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# Christian Beliefs and Teachings



Levels 3 and 4



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# Religious Education Modules

Levels 1 - 6

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6
Beliefs	Thinking about God and Life		Christian Beliefs and Teachings		Beliefs and Believers	Christianity: Preferred Futures
	Who is Jesus?	Teachings and Actions of Jesus		Jesus and Christianity		
	Who is the Church?		Church Community: Words and Actions	Church: Unity and Diversity	Church: Challenges and Choices	
Celebration and Prayer	Sacraments and the Lives of Believers		Sacramental Celebrations: Origins and Practices		Sacraments: Past, Present and Future	
	Prayers and Rituals: Mystery and Wonder	Expressions of Prayer and Ritual		Making Meaning through Prayer and Ritual		Prayers and Rituals across Faith Traditions
		Spirituality and Personal Identity	Spirituality in the Christian Tradition		Spirituality and the Human Quest for Meaning	
Morality	Morality: Stories and Messages		Morality: Values and Pathways		Moral Issues	
	Acting Justly		Perspectives on Morality		Moral Integrity	
	Peaceful Relationships		People of Justice	Justice in the Local Community	Social Action of the Church	
Scripture	Introducing Scripture	Exploring the Texts		Images, Symbols and Language	Textual Features in Scripture	
		Scripture: Making Meaning	Scripture: Historical, Social and Cultural Contexts		Scripture: Contemporary Applications	
			Bible Tools	Interpreting Scripture		Interpreting Scripture: Critical Approaches

## Christian Beliefs and Teachings

### Beliefs Strand

#### □ Purpose

This module provides students with opportunities to demonstrate the core learning outcomes by examining Christian beliefs and Church Teachings in order to construct meaning about God and life. Students identify applications of these beliefs and teachings for real life contexts. They become familiar with the belief statements located within both the Apostles' Creed and the Nicene Creed. Students explore core teachings related to the Church's mission in the world, faith and witness and the inherent dignity of every person who is created in the image and likeness of God.

#### □ 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 *Module Organisers* with three *Organising Ideas* for each module organiser.

<b>Roles for Lifelong Learners</b>	<b>Core Learning Outcomes</b>
Reflective, Self Directed Learner Active Investigator Designer and Creator	B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life. B4.1 Students explore applications of Christian beliefs and Church teachings to real-life scenarios.
<b>Module Organisers</b>	<b>Organising Ideas</b>
<b><i>Credo, I Believe</i></b>	<ul style="list-style-type: none"><li>□ Creeds and Beliefs</li><li>□ The Apostles' Creed</li><li>□ The Nicene Creed</li></ul>
<b>Church Teachings</b>	<ul style="list-style-type: none"><li>□ Mission and Message</li><li>□ Faith and Life</li><li>□ Dignity and Respect</li></ul>

## □ 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.

Christian Beliefs and Teachings	
<b>Credo, I Believe <i>p.7</i></b>	<b>Church Teachings <i>p.30</i></b>
<b>Creeds and Beliefs activities <i>p.7</i></b>	<b>Mission and Message activities <i>p.30</i></b>
Creeds and Deeds <i>p.8</i> Kids' Creed <i>p.8</i> I Believe <i>p.10</i>	Calling All Catholics <i>p.31</i> Spotlight on Australian Catholics <i>p.32</i> The Spirit of the Lord <i>p.35</i>
<b>The Apostles' Creed activities <i>p.11</i></b>	<b>Faith and Life activities <i>p.37</i></b>
Apostles' Creed Mini Web Quest <i>p.12</i> Twelve Drummers <i>p.15</i>	Faithful Witnesses <i>p.38</i> The Circle of Life <i>p.40</i> Life Links <i>p.42</i>
<b>The Nicene Creed activities <i>p.17</i></b>	<b>Dignity and Respect activities <i>p.43</i></b>
One God, Creator of All Things <i>p.18</i> Light from Light <i>p.20</i> The Human Face of Jesus <i>p.22</i> The Kingdom <i>p.23</i> Prophetic Spirit <i>p.25</i> One holy catholic and apostolic <i>p.27</i> Stained Glass Windows <i>p.29</i>	On Your Soap Box <i>p.43</i> Dignitaries of Dignity <i>p.43</i>

## □ 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.

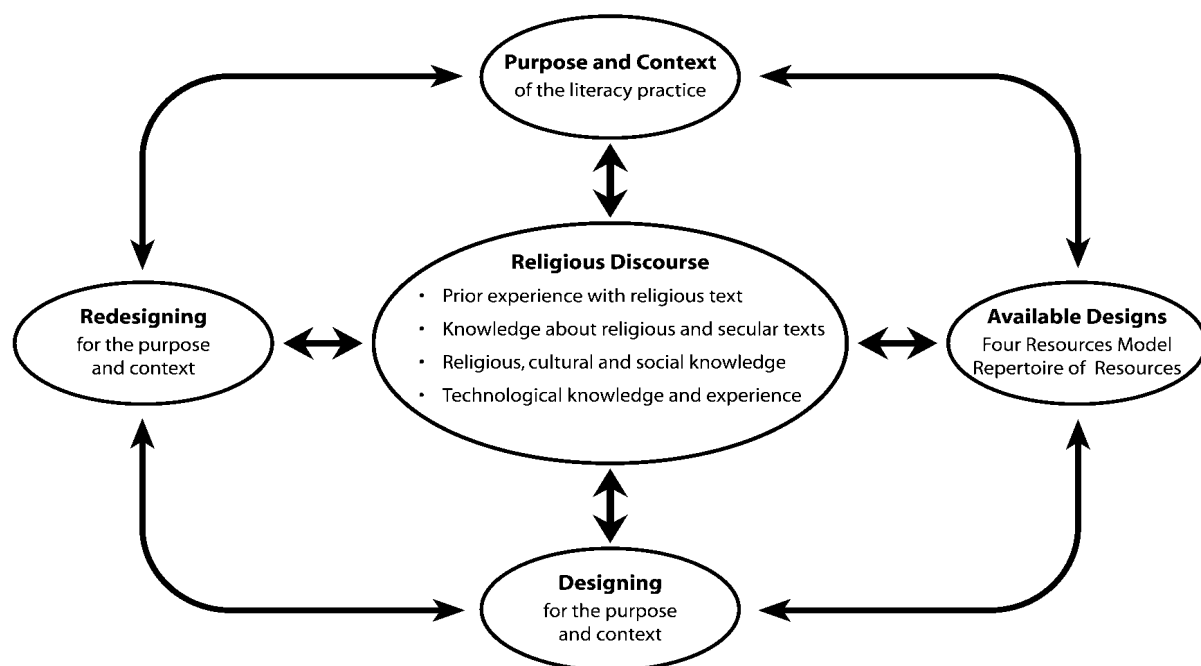
Beliefs Strand	Level 3	Level 4
Conceptual Organiser	Students know about	
Christian beliefs and Church teachings express understandings of God and life.	<ul style="list-style-type: none"> <li>□ The Holy Spirit's activity in the world (B13, B30)</li> <li>□ Humans as spiritual beings (B10)</li> <li>□ Faith as trust in God (B5, B11)</li> <li>□ The Creeds expressing God as creator (B15)</li> </ul>	<ul style="list-style-type: none"> <li>□ God as the source of meaning in life (B6)</li> <li>□ The mystery of God in and beyond reality (B20, B23)</li> <li>□ The Creeds expressing unity of faith about God (B57)</li> </ul>

## □ 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)

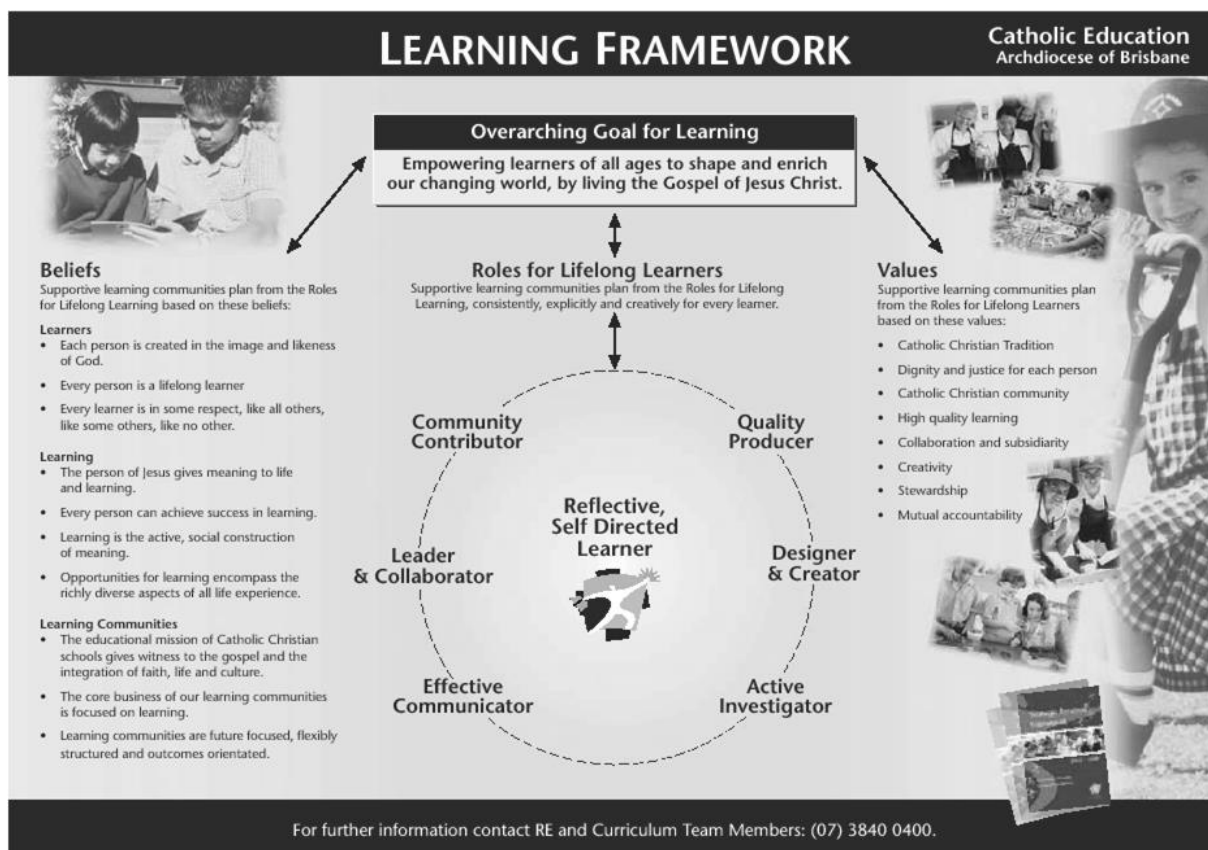
Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of Religion using spoken, written and multimedia texts of traditional and new communications technologies. (Adapted from *Literate Futures Qld*, p.9)

In this module the discourse of Religion incorporates particular language and a set of ongoing activities and interactions of a religious nature around Christian beliefs and teachings.



## □ 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: **Active Investigator** and **Designer and Creator**.



## □ 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 outcomes. Some students may require more time and/or other contexts in which to demonstrate these learning outcomes.

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
<p><b>B3.1</b> Students examine Christian beliefs and Church teachings to construct meaning about God and life.</p>	<p><b>Level 3</b> <b>Students may, for example:</b> Complete any of the learning tasks contained within the organising idea, <i>The Nicene Creed</i>. Those activities are:</p> <p>One God, Creator of all Things p.18 Light from Light p.20 The Human Face of Jesus p.22 The Kingdom p.23 Prophetic Spirit p.25 One holy catholic and apostolic p.27 Stained Glass Windows p.29</p> <p>Each of the activities named above contain a variety of individual learning tasks that meet the requirements in outcome B3.1</p>	<p><b>Level 3</b> <b>Can students:</b></p> <p>Criteria will vary according to learning tasks selected.</p>
<p><b>B4.1</b> Students explore applications of Christian beliefs and Church teachings to real-life scenarios.</p>	<p><b>Level 4</b> <b>Students may, for example:</b> Complete any one of the following three activities:</p> <p>Spotlight on Australian Catholics p.32 Faithful Witnesses p.38 Dignitaries of Dignity p.43</p> <p><b>The teacher may use:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Observation</li> <li><input type="checkbox"/> Consultation</li> <li><input type="checkbox"/> Focused analysis</li> <li><input type="checkbox"/> Peer assessment</li> </ul> <p><b>Recorded in:</b></p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Criteria sheet</li> <li><input type="checkbox"/> Consultation notes</li> <li><input type="checkbox"/> Anecdotal records</li> </ul>	<p><b>Level 4</b> <b>Can students:</b></p> <p>Criteria will vary according to learning tasks selected.</p>

## ☐ 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** ① 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, Active Investigator** and **Designer and Creator**. 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	Diamante Strategy; Multiple Intelligences; Think Pad; Three Level Lighthouse; Curiosity Box
Active Investigator	Web Quest; 5ws+ H Strategy; Retrieval Chart; Concept Web; Concept Spiral; Consequences Wheel; Frayer Concept Model; Jigsaw Strategy.
Designer and Creator	Postage Stamp; Concertina Book in a Matchbox; Cartoon Strip; Tetrahedron Strategy; Big Book.

## □ 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](http://www.qsa.qld.edu.au)

KLA	Core Learning Outcomes
<b>Studies of Society and Environment</b> Culture and Identity	CI3.3 Students describe attitudes, beliefs and behaviours that affect their sense of belonging to a range of groups. CI4.1 Students investigate how religions and spiritual beliefs contribute to Australia's diverse cultures.
<b>Health and Physical Education</b> Enhancing Personal Development	3.2 Students develop and implement strategies, including codes of behaviour, to promote relationships in various groups and situations. 4.2 Students explore different types of relationships and evaluate standards of behaviour considered appropriate for these relationships.
<b>Technology</b> Information	INF3.1 Students describe advantages and disadvantages of different sources of information. INF4.1 Students analyse sources and forms of information and match these to the requirements of design challenges.

<b>The Arts</b> Media	ME3.2 Students present media texts to a specific audience using presentation techniques associated with particular media forms.
	ME4.2 Students select media forms and apply technologies to construct and preset media texts to target an audience.
Visual Arts	VA3.3 Students compare elements and additional concepts of images and objects to a variety of cultural and historical contexts.
	VA 4.2 Students make and display images and objects, considering purposes and audiences.

## Learning Activities

## Credo, I Believe

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 **Credo, I Believe**. Teacher background information precedes the learning activities.

<b>Roles for Lifelong Learners</b>	<b>Core Learning Outcomes</b>
Reflective, Self Directed Learner Active Investigator Designer and Creator	B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life. B4.1 Students explore applications of Christian beliefs and Church teachings to real-life scenarios.
<b>Module Organisers</b>	<b>Organising Ideas</b>
<b>Credo, I Believe</b>	<input type="checkbox"/> Creeds and Beliefs <input type="checkbox"/> The Apostle's Creed <input type="checkbox"/> The Nicene Creed

### ☐ Creeds and Beliefs

#### Teacher Background

A creed is a statement of belief, usually religious belief. It is derived from the Latin *credere* - to believe. Thus, in its simplest terms, a creed is a statement or profession of beliefs. A creed may cover the whole of doctrinal teaching or it may clarify certain points of dispute. Creeds contain the faith of historic Christianity and the results of controversy. They are useful to the church in helping to regulate its theological thinking and keep the church from straying into heresy, as well as for general use in catechetical instruction and as professions of faith.

A traditional belief is that after Christ's ascension, many of the apostles prepared to follow the great commission by leaving Jerusalem and teach the gospel throughout the world. In order to make certain that each apostle taught the same message, they jointly composed the Apostles' Creed before their departure. In reality, this is a most unlikely scenario. Most scholars agree that there was little uniformity of belief in the early Christian church. Even in the same geographical area and sometimes in the same cities, different Christian teachers taught quite different gospels and had quite different views of who Jesus was and what he did. It was only in the 4<sup>th</sup> century C.E. that the Christian church became the official religion of the Roman Empire. This created a need for doctrinal consistency. The date and writers of the Apostles' Creed are therefore unknown.

Throughout church history, a number of important creeds have been formulated as statements of orthodoxy. These include the Apostles' Creed and the Nicene Creed. Both are featured in this module.

Students identify what constitutes a statement of belief. They distinguish between statements of belief that:

- ☐ state a view that is untruthful
- ☐ state a view about something that is obvious or taken for granted
- ☐ state a view about something that can make a significant difference in the lives of others.

Students form small learning teams. Each team is issued with a set of the discussion cards provided below. Students consider each card one by one and decide to which of the three categories above each belongs. Students might challenge the placement of a card and propose a justification for why it should be placed under a different category.

<b>I believe Australia is a big island in the ocean.</b>	<b>I believe dogs make good pets.</b>
<b>I believe smoking is a danger to the health of others.</b>	<b>I believe eating vegetables makes your hair curly.</b>
<b>I believe people should help others whenever then can.</b>	<b>I believe that bungy jumping is potentially dangerous.</b>
<b>I believe television is always a bad influence on children.</b>	<b>I believe computers help kids learn.</b>
<b>I believe everyone has a right to feel safe and happy.</b>	<b>I believe girls are as good at sport as boys.</b>
<b>I believe we can all work towards world peace in small ways.</b>	<b>I believe all people are created by God.</b>

Each learning team now takes the discussion cards they have placed under the third category (e.g. "State a view about something that can make a significant difference in the lives of others"). They write a consequence for each on the reverse of each card that is focused on the school or classroom context. For example,

<b>I believe everyone has a right to feel safe and happy.</b>	<i>Therefore, we have a zero tolerance for bullying in our school.</i>
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The consequences for each card are shared with the whole class and a class creed is developed as a result.

In 2003, the *World Almanac for Kids* sponsored a project inviting kids from around the world to suggest what they believe would make the world a better place. When all the letters were received, the top ten priorities were listed in a *Kids' Creed*. A version of the *Kids' Creed* is provided below.

Students form learning teams of four. Each team is provided with a copy of the *Kids' Creed* cut into ten parts. As a team, students select four priorities they want to explore. The remaining parts of the creed are discarded. Students use a **Diamante Strategy** ❶ to identify and prioritise the four belief statements chosen. Once this has been done, one member of the team remains with the cards while other members of the team go on tour inspecting the diamantes of other teams. They can ask clarifying questions of the remaining team member.

