings. Not withstanding this, it is also important that students understand how these narratives are interpreted within the Church in its life of faith.

Although we shall never be sure about the exact circumstances of Jesus' birth, we do know that about two thousand years ago, there was born in rural Palestine an extraordinary Jew who was to change profoundly the course of human history. For faithful Christians, Jesus Christ is the Incarnation of God the Father and the central figure of the Christian story.
Why is Christmas celebrated on December 25?

Dating December 25 as the birthday of Jesus is known to have gained popularity only by the mid-fourth century in order that Christians could have an alternative to a popular pagan festival at this time of year. December 25 was the winter solstice according to the old Julian calendar, and it was on that day that Mithraism, a chief rival to Christianity, celebrated the birth of the god, Mithra.

How do Catholics understand the Virgin birth?
The doctrine of the virgin birth of Jesus, so central to the traditional Christmas story, was not part of the teaching of the first Christians, whom it should be remembered, also remained within the Jewish faith (Luke 24:52-53). The apostle Paul makes no reference to the virginal conception by the mother of Jesus when speaking of Jesus' origins and divinity. His epistles were written during the 50's CE and predate all of the four gospels. Although Paul never met Jesus (who died about 33 CE.), it seems he personally did know James, the brother of Jesus. Yet despite this eye-witness link to Jesus, Paul apparently knows nothing of the virgin birth, for he states only that Jesus was "*born of a woman*" (Galatians 4:4) and was "*descended from David, according to the flesh*" (Romans 1:3), thereby implying a normal birth.

The doctrine of the virginal birth is still an integral part of Catholic belief and teaching and has developed through the centuries: *The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." And so the liturgy of the Church celebrates Mary as* Aeiparthenos*, the "Ever-virgin".* (Catechism of the Catholic Church, 499)

Why are Jesus' ancestors included in the Gospels?
The authors of Matthew and Luke attempt to trace the ancestry of Jesus back to the Jewish king David. It was from the royal house of David that the messiah was expected. However, upon examination, the tables of descent in these gospels contain some contradictions. For example, the two gospels cannot agree on the lineage of Joseph, the father of Jesus. Matthew has 28 generations between David and Jesus, while Luke has 41 for the same period of about 1,000 years. In Matthew's gospel, Joseph's father (i.e. Jesus' grandfather) is said to be Jacob, while in Luke it is claimed that he is Heli. Regardless, the birth narratives need to be understood as faith accounts. As such it is very important for the writers to show that Jesus was descended from the house of King David and that he in fact was born in Bethlehem, the birthplace of David.

Did the census take place?
Matthew claims that the birth of Jesus occurred during the reign of Herod the Great of Judea, whom we know died in 4 B.C. Luke also tells us that Jesus' birth happened during Herod's reign. Luke even adds what appears to be detailed and historical evidence of the period. He writes that Jesus was born during a census or registration of the populace ordered by emperor Augustus at the time that Quirinius (Cyrenius) was Roman governor of Syria (Luke 2:1-3). The census is unlikely to he historically accurate; Quirinius was not governor of Syria and Judea during Herod's kingship. Direct Roman rule over the province of Judea, where Bethlehem was located, was not established until 6 C.E. In other words, ten years separated the rule of Quirinius from Herod. Further, there simply wasn't the governmental structure required to run and support such a census. From an educational viewpoint, the census is best understood as a literary device used by the writers to ensure Mary and Joseph were located in Bethlehem for the birth of Jesus.

What about Jesus' home town, Nazareth?
As for the hometown of Jesus' parents, neither gospel can agree where it was. Matthew has them residing in Bethlehem in Judea, while Luke says they lived in Nazareth in Galilee. Incredibly, Luke has Joseph take his wife Mary, in the last stages of her pregnancy, on an arduous four-day journey by foot to Bethlehem because of the census. This assumes that the "*census*" (i.e. a registration which was to assist in levying a poll or a property tax) was conducted in a most peculiar way. According to Luke, illiterate peasants had to somehow trace their tribal and family heritage back to their ancestral birthplace and then to report there for registration. The confusion and mass movement of population

this would entail was, in fact, contrary to the sensible Roman practice of registering men (women had no political or property rights) for the head tax at their current dwelling place or the chief town of the local taxation district. As stated previously, it was important, however, for the authors of both these gospels, that Jesus be born in Bethlehem because it was the city of David from where, it was prophesied, Israel's ruler would come (Micah 5:2).

Part Two: St Francis and the Nativity Scene

The Gospel accounts of Jesus' birth are so graphic that they invite artists to depict it. As early as the fifth century, Pope Sixtus III constructed a group of Nativity figures in a little grotto in Rome's great Marian church, St. Mary Major. In fact, that basilica became also known as "S. Maria ad Praesepe". ("St. Mary of the Manger"). It was, however, St. Francis of Assisi who launched the Christmas Crib as a worldwide popular devotion. He planned and featured the first crib in 1223 at the Italian hill-town of Greccio, near Rieti. Early Christian literature is full of tales illustrating the intimacy of saints and beasts and in his youth Francis surely saw Nativity dramas and the then familiar iconography of the Nativity. His originality lay in being able to transform and renew Christian belief and Church teaching about the birth of Christ in a way that touched people. The Nativity scene continues to be a rich and penetrating symbol and an important part of the Catholic Christian tradition.

As stated previously, before Francis' time, as early as the fifth century, the Basilica of St. Mary Major in Rome had a small oratory built like the cave of Bethlehem. The basilica's second title was "St. Mary at the Crib." The pope's first Mass of Christmas was offered there. Christmas plays, imitating those of Easter, probably grew up in the 11th century. And in the century before Francis lived, ecclesiastics dressed up as the midwives, Magi, shepherds and other persons of the Christmas story, as well as live animals, are already recorded in descriptions of the liturgical drama, the *Spectacula Theatricalia*, as participants in Christmas celebration.

After the death of Francis in 1226, the custom of having the crib at Christmas spread widely through Europe. The *New Catholic Encyclopedia* (Volume IV, page 448) says: "By the dawn of the baroque era, the crib setting had become an intricate scenic landscape, and numerous secular figures were now added to those of the Holy Family, shepherds and Magi. Crib-making thus developed into an important folk art, especially in Portugal, in the Tyrol, and most of all in the Kingdom of the Two Sicilies, where it was actively patronised by Charles III de Bourbon (d. 1788).

"The home crib became popular in Catholic Europe after 1600, owing, it is said, to the efforts of the Capuchins. Except for the crib (the 'putz') of the pietist Moravians, manger-building was not originally adopted by Protestants. Pre-Reformation England had had its own crib custom, that of baking the Christmas mince pie in an oblong manger shape to cradle an image of the Child. The British Puritans, therefore, in outlawing Christmas, declared particular war on mince pie as 'idolatrie in crust.'"

Further information can be located at the following recommended websites:
www.sanfrancescoassisi.org/index.php?lang=eng
(Official website of the Basilica and Convent of St Francis of Assisi)
www.americancatholic.org/Features/Christmas/Crib.asp

Part Three: The Incarnation

Much of Christian theology has been focused on defining the relationships between God and Jesus. These issues are dealt with in the doctrine of the Incarnation. Belief in the true Incarnation of the Son of God is the distinctive sign of Christian faith: *By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God." Such is the joyous conviction of the Church from her beginning whenever she sings "the mystery of our religion": "He was manifested in the flesh."*(Catechism of the Catholic Church #262).

The unique and singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. The Church teaches that he became truly man while remaining truly God. Jesus Christ is true God and true man. During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it. Thus, according to Church tradition and teaching, the Incarnation implies three facts: (1) The Divine Person of Jesus Christ; (2) The Human Nature of Jesus Christ; (3) The Hypostatic Union of the Human with the Divine Nature in the Divine Person of Jesus Christ. The Incarnation is therefore the mystery of the union of the divine and human natures in the one person of the Word.

Importance of the Doctrine
The doctrine of the Incarnation of Christ is central to the traditional Christian faith as held by the Catholic Church, the Eastern Orthodox CHurches and most Protestant Churches.The incarnation is commemorated and celebrated each year at Christmas.

In the early Christian era, many divisions broke out concerning the true nature of Christ. Christians believed that He was the Son of God. But how was He both Son of God and truly man? These disputes gave birth to certain heresies, the most serious of which was the Gnosticism which stated that Jesus only *appeared* to be a true man; the Arianism which taught that Jesus was a created being, less than God; and the Nestorianism which implied that the Son of God, and the man, Jesus, shared the same body but retained two separate personhoods.

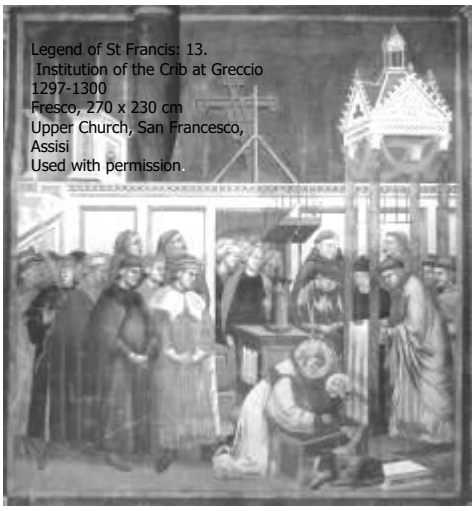
The final definitions of the Incarnation and the nature of Jesus were made by the early church at the Council of Ephesus (431CE) and the Council of Chalcedon (451CE). These councils declared that Jesus was both fully God, begotten from the Father; and fully man, taking His flesh and human nature from the Virgin Mary. These two natures, human and divine, were hypostatically united into the one personhood of Jesus Christ. The full definition of the Incarnation is summed up in the Athanasian Creed.

The significance of the Incarnation has been extensively written about throughout Christian history. It is perhaps nowhere more beautifully summed up than in the *Hymn to the Only Begotten Son* in the Liturgy of St. John Chrysostom used by Orthodox and Byzantine Catholic believers:

O only begotten Son and Word of God,
Who, being immortal,
deigned for our salvation
to become incarnate
of the holy Theotokos* and ever-virgin Mary,
and became man without change;
You were also crucified,
O Christ our God,
and by death have trampled Death,
being One of the Holy Trinity,
glorified with the Father and the Holy Spirit
Save us!

* Literally, "God-bearer." In the Western tradition usually translated "Mother of God."

Students examine how St Francis of Assisi interpreted and applied Christian beliefs and Church teachings about the birth of Jesus Christ. They explore how that legacy remains an important part of Catholic tradition across diverse cultures. Students read the following source materials that relate the institution of the nativity scene by Francis in circa 1223.



Legend of St Francis: 13.
Institution of the Crib at Greccio
1297-1300
Fresco, 270 x 230 cm
Upper Church, San Francesco, Assisi
Used with permission.

Source Material 1

Here is the story, as recounted by Thomas of Celano in his *First Life of St. Francis*, written 1232-1239 CE.

"What he did on the birthday of our Lord Jesus Christ near the little town called Greccio... should be recalled with reverent memory.

"In that place there was a certain man named John, of good reputation and better life.... Blessed Francis sent for this man... and he said to him, 'If you want us to celebrate the present feast of our Lord at Greccio, go with haste and diligently prepare what I tell you.... For I wish to do something that will recall to memory the little Child who was born in Bethlehem....'When the good and faithful man heard these things, he ran with haste and prepared in that place all the things the saint had told him.

"But the day of rejoicing drew near, the time of great rejoicing came. The friars were called from their various places. Men and women of that neighbourhood prepared with glad hearts candles and torches to light up that night. At length the saint of God came, and finding all things prepared, he saw it and was glad. The manger was prepared, the hay had been brought in, the ox and the ass were led in. The people came and were filled with new joy over the new mystery.... The friars sang... and the whole night resounded with their rejoicing. The solemnities of the Mass were celebrated over the manger and the priest experienced a new consolation.

"The saint of God was clothed with the vestments of a deacon, for he was a deacon, and he sang the holy Gospel in a sonorous voice. Then he preached, and he spoke charming words concerning the nativity of the poor King and the little town of Bethlehem... His mouth was filled more with sweet affection than with words.

"The gifts of the Almighty were multiplied there, and a wonderful vision was seen by a certain virtuous man. For he saw a little child lying in the manger lifeless, and he saw the holy man of God go up to it and rouse the child from a deep sleep. This vision was not unfitting, for the Child Jesus had been forgotten in the hearts of men; but by the working f his grace, he was brought to life again through his servant St. Francis and stamped upon their fervent memory."

Source Material 2

Francis had a good friend, Giovanni (John) Vellita, whom he had met on one of his preaching tours. John was a military man, lord of Greccio, just two kilometres away. John had fallen under the spell of Francis, had renounced all worldly honours and was trying to live a life imitating that of Francis as well as he could.

Francis, with the assurance of friendship, sent word: "If you want to celebrate the Feast of the Lord at Greccio, hurry and diligently prepare what I tell you. For I wish to recall to memory the little child who was born in Bethlehem. I want to set before our bodily eyes the hardships of his infant needs, how he lay in the manger, how with an ox and ass standing by he lay upon the hay."

John began immediately. People prepared torches and candles to light up the night. The manger was prepared in the cave, and the ox and ass brought in. When Francis came to the friars' hermitage, he was delighted.

The great evening arrived. People began to come in procession, carrying their torches and candles. The woods rang with their song. They were rediscovering the joy of childhood.

Source Material 3

Says St. Bonaventure: "Many brothers and good people came at Francis' bidding, and during the night the weather also was beautiful. Many lights were kindled, songs and hymns were sung with great solemnity so that the whole wood echoed with the sound, and the man of God stood by the manger, filled with the utmost joy and shedding tears of devotion and compassion. By his order the manger had been so arranged that Mass was celebrated on it, and blessed Francis, the Levite of Christ, sang the Gospel and preached to the people on the Nativity of Christ our King, and whenever he pronounced His name with infinite tenderness he called Him the "little Babe of Bethlehem."