A class diamante is created based on discussion and consensus.

1. *We believe all governments should make it their top priority to work for world peace.*
2. *We believe no one should go to sleep hungry and living in poverty.*
3. *We believe that helping the homeless is everyone's responsibility.*
4. *We believe every child has a right to a good education.*
5. *We believe the environment is for everyone's enjoyment and needs to be protected.*
6. *We believe every child has a right to be safe.*
7. *We believe prejudice and discrimination of any kind is always wrong.*
8. *We believe society should be free of illegal drugs and guns.*
9. *We believe elderly people have a lot to offer society.*
10. *We believe terrorism threatens everyone's safety even when it happens in another place.*

All creeds emerge from a specific social and cultural context. Both the Apostles' Creed and the Nicene Creed were produced partly in response to perceived heresies within the church at the time. Students re-read the *Kids' Creed* above and suggest why other students might have identified these specific things. For example, the events of September 11, 2001 might have prompted some students living in New York City to contribute the belief statement on terrorism (No.10).

Students join one of ten learning teams. Each team is allocated one of the priorities listed in the *Kids' Creed*. They design a poster around the key theme or topic of their allocated priority using pictures, images and words collected from magazines, newspapers and other sources. For example,



Students explore a variety of creeds depicted in music and literature by participating in a series of tasks based on the **Multiple Intelligences** ① activity cards provided below.

**Additional Background Notes for this Activity**

The website listed in the task below contains both the words and music to the song. If this site is unavailable, a [Google Search](#) will reveal many sites that contain the words. The music is also readily available from any music store.

**Music Smart Task**

*Listen to the Whitney Houston song, 'The Greatest Love of All'. Follow the words as you listen to the song. You will find both the words and music at the following website:*

[www.geocities.com/SunsetStrip/Palms/8157/tgreatest.htm](http://www.geocities.com/SunsetStrip/Palms/8157/tgreatest.htm)

*How many belief statements can you find in this song? Use a highlighter pen to identify them. They don't need to begin with the words, "I Believe".*

*Now use some of these belief statements to create your own personal creed.*

**Additional Background Notes for this Activity**

If students do not have ready access to a computer for the task below they could consult print resources about suitable people.

**Word Smart Task**

*Locate the Franklin Covey Mission Builder website by following these instructions. Go to:*

[www.franklincovey.com/missionbuilder](http://www.franklincovey.com/missionbuilder)

*Click on: "Create your own mission statement". You will need to register using your name and email address. Now click on the green "Mission Museum" tab. You have a choice of reading the belief statements of a variety of people:*

*Emma Bombeck, Ghandi, Martin Luther King, or Benjamin Franklin.*

*Your task is to explore the belief statements and record any three that you like (a sentence from each will do). Now prepare a **Postage Stamp** ① for one of the people for whom one of the belief statements applies. The postage stamp will need to include a picture of the person (hand drawn or downloaded from a [Google Image Search](#)) as well as the one sentence belief statement.*



### **Art Smart Task**

*Read the Creed provided below. Select one of the belief statements and create an artwork that illustrates how someone might put that belief into action. Label your artwork with the belief statement.*

**We believe that each person is important.**

**We believe that all people should be treated fairly and kindly.**

**We believe that we should accept one another and learn together.**

**We believe that each person must be free to search for what is true and right in life.**

**We believe that all persons should have a vote in things that concern them.**

**We believe in working for a peaceful, fair and free world.**

**We believe in caring for our planet Earth.**

## **□ The Apostles' Creed**

### **Teacher Background**

#### *Emerging Beliefs in the Early Church*

As the Christian church spread throughout the Roman world in the first century and as the first leaders died out, there was a practical need for local churches to have a basic statement of beliefs. It is likely that some of these churches had some New Testament writings in some form. But none of the churches had all of the New Testament. They needed a standard to judge whether a teaching was truth or heresy.

The early Christians also realised that new people didn't have to know everything before they could be baptised and accepted as believers. How much should they know and accept before being admitted into the church? This was another reason that early churches wanted a brief statement of what they believed to be most essential.

Churches in different cities and regions made their own lists, which had many points in common since all the churches had traditions tracing back to the apostles in one way or another. The small differences were eventually eliminated as church leaders discussed and argued these things with one another. It is likely they shared not only the scriptures they had, but also their statements of faith.

When, in the fourth century, Christianity became the legal religion of the Roman Empire, this process became easier. Churches throughout the empire agreed on which books should form the New Testament and they agreed on several basic statements of faith.

#### *Development of the Apostles' Creed*

One of the doctrinal lists commonly used in the early Church was called the Apostles' Creed. The word creed comes from the Latin word credere, meaning: "to believe". It was called "Apostles' creed not because the apostles themselves wrote it (although some people may have thought this) but because the Creed was believed to be an accurate summary of what the apostles taught.

The Creed was useful in several ways:

- The Creed was a public statement of faith, a standardised way in which new people could profess their faith in Jesus Christ.
- The Creed anchored Christian faith to a tradition, to make it difficult for people or churches to be led astray by strange doctrines.
- The Creed was a preaching and teaching tool, giving an outline for further discipleship.

- ❑ The Creed was memorised through frequent repetition, which helped the many believers who could not read.
- ❑ The Creed provided a doctrinal basis for different churches to accept one another and to reject those who did not accept the basic truths.

### *The Apostle's Creed and Gnosticism*

A creed generally emphasises those beliefs which oppose the errors that the compilers of the creed think most dangerous at the time. The Creed of the Council of Trent, which was drawn up in the 1500's, emphasised those beliefs that Roman Catholics and Protestants were arguing about most furiously at the time. The Nicene Creed, drawn up in the fourth century, is emphatic in affirming the Divinity of Christ, since it is directed against the Arians, who denied that Christ was fully God. The Apostles' Creed, drawn up in the first or second century, emphasises the true humanity, including the material body of Jesus since that is the point that the heretics of the time (Gnostics, Marcionites, and later Manicheans) denied.

Biblical scholars do not know who wrote the Apostles' Creed, nor exactly when it was written. Writing in Greek somewhere around the year 200 C.E., Irenaeus describes a creed that has some similarities to the Apostles' Creed and may have been a precursor. He presented his creed not as something new, but as something the church had been using for a long time.

## **Activity**

## **Apostles' Creed Mini Web Quest © B3.1 B4.1**

Students learn more about the Apostles' Creed by embarking of the **Web Quest** [🔗](#) described below.



## Apostles' Creed Web Quest



### Introduction

You are about to embark on a journey back in time. Your mission, if you accept it, is to uncover the story of the secrets in the ancient scroll containing the Apostles' Creed and share the information at an upcoming forum for young Christians.



### The Task

Are you ready to start digging for information?

You will be required to create a curiosity box of items and artefacts related to the Apostles' Creed. You will know what to add to your curiosity box as you visit the different websites. Prepare your box now by decorating an old shoebox or other similar sized box.



## Process

Your first task is to try and find out what you can about the origins of the Apostles' Creed. Go to the websites listed and create a 5Ws chart about the Apostles' Creed.

What is it?

Who wrote it?

When was it written?

Where was it written?

Why was it written?

How do Christians put the creed into action in their everyday lives?

Add your chart to your curiosity box.

[www.christianitytoday.com/history/features/ask/2002/nov15.html](http://www.christianitytoday.com/history/features/ask/2002/nov15.html)

<http://chi.gospelcom.net/DAILYF/2001/11/daily-11-03-2001.shtml>

<http://chi.gospelcom.net/GLIMPSEF/Glimpses2/glimpses214.shtml>

[www.creeds.net/ancient/aps\\_int.htm](http://www.creeds.net/ancient/aps_int.htm)

Your second task is to find out what different parts of the Apostles' Creed means. The website below will help you a lot. Create a **Concertina Book in a Matchbox** ⓘ that shows the words of the Apostles' Creed, an explanation of the six main parts and an illustration for each part.

Add your Concertina Book to your Curiosity Box.

[www.cptryon.org/prayer/child/creed.html](http://www.cptryon.org/prayer/child/creed.html)

Your third task is to see how well you are able to identify the parts of the Apostles' Creed. Try the interactive quiz game located at the following website:

[www.mhschool.com/benziger/program/cjtw/student/activities/ApostlesCreed.html](http://www.mhschool.com/benziger/program/cjtw/student/activities/ApostlesCreed.html)

Your fourth task is to solve a problem regarding some words in the Apostles' Creed. This creed provides the core belief statements for all Christians regardless of which church they belong. So why does it refer to "one holy, catholic and apostolic church"? Does this mean that people who don't belong to the Catholic Church are not Christians? Look up the following websites which might shed some light on the problem.

[www.christianodyssey.org/history/apostles.htm](http://www.christianodyssey.org/history/apostles.htm)

[www.thisischurch.com/booklets/credo\\_9.htm](http://www.thisischurch.com/booklets/credo_9.htm)



Your final task is described in the box below. It is called, You be the Expert. Based on the data you have gathered, you will take on the role of Expert (Theos Logy) and write a letter in response to the request for information about the Apostles' Creed printed below.

*Dear Theos,*

*Could you please help me with some questions I have about the Apostles' Creed? Why is the creed so important for Christians and how do different Christians use it in their everyday lives?*

*Yours faithfully*

*Confused in Corinth*



## Evaluation

You should use the rubric provided below to assist you in completing the tasks for this web quest. Your teacher will use this rubric to assess your performance.

Task	Questions to Ask Yourself	How you went	Comments
5Ws Chart	Did I answer all the questions? Is my chart clear, attractive and informative? Have I created my curiosity box and added the chart to it?		
Concertina Book in a Matchbox	Have I identified the six main parts of the Apostles' Creed? Have I provided an explanation for each part in my own words? Have I included an appropriate illustration for each of the six parts? Have I presented the task as a Concertina Book in a Matchbox? Have I presented my Concertina Book in a Matchbox in an attractive way? Have I added my Concertina Book to the Curiosity Box?		
Interactive Game	Did I play the interactive game? What score did I achieve?		
You be the Expert	Does my letter have a greeting and salutation? Did I answer the questions posed to me from the writer of the letter? Did I support my responses with factual information? Is my letter clear, attractively presented and informative? Did I add my letter to the Curiosity Box?		

There are many stories about the origins of the Christmas carol, *The Twelve Days of Christmas*. According to one popular tradition, Roman Catholics in England were not permitted to practise their faith openly from 1558 until 1829. During that era this carol was written as a catechism song for young Catholics. It has two levels of meaning: the surface meaning plus a hidden meaning known only to members of church at that time. Each element in the carol has a code word for a belief or teaching which the children could remember:

- ❑ The partridge in a pear tree was Jesus Christ. A partridge often feigns injury to draw attention to herself and away from her young to protect them from danger. Because of its self-sacrifice the partridge was used to represent Christ.
- ❑ Two turtle doves were the Old and New Testaments. Because they have one mate for life the turtle doves represent enduring relationships, such as the unbreakable bond between the Old and New Testaments.
- ❑ Three French hens stood for the Holy Trinity-Father, Son and Holy Spirit.
- ❑ The four calling birds were the four gospels of Matthew, Mark, Luke & John.
- ❑ The five golden rings recalled the Torah or Law, the first five books of the Old Testament.
- ❑ The six geese a-laying stood for the six days of creation. (Eggs represent new life)
- ❑ Seven swans a-swimming represented the seven gifts of the Holy Spirit-Prophecy, Service, Teaching, Encouragement, Giving, Leadership, and Mercy.
- ❑ The eight maids a-milking stand for the eight beatitudes which Jesus gave in the Sermon on the Mount to spell out blessings for the meek and lowly.
- ❑ Nine ladies dancing represent the fruits of the Spirit, namely, Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self-Control.
- ❑ The ten lords a-leaping stand for the law and leadership symbolised by the Ten Commandments.
- ❑ The eleven pipers piping stood for the eleven disciples who remained faithful to Christ.
- ❑ **The twelve drummers drumming represented the twelve points of belief in the Apostles' Creed.**

Students can explore this information and listen to the carol online by locating the following websites:

<http://just4kidsmagazine.com/12daysofchristmas.html>

(one traditional explanation of the origins of the song)

[www.12days.com/library/carols/12daysofxmas.htm](http://www.12days.com/library/carols/12daysofxmas.htm)

(words and music of the song)

Students are provided with a copy of the Apostles' Creed (see below). They attempt to isolate the twelve belief statements contained within the creed. Students re-write the creed as twelve separate creedal statements each beginning with the sentence starter, *Christians believe . . .* Students are encouraged to write the statements in their own words. The following website offers a simple explanation of each part of the creed:

[www.cptryon.org/prayer/child/creed.html](http://www.cptryon.org/prayer/child/creed.html)

Alternatively, if this task proves too challenging, students could use the twelve prepared creedal statements provided at the end of this activity.

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.

He suffered under Pontius Pilate,  
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.

Amen.

The twelve creedal statements provided below are one way students might choose to interpret the creed.

*Christians believe in God, who created all things.*

*Christians believe in Jesus Christ, God's greatest gift to the world.*

*Christians believe that Jesus was born by the Holy Spirit and Mary was his mother.*

*Christians believe Jesus was crucified by Pontius Pilate, that he died and was buried by his friends.*

*Christians believe God raised Jesus from the dead. Christians celebrate that event each year on Easter Sunday.*

*Christians believe Jesus returned to God and is one with God.*

*Christians believe that Jesus will come again.*

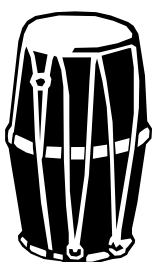
*Christians believe in the Holy Spirit who gives life to all things.*

*Christians believe in the people of God. God calls all people to be saints.*

*Christians believe God forgives all things and encourages people to do the same.*

*Christians believe that death is not the end.*

*Christians believe that the Holy Spirit gives hope in a life everlasting.*



Students form small learning teams and using collage materials design one of twelve drums to match the twelve drummers depicted in the Christmas carol. A different creedal statement is written on each drum. The drums are displayed in the classroom.

Another alternative is for students to create their own Creedal Calendar in the form of an Advent Calendar with twelve drum shaped windows. Behind each window students write a different creedal statement. The Calendar would need to depict a clear pathway from one window to the next (like a flowchart) that follows the same sequence as the creedal statements in the Apostles' Creed.

## □ The Nicene Creed

### Teacher Background

#### The Nicene Creed

The *Nicene Creed* was originally formulated at the first Ecumenical Council of the Catholic Church held in Nicea in 325C.E. and was later amplified, adopted and authorised as a true expression of the Faith at the second Ecumenical Council in Constantinople in 381C.E.

The *Nicene Creed* was built upon the profession of faith in the *Apostles' Creed*, defending against many of the heresies of the time – the primary and most prominent of which was Arianism. Arianism was a Christian heresy of the 4<sup>th</sup> century that denied the full divinity of Jesus Christ and was named for its author, Arius, a priest in Alexandria. Debate over his doctrine was a pressing matter for the Church for more than half a century. Arius sought to safeguard the transcendence of God by teaching that God is unbegotten and without beginning. The Son, because He is begotten, cannot be God in the same sense as the Father is. Arius taught that the Son was created like all other creatures and exists by the will of the Father. Although Arianism was the most troublesome heresy of the time, it was not the only one. The *Nicene Creed* was absolutely necessary at the time to ensure that the *lex credendi* (the rule of faith – what the people believed) would both reflect and reinforce the *lex orandi* (the rule of prayer – how the people worshipped).

One often overlooked, but nonetheless important, aspect of the *Nicene Creed* is that it was formulated before the Church made a determination of which books belonged in the New Testament. A list of the inspired books of the New Testament, as we have them in the Bible today, was first put together in the 39<sup>th</sup> *Pastoral Letter* of Saints Athanasius, Bishop of Alexandria, Egypt, in the year 367C.E. He wanted this list of sacred books to be the 'canon', or the list of sacred books of the New Testament; he listed the 27 books of the New Testament and declared that all are apostolic and canonical. St Athanasius said, "In these alone is proclaimed the Good News of the teaching of true religion." This list was confirmed by the Councils of Hippo (393C.E.) and Carthage (397C.E.). In the year 405C.E., Pope Innocent I, responding to a question as to what formed the canon, provided this very same list in response. Finally, the Council of Trent, meeting in 1545-1563, again promulgated the same list.

Gradually the *Nicene Creed* came to be recognised as the proper profession of faith for candidates for the sacrament of Baptism. It is the profession of the Christian Faith common to the Catholic Church, to all the Eastern churches and to most of the Protestant denominations today.

Students explore the main sections of the Nicene Creed by participating in a wide range of learning activities based on each part. The Nicene Creed is provided below. A number of activities follow that have been designed for each part contained within it.

**We Believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.**

**For us and for our salvation  
he came down from heaven;  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.**

**We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come.  
Amen.**

## **Activity**

## **One God, Creator of All Things © B3.1 B4.1**

Students participate in a range of tasks designed to assist them in making meaning of the first section of the Nicene Creed. The tasks are:

- ☐ **Dominoes**
- ☐ **Creation Scene in a Shoebox**
- ☐ **Acrostic Poem based on the concept, *Community***



***We believe in one God, the Father, the almighty, Maker of heaven and earth, of all that is, seen and unseen.***

#### Dominoes

Students locate and identify a variety of names and titles for God recorded in scripture. They complete the dominoes provided below.

Genesis 17:1	
-----------------	--

James 1:17	
---------------	--

2 Samuel 22:2	
------------------	--

Matthew 6:26	
-----------------	--

Psalms 71:22	
-----------------	--

Exodus 3:14	
----------------	--

Genesis 18:25	
------------------	--

Exodus 15:2	
----------------	--

Deuteronomy 32:8	
---------------------	--

Psalms 23:1	
----------------	--



#### Creation Scene in a Shoebox

Students create a scene in a shoebox that depicts the creative action of God, which is the focus of this first part of the creed (e.g. rainforest, city scene, underwater scene, desert). The shoeboxes when completed are attached to the wall to form a tightly grouped display. The entire display is labelled, *God, creator of heaven and earth, of all that is seen and unseen.*

#### Acrostic Poem

"We" is an important word in this section of the creed. Life is about relationships and the creed attempts to reflect this. Though Christian faith is personal, it counts on and is formed by community. The Church recognises that community is larger than even those just around an individual (schools, sports teams, places of employment) - it includes people and cultures encircling the entire globe. Recent World Youth Days have exemplified this as Catholics from different cultures and lands have come together to unite in prayer. Students create an acrostic poem based on the word, *community*. The worksheet provided below could be used.