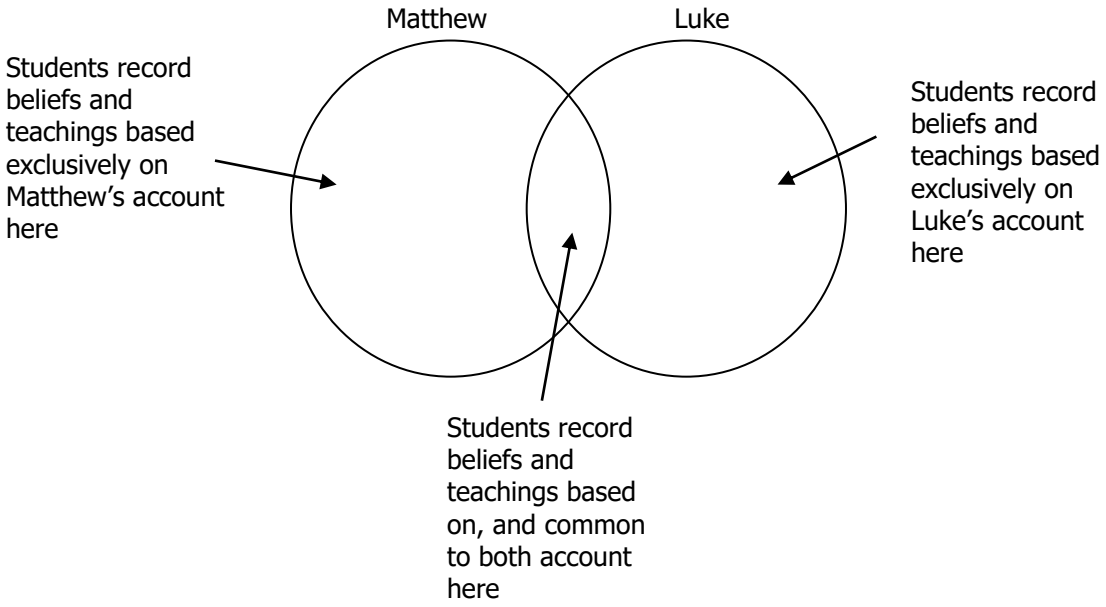
St. Bonaventure, who claimed to have had the account from an eyewitness, goes on to tell of the vision of Giovanni who saw a Babe, seemingly lifeless in the manger until the Saint awoke Him out of sleep; and he comments: "nor was this vision untrue, for by the grace of God through His servant blessed Francis, Christ was awakened in many hearts where formerly He slept."

Students now access the *Gospels Parallels* website to locate and read the gospel of accounts of the birth of Jesus. The website can be located at:
www.utoronto.ca/religion/synopsis/meta-syn.htm

Alternatively, both accounts have been printed below.

Matthew's account (1:18-25)	Luke's account (2:1-20)
The Birth of Jesus Christ 18This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. 19Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. 20But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." 22All this took place to fulfil what the Lord had said through the prophet: 23"The virgin will be with child and will give birth to a son, and they will call him Immanuel" --which means, "God with us." 24When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. 25But he had no union with her until she gave birth to a son. And he gave him the name Jesus.	*The Birth of Jesus* 1In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2(This was the first census that took place while Quirinius was governor of Syria.) 3And everyone went to his own town to register. 4So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. 5He went there to register with Mary, who was pledged to be married to him and was expecting a child. 6While they were there, the time came for the baby to be born, 7and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. *The Shepherds and the Angels* 8And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. 9An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. 10But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. 11Today in the town of David a Saviour has been born to you; he is Christ the Lord. 12This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." 13Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, 14"Glory to God in the highest, and on earth peace to men on whom his favour rests." 15When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about." 16So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. 17When they had seen him, they spread the word concerning what had been told them about this child, 18and all who heard it were amazed at what the shepherds said to them. 19But Mary treasured up all these things and pondered them in her heart. 20The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

Students form small learning teams and use a two circle **Venn Diagram Strategy** ⓘ to list the core beliefs and teachings on which Christians draw that are based on the nativity accounts. For example,



Activity — The Birth of Jesus: CNN Reporting ⦿ B5.1

Students embark on a significant research task to investigate how Christians interpret and apply Christian beliefs and Church teachings about the birth of Jesus Christ. The final product should be a feature article for a daily newspaper entitled: *The Birth of Jesus. How the Gospels Mix Faith with History.*

Initially students conduct a survey with a selected sample of students and adults regarding aspects of the infancy narratives. Students then investigate the social, cultural, political, historical and religious context to the narratives.

A variety of websites will assist students in preparing for this task:

www.msnbc.msn.com/id/6653824/site/newsweek
(A six page article on the history and literary myths of the birth narratives)

www.religioustolerance.org/xmas_lib.htm
(A deconstruction of the gospel accounts of Jesus' birth)

www.cbhs.org/rmartin/infancy.htm
(An excellent table comparing Matthew's account with Luke's account)

□ Of Medals, Miracles and Mary

Teacher Background
Mary, Mother of Jesus, is a central feature of the devotional life of many Christians and in particular Catholics. Throughout the past 2000 years, Christians have created shrines, prayers, works of art and religious rituals to remember Mary and acknowledge her place in the wider Christian story. There have been hundreds of reports particularly in the twentieth century of Mary appearing and speaking personally to ordinary people. While people have claimed that Jesus and a number of saints have appeared to them, the reported appearances of Mary far outnumber those of any other.

The Church and Marian Apparitions
When people in the Church claim to experience supernatural visions and then attract groups of followers because of these claims, the Church is always cautious and subjects such claims to rigid investigations. The Church follows certain set procedures to ensure the veracity of all claims for the good of God's people. Under Vatican guidelines, a specially appointed local committee comprising theologians and other experts may be called to investigate the facts of a reported apparition. This committee seeks to answer the following questions:

- Are all the facts of the reported apparition consistent and not contradictory?
- Do any of the reports contradict official Church teachings?
- Do the reports lead people to prayer, devotion and good acts?
- Are those involved honest, sincere, well balanced and sane?
- Is there any evidence that those involved are seeking financial or material rewards?

In the past two centuries only seven Marian apparitions have ever been given approval by Catholic Church authorities. They are listed below:

1830	Catherine Laboure in Paris, France
1846	Melanie Mathieu and Maximin Giraud at LaSalette, France
1858	Bernadette Soubirous at Lourdes, France
1871	Eugene Baradette at Pontmain, France
1917	Lucia, Francisco and Jacinta at Fatima, Portugal
1932-1933	Gilberte Voisin at Beauraing, Belgium
1933	Mariette Beco at Banneux, Belgium

When Catholic Church authorities grant approval for Catholics to recognise Marian apparitions, it is not an admission that the apparition is true or that it actually occurred in the way it was reported. Official approval seeks to affirm that there is nothing in the report that contradicts official Church teaching. Belief in Marian apparitions has always been viewed by the Church as something of "an optional extra"; that is, an expression of personal faith and prayer. It is interesting to note that no Church approvals have been granted for over sixty years even though there have been numerous investigations during that time. As Pope Paul VI stated, "Certain practices of piety that not long ago seemed suitable for expressing the religious sentiment of individuals and of Christian communities seem today inadequate or unsuitable because they are linked with social and cultural patterns of the past" (1974).

Some excellent, easily accessible material about Marian apparitions for students can be located in the following student text. The module writer gratefully acknowledges the author of the following publication for some of the material used in this teacher background.

Ryan, M. (1998). ***Mary: A Religion Series for Catholic Secondary Schools***. Social Science Press: Katoomba, NSW.

Marian Devotions: Past and Present
Mary has been an important figure of devotion among Australian Catholics. As each successive wave of European immigrants came to Australia after World War II they brought with them a renewed devotion in Mary and varied ways of expressing it. For many generations of Catholics, sodalities and other pious societies based around Mary were a focal part of their childhood. For several generations of Australian Catholic girls, membership of the *Children of Mary* sodality was extremely popular. The *Legion of Mary* is an example of a Marian sodality that continues to operate today.

Christian understandings of Mary's role in the Church have developed since the intense period of interest and devotion of the 1950s. Modern litanies such as the *Litany of Mary of Nazareth* have been created which reflect the concerns of contemporary believers. Devotion to Mary within the Marist tradition has changed as well. Images of Mary depicted in art and other forms of the media tend to reflect more contemporary understandings of womanhood and motherhood.

Activity — Investigative Eye on Apparitions ⦿ B5.1

Students conduct an online investigative search to find out how Christian beliefs and Church teachings about Mary have been interpreted and applied through reported apparitions involving Mary. Students form learning teams of four with each member selecting a different account of an alleged apparition. Using the **Jigsaw Strategy** ⓘ, team members form expert groups to investigate their selected account - they use an adapted form of the **Story Probe Strategy** ⓘ to gather and record data. Team members then reform into their home group to share and analyse the data gathered.

Questions to consider while working in the expert groups include the following. This worksheet is an adaptation of the **Story Probe Strategy** ⓘ.

Questions	*Responses*
Who are the main personalities referred to in this apparition?	
What events came before this apparition? What was going on in the world at that time?	
Are there any significant words or phrases? What are they?	
What is the setting of the apparition? What was happening at the time?	
What are the main symbols or images in this apparition?	
What are your thoughts and feelings as you read the account?	
What mind pictures do you get when you read this account?	
What message are those who believe in this apparition trying to get across in this account?	

A variety of online accounts of alleged apparitions can be located at the following website:
www.memorare.com/mary/apparitions.html
As well, the following website contains accounts of twentieth century apparitions:
http://members.aol.com/bjw1106/marian.htm

THESE WEBSITES ARE NOT LISTED IN THIS MODULE AS AN ACKNOWLDGEMENT THAT THE REPORTED ACCOUNTS CONTAINED WITHIN ARE HISTORICALLY AND FACTUALLY ACCURATE. THEY ARE FAITH ACCOUNTS AND SHOULD BE READ AS SUCH.

Students, in their home learning team, develop a list of Christian beliefs and Church teachings that are being emphasised in and through each of the apparitions. For example, in the alleged appearance of Mary at Fatima in 1917, the following teachings and devotional practices were emphasised:

- Pray the Rosary for world peace
- Pray each day for salvation of sinners
- Receive Holy Communion each week

Students speculate about the context to each of the apparitions investigated. How did people express their religious beliefs at that time and in that cultural context? How appropriate are those practices now? They might create a map of apparition sites and offer hypotheses regarding these locations.

Students identify some core values that are foundational to the appearances regardless of whether they accept the validity of the appearances or not. For example, the following values might be linked with each of these apparitions:

Guadalupe, Mexico; 1531	Compassion for the poor and sick
Lourdes, France, 1858	Repentance and reconciliation

Activity — Images of Mary ⦿ B5.1

Students investigate images associated with Marian apparitions using the **Visual Language Strategy** ⓘ. For example, the image of Our Lady of Guadalupe is especially revered by many Catholics in Mexico. It memorialises the alleged apparition of Mary to an Aztec Indian, Juan Diego in 1531 at Tepeyac near Mexico City.

Students investigate a range of images and suggest how Christian beliefs and Church teachings are presented and interpreted through aspects within each image as well as the image itself.

Images can located online by conducting a *Google* or *AltaVista Image Search* using the title for Mary as the search command. Alternatively, holy cards such as those sold in Parish Piety Stalls and Catholic bookstores contain a range of images of Mary for students to analyse.

Another alternative is for students to access the following websites containing relevant images:

Our Lady of Guadalupe (Apparition to Juan Diego at Tepeyac, Mexico in 1531)
http://landru.i-link-2.net/shnyves/Mary_of_Guadelupe.html
Our Lady of Lourdes (Apparition to Bernadette Soubirous at Lourdes, France in 1858)
http://198.62.75.1/www1/apparitions/http:/pr00006.htm

A final alternative is to use the range of images together with their associated title for Mary included on the page below. Teachers may wish to access the online version of this module for use by students as these images are presented in colour.

Students can use the images on the next page to present contemporary *holy cards.* On the reverse side of each image students record information about Christian beliefs and Church teachings presented in and through the image. They then laminate both sides to create their *holy card*.

Our Lady of Guadalupe
Appearance to Juan Diego at 1531.

Our Lady of Lourdes
Appearance to Berndaette Soubirous at Lourdes France,

Our Lady of Fatima
Appearance to three children at Fatima, Portugal in 1917.

□ Of Heretics and Inquisitors

Teacher Background

The Medieval Inquisition

In the early Middle Ages investigation of heresy was a duty of the bishops. Alarmed especially by the spread of Albigensianism*, the popes issued increasingly stringent instructions as to the methods for dealing with heretics. Finally, in 1233, Pope Gregory IX established the papal Inquisition, dispatching Dominican friars to France to conduct inquests.

When an inquisitor arrived, a month of grace was allowed to all who wished to confess to heresy and to recant; these were given a light penance, which was intended to confirm their faith. After the period of grace, persons accused of heresy who had not abjured were brought to trial. The defendants were not given the names of their accusers, but they could name their enemies and thus nullify any testimony by these persons. After 1254 the accused had no right to counsel, but those found guilty could appeal to the pope. The trials were conducted secretly in the presence of a representative of the bishop and of a stipulated number of local laymen. Torture of the accused and his witnesses soon became customary and notorious, despite the long-standing papal condemnation of torture (e.g., by Nicholas I); Innocent IV ultimately permitted torture in cases of heresy.

Most trials resulted in a guilty verdict and the church handed the condemned over to the secular authorities for punishment. Burning at the stake was thought to be the fitting punishment for unrecanted heresy, probably through analogy with the Roman law on treason. However, the burning of heretics was not common in the Middle Ages; the usual punishments were penance, fine, and imprisonment. A verdict of guilty also meant the confiscation of property by the civil ruler, who might turn over part of it to the church. This practice led to graft, blackmail, and simony and also created suspicion of some of the inquests. Generally the inquisitors were eager to receive abjurations of heresy and to avoid trials. Secular rulers came to use the persecution of heresy as a weapon of state, as in the case of the suppression of the Knights Templars.

The Inquisition was an emergency device and was employed mainly in Southern France, Northern Italy and Germany. In 1542, Paul III assigned the medieval Inquisition to the Congregation of the Inquisition, or Holy Office. This institution, which became known as the Roman Inquisition, was intended to combat Protestantism, but it is perhaps best known historically for its condemnation of Galileo. After the Second Vatican Council it was replaced (1965) by the Congregation for the Doctrine of the Faith, which governs vigilance in matters of faith.

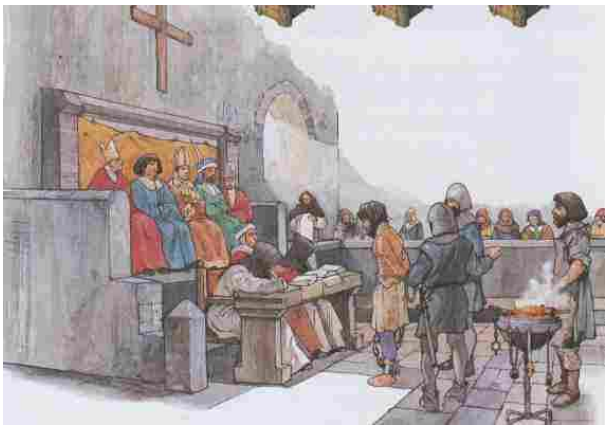
The Spanish Inquisition

The Spanish Inquisition was independent of the medieval Inquisition. It was established in 1478 by Ferdinand and Isabella with the reluctant approval of Sixtus IV. One of the first and most notorious heads was Tomas de Torquemeter. It was entirely controlled by the Spanish kings and the pope's only hold over it was in naming the inquisitor general. The popes were never reconciled to the institution, which they regarded as usurping a church prerogative.

The purpose of the Spanish Inquisition was to discover and punish converted Jews (and later Muslims) who were insincere. However, soon no Spaniard could feel safe from it; thus, St. Ignatius of Loyola and St. Theresa of Ávila were investigated for heresy. The censorship policy even condemned books approved by the Holy See. The Spanish Inquisition was much harsher, more highly organised and far freer with the death penalty than the medieval Inquisition; its *autos-da-fé* became notorious. The Spanish government tried to establish the Inquisition in all its dominions; but in the Spanish Netherlands the local officials did not cooperate and the inquisitors were chased (1510) out of Naples, apparently with the pope's connivance. The Spanish Inquisition was finally abolished in 1834.