## Activity

## Light from Light © B3.1 B4.1

Students participate in a range of tasks designed to assist them in making meaning of the second section of the Nicene Creed. The tasks are:

- ☐ Exploring Symbolism in the Easter Vigil Service
- ☐ Connecting colours of the flame with the Trinity



***We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.***

### Additional Background Notes for this Activity

*This section and the next one reflect one of the early controversies that faced the Church: how Jesus is related to the Father. One person, a priest from Alexandria, Egypt, named Arius, said that Jesus was first among creatures but not equal with God. This position challenged Jesus' divinity. This heresy is known as Arianism. Arius's bishop, Alexander, tried to convince him that Jesus as the son of God is coeternal with God. In other words, one has never existed without the other, though Jesus as man had a beginning and an end. Out of this local dispute arose the need to call the ecumenical Council of Nicea in 325 A.D.*

#### Exploring Symbolism in the Easter Vigil Service

Students investigate how light is used in the creed to explain that God and Jesus are of the same essence and of one being. In the Easter Vigil Service, for example, the candles of the congregation are lit from the Paschal candle. The light from the Paschal candle is not reduced or diminished. The light produced is the same light. This is one way of explaining why light is used in the creed to describe the relationship between God and Jesus.

The Students view an excerpt from a film that depicts the light ceremony from the Easter Saturday night vigil. Two recommended resources are described below. They are available from Brisbane Catholic Education Multimedia Centre.

### **EASTER VIGIL / Liturgies of the Triduum**

**55 MINS**

**AGE LEVEL: Adult.**


This is the third of the videos on the liturgies of the Triduum. Again, it presents three different American parishes and shows them celebrating the Easter Vigil. We see the ceremony of light, hear the readings, the chants and the singing. Immersion baptisms, anointing with oil and laying-on of hands are all featured as catechumens and candidates are welcomed into the church.

### **THE HOLIEST WEEK**

**28 MINS**

**AGE LEVELS: Upper Primary to Adult.**

The events of Holy Week are explored in this program. Starting with Palm Sunday to the Easter Vigil, the rich symbolism, prayers, readings and rituals are examined. Set in a parish community, this video reminds us of the links between each Holy Week and Christ's passion, death and resurrection.

After viewing one of the film excerpts, students create a **Cartoon Strip**  that depicts this event. Some background information has been provided below.



#### **The Easter Vigil Service**

The Easter Vigil service takes place on the night of Easter Saturday. The idea behind the service is for Christians to wait and watch, hopeful and confident that Christ will return.

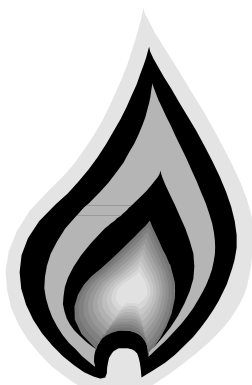
The Easter, or Paschal, candle is lit during this service. It usually begins outside with the people gathered around a fire. After readings and prayers, the Paschal candle is lit from the fire. The lit candle is now a symbol of Christ, risen as light of the world, who comes into the midst of the people. After being lit outside, the candle is carried into the church, where most of the worshippers are waiting in darkness. After more prayers, the individual candles held by the congregation are lit from the Paschal candle.

Students participate in a simple class light ceremony. Each student is provided with a birthday candle. Students progressively light their candle from a Paschal candle or from the candle of another student. Students discuss the symbolic richness of this act and how it links with this part of the creed; *light from light, true God from true God.*

*(Teachers will need to ensure they are familiar with Workplace, Health and Safety Guidelines.)*

#### Connecting Colours of the Flame with the Trinity

Students explore another dimension of this part of the creed. Light is used as metaphor to describe God and to simply describe the Trinity concept that is rich in complexity.



Students use the symbol of a flame to articulate their own interpretation of this part of the creed. A flame is made up of three main parts: a blue flame at the bottom, a red flame in the middle and a yellow/orange flame at the top. While the flame might be seen as comprising three parts, it is still one flame.

In Christian symbolism these colours are sometimes used to describe the following:

Blue	Sky, heaven and the Holy Spirit
Red	Life, energy, passion and love, God
Orange/Yellow	Compassion, life, justice, Jesus

Students create their own flame using cellophane and other craft materials. Students write a brief descriptor of how their flame helps to describe their understanding of part two of the creed.



Students participate in the following tasks designed to assist them in making meaning of the third section of the Nicene Creed. The task is:

□ Biography Wrapper



***For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.***

**Note to Teacher:**

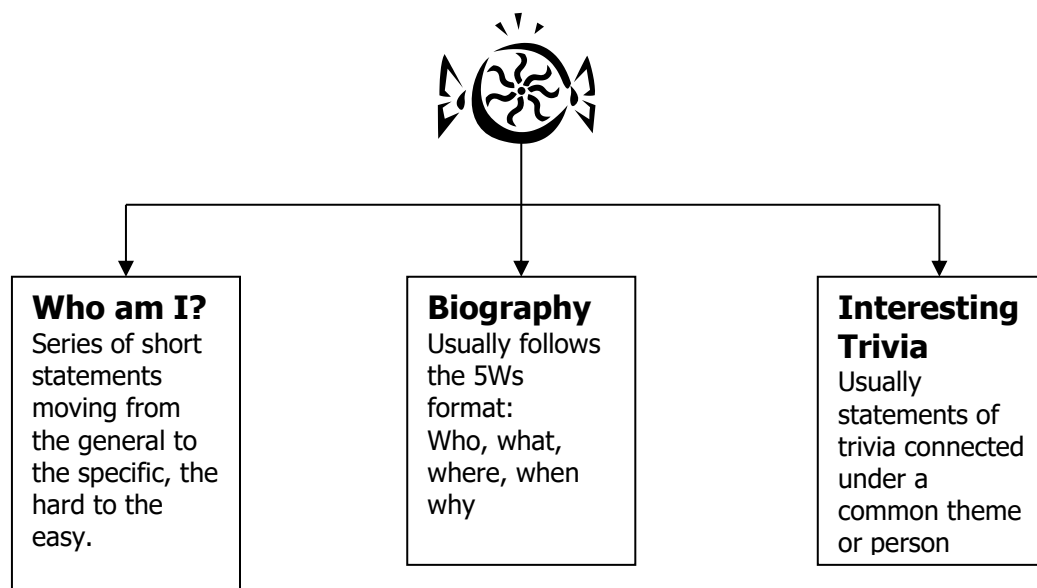
*This part of the creed is focused on the human nature of Jesus. During his earthly life, Jesus shared in and responded to situations similar to those experienced by all people today. Jesus had to deal with unreal expectations even from some of his closest disciples. Through all this he practised a most difficult human characteristic, trust.*

*Christians view Jesus' life in first-century Palestine as a rich resource of examples of overcoming the issues of racism, sexism, patriarchy and exploitation that continue to plague the world today. Salvation occurs in confronting these evils and others. Redemption, as personified in Jesus, takes place by fully entering into the world, not leaving it.*

Biography Wrapper

Students create their own lolly wrapper in the style of a *Fantale*\* that contains information about Jesus of Nazareth. \**Fantales* typically include three text types on their wrappers. Some are written as a *Who am I?* and others are written like a short biography. A third text type is a paragraph of trivia related to a celebrity or film.

Students are given a *Fantale* to enjoy. (Teachers should be aware that *Fantales* may contain traces of nuts). They carefully unwrap their *Fantale* and read the information contained on the wrapper. Students identify the text type. The diagram below may assist



Students form small learning teams to share the stories that appear on their *Fantale* wrappers. Students classify them according to the three categories described in the diagram above. Students select one of these text types and produce a Biography Wrapper for Jesus of Nazareth.

Some recommended websites that might assist students in this task are listed below.

[www.faithcentral.net.nz/?sid=70](http://www.faithcentral.net.nz/?sid=70)

(Highly recommended site from New Zealand)

[www.jesus-institute.org/historical-jesus/jesus-firstcenturycontext.shtml](http://www.jesus-institute.org/historical-jesus/jesus-firstcenturycontext.shtml)

(Information on the first century context of Jesus)

[www.rejesus.co.uk/the\\_story/timeline](http://www.rejesus.co.uk/the_story/timeline)

[www.bible-history.com/subcat.php?id=19](http://www.bible-history.com/subcat.php?id=19)

## Activity

## The Kingdom © B3.1 B4.1

Students participate in a range of tasks designed to assist them in making meaning of the fourth section of the Nicene Creed. The tasks are:

- ☐ Kingdom Parables
- ☐ Kingdom Mosaic



***He will come again in glory to judge the living and the dead, and his kingdom will have no end.***

### Further Background Notes for this Activity

*The Church and sacraments are resources that Christians have been given to live out the message of Christ in the here and now. Christians focus their sights on this world while recognising fulfilment in the next.*

*The first three things that usually come to mind when thinking of "judgment of the living and the dead" are heaven, hell and purgatory. These words have their limitations as well as their truth. How might judgment be expressed today? On what are Christians judged? Where do fairness and mercy come together? Jesus' ministry was about the Kingdom - a place where God's peace and presence reign. Jesus used a banquet, a wedding feast and other parables to describe this "place." The Nicene Creed encourages Christian believers to ask where the Kingdom is - Is it a place or more a state of being?*

*The learning task that follow focus on some of the images used by Jesus to speak about the kingdom.*

### Kingdom Parables

Students brainstorm familiar images of a kingdom. Students share their ideas in small learning teams. A class list of words, symbols and images relating to the concept of *kingdom* is created as a result.

Students form learning teams of three and locate a given kingdom parable from the list provided below.

Parable	Reference	Parable	Reference
Yeast (Leaven)	Luke 13:20-21	Mustard Seed	Mark 4:30-34
Pearl	Matthew 13:45-46	Treasure	Matthew 13:44
Net	Matthew 13:47-48	Lost Coin	Luke 15:8-10
Salt	Mark 9:50	Growing Seed	Mark 4:26-29
Lamp on the Stand	Mark 4: 21-25		

The Bible Gateway website would assist students in this task. It is located at:

[www.biblegateway.com](http://www.biblegateway.com)

Alternatively, students can use the index of their Good News Bible to locate their allocated parable. Using a **Think Pad Strategy** ①, students explore their given parable by identifying and recording core words, mind pictures, symbols and connections to life.

Learning teams come together and report their findings, which are then recorded on a class **Retrieval Chart** ①. An example has been provided below.

Parable	Words	Pictures	Symbols	Connections to Life
<b>Yeast (Leaven)</b> <b>Luke 13:20-21</b>				
<b>Mustard Seed</b> <b>Mark 4:30-34</b>				
<b>Pearl</b> <b>Matthew 13:45-46</b>				
<b>Treasure</b> <b>Matthew 13:44</b>				
<b>Net</b> <b>Matthew 13:47-48</b>				
<b>Lost Coin</b> <b>Luke 15:8-10</b>				
<b>Salt</b> <b>Mark 9:50</b>				
<b>Growing Seed</b> <b>Mark 4:26-29</b>				
<b>Lamp on the Stand</b> <b>Mark 4:21-25</b>				

Students contrast their brainstormed images about kingdom with the images of kingdom used by Jesus. Some core questions for students to consider might include:

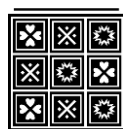
- ☐ What are some possible meanings behind the images used by Jesus?
- ☐ How did Jesus match his images of the kingdom with the everyday experiences of his audience?
- ☐ What are these texts (containing images of the kingdom) trying to make me believe and do?
- ☐ Who is Jesus speaking up for in these texts?
- ☐ What values are portrayed in these texts?
- ☐ How do these texts help me create a personal image of the kingdom of God?

### Kingdom Mosaic

Students create a class *Kingdom Mosaic* using one of the following three techniques:



Each student is provided with an empty CD case. These are available from the local discount shop. Students create their own image of the kingdom based on the information and ideas gathered through the kingdom parables task above. Students draw, paint or sketch their image of a piece of paper or card, which is then slotted into the CD Case. The cases are arranged to form a kingdom mosaic.



Each student is provided with a squared piece of paper, material or cardboard on which they create their kingdom image. The pieces are joined together to form a patchwork quilt.

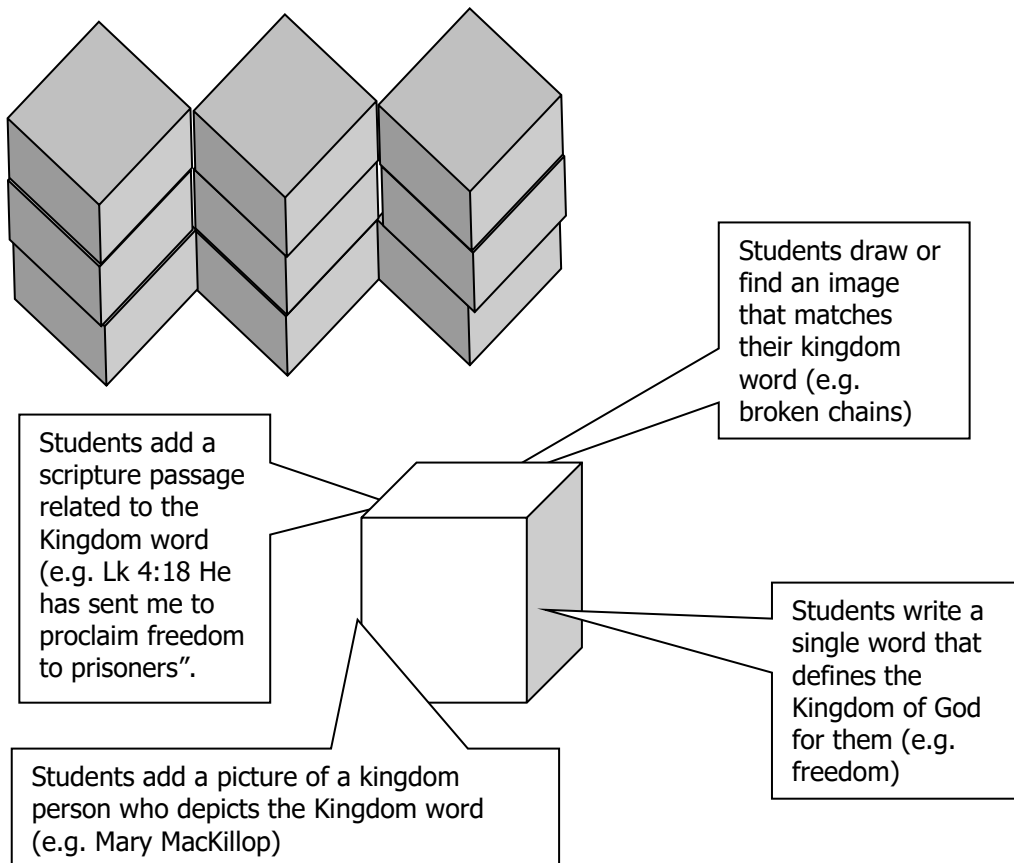
Students are provided with a cube template\* which will be used to communicate their understandings and ideas about the Kingdom. Only four faces of the cube will be used:

- ☐ First face depicts a Kingdom word
- ☐ Second face depicts a Kingdom image
- ☐ Third face depicts a Kingdom person
- ☐ Fourth face depicts a Kingdom scripture passage

These cubes will be joined together to form a three dimensional display. The diagram below presents an aerial view of a part of the final product. Cubes are stacked together and positioned at 45-degree angles to each other. Viewers should be able to walk around the entire display. Only four faces of each student's cube will be visible. The top and bottom of each cube are left blank to allow stacking.

\* A Cube template is available at:

[www.enchantedlearning.com/math/geometry/solids/Cubetemplate.shtml](http://www.enchantedlearning.com/math/geometry/solids/Cubetemplate.shtml)



## Activity

## Prophetic Spirit © B3.1 B4.1

Students participate in a range of tasks designed to assist them in making meaning of the **fifth section of the Nicene Creed**. The tasks are:

- ☐ Titles for the Holy Spirit
- ☐ Prophets



***We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.***

### Titles for the Holy Spirit

Students explore the metaphoric language used to describe the Holy Spirit. Students use a Bible or the *Bible Gateway* website to locate a scripture passage that matches any of the titles. The Bible Gateway site is located at:

[www.biblegateway.com](http://www.biblegateway.com)

Students identify an image for each of the titles. The following table provides assistance with this task.

<b>Titles for the Holy Spirit</b>	<b>Scripture passage</b>	<b>Image</b>
<i>e.g. Spirit of Wisdom</i>	<i>Isaiah 11:2 'And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom...'</i>	<i>lighthouse</i>
Spirit of Knowledge		
Spirit of Life		
Spirit of Might		
Eternal Spirit		
Spirit of Understanding		

Students select one of these images and create a greeting card with their suggested image and scripture quote. Students write a blessing using their selected image and include this on the greeting card (e.g. May the Spirit of Wisdom guide you and bless you).

Information about blessings is located at the following website:  
[www.americancatholic.org/Messenger/Oct2000/links\\_for\\_learners.asp](http://www.americancatholic.org/Messenger/Oct2000/links_for_learners.asp)

### Prophets

Students explore the concept of prophets by becoming more familiar with some Old Testament prophets and then relating their learning to modern day prophets they know.

Initially students consider the following quotation and discuss some possible meanings and contexts. This quotation is from a man called Herbert Agar, an American poet and writer of the 1940s.

**The truth that makes people free is, for the most part,  
the truth that people prefer not to hear.**

Students are introduced to the concept of Old Testament Prophets.

The idea that comes to most people's minds when they hear the word *prophet* is information about the future. However, this in fact makes up a relatively small proportion of the messages of the Old Testament prophets. Most of their time was spent challenging people about the present - how they were living their lives right now. The main function of the prophets of Israel was to remind the people about their covenant commitment to God, and urge them to live it out in practice. Prophets were often not well received in the local communities from which they came.