Students investigate how Christian beliefs and Church teachings were interpreted and applied through the institution of the Papal Inquisition in 1233. It is important that students have some foundational understandings about this topic prior to commencing this task. The teacher background material might be one point of reference for use with students.

Students form learning teams of three and use the **Jigsaw Strategy** ⓘ to locate the key information from the Fact Cards provided below.



Fact Card 1

In the early Middle Ages investigation of heresy was a duty of the bishops. Alarmed especially by the spread of *Albigensianism*, the popes issued increasingly stringent instructions as to the methods for dealing with heretics. Finally, in 1233 C.E., Pope Gregory IX established the papal Inquisition, dispatching Dominican friars to Southern France to conduct inquests.

Albigensianism appeared as a religious sect in Southern France in the 12th century and soon had powerful protectors. Local bishops were ineffectual in dealing with the perceived problem.

Officially known as heretics, they were adherents of a doctrine similar to the Manichaean dualistic system of material evil and spiritual good. They held the coexistence of these two principles, represented by God and the Evil One, light and dark, the soul and the body, the next life and this life, peace and war, and the like. They believed that Jesus only seemed to have a human body.

The Albigenses were extremely ascetic, abstaining from flesh in all its forms, including milk and cheese. They comprised two classes, believers and Perfect, the former much more numerous, making up a catechumenate not bound by the stricter rules observed by the Perfect. The Perfect were those who had received the sacrament of *consolamentum,* a kind of laying on of hands. The Albigenses held their clergy in high regard. An occasional practice was suicide, preferably by starvation; for if this life is essentially evil, its end is to be hastened.

They had enthusiasm for proselytising and preached vigorously. This fact partly accounted for their success, for at that time preaching was unknown in ordinary parish life. In the practice of asceticism as well, the contrast between local clergy and the Albigenses was helpful to the new sect.

Fact Card 2

When an inquisitor arrived, a month of grace was allowed to all who wished to confess to heresy and to recant; these were given a light penance, which was intended to confirm their faith. After the period of grace, persons accused of heresy that had not abjured were brought to trial. The defendants were not given the names of their accusers, but they could name their enemies and thus nullify any testimony by these persons.

After 1254 C.E., the accused had no right to counsel, but those found guilty could appeal to the pope. The trials were conducted secretly in the presence of a representative of the bishop and of a stipulated number of local laymen. Torture of the accused and his witnesses soon became customary and notorious, despite the long-standing papal condemnation of torture (e.g., by Nicholas I); Innocent IV ultimately permitted torture in cases of heresy.

Most trials resulted in a guilty verdict, and the church handed the condemned over to the secular authorities for punishment. Burning at the stake was thought to be the fitting punishment for unrecanted heresy, probably through analogy with the Roman law on treason. However, the burning of heretics was not common in the Middle Ages; the usual punishments were penance, fine and imprisonment. A verdict of guilty also meant the confiscation of property by the civil ruler, who might turn over part of it to the church. This practice led to graft, blackmail, and simony and also created suspicion of some of the inquests. Generally the inquisitors were eager to receive abjurations of heresy and to avoid trials.

Fact Card 3

The Inquisition was an emergency device and was employed mainly in Southern France, Northern Italy, and Germany. In 1542, Paul III assigned the medieval Inquisition to the Congregation of the Inquisition, or Holy Office.

This institution, which became known as the Roman Inquisition, was intended to combat Protestantism, but it is perhaps best known historically for its condemnation of Galileo.

After the Second Vatican Conference, it was replaced (1965) by the Congregation for the Doctrine of the Faith, which governs vigilance in matters of faith.

On returning from their Expert Groups, students reform into their Home Group to create a **5Ws + H Chart** ⓘ. The following guide may assist students in developing their chart.

WHO instituted the Medieval Inquisition?

WHAT was its purpose?

WHEN did it take place?

WHERE did it take place?

WHY was it begun at that time and in that part of the world?

HOW did it attempt to interpret and apply Christian beliefs and Church teachings?

That is the final activity in this module.

Learning Strategies featured in this module and identified by the Learning Strategies Icon ⓘ are detailed in the pages following resources and appear on the following pages:

□ Multimedia Centre

Multimedia Resources

The Brisbane Catholic Education Multimedia Centre has a wide range of multimedia resources available for loan to schools. Teachers are encouraged to consult with the staff of the centre regarding suitable multimedia resources to enhance units of work developed from this module. Contact details for the Brisbane Catholic Education Multimedia Centre:

Telephone (07) 3840 0405

Alternatively, teachers are able to conduct a Multimedia Centre online search through the BCE Intranet. Religious Institute schools are able to access the BCE intranet through the public site located at: www.bne.catholic.edu.au

ⓘ 3:2:1

3:2:1 is a strategy for quickly assessing student attainment of concepts during a lesson. Ask student to capture or summarise their thinking about a main idea by writing down three ideas about one aspect of the concept, two aspect of another related aspect of the concept and one idea of a third aspect.

For example after a class discussion on Jesus, ask students to write down:
Three examples of actions of Jesus in his lifetime.

1. _____

2. _____

3. _____

Two examples of actions of Christians today.

1. _____

2. _____

One way people in society are affected by the actions of Christians who are modelling the actions of Jesus.

1. _____

ⓘ Concept Web Strategy

A concept web is a diagram that indicates relationships between concepts. Put simply, webs are visual maps that show how different categories of information relate to one another. Webs provide structure for concepts, ideas and facts and give students a flexible framework for organising and prioritising information.

Typically, major topics or central concepts are at the centre of the web. Links from the centre connect supporting details or ideas with the core concept or topic. Concept maps are more effective in aiding comprehension and retrieval if the connection lines are labelled as well.

Teachers and students alike use webs to brainstorm, organise information for writing (pre-writing), as well as to analyse stories, events and characterisation. Classroom teachers use that webbing as an effective technique in small group settings. As students work cooperatively they can build collaborative webs, incorporating the thoughts and contributions of each group member.

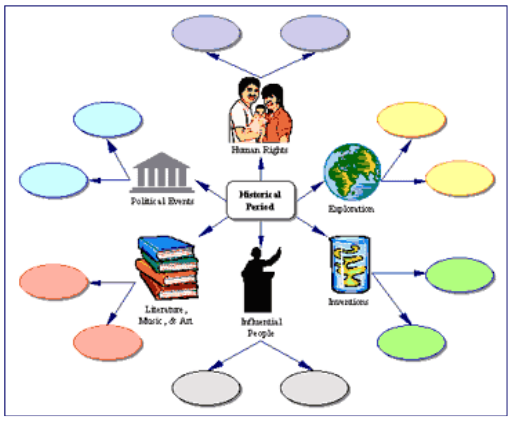
As an assessment tool, a concept web can be used to:

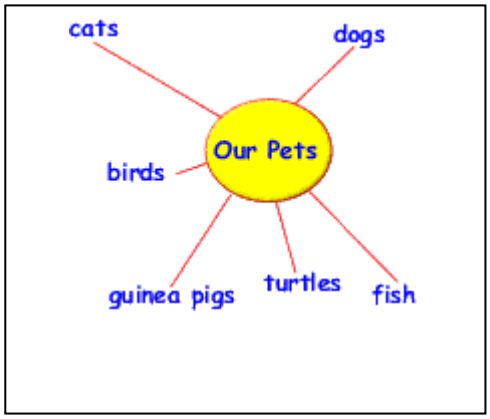
- Assess content knowledge and show hierarchy and relationships among concepts
- Provide teachers with insight into a student's understanding and reasoning
- Pre-assess student understanding of an area of study.