Students in the class form learning teams of four and use the **Jigsaw Strategy** ① to find information about Old Testament prophets. Each team member is allocated a prophet (e.g. Isaiah, Jeremiah, Ezekiel or Amos). Students then form 'expert' groups based on their allocated prophet, they read the scriptural references on their prophet and fill in the retrieval chart. While in their expert teams, they discuss the best way to teach the members of their home team about their allocated prophet. Students return to their home teams and present their information.

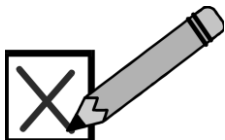
Isaiah 1:16-17; 3:1-5; 5:1-7; 6; 7:1-9; 30:1-7; 20:1-6; 9:6-7; 11:10-16; 10:22  
 Jeremiah: 26:1-11; 27:1-4; 26:16-19; 18:1-7; 38:4-6; 19:1-3, 10-11; 38:7-13; 22:13-19; 32:6-15;  
 Ezekiel: 1:1-3; 3:16-21; 33:7; 1:4 – 3:15; 8:1; 14:1; 3:25; 2:3-4; 13-14; 18:1-32; 36:22-38; 37:1-14  
 Amos: 8:1-18; 7:10-13; 5:10-20; 9:11-15

The following is a possible retrieval chart that could be used to collect information about prophets.

<b>Name of the prophet</b>	<b>Time and place in which they lived</b>	<b>The prophet's message</b>	<b>Images or symbols used</b>	<b>The prophet's role</b>	<b>Audience reaction to the prophets</b>

The Church has not applied the title *prophet* to anyone other than those named as prophets in the Bible. However, the early Church recognised prophecy amongst the charismatic gifts that form part of its proclamation of the Good News. Today we continue to be blessed by the witness of many who interpret for us the mind of God, who show in their lives what the Christian life is meant to be. Some are high profile, such as Mother Teresa, Dorothy Day, and Jean Vanier. Others are known in local communities through their work for justice or deeds of charity. They challenge for all of us is to recognise that bringing about God's kingdom requires of each person a change of heart and practical action that is quite often counter-cultural.

Prophets are people who speak for God. The prophets in the Bible delivered God's message to the people. Modern day prophets are those people who help bring God's message to people today. Students complete the Prophets Award Nomination Form included below and share it with other students in the class.



Fill in the names of people who you believe are Modern Day Prophets.

Someone who gives you hope for the future.

Someone who is honest with you, even when it is difficult.

Someone who challenges you to act fairly.

Someone who encourages you to be your best self.

Someone who helps you to understand God's love for you.

### Activity

### One holy catholic and apostolic © B3.1 B4.1

Students participate in a range of tasks designed to assist them in making meaning of the final section of the Nicene Creed. The tasks are:

- ☐ Tetrahedron Strategy
- ☐ Stained Glass Windows



***We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come.  
Amen.***

#### Tetrahedron Strategy

Students use the **Tetrahedron Strategy** ① to design and create a visual depiction of the belief statement: *We believe in one holy catholic and apostolic Church*. At the initial stage students are given eight cards, four containing the four core words from the belief statement and the other four cards containing a theme that matches each. Students attempt to match each core word with its corresponding theme word.

one	emphasising unity
holy	emphasising the ministry of Christ
catholic	emphasising inclusively
apostolic	emphasising the rich tradition

The cards have been provided below.

*one*

*holy*

*catholic*

*one*

*unity*

*Jesus*

*including  
others*

*Christian  
tradition*

Each face of the tetrahedron is used to focus on each of the four core words. On each face students:

- ☐ Write a core word (one, holy, catholic, apostolic)
- ☐ A Christian symbol for each of the theme words (unity, Jesus, including others, Christian tradition)

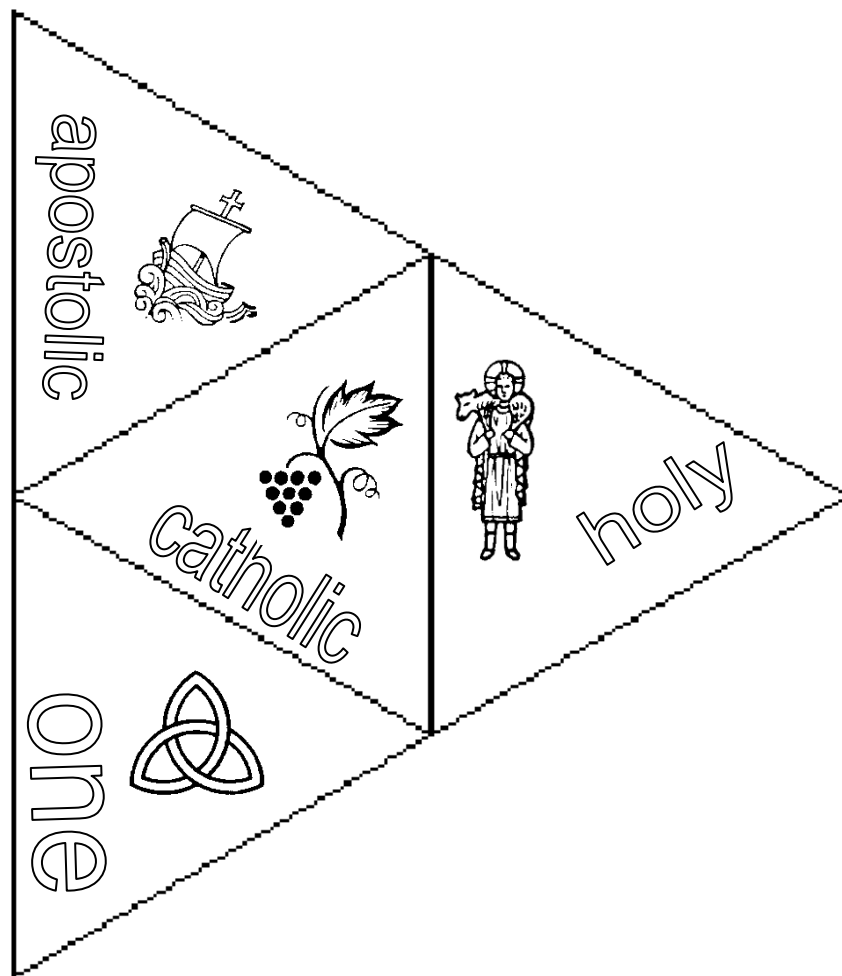
A number of websites will assist students with this task:

[www.gocek.org/christiansymbols](http://www.gocek.org/christiansymbols)

(contains a wide variety of black and white images and Christian symbols)

[www.symbols.net/christian](http://www.symbols.net/christian)

(signs and symbols from the Christian tradition)



Students form small learning teams to depict a section of the Nicene Creed as a stained glass window. There are a variety of simple techniques for creating a stained glass window scene.



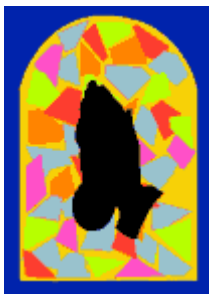
#### Craft Foam Stained Glass Window

Coloured foam off cuts and sheets of thin craft foam are available from the local discount shop as well as craft stores. Students create a chalk outline of their stained glass window design on a sheet of black cardboard. They create shapes from the craft foam and glue them onto the cardboard.

The following website contains easy to follow instructions for creating a craft foam stained glass window:

[www.kidsdomain.com/craft/stainedglass1.html](http://www.kidsdomain.com/craft/stainedglass1.html)

#### Stained "Class" Windows



This is a washable craft. Some places that students might do this craft are: on a window in the classroom, on a clear glass plate or serving platter, on a sheet of window glass with taped edges, or on a sheet of flexi-glass.

Students will need:

- ☐ A painting surface (see the list above)
- ☐ Inexpensive oily soap paint (see the recipe provided below)
- ☐ Flour finger paint (see the recipe provided below)
- ☐ Paintbrushes
- ☐ A Squeeze bottle (such as used plastic tomato sauce bottle)

#### **Flour Finger Paint Recipe**

½ cup of flour  
 ½ cup of water  
 1 tablespoon of liquid detergent  
 Mixing bowl  
 Black powdered tempera\*  
 Paintbrush  
 Squeeze bottle

Directions:

1. Combine the flour, detergent, and water in the mixing bowl. Stir until they form a smooth paste. This may take a minute or two. It needs to be the consistency of mayonnaise. If it is too thick and heavy, it will slide off of your painting surface.

2. Blend in enough of the black powdered tempera paint to get the colour you desire. A little bit will create a silver or pewter look, or add more to get solid black. 3. Cover and set aside until you are ready for it.

#### **Inexpensive Oily Paint Recipe**

1 tablespoon powdered tempera paint  
 1 tablespoon liquid dishwashing soap

Directions:

1. Mix powdered tempera paint and liquid dishwashing soap together with a paint brush, toothpick, paddle pop stick, etc. Continue mixing until the two ingredients are smooth, with no visible streaking.

2. Just like with oil paints, you can blend the various colours of the soap paints to create new colours or shades.

These inexpensive, homemade soap paints substitute well for oil paints with beginner artists. This gives them the opportunity to get the feel of painting with oils and how to blend these paints, without having to worry about the waste of those expensive little tubes from the art supply store.



**Directions for creating a stained “class” window:**

1. Plan the stained glass painting on paper.
2. Make a simple sketch of the “lead” outlines and “coloured glass” areas. The leading is the black, brass, or silver outlines around a real piece of stained glass art.
3. Place the leading in the squeeze bottle. Shake it down to remove any air bubbles.
4. Make the outlines from the paper sketch with the squeeze bottle. Let the outlines dry for a few hours.
5. When the outlines are completely dry, paint with the interior areas with the Inexpensive Oily Soap Paints. These artworks can be left up or washed off. So long as nothing porous is used to paint on, no stains should remain. If so, just use a little bleach or bleach water to remove the colour. Any streaking on windows can be cleared up with white vinegar or vinegar and soda water.

**Learning Activities****Church Teachings**

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 **Church Teachings**. Teacher background information precedes the learning activities.

<b>Roles for Lifelong Learners</b>	<b>Core Learning Outcomes</b>
Reflective, Self Directed Learner Active Investigator Designer and Creator	B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life. B4.1 Students explore applications of Christian beliefs and Church teachings to real-life scenarios.
<b>Module Organisers</b>	<b>Organising Ideas</b>
<b>Church Teachings</b>	<input type="checkbox"/> Mission and Message <input type="checkbox"/> Faith and Life <input type="checkbox"/> Dignity and Respect

☐ **Mission and Message****Teacher Background**

The Church does not exist for itself; it is not an end in itself. Rather, its purpose is to proclaim the Kingdom of God and to make God’s reign effective in today’s world. Whilst it necessarily has an inward-looking focus, caring for its members and its own life, nonetheless, the Church’s primary focus is outward. Its mission is to continue, to make present today, Christ’s own mission.

It is common these days to see an organisation’s ‘mission statement’ displayed prominently. This sets out in a few brief phrases what the business or organisation exists for; its declared purpose. A mission is literally a ‘sending out’. In war, aircraft are sent on a bombing mission. Emergency personnel are sent on a rescue mission. In religious circles, a mission is the sending out of members to take the Good News of Jesus to every part of the world.

Jesus understood that he had been sent into the world for a purpose. He came with a divine mission. ‘I have come to call not the righteous but sinners to repentance.’

‘I have come not to abolish the Law but to fulfil it.’

‘I have come down from heaven, not to do my own will, but the will of him who sent me.’

‘I have come as light into the world, so that everyone who believes in me should not remain in the darkness.’

‘For this I came into the world, to testify to the truth.’

‘I came not to judge the world, but to save the world.’

‘I came that they may have life, and have it abundantly.’

This mission from God he fulfilled through his teaching and healing, and through his death and resurrection. Matthew's gospel concludes with Jesus entrusting this same mission to his disciples, to the Church. 'Go into all the world and proclaim the good news to the whole creation.' And he promises that the same Holy Spirit, who was with him in his mission, will be poured out on the Church for its mission.

Since it is Christ's mission that Christians share in, their first aim is to make Christ himself known and accepted. In knowing and accepting Christ, people will hear his proclamation of God's Kingdom and give themselves to it. This mission to make Christ known is a task for the Church, which must constantly renew its efforts to reach out. There is a natural tendency for the Church, especially in difficult times, to close in on itself and be concerned only with itself. Vatican II, in its *Decree on the Church's Missionary Activity* and Pope Paul VI in *Evangelii Nuntiandi*, called the Church to a renewal of its missionary endeavour. Individual Christians, by reason of their baptism, also share in Christ's mission. It is their task to make Christ known to others in whatever way they can and to bring gospel values into their areas of influence.

Whilst the Church's mission remains always essentially the same, circumstances of time shape the ways in which that mission is carried on. Pope John Paul II has called for a 'new evangelisation' in preparation for the new millennium. Our world is one in which secularism has taken firm root, where the gap between rich and poor continues to widen and where all kinds of oppression shackle people. The explosion of technology and science has also highlighted the need for moral and ethical leadership. Ecological and justice issues have assumed a new urgency. It is the task of the Church to bring the gospel to bear on all these matters. Whilst the Pope and Bishops' Conferences are giving a lead in this, increasingly lay people must take up the challenge. Committed Christians who are engaged in these areas can best influence the world of politics, economics and community development.

## Activity

## Calling All Catholics © B3.1 B4.1

Students use the **Frayer Concept Model Strategy** ① to explore their ideas and understandings of the concept of *mission*. The Catholic Missions website is highly recommended. It is located at: [www.catholicmission.org.au](http://www.catholicmission.org.au)

(The *Schools* link on this website contains excellent resources and information for students to use in completing any of the tasks associated with this activity)

Students read the *profile* of Catholic Mission and, using a **Concept Web** ①, identify the vision statement for this organisation and describe the five key areas in which they work.

Students read the call from Pope John Paul II for Catholic to become more active in the work of Catholic Missions.

*Our Holy Father is convinced of the "urgency of missionary activity." In his encyclical, Redemptoris Missio (Mission of the Redeemer), he states: "missionary activity specifically directed 'to the nations' (ad gentes) appears to be waning... a fact which must arouse concern among all who believe in Christ. For in the Church's history, missionary drive has always been a sign of vitality, just as its lessening is a sign of a crisis of faith."*


*"I wish to invite the Church to renew her missionary commitment ... For missionary activity renews the Church, revitalises faith and Christian identity ... Faith is strengthened when it is given to others! ... God is opening before the Church the horizons of a humanity more fully prepared for the sowing of the Gospel ... No believer in Christ, no institution of the Church can avoid this supreme duty: To proclaim Christ to all peoples."*

As part of a class service project, students develop a television advertising campaign for a local community television station calling all young Catholics to participate in the Church's missionary activity. Their purpose is to develop an appealing advertisement that will persuade young people to take an active role in the Church's mission activities. Students use their concept web as the basis for planning the advertisement. Students will need to create a slogan, music and visual props as part of

their advertisement. These could be presented to the school community as part of Project Compassion activities. The following website contains links to a wide variety of Catholic Mission websites: [www.silk.net/RelEd/mission.htm](http://www.silk.net/RelEd/mission.htm)

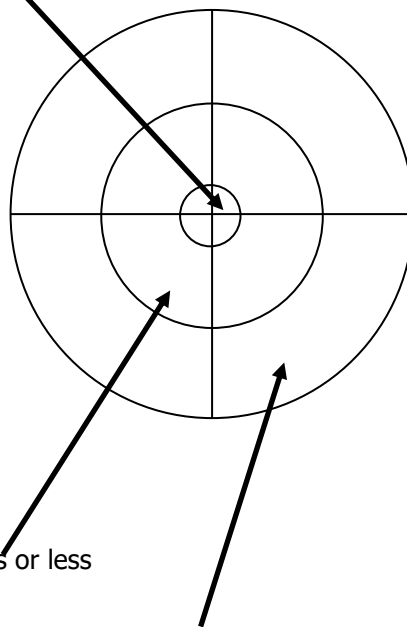
Students create a flyer for the local parish bulletin or school newsletter raising awareness for World Mission Sunday, which forms part of World Missions Week. Mission Sunday falls on the second last Sunday of October each year and begins a week of activities and events. The Catholic Missions website contains resources and classroom teaching ideas for celebrating this week: [www.catholicmission.org.au](http://www.catholicmission.org.au)

## Activity Spotlight on Australian Catholics © B3.1 B4.1

Students explore ways faith is strengthened through the witness of others by creating a **Concept Spiral**  that is focused on the lives of some significant contemporary Australian Catholics.

On the 4 segments of the inside circle of the concept spiral students identify four contemporary Australian Catholics who through their witness give voice and life to Church teaching. Some suggested Australians include:

- ☐ Sir William Deane (former Governor general of Australia)
- ☐ Matthew Hayden (Australian cricket team)
- ☐ Sr Irene McCormack (Australian missionary working in Peru)
- ☐ Fr Frank Brennan (Jesuit priest and social activist)
- ☐ Ciaran O'Reilly (Social Activist and member of Catholic Workers Movement)
- ☐ Donna Mulhearn (human shield prior to the Iraq conflict)
- ☐ Sr Patricia Pak Poy (RSL Peace Prize winner for elimination of land mines)
- ☐ Archbishop John Bathersby (Archbishop of Brisbane)
- ☐ Kevin Bates (Musician and justice spokesperson)
- ☐ Peter Kearney (Musician)
- ☐ Mum Shirl



On the four segments of the middle circle students write in 25 words or less the social context in which each person acts.

On the four segments of the outside circle students suggest how each person's life is a living witness to Christian beliefs and Church teachings

The following fact cards might be useful in completing this task. Only five Fact Cards have been provided. However, students can access the websites suggested below to locate information about some of the remaining Australians listed.

Further information about Father Frank Brennan is located at the following websites:

[www.manningclark.org.au/papers/MCLecture-2006.html](http://www.manningclark.org.au/papers/MCLecture-2006.html)  
[www.uniya.org/talks/index.html#brennan](http://www.uniya.org/talks/index.html#brennan)

Further information about Ciaran O'Reilly appears in the module, *Social Action of the Church*.