There are a variety of elements that students need to consider in designing a concept web. These include:

- The quantity and depth of terms used
- The accuracy of relationships
- The levels of hierarchy generated
- The number of branches and the number of cross links and how these are labelled.

Typical concept webs look something like these:





A useful process for teaching students to create a concept web is:
Start with a major idea or central concept.
Arrange items in a directional hierarchical pattern with subordinate concepts.
Place labelled links with appropriate linking words or phrases.
Identify the links to the sub-branches of the network.
Encourage students to use their own words.
Use only a few important concepts in the subject domain.
Check to make sure the connections are valid and clear.
An excellent software tool for creating concept webs is ***Inspiration.*** A free thirty-day trial version of this software can be downloaded through the Inspiration web site located at:
www.inspiration.com/index.cfm

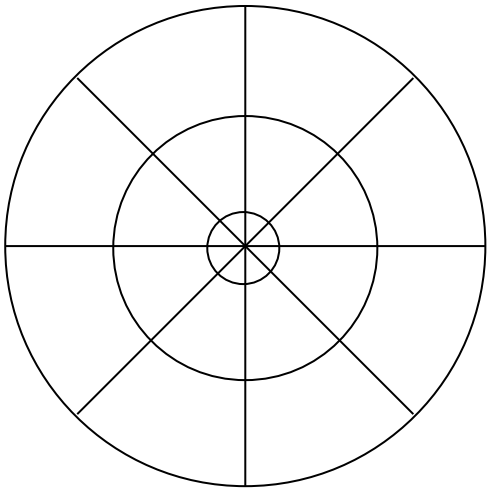
ⓘ Concept Spiral Strategy

A concept spiral is a useful device for helping students to develop conceptual knowledge at a number of levels. It incorporates visual and written text types.

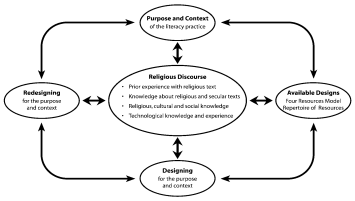
A concept spiral consists of 3 cardboard circles of different sizes that, when placed one on top of the other, are fixed in the centre with a spilt pin. This allows each of the circles to rotate freely.

Each of the circles can be divided into equal portions- that is, divided into pieces of pie according to the number of concepts under investigation.

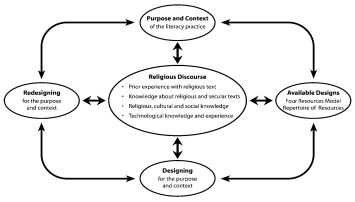
For example, a concept spiral could be constructed to explore church ministries. On the **inside circle** students could record a church ministry for each piece of pie: e.g. education, health, justice, welfare, liturgy and worship. On the **middle circle** students provide examples of how each of these ministries are put into practice in the local community. On the **outside circle** students design a symbol or image that is the essence of each of these ministries. Pieces of pie are colour-coded to show connections between elements of each circle. On completion, concept spirals can be used for students to demonstrate their conceptual knowledge.



ⓘ Four Resource Model Visual Analysis Strategy

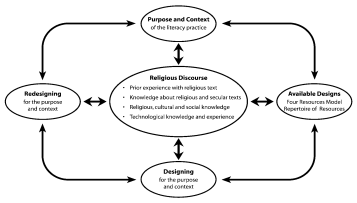


Students in the learning role of **Code Breaker** of a visual text answer the following questions.
How do you interpret the use of colour in this text?
How do you interpret the use of light in this text?
What key shape has been used?
How do you interpret the use of objects and symbols?
What body language has been used?
Is the visual a close up, mid or long shot?
What objects have been used?
What metaphors have been used?



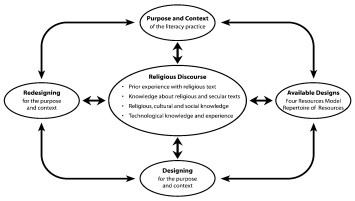
Students in the learning role of **Text** User of a visual text answer the following questions.

What sort of text is this?
What might the designer's purpose have been?
What period and culture does this visual text represent?
Who might use this visual text and for what purpose?
How and where might this text be used to convey a message?



Students in the learning role of **Meaning Maker** of a visual text answer the following questions.

Does this text remind you of something that you have seen before?
What message is the designer presenting?
What do the symbols mean?
What are some different interpretations of meanings of this visual text?



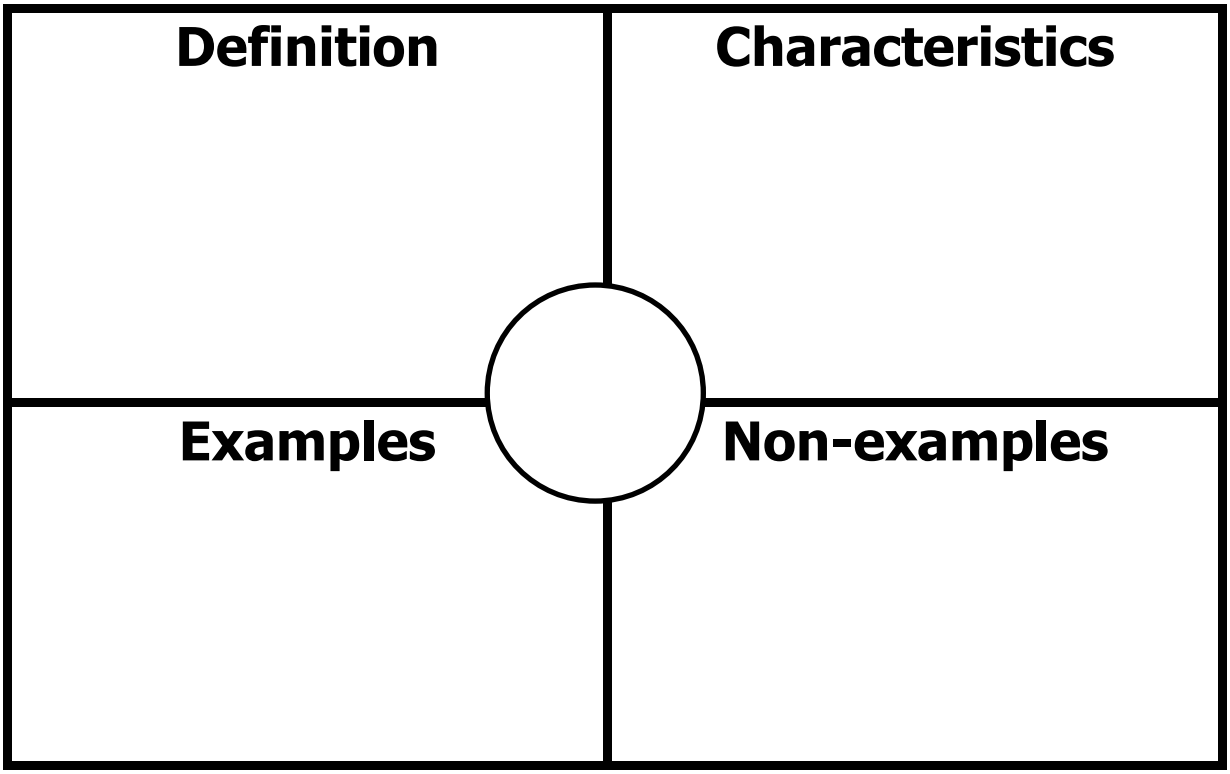
Students in the learning role of **Text Analyst** of visual texts answer the following questions.
Is this visual fair?
Where might a visual text like this have first come from?
What point of view or beliefs are being put forward?
Who does the text represent?
Does this text reject or silence?
What do I think about the ways this text presents ideas?

ⓘ Frayer Concept Model Strategy

The Frayer Model is an adaptation of a concept map. The framework of the Frayer Model includes:

- concept word
- definition
- characteristics of the concept word
- examples of the concept word
- non-examples of the concept word.

It is important to include both examples and non-examples so students are able to identify what the concept word is and what the concept word is not. First, the teacher will assign the concept word being studied and then talk about the steps involved in completing the chart.



In the centre oval of the Frayer Model, students write the concept word.

In the first box, students write the definition of the concept word under the space labelled DEFINITION. Remember this definition needs to be clear and easily understood by all students.

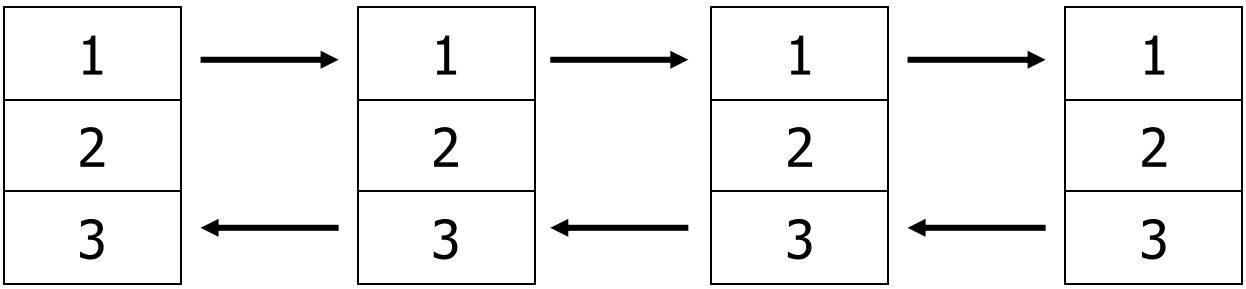
In the second box, students list the characteristics of the concept word following a group or class brainstorm.

In the third box, students list examples of the concept word.

In the fourth and final box, students list non-examples of the key or concept word.

ⓘ Group Crossover Strategy

Brief:



Detail:

1. From students into teams of three, and number them off from one to three.
2. Ask them to engage in dialogue on a specific issue e.g. Why the author reinforced a certain belief system in her novel.
3. After a set time period, ask students to reform into new teams this way:
   - The 'twos' stay in the same place
   - The 'ones' move to the next team on the right
   - The 'threes' move to the next team of the left
4. The new teams then engage in dialogue on the same topic
5. Again, after the set time, students move according to the same process.

Some Variations:

*Establish some circles in an open area that is uncluttered by desks. Then set up the following patterns:

- Divide the class in half, and form two concentric circles, one on the outside and one on the inside. Students form pairs by joining with someone in the other circle.
- Each pair then discusses an issue, and collates ideas.
- After a set period of time (eg 2 minutes), the students in the outside circle move one place to the right, and form with a new partner in the inside circle. They then continue with the discussion topic.

This process can continue until all students in the outside circle have worked with all students in the inside circle. To do with:

a. Form three concentric circles, with the No. 1's in the outer, the No. 2's in the middle, and the No. 3's within the inner circle.
b. Form the 'starting' teams by aligning groups of three from the different circles.
c. Rotation to the next groups is then accomplished by:
   - moving the No. 1's to the left
   - leaving the No. 2's in the same place; and
   - moving the No. 3's to the right.

ⓘ Jig Saw Strategy

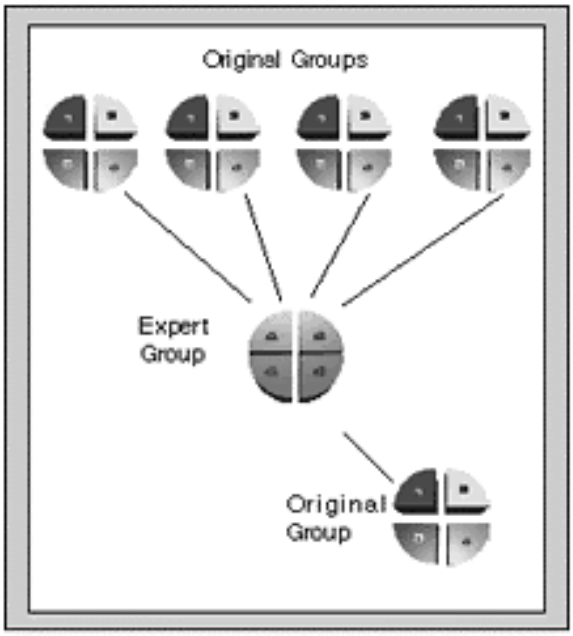
The Jigsaw strategy is a co-operative learning strategy that enables each student of a group to specialise in one aspect of the learning unit. Students meet with members from other groups who are assigned the same aspect and after mastering the material, return to the original group and teach the material to the group members.

Step 1 Form home groups
First, organise your class into heterogeneous groups of four. These groups are your "home groups". Students need to understand that ultimately they are responsible to and dependent upon their home groups for their learning. Students take a number from one to four.

Step 2 Form Expert Groups
After the home groups are established, separate the students into "expert groups" whose composition is arranged according to number (Number one students gather together, number two students gather together etc.). Students physically leave their home groups and join their expert groups to complete tasks that will give them expertise. Each expert group has its own task. As soon as the class has settled into its expert groups, work begins on acquiring the expertise students will carry back to their home groups.

Step 3 Reform Home Groups
Once the expert groups have acquired their expertise, they return to their home groups and teach their skills to the home group. It is important for each home group to appoint a timekeeper.

Step 4 Refecting on Learning
One way of assisting students to reflect on their learning within the group setting is to use a numbered heads strategy. In each home group, students count off from 1-4. The teacher asks questions from a quiz they have constructed. Each group then has one minute to confer and make sure that everyone knows and can explain the correct answer. When time is up, the teacher randomly chooses a number from 1-4 and calls on a home group. The student in the home group with that number must answer the question. If the question is answered correctly, the whole group gets one point. In this manner, teachers can assess each student's knowledge of content and concepts without disadvantage those students who lack sufficient literacy.



An excellent web site containing detailed information about this strategy will be located at:
www.jigsaw.org/steps.htm

ⓘ Story Probe Strategy

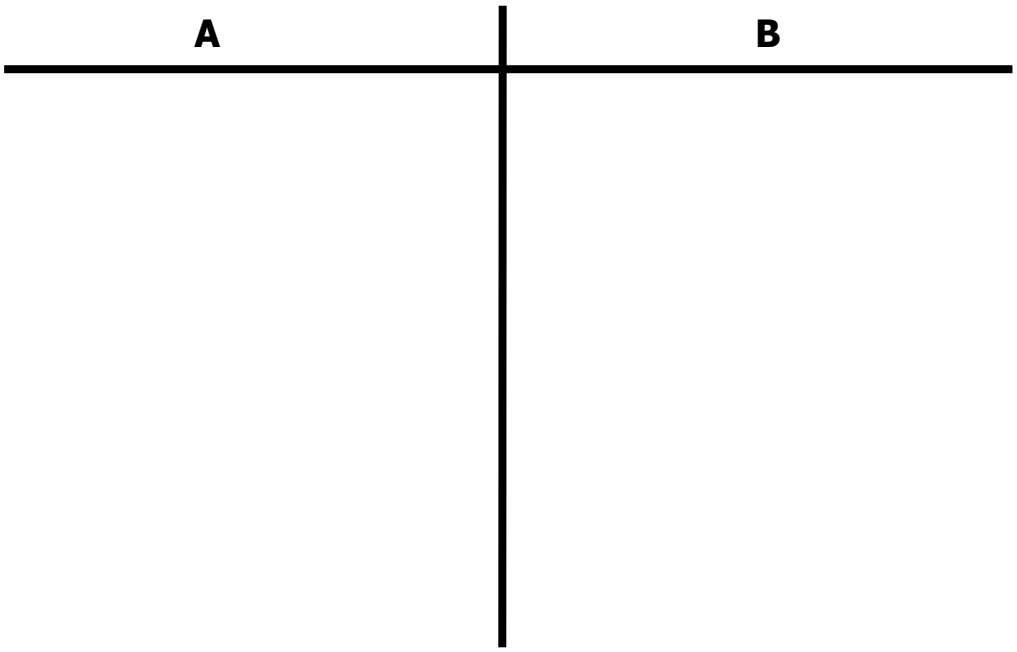
Story Probe is a strategy that provides students with a guided process to unravel the deeper meaning behind a text. When students examine a number of contextual clues to a text they often discover insights into the purpose and meaning of the text.