[http://en.wikipedia.org/wiki/Ciaran\\_O'Reilly](http://en.wikipedia.org/wiki/Ciaran_O'Reilly)  
[www.abc.net.au/tv/enoughrope/transcripts/s1666150.htm](http://www.abc.net.au/tv/enoughrope/transcripts/s1666150.htm)  
[www.threemonkeysonline.com/threemon\\_article\\_pitstop\\_ploushares\\_anti\\_war\\_protests\\_shannon\\_interview.htm](http://www.threemonkeysonline.com/threemon_article_pitstop_ploushares_anti_war_protests_shannon_interview.htm)  
[www.youtube.com/watch?v=mEtArL7mStI](http://www.youtube.com/watch?v=mEtArL7mStI)

Further information about Peter Kearney can be located at:

[www.catholicweekly.com.au/01/dec/9/12.html](http://www.catholicweekly.com.au/01/dec/9/12.html)

Further information about Mum Shirl can be located at:

[www.civicsandcitizenship.edu.au/cce/smiths,9161.html](http://www.civicsandcitizenship.edu.au/cce/smiths,9161.html)  
[www.womenaustralia.info/biogs/IMP0092b.htm](http://www.womenaustralia.info/biogs/IMP0092b.htm) [http://en.wikipedia.org/wiki/Mum\\_\(Shirl\)\\_Smith](http://en.wikipedia.org/wiki/Mum_(Shirl)_Smith)

## **Sir William Deane (Former Governor General)**

William Patrick Deane was born in Melbourne in 1931. He was educated at St Christopher's Convent in Canberra, St Joseph's College in Sydney and Sydney University, where he graduated in Arts and Law. In his 14 years on the High Court bench, Sir William favoured the rights of individuals over governments and he sat in judgement over significant cases such as the 1983 *Franklin River* case and the 1992 *Mabo* case. As Governor-General, Sir William made Australia's disadvantaged his priority and he spoke out on his desire to see meaningful Reconciliation between Aboriginal and non-Aboriginal Australians.

Sir William always preferred people to pomp and ceremony. A typical event was New Year's Eve 1999, when he hosted several sick and recovering children at his Sydney residence, enabling them to see the spectacular fireworks display and then to stay the night. He was an extremely popular Governor-General.

He is a devout Catholic who regularly attends Mass at St Christopher's, Canberra. Yet he said after stepping down as Governor - General: "If you were to ask me what my religion was, my preferred response would be that I am a Christian. The things that I see as essential to my faith are the things that lie at the heart of what I call the universal Christian church, the things you find in Chapter 25 of St Matthew's Gospel."

Further information about Sir William Deane is located at the following websites:

[www.racismnoway.com.au/classroom/factsheets/21.html](http://www.racismnoway.com.au/classroom/factsheets/21.html)

<http://www.smh.com.au/articles/2002/10/25/1035504879702.html>

## **Matthew Hayden (Australian Cricketer)**

Matthew Hayden has represented Australia in the national cricket team.

Hayden acknowledges his Christian upbringing as a formative influence – a devout Catholic, church-going was a regular and important part of his family life. "Every weekend we'd go to Mass. Christianity gives you a great balance in your life and an awareness of something higher in life, rather than your immediate self, or the people around you. It gives you hope.

"You see people turn to faith for a number of reasons, but I can't think of a better reason than hope. There are times in life when you despair, and you need someone to challenge the way you think. You appreciate and respect something external to your family – there are a lot of qualities that come out of having a faith.

"I'm glad I was brought up with a religious background – I made choices along the way, some good, some bad, but I've always been able to find balance by my commitment to faith."

"A mate of mine's got a philosophy, 'He who's got the most toys wins.' But I don't need a lot of toys, to be honest. If I've got a surfboard and my family, I'm pretty happy – I find contentment."

Hayden's drive comes from within, rather than from the pressures around him. And one of the main engines driving this man is his sense of family. "The fact is that everyone in life needs compassion and support. You come across choices in your life...things happen and at the end of the day it shouldn't stop you from giving support.

"I tend to find time for God every day; but when you're in 'down time' there's no doubt you can just chill out a bit more and relax. We are in a very beautiful place; the other night I was out handfeeding dolphins.

### **Sister Irene McCormack (Australian Missionary; deceased)**

May 21, 1991. Irene McCormack, a Josephite sister and Australian missionary, was executed by terrorists in the mountain village of Huasahuasi, Peru. Her 'crime'? Feeding the poor. Irene was born in Kununoppin, Western Australia in 1938. She grew up on a wheat/sheep farm and received her schooling from the Sisters of St Joseph. Irene herself entered the Sisters of St Joseph in 1957. After many years of teaching in Australia, she was sent by her Order to be a gospel presence among the people of Huasahuasi, a poor mountain village in Peru. Her pride and joy was the simple school room/library where she taught the village children to read and write.

The risks of living at Huasahuasi were well-known to Irene and her companions. The threats and violent activities of terrorist groups were a daily reality in that part of the countryside. Despite warnings, Irene chose to stay to continue her work. On the evening of 21 May, 1991, a terrorist group known as 'Shining Path' invaded the village and subjected Irene and four local men to a sham trial in the village square. Irene was accused of being a 'Yankee imperialist' and managing the Caritas foodstuffs, a form of aid for the poor of which they disapproved.

'Sr Irene did not ask to be murdered. She had no choice, but she did choose to stay in the village. It was not as though she had not been warned, she knew the dangers and remained at her post... Some would say madness, others would say "what courage". And in that she was like Christ.' Irene was buried at Huasahuasi at her own request. The people of Huasahuasi said, 'Her blood has seeped into our soil, she has become a part of us, she belongs to us. This is our victory. She will always be with us.' In 2000, Irene McCormack was one of the 13,000 named by the Vatican as "witnesses of faith" in the 20<sup>th</sup> century.

Further information about Sister Irene McCormack is located at the following websites:

[www.sosj.org.au/about/western\\_australia/i\\_mccormack.html](http://www.sosj.org.au/about/western_australia/i_mccormack.html)

[www.trinity.wa.edu.au/plduffyrc/subjects/re/action/christians/mccorm.htm](http://www.trinity.wa.edu.au/plduffyrc/subjects/re/action/christians/mccorm.htm)

### **Donna Mulhearn (Peace Activist)**

Donna Mulhearn visits schools and talks with students about her experiences as a human shield in Iraq. According to Donna, the human shields were united by one belief: that all life is precious.

As a human shield she saw there were two main aspects of their presence in Iraq. One was to protect important civilian sites such as power stations and water treatment plants vital for the Iraqi's existence. The other was to be witnesses and observers of the events that took place during the war.

Walking through civilian territories after the bombing of Baghdad, Donna picked through the debris of an Iraqi home - she found books, shoes, a tennis racquet and rag doll. These items, that could have easily been found in an Australian home, were a chilling reminder that the cycle of terror and violence can happen anywhere in the world.

Throughout her experience in Iraq, Donna's conviction remained strong. Her solidarity with the people of Iraq was reciprocated and this made it all the more valuable. 'The Iraqi people gave us warmth, generosity and inspiration and we gave them support, hope and friendship. We gave to each other love and acceptance. We rose above the politics and related to each other as human beings.'

Donna believes the answer is in contemplative prayer and meditation. The desire to "be" first and not "do" is her passion. It empowers Donna to meet God within. We need to block out bombarding, conflicting messages in order to be agents of love and hope in the world. 'Silence, reflection and meditation rip away the distractions and the nonsense. It brings everything back to one thing: love. Loving God. Loving our neighbour. Loving ourselves, which enables the first two.'

Donna's motivation for becoming a human shield was spiritual rather than political. Rather than considering herself a peace activist, she saw herself as an ordinary person trying to follow her Christian beliefs in an authentic way.

The full version of this article can be found at the following website:

[www.australiancatholics.com.au/articles/04summ1.html](http://www.australiancatholics.com.au/articles/04summ1.html)

### **Sister Patricia Pak Poy (Campaigner for banning of land mines)**

On her return from Cambodia, Sister Patricia Pak Poy began an Australian campaign to ban land mines. The campaign went international a year later. In 1996, the United Nations agreed to amend its Convention on Inhumane Weapons to ban the further manufacture of this weapon. It was achieved in a remarkable six years and now over 135 countries, including the United States, Russia and China, have agreed to the ban.

When asked about her faith, Sister Patricia responded, "The basic tenet in the Christian tradition is that we should love one another, even our enemies. Now I've always found that an enormous challenge. Like a few and not like a few, or like a few less and even love some, but when it comes to loving your enemies and the people that I think are perpetrators of terrible deeds, then it is quite a challenge. So that's been a challenge to my faith really, a faith in a God who is love, faith in the goodness of people..."

Sister Patricia says, "It's the finding of common ground, because that love is the important factor and it is what is in all the traditions of the great religions. So we have got common ground across Christianity and Buddhism and Shintos and Islam and I could go on, because in fact the campaign embraces so many groups from all traditions and all parts of the political spectrum. We both in the end have a responsibility to look after our people and our land and that means also looking after the people of our neighbours, in neighbouring countries because we are all members of the international community and that has been a very good thing to be engaged in and it's one of the things that brings its own energy.

Basically we do have a tendency for good; I do believe that and I know that we get waylaid and we are waylaid by power and we're waylaid by greed and we may be waylaid by fear and negative experience. And that challenges me also in thinking about how in fact our human communities live, how we live in our household and how we live in our street and how we live in our city and State and that is just as important as nations getting on with one another; in fact that's what probably determines how the leaders of the peoples make their decisions."

Further information about Sister Patricia Pak Poy is located at the following websites:

[www.madonnamagazine.com.au/articles/marchapril07/0703hoban.html](http://www.madonnamagazine.com.au/articles/marchapril07/0703hoban.html)  
[www.with.jrs.net/files/serv32en.pdf](http://www.with.jrs.net/files/serv32en.pdf)

Students now select one of these Australian Catholics and form learning pairs to create a short radio segment focusing on the way an Australian Catholic has lived out their faith. Students plan the questions, write and present a radio interview with one of these people.

### **Activity**

### **The Spirit of the Lord © B3.1 B4.1**

Students locate the following scripture passage from Luke 4:15-20 using either the *Bible Gateway* website or their Good news Bible.

[www.biblegateway.com](http://www.biblegateway.com)

Alternatively, the text has been provided below.

Luke 4: 15-20

<sup>15</sup>He taught in their synagogues, and everyone praised him.

<sup>16</sup>He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. <sup>17</sup>The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

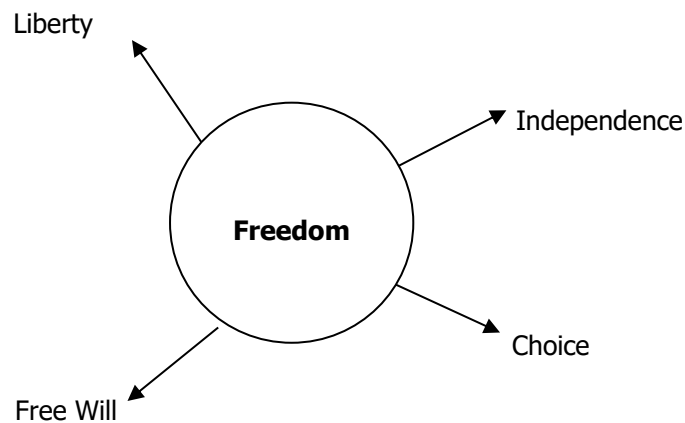
<sup>18</sup>"The Spirit of the Lord is on me,  
because he has anointed me  
to preach good news to the poor.

He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to release the oppressed,

<sup>19</sup>to proclaim the year of the Lord's favour."

<sup>20</sup>Then he rolled up the scroll, gave it back to the attendant and sat down.

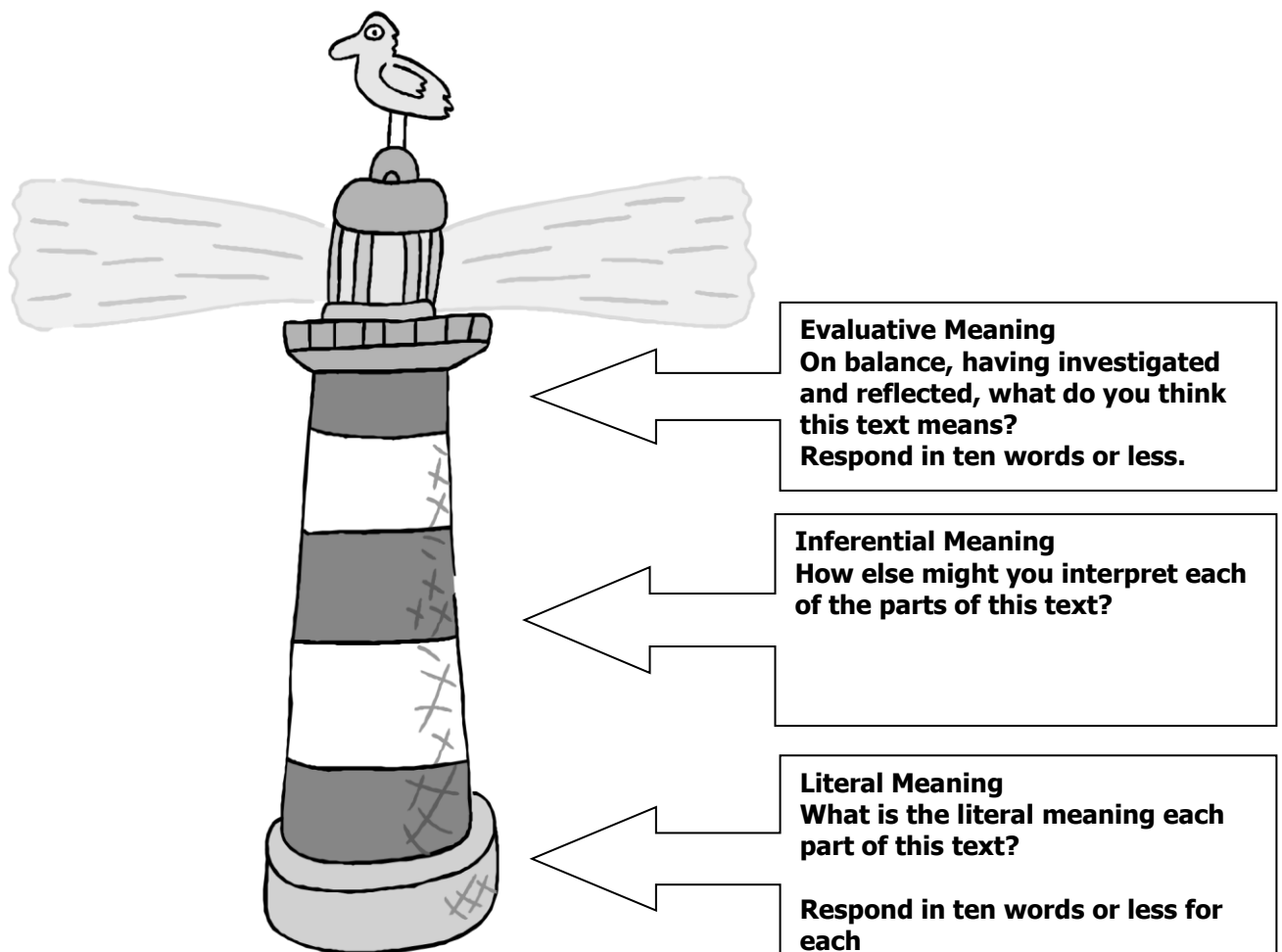
Students undertake a Thesaurus search for the following words found in the text: **freedom, release, proclaim, Good News, poor, prisoner, blind**. Students create Synonym Circles for each word. The first one has been done.



Students identify the five key messages Jesus proclaimed in this text. They are:

- ☐ Preach Good News to the poor
- ☐ Proclaim freedom for prisoners
- ☐ Proclaim recovery of sight to the blind
- ☐ Release the oppressed
- ☐ Proclaim the year of the Lord's Favour

Students use a **Three Level Lighthouse Strategy** ① to move from a literal to an inferential and evaluative understanding of each of the five key messages.

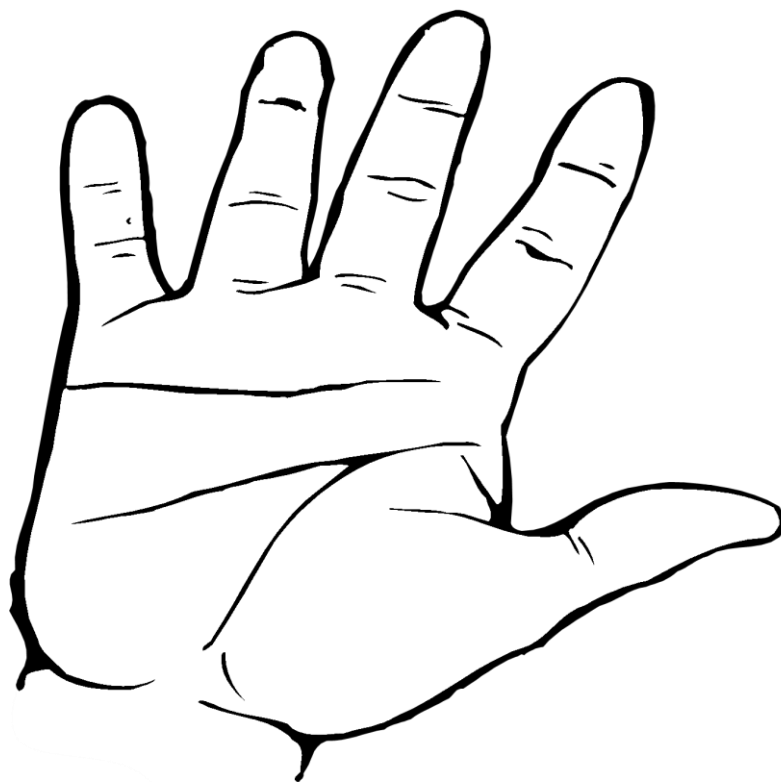




Students discuss the lyrics of the song by Jewel entitled, *Hands*. They make connections between the message of this song and the key messages in the scripture text from Luke. Students consider ways they are able to put some of these key messages into practice.

Students create a Just Hand (Hand of Justice) that illustrates their understanding of the text by giving a practical contemporary example of each of the five key messages. These are written on each of the five fingers.

The Just Hands are displayed in the classroom.



## □ Faith and Life

### Teacher Background

#### *Faith in Jesus*

Faith is essentially a living relationship of love and trust between two persons. Central to any faith in Christ is his resurrection. It is with the Risen Lord that we enter a faith relationship. We do not put our faith in the dead! As St Paul puts it: 'If Christ has not been raised, then our proclamation has been in vain and your faith has been in vain.' By its very nature, Christian faith is a gift from God. We cannot of ourselves enter into communion with the transcendent. It is beyond our reach. Nor can we verify for ourselves absolutely the reality of Christ's resurrection. It is God who initiates the encounter of faith, who by grace enables us to put our trust in his revelation in Jesus Christ. Faith therefore embraces an acceptance of Christ's teaching. This implies an intellectual assent to its truth and a living it out in discipleship.

#### *Salvation and Redemption*

These are related though distinct theological concepts. Salvation is the ultimate fulfilment of life. It is that final achievement of the purpose of our creation. It implies that finally there will be an end to contingency and to the hazards of existence, such as we experience in sin and death. We will be eternally 'safe' or 'healed' (Latin: *salvare*). In Christian thinking, God has always intended our salvation and God alone can provide it. Salvation is to endlessly live in God's presence, to enjoy the beatific vision. Redemption refers to the means through which we can achieve final salvation. It is God's saving plan as carried out through the life, death and resurrection of Jesus Christ. Because through sin men and women reject God's plan for their existence, their salvation is lost and cannot be regained by their own efforts. By becoming one of us, 'like us in all things but sin', the Son of God won back salvation for humankind through his obedience to God's will and his sacrificial death on the cross. He redeemed us from sin and death.

Although salvation refers to our final destiny with God, there is a sense in which we already share in salvation. Through the grace Christ won for us by his death and resurrection, we are by Baptism set free from sin and enjoy a filial relationship with God as we journey towards the ultimate salvation God intends for us.

#### *Eschatology*

Eschatology is the doctrine of the 'last things'. It is concerned with the ultimate destiny of human beings and of the created universe. In traditional Catholic theology it deals with heaven, hell, purgatory, the resurrection of the body, final judgment and the consummation of all things in the



Kingdom of God. In the Bible, treatment of these topics is frequently couched in visionary and symbolic language that should not be interpreted literally. Although these topics are dealt with as belonging in the future, there is also an important 'present' dimension to them. Because of Christ's death and resurrection, judgment has already been passed on sin and we, through grace, share already in Christ's risen life. Meaning is given to death, for it is now a participation in Christ's Passover to eternal life. God's kingdom has been inaugurated and all of history is to be interpreted as the record of God's plan in Christ being mysteriously unfolded.

## Activity

## Faithful Witnesses © B3.1 B4.1

In this activity students explore ways in which people draw on their faith to deal with life's experiences. Students are required to conduct an interview with a member of their family or a person in the local community. Alternatively, but not ideally, students might access information from online or print resources about a person of their choice.

Students create a *Faithful Witness Story* that recounts a time when their interviewed person experienced one of the following themed scenarios and how the faith of the person assisted them to deal with the situation involved.

**Devotion**

**Mystery**

**Fear**

**Hope**

**Loneliness**

**Joy**

**Separation**

Initially students should provide their prospective interviewee with the scenario cards below. The interviewee chooses one of the scenarios and then recounts a story when . . .

Students either take notes or record the person's story. They then draft a written account of no more than 200 words. The student's story will be added to a class **Big Book** ①. The Classroom Snapshot located at the end of this activity provides an example of how a student might undertake this task. Students prepare and give a short oral presentation about the person's experience and how their faith played a part in it.

The *Museum of Australia* website contains stories of Australians based on the same themed words. It is part of an ongoing exhibition entitled, *Eternity*. The website is located at:  
[www.nma.gov.au/exhibitions/now\\_showing/eternity/](http://www.nma.gov.au/exhibitions/now_showing/eternity/)

As well, the *Scattered People* website contains stories of refugees and asylum claimants. This is an excellent resource and is available at:  
[www.brisbane-stories.webcentral.com.au/scatteredpeople/welcome.htm](http://www.brisbane-stories.webcentral.com.au/scatteredpeople/welcome.htm)

The themed scenario cards are provided below.

### **Devotion**

*A time when you have been devoted to a cause or life's work; when you have been filled with great love. You felt compelled. You rose to the challenge and made sacrifices beyond duty. Your devotion might have inspired others.  
How did your faith play a part of your experience during that time?*

### **Mystery**

*A time when you experienced something that you could not explain easily. No matter how many times you retell the story, you still wonder what really happened, what might have been, questions remain. The enigma, in the end, is something you feel.  
How did your faith play a part in your experience during that time?*

## **Fear**

*A time when you felt fear or were very afraid. Faced with impending danger, your hair stands on end. Fears by their nature must be faced alone. But in retelling your terror, fear can unite. How did your faith play a part in your experience during that time?*

## **Hope**

*A time when you have hoped or dreamt of what might or will be. Of the possible and the mere possible - hope against hope. To hope is to strive for the best, to build on glimmers of new beginnings. To hope is to never give up. To remain expectant, against hopes dashed, disappointments, falsities. To hope is to believe there is a way. How did your faith play a part in your experience during that time?*

## **Loneliness**

*A time when you have felt loneliness spread like a thick desolation. Out the back of beyond or beneath neon lights in a city street, you can experience the emptiness of being alone. Loneliness drives people apart or it draws them together in surprising ways. How did your faith play a part in your experience during that time?*

## **Joy**

*A time when you have felt joy, delight and sheer fun has cheered the heart. To live fully, we should be free to follow our own ideas of joyful existence. The simplest pleasures, shared joys or extreme gladness, can transport us into other worlds. There, hearts thump, happiness reigns, ecstasy is contagious and laughter is free. How did your faith play a part in your experience during that time?*

## **Separation**

*A time when you have faced separation, laced with anguish, loss, determination and resilience. Through forced circumstances, or by choice, separation divides people from people and people from land, into disconnected worlds. You can measure it in feelings. Abrupt and forced separation can tear you to pieces. With choice, it sets you adrift to go a different way. How did your faith play a part in your experience during that time?*



## Classroom Snapshot

David is a Year Seven student at St Cesare Catholic School. David decided to interview his grandfather (nonno) who came to Australia in 1948 from a small village in Sicily. David approached his nonno and they decided to choose *Fear* as the themed scenario on which to recount a life event.

David listened attentively as nonno recalled the story of his journey on a small aircraft from Sicily to Australia in the years following World War II. His nonno recalled a time when he experienced extremely bad weather over the Pacific Ocean. The aircraft was full of young men and women who had been sponsored by the Australian government to emigrate to Australia and begin a new life. Many of them had only meagre possessions but great hope in their hearts.

Nonno recalled that it seemed as if the aircraft was about to crash due to the poor weather conditions. He remembered that many of the young men and women on board, including himself, reached into their pockets for religious artefacts such as holy cards, rosary beads and other items. The passengers each prayed to the patron saints of their small villages and towns asking for safe passage. The aircraft arrived safely at its destination and nonno gave thanks to God.

After the interview David took some time to write notes on the recount supplied by his nonno. He then went back and checked his notes with nonno to make sure they were accurate. David then set about preparing his 200-word recount. This was illustrated with photos and added to the class Big Book.

Once all of the recounts had been added to the class Big Book, the interviewees were invited to a reading of the stories and a class morning tea.

## Activity

## The Circle of Life © B3.1 B4.1

Students share ideas and understandings of a Christian view of life and death by participating in a variety of tasks described below.

### Circle of Life

Students use images, words and symbols to create a life cycle for Jesus that is focused on some key events (e.g. birth, baptism, early years, relationships, journeys taken, preaching and teaching, death, resurrection).

Students listen to the song, *Circle of Life* by Elton John. The words have been included below.

Students consider how some elements from the song might relate to the Jesus Circle of Life they have just created. Students identify parts of the song that match stages and experiences from their own lives.

From the day we arrive on the planet  
And blinking, step into the sun  
There's more to be seen than can ever be seen  
More to do than can ever be done

Some say eat or be eaten  
Some say live and let live  
But all are agreed as they join the stampede  
You should never take more than you give

In the circle of life  
It's the wheel of fortune  
It's the leap of faith  
It's the band of hope  
Till we find our place  
On the path unwinding

Some of us fall by the wayside  
And some of us soar to the stars  
And some of us sail through our troubles  
And some have to live with the scars

There's far too much to take in here  
More to find than can ever be found  
But the sun rolling high through the sapphire sky  
Keeps great and small on the endless round  
In the circle, the circle of life.

### Seasons of Life

Students explore the two scripture references below that relate to the seasons of life and death. Students draw inferences from the passages about a Christian's view of both life and death. They are shared in small learning teams and class list is developed as a result. The classroom snapshot below gives an example of how students might engage with this task.

#### **Ecclesiastes 1:5-7**

<sup>5</sup> The sun rises and the sun sets,  
and hurries back to where it rises.  
<sup>6</sup> The wind blows to the south  
and turns to the north;  
round and round it goes,  
ever returning on its course.  
<sup>7</sup> All streams flow into the sea,  
yet the sea is never full.  
To the place the streams come from,  
there they return again.

#### **Ecclesiastes 3:1-8** *(A Time for Everything)*

<sup>1</sup> There is a time for everything,  
and a season for every activity under  
heaven:  
<sup>2</sup> a time to be born and a time to die,  
a time to plant and a time to uproot,  
<sup>3</sup> a time to kill and a time to heal,  
a time to tear down and a time to build,  
<sup>4</sup> a time to weep and a time to laugh,  
a time to mourn and a time to dance,  
<sup>5</sup> a time to scatter stones and a time to  
gather them,  
a time to embrace and a time to refrain,  
<sup>6</sup> a time to search and a time to give up,  
a time to keep and a time to throw  
away,  
<sup>7</sup> a time to tear and a time to mend,  
a time to be silent and a time to speak,  
<sup>8</sup> a time to love and a time to hate,  
a time for war and a time for peace.



### **Classroom Snapshot**

Students in a Year Six class at St Susanna's Primary School formed learning teams of four to explore the two scripture texts provided above. A pair of students in each team chose one text and the other pair chose the other text. Pairs of students identify the contrasting images used in the texts and record them (e.g. sun rise, sun set; a time to keep and a time to throw away). Students suggest reasons why the author of the texts used this type of structure to express ideas about life and death.

Pairs of students then used a **Think Pad Strategy** ⓘ to record ideas and understandings about life and death suggested in each text. Pairs came together to share Think Pads. From this each learning team developed a list of Christian teachings about life and death. For example,

*All life comes from God.*

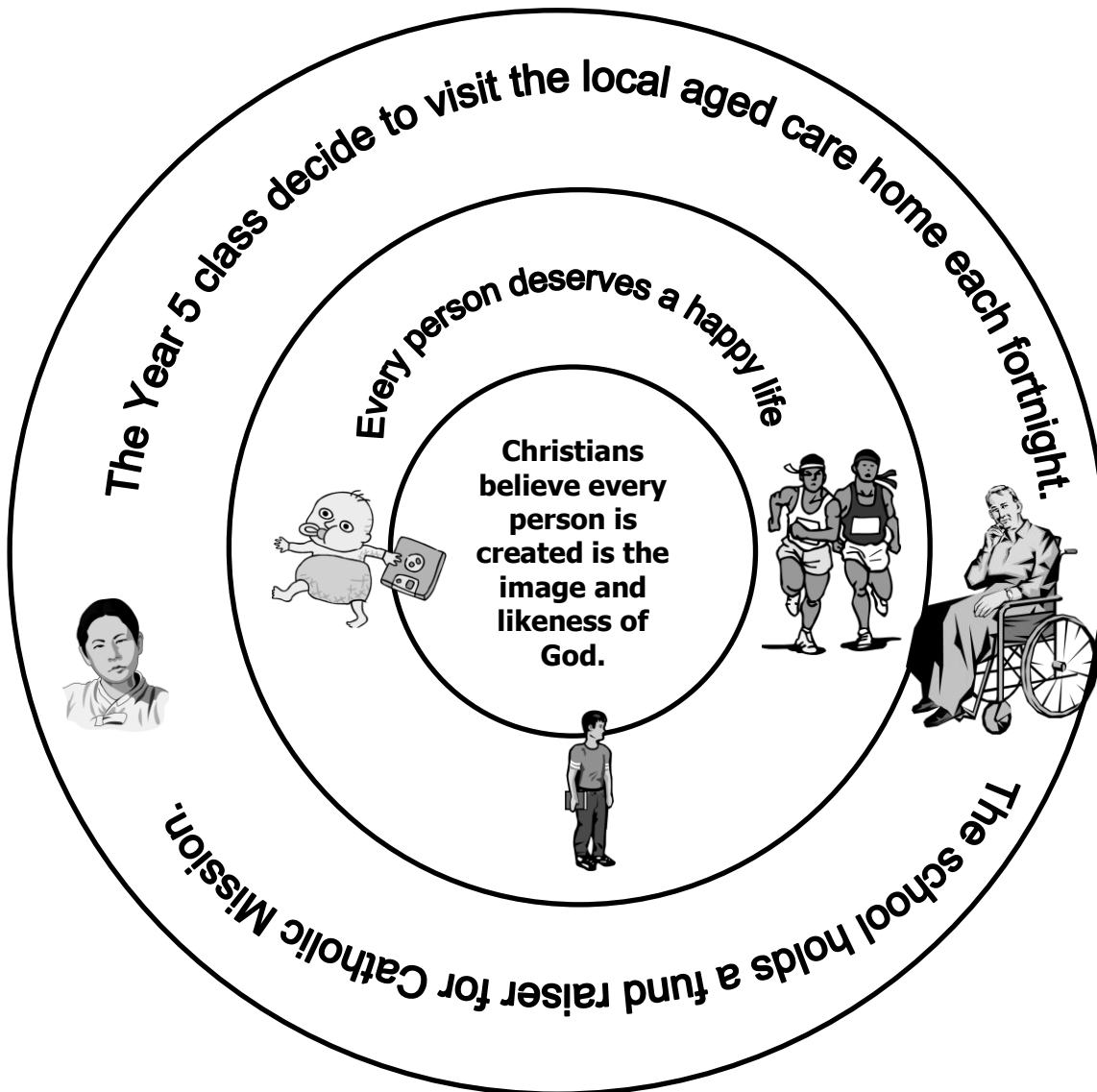
*All things have a beginning, an end and a new beginning.*

*All things come to life, grow and then die in their own place and time.*

*All life is valuable, both the good times and the sad times.*

*Christians believe after death we will begin a new life with God.*

Students create a **Consequences Wheel** ① that links a Christian belief, a Church teaching and corresponding actions. For example,



Students then write a short descriptor to accompany their consequences wheel. For example,

*Christians believe that each and every one of us is created in the image and likeness of God. Because of this belief, the Catholic Church teaches that every person deserves to be treated with dignity. The Church also teaches that every person deserves to have a good and happy life.*

*Often elderly people find themselves spending more and more time alone. In fact, they can suffer from loneliness or depression. Choosing to spend time with the elderly might improve their lives. Making friends with the elderly and hearing their stories will improve our own lives as well.*

*Amnesty International works to protect the human rights of people who can't stand up for themselves. Raising some money to support Amnesty will help people whose dignity is not being respected.*

## □ Dignity and Respect

### Teacher Background

The underlying basis for Catholic teaching on social justice is in the Judaeo-Christian understanding of the goodness and worth of all of God's creation. The human being, the summit of God's creation, is formed in the image and likeness of God. Every person has an intrinsic dignity as a child of God. Human beings and the whole of God's creation are to be treated with love, care and respect.

The following extracts from Catholic Social Teaching emphasise the dignity of respect for all creation.

There is a growing awareness of the sublime dignity of human persons, who stand above all things and whose rights and duties are universal and inviolable. They ought, therefore, to have ready access to all that is necessary for living a genuinely human life: for example, food, clothing, housing, ... the right to education, and work...  
*The Church and the Modern World, #26*

The basis for all that the Church believes about the moral dimensions of economic life is its vision of the transcendent worth - the sacredness - of human beings. The dignity of the human person, realised in community with others, is the criterion against which all aspects of economic life must be measured.

All human beings, therefore, are ends to be served by the institutions that make up the economy, not means to be exploited for more narrowly defined goals. Human personhood must be respected with a reverence that is religious. When we deal with each other, we should do so with the sense of awe that arises in the presence of something holy and sacred. For that is what human beings are: we are created in the image of God (Gn 1:27).  
*Economic Justice for All, #28*

### Activity

### On Your Soapbox © B3.1 B4.1

Students share understandings of what is meant by acting as stewards of creation. Students brainstorm and list specific responsibilities of humans in being stewards of the earth.

The *Earth Charter (kids Version)* can be located at:

[http://brinkx.org/SchoolRoom/pdf\\_module/Earth%20Charter%20for%20Children.pdf](http://brinkx.org/SchoolRoom/pdf_module/Earth%20Charter%20for%20Children.pdf)  
[www.littleanimation4kids.com/LEC.html](http://www.littleanimation4kids.com/LEC.html)

A selection of brief Church teachings on the theme, *Stewards of Creation* can be located at:

[www.osjspm.org/stewardship\\_of\\_creation.aspx](http://www.osjspm.org/stewardship_of_creation.aspx)

Students create a Soap Box Speech to be presented at school during lunchtime about a stewardship issue relating to the school or local area (e.g. littering in the playground, care of gardens). The speech needs to include four components:

- A clear statement of the problem or issue
- A vision of how things could be better
- A clear statement of the responsibility of Christians in relation to the issue or problem
- An action plan



### Activity

### Dignitaries of Dignity © B3.1 B4.1

Students undertake a personal study of one individual they believe is a Dignitary of Dignity; a person who, through their action, exemplifies the Church teaching about dignity and respect contained in the scripture passage from Luke

18"The Spirit of the Lord is on me,  
because he has anointed me  
to preach good news to the poor.  
He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to release the oppressed,  
19to proclaim the year of the Lord's favour."