The following worksheet can assist students to probe deeper into a text.

Questions	*Responses*
Who are the main characters in this text?	
What event/story came before this text?	
Are there any repeated words or phrases? What are they?	
What is the setting of the story? What was happening at the time?	
What are the main symbols or images used in this story?	
What are your thoughts and feelings as you read the story?	
What mind pictures do you get when you read this story?	
What do you think the author is like? Is there any message they are trying to get across in this story?	
What are some key words or phrases you like in this story?	

ⓘ T Chart Strategy

This is a simple and quick strategy to extract information from a text or any form of stimulus material, and present it visually. It is used for comparing two types of stimuli or for showing cause/effect relationships.



ⓘ Visual Language Strategy

This strategy applies to the interpretation of ***static images***.

Static images are literally visual images that do not move. They include greeting cards, posters, slides, photographs, paintings, compact disc covers, comics, cartoons, charts, collages, models, dioramas, newspapers, sculptures and print advertisements. Static images also include tableaux or silently sculptured images in drama, where students may create an image, as if in a freeze-frame, of arms, heads, legs, and trunks. Many of these static images communicate by combining visual elements with words. Although this inter-relationship is very important, we can separate out the non-verbal features of static images and explore the language and meaning of all the visual as well as the verbal elements present in many different forms of communication.

Students should use a four-step process in interpreting a static image.

1. **Description**

   - ❑ What can you see?
   - ❑ Name all the objects / elements that appear
   - ❑ How have they been created?

2. **Analysis**

   - ❑ How have the objects / elements been arranged?
   - ❑ What are the relationships between the various objects / elements?
   - ❑ What is the mood of the work?
   - ❑ What factors / techniques contribute to this?

3. **Interpretation**

- ❑ What do you think the individual objects / elements mean?
- ❑ Are there any recognisable symbols?
- ❑ What emotive / connotative techniques are evident?
- ❑ How have these been communicated?
- ❑ What effects are created by placing the separate objects / elements in their various relationships?
- ❑ What is the overall theme / main idea / intended purpose?

4. **Judgement**

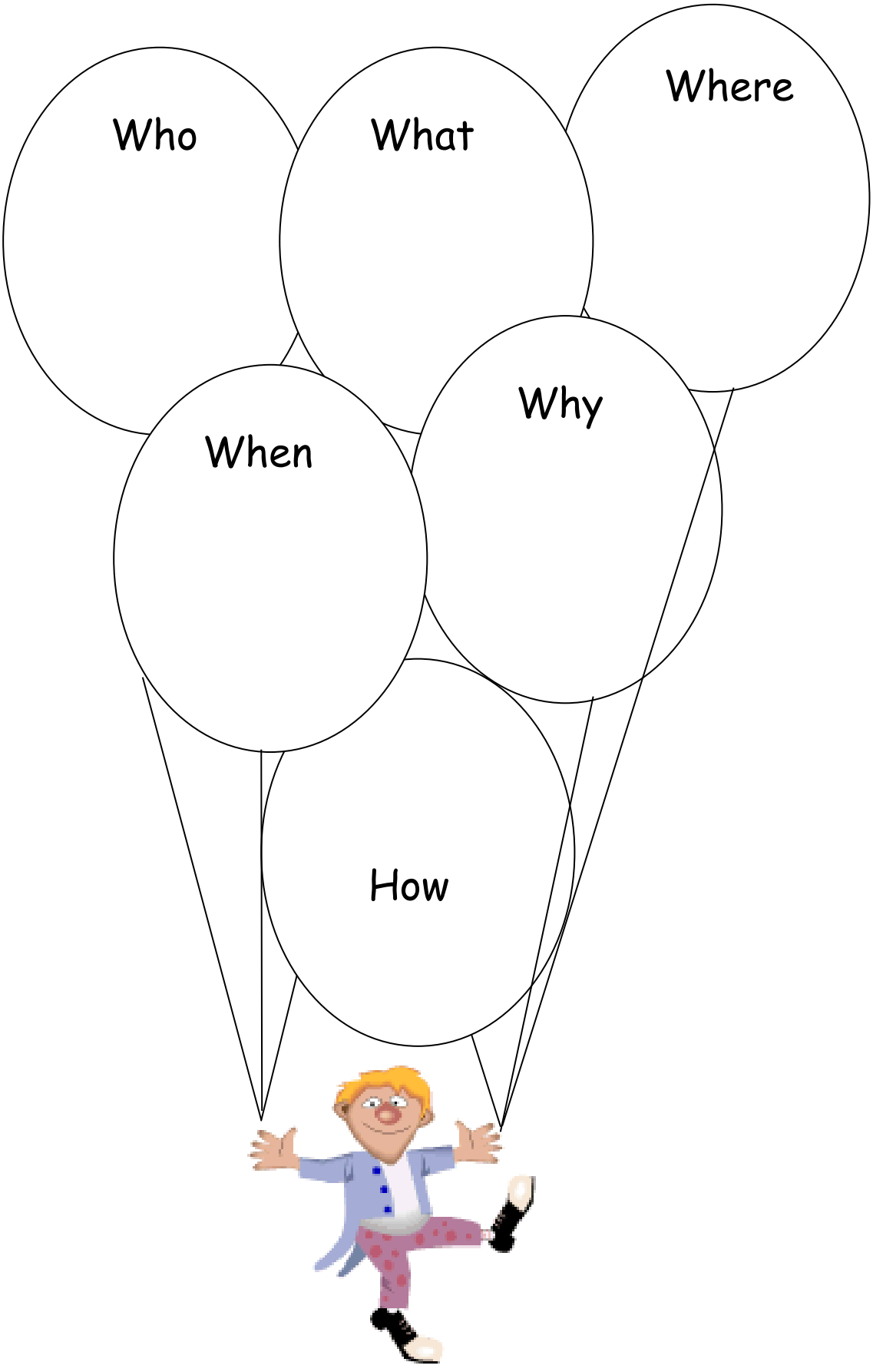
- ❑ How successfully does the static image convey its main idea?
- ❑ What techniques have been employed successfully? Explain fully.
- ❑ What techniques are less successful? Explain fully.

When students are making choices about communicating their ideas about static images they need to take the following into account:

Composition	Style	Shape	The use of space
Lettering	Font	Colour	The technology used
Size	Spacing	Depth	
Balance	Layout		

ⓘ 5Ws + H Strategy

The 5 Ws + H Strategy provides a simple checklist to help students think through issues: What, When, Why, Who, Where and How.



ⓘ Venn Diagram Strategy

Venn Diagrams are a visual way to organise information to show similarities and differences. Venn Diagrams can consist of two or three circles as shown.