Students may, for example, choose one of the people previously studied in the activity, *Spotlight on Australian Catholics* (Page 32 of this module). Alternatively, students may wish to nominate someone who is:

- ☐ A person who works for and with the poor
- ☐ A person who supports local communities to improve the living conditions of residents
- ☐ A person who speaks out against injustice
- ☐ A person who uses their talents and skills to help others
- ☐ A person who works with and for people who suffer discrimination
- ☐ A person who empowers others to make difference in peoples' lives
- ☐ A person who teaches the Good News of Jesus to others.



Each student's task is to design and create a learning exhibit containing a variety of resources through which other students might learn something of the person's life and contribution to dignity and respect for all. Each student assumes the role of the person, dresses like the person and stands by their exhibit ready to respond to questions and comments from visiting students, parents and community members as they tour the room.

Artefacts students might create and include in their exhibit are:

- ☐ pictures, symbols and images
- ☐ objects, posters and other visual aids
- ☐ maps and diagrams
- ☐ diary extracts
- ☐ a short "This is Your Life" video presentations
- ☐ a curiosity box of objects associated with the person
- ☐ a written report about the person's contribution
- ☐ a scene in a shoebox
- ☐ a photo album of significant events in the person's life
- ☐ a fictional conversation or interview with the person
- ☐ a business card designed about the person
- ☐ a board game based on the person's life and contribution
- ☐ poetry or song about the person's life
- ☐ a collage of cuttings, souvenirs, notes, photos and drawings
- ☐ a crossword about the person

**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:**

Diamante Strategy	<a href="#">p. 50</a>	Five Ws + H	<a href="#">p. 58</a>
Multiple Intelligences	<a href="#">p. 53</a>	Cartoon Strip	<a href="#">p. 60</a>
Postage Stamp	<a href="#">p. 54</a>	Think Pad	<a href="#">p. 57</a>
Web Quest	<a href="#">p. 59</a>	Retrieval Chart	<a href="#">p. 55</a>
Concertina Book	<a href="#">p. 49</a>	Tetrahedron Strategy	<a href="#">p. 56</a>
Concept Web	<a href="#">p. 47</a>	Concept Spiral	<a href="#">p. 48</a>
Three Level Lighthouse	<a href="#">p. 61</a>	Big Book	<a href="#">p. 46</a>
Consequences Wheel	<a href="#">p. 49</a>	Frayer Concept Model	<a href="#">p. 51</a>
Jigsaw Strategy	<a href="#">p. 52</a>	Curiosity Box	<a href="#">p. 48</a>

## □ **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](http://www.bne.catholic.edu.au)



## **❶ Big Book Strategy**

Creating Class Big Books enables whole class or smaller learning groups to participate in the reading process and the joint construction of the big book text. Students can create their own ideas, or rewrite some of their favourite literature and predictable books. Each student is able to contribute to a page and students can get take turns at bringing the big book home and sharing it with their family. In doing this, students are practising many important early reading and writing strategies. At times it is good to include a page for parent/family comments at the end of the book.

You can use a wide variety of materials to make your own big books. Large poster size cardboard is useful for the pages. Make sure you laminate the covers to protect them from "wear and tear". Big Books can be bound in different ways. Sometimes using plastic binding and the school binding machine works well. Alternatively, coloured duct tape is effective. Another binding method involves punching holes in the cardboard pages and using curtain rings to bind them together.

You can also use photo albums, sheet protectors, poster board, felt, scrapbooks and paper plates to make your big books. It is fun to try different types of books, so that students don't get bored with the same old thing! You can also make your books in different sizes and shapes.

Process for creating big books:

- ❑ Ensure that there is teacher and student clarity on the purpose, context, generic structure and formatting of the big book.
- ❑ Exhibit a repertoire of big books for students' perusal and discussion.
- ❑ Scaffold written text and discuss a repertoire of possible illustrations.
- ❑ Use sentence starters or some type of text support for all learners particularly the very young.
- ❑ Assist students to make decisions on the design of their page or pages of the big book.
- ❑ Have students complete a first draft.
- ❑ After consultation students complete their final draft.
- ❑ Assemble the big book.
- ❑ Read big book to the whole class or learning groups.
- ❑ Use the big book for further learning.

Big books can be used at any stage of learning. The following site is excellent for students or teachers who are interested in creating interactive/digital big books.

[www.kented.org.uk/ngfl/subjects/literacy/pembury/lessons.html](http://www.kented.org.uk/ngfl/subjects/literacy/pembury/lessons.html)

# ❶ 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 webs 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.

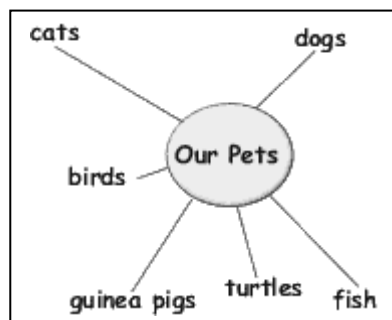
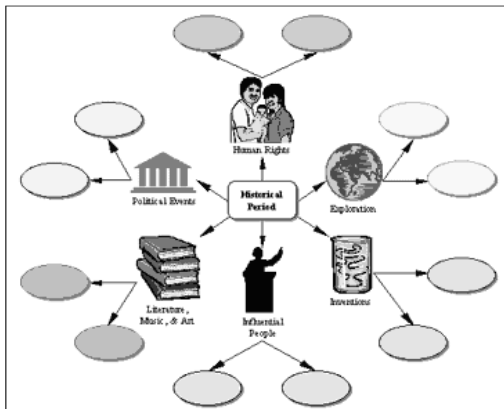
As an assessment tool, a concept web can be used to:

- ❑ 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](http://www.inspiration.com/index.cfm)

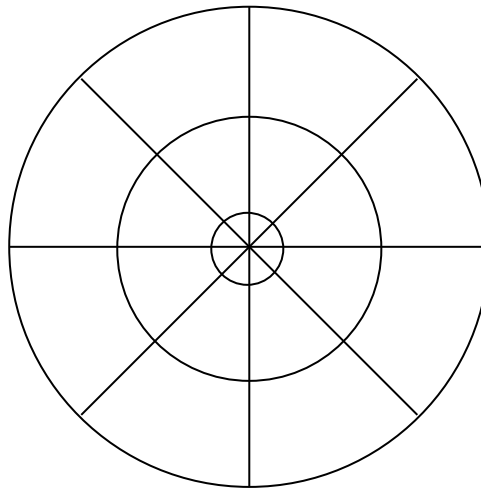
## ❶ Concept Spiral Strategy

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 is 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.



## ❶ Curiosity Box

A Curiosity Box is a way of collecting a variety of resources around a central topic or theme for use in a presentation or as evidence in support of a proposal or argument.

A Curiosity Box can be simply an old shoe box or cardboard gift box from the local \$2 shop. It might contain symbols, pictures, objects and other curious items used as stimulus for a presentation about:

- ☐ An event in history
- ☐ The life of an eminent person
- ☐ Evidence to support a proposal or argument
- ☐ Stimulus material for engaging in a high level conversation

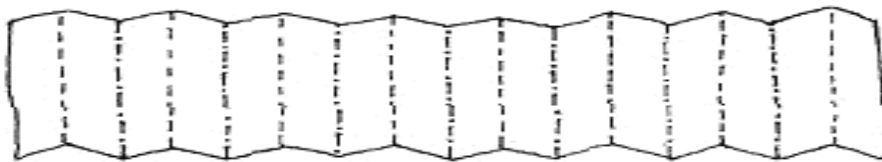
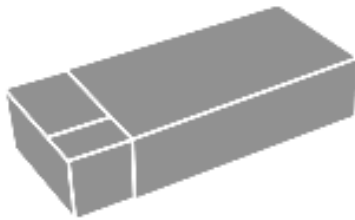
A class curiosity box can be developed as a way of beginning a unit of work. Students bring to school an item associated with the theme, unit topic or concept. In this case cardboard boxes are often unsuitable to make curiosity boxes, because many students will want to bring in larger objects. Plastic craft organising boxes are useful for a class curiosity box.

## ❶ Concertina Book in a Matchbox Strategy

A concertina book in a matchbox is a fun way for students to present a drafted text. Students need a regular matchbox that forms the cover of the book. They may choose to design a cover on the front of the matchbox as well as a spine label and back cover.

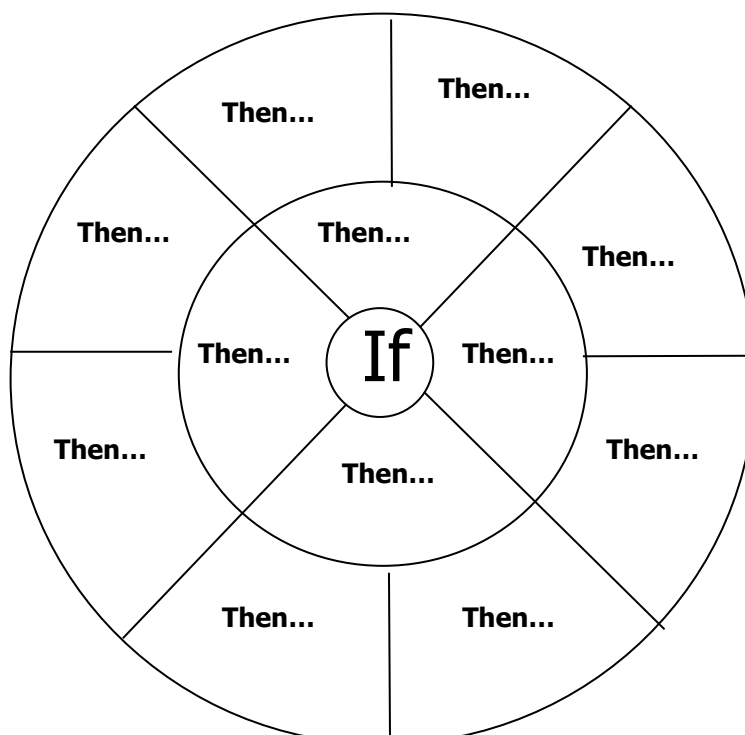
Students cut a strip of white paper with the width slightly less than the length of the matchbox. This is folded concertina-style to form mini pages, the width of which is slightly less than the width of the matchbox.

Students create their concertina book using one or both sides of the paper strip to form pages. The last 'flap' is left blank and glued to the base of the matchbox.

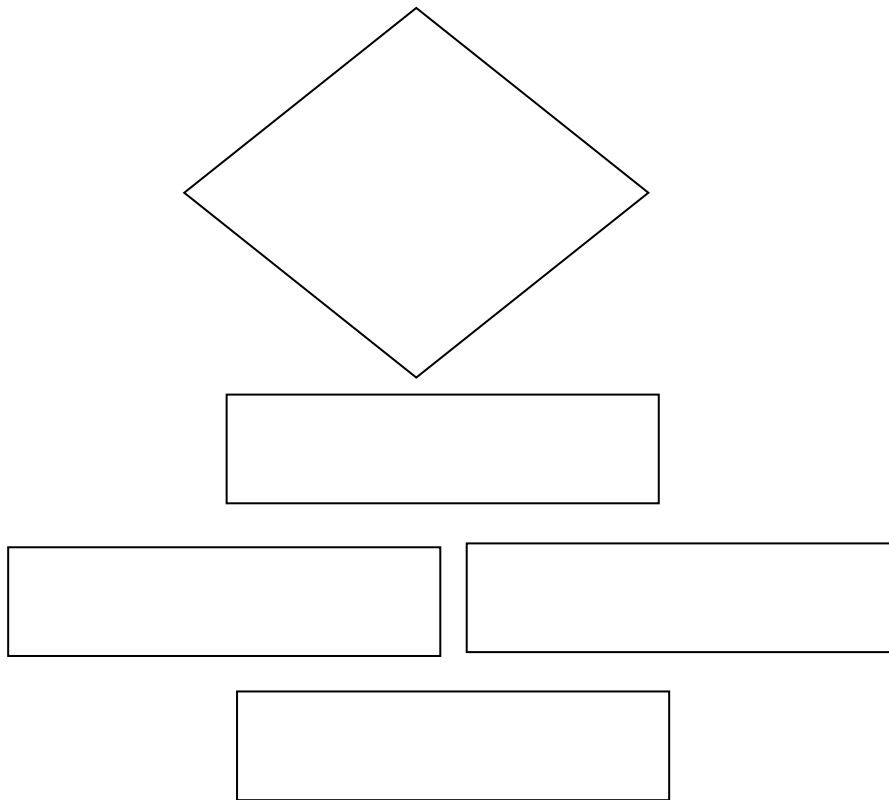


## ❶ Consequences Web

A Consequences Web is a type of graphic organiser. It assists students to analyse the likely or observable consequences of an action. The web can contain any number of circles



## ① Diamante Strategy



### **Purpose**

To assist students to process and priorities thinking.

### **Procedure**

Provide each student in a small group with a written, oral or visual text and 4 or 9 rectangular cards or paper slips. (A four-card diamante provides a quicker and simpler process than a 9-card diamante. It is recommended that this thinking process be first used as a 4-card diamante.)

Considering the text the students in the group write on their cards/slips the 4 or 9:

- main ideas
- principles or values
- points of view or positions
- events etc. (The teacher indicates to the students one of the above or others.)

Students prioritise the main ideas, principles or values, points of view or positions or events etc by making a diamante shape with the cards. In a four-card diamante the most important card goes to the top, two of similar rating go below, side by side and the least important card goes to the bottom of the diamante. In a nine card diamante the highest priority is on the top, two side by side below, three side by side below, two side by side below, and the lowest priority is on the bottom.

Students in turn discuss their diamante and provide reasons.

As a group the students decide on a group diamante about the same text that is a consensus opinion of the group.

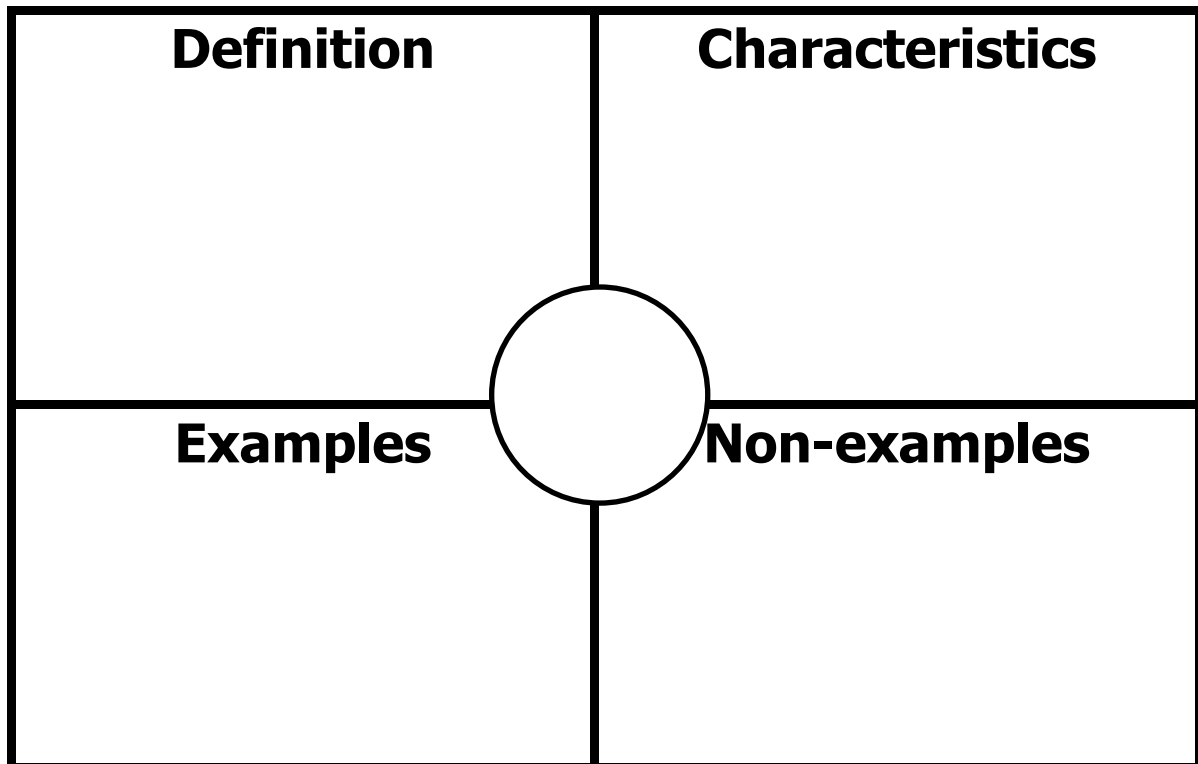
## ❶ Frayer Concept Model Strategy

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.

<b>Definition</b>	<b>Characteristics</b>
<b>Examples</b>	<b>Non-examples</b>



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.

# ❶ 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**

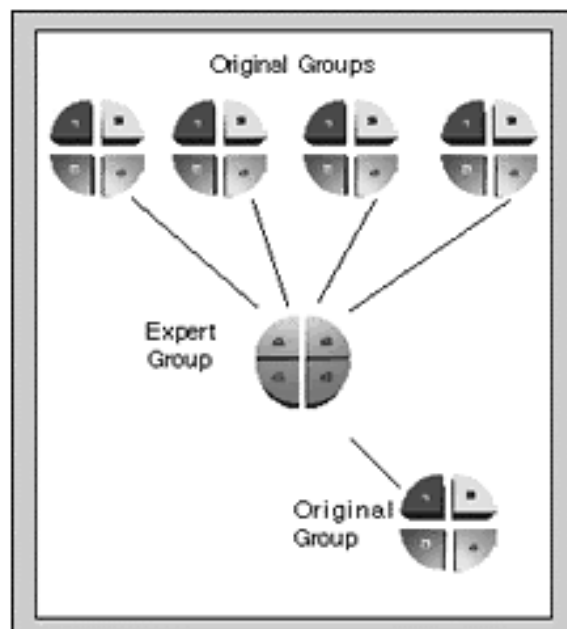
After the home groups are established, separate the students into "expert groups" whose composition is arranged according to number (Number one students gather together, number two students gather together etc.). Students physically leave their home groups and join their expert groups to complete tasks 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 Reflecting 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](http://www.jigsaw.org/steps.htm)

# ① Multiple Intelligences Strategy

The theory of Multiple Intelligences was developed by Howard Gardner in his book, *Frames of Mind* (1983). There are eight intelligences with a ninth, existential intelligence, currently under consideration. They are:

## **Linguistic Intelligence (Word Smart)**

The ability to use words effectively; effective use of spelling, vocabulary and grammar.

## **Logical Mathematical Intelligence (Maths Smart)**

The ability to work well with numbers and/or to be adept at logic or reasoning.

## **Spatial Intelligence (Art Smart)**

The intelligence of pictures and images. The ability to visualise pictures or objects in one's mind, to abstractly create in 2 or 3 dimensional form.

## **Bodily-Kinaesthetic Intelligence (Body Smart)**

The intelligence of the body or body parts (e.g. hands); fine-motor coordination.

## **Musical Intelligence (Music Smart)**

The capacity to carry a tune, to remember musical melodies, have a good sense of rhythm, enjoy and appreciate music.

## **Interpersonal Intelligence (People Smart)**

The ability to understand and work with people.

## **Intrapersonal Intelligence (Self Smart)**

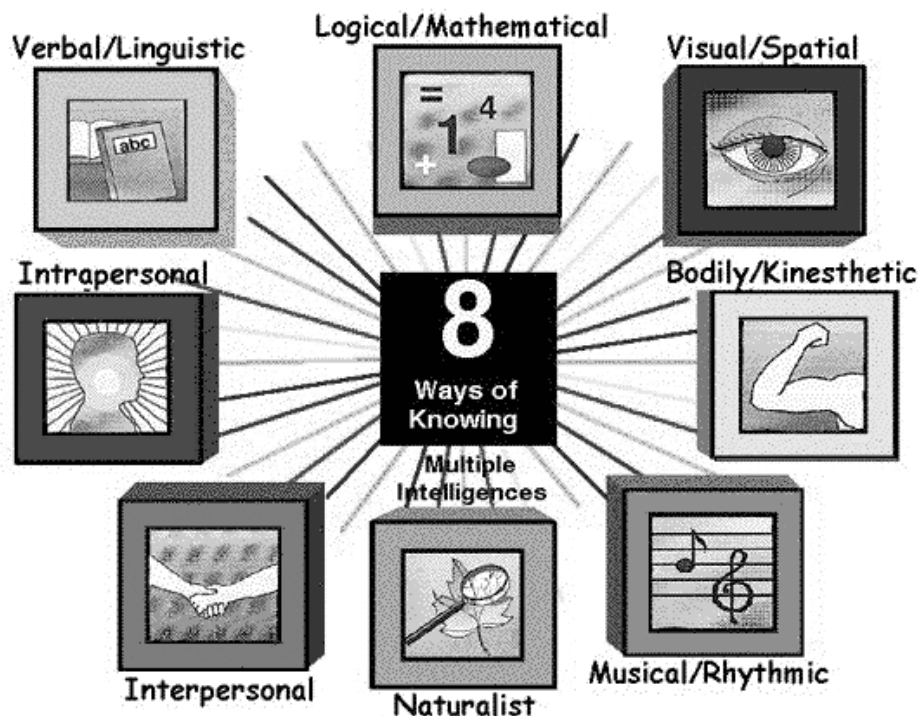
The intelligence of self-understanding or self-knowledge, of knowing who you are, of knowing what you are good at and what you are not good at.

## **Naturalistic Intelligence (Nature Smart)**

The ability to identify and/or a sensitivity to natural forms (e.g. birds, flowers, trees, animals, clouds, geological formations).

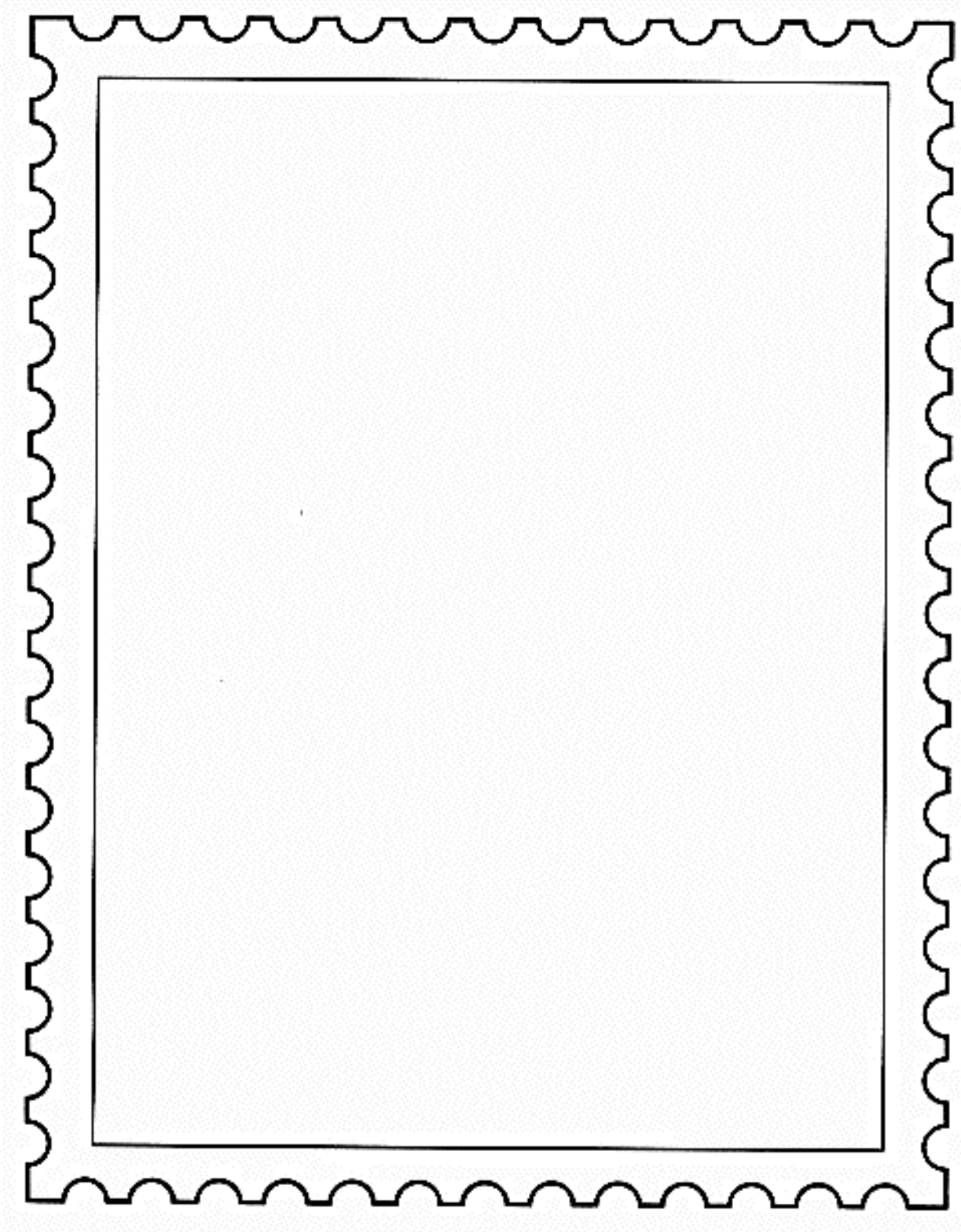
## **Existential Intelligence (Wondering Smart)**

The intelligence concerned with ultimate life issues and one's capacity to ponder these issues.





## ❶ Postage Stamp



## **① Retrieval Chart Strategy**

A Retrieval Chart is a graphic organiser used for organising and categorising data using headings or key concepts. Retrieval Charts are useful for:

- ☐ Presenting information in an easily accessible way
- ☐ Comparing and contrasting attributes
- ☐ Organising data for use in research projects
- ☐ Note taking in a systematic way

A variety of different Retrieval Charts are provided below.

### **The Stolen Generations**

**From the perspective of.....**

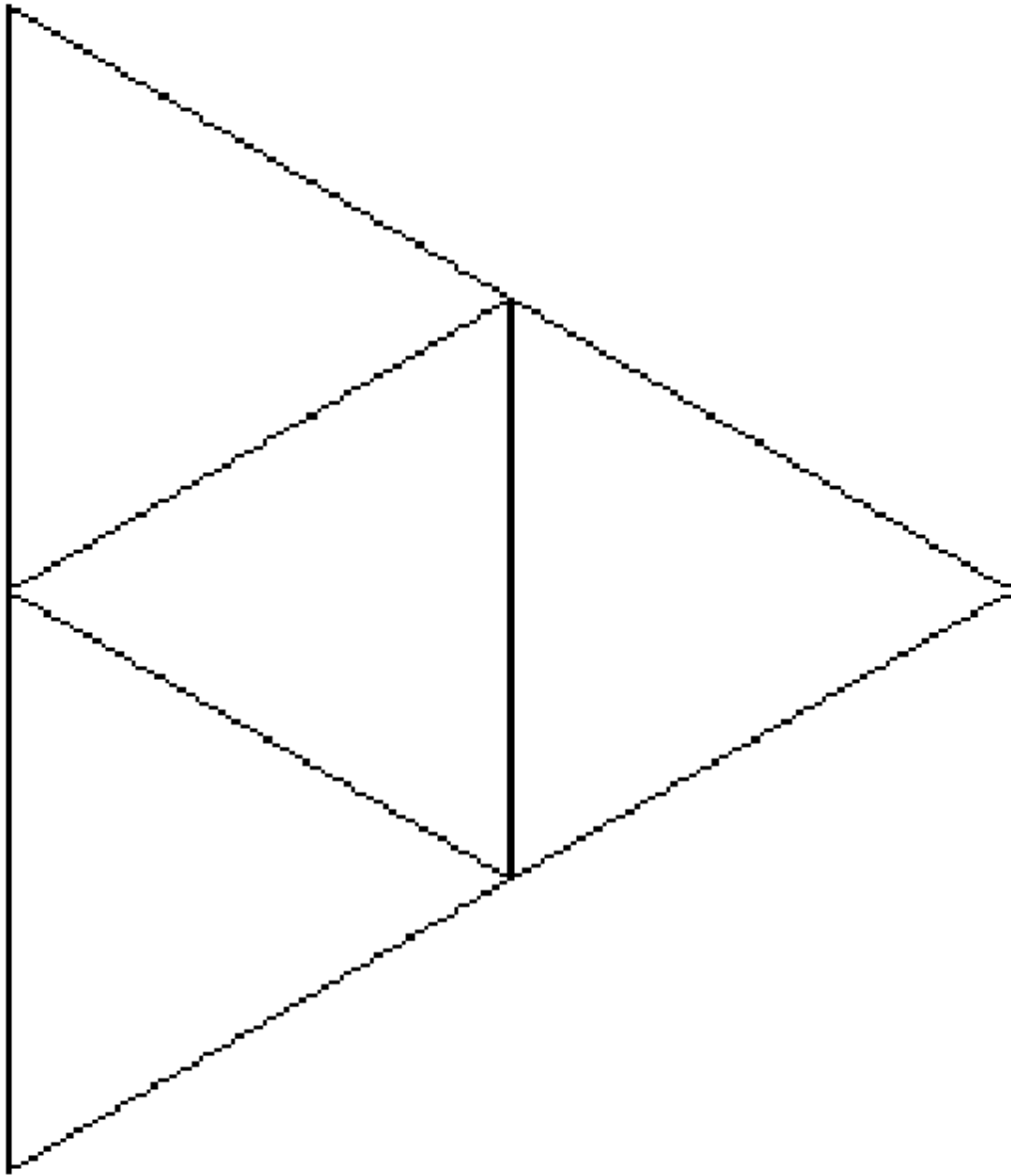
Topic focus	Source	Description	Critical Analysis	My knowledge & understanding

### **Five Inventions I would choose to take back to my planet**

Invention	Date of Invention	Description	Use	Contribution to Society
One				
Two				
Three				
Four				
Five				

## ① Tetrahedron Model Strategy

A Tetrahedron model is constructed using a net for a tetrahedron (a four-sided figure with each side consisting of an equilateral triangle). Each face (side) of the tetrahedron can then be used in a similar way to a concept pyramid or alternatively to graphically organise text. The net provided below can be enlarged and copied on A3 paper and used by students to construct a Tetrahedron Model.



## ① Think Pad Strategy

A Think Pad is essentially a reflective activity designed to nurture *connected knowing*. This form of knowing focuses on discerning relationships within parts of the information to be learned as well as forming relationships between the information and one's own knowledge and experience.

There are four dimensions to a Think Pad:

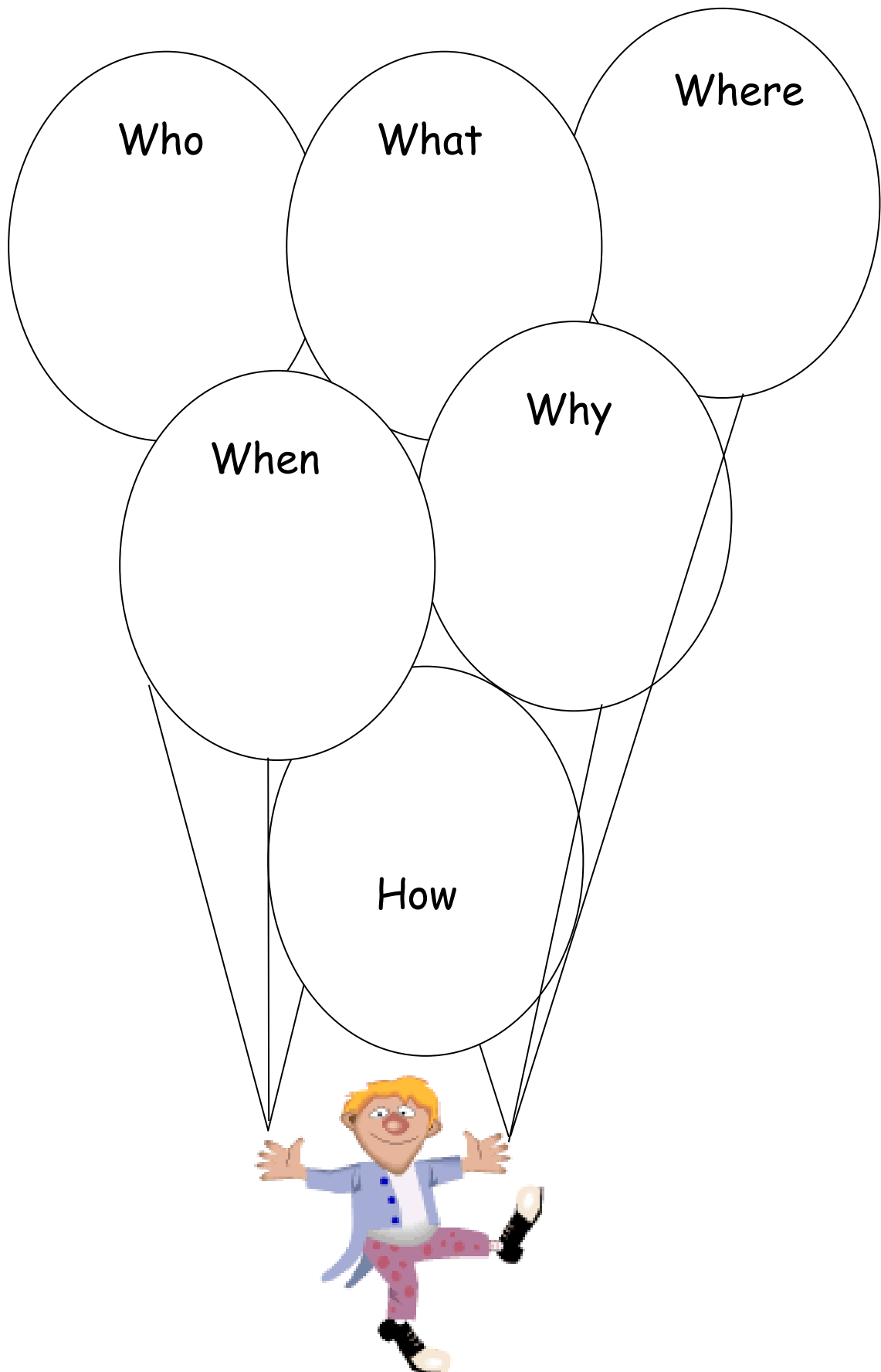
- ❑ **Words**  
Students describe in one or two sentences the meaning of a text.
- ❑ **Pictures**  
Students draw a sequence of pictures depicting the events described in a text.
- ❑ **Connections to Life**  
Students write or illustrate how the text might apply to a real life situation in the contemporary world.
- ❑ **Symbols**  
Students draw one or more symbols that might capture the key themes of a text.

<i>Words</i>	<i>Symbols</i>
<i>Pictures</i>	<i>Connections to Life</i>

This strategy is one of many provided by Dan White (et al) in the following book:  
White, D; O'Brien, K and S. Todd, ***Into the Deep: Rich Teaching Strategies for the Religious Education Classroom***. (Marayong, NSW: K.D. Publications). Phone 0414 826837

## ① 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.



# **❶ Web Quest Strategy**

A Web Quest is an online independent research task that consists of five parts. Web Quests are activities, using Internet resources, which encourage students to use higher order thinking skills. Web Quests are effectively higher order learning tools.

There are six essential components of a Web Quest that are used to structure the activity and organise the way a student might go about their research task. The five components are:

## **1. Introduction**

An introduction that draws the learner's attention to the topic and inspires them into action.

## **2. Task**

A task that is drawn from the introduction and sets out the goal. It is the most important aspect of the Web Quest. There is often a Focus Question that defines the task.

## **3. Resources**

Resources that are necessary for the task, most of which will be Internet links.

## **4. Process**

A description of the process the learners should go through in accomplishing the task. The process will often be broken up into clearly described steps and may designate roles or duties to the learners.

## **5. Evaluation**

An evaluation is the guidelines for how students will be assessed. It is usually in a Rubric. Evaluation rubrics come in many forms and rubrics designed by the teacher are the most authentic.

A useful template for designing a web quest will be located at the following site:

<http://internet4classrooms.com/lesson-template.htm>

An excellent site containing sample web quests and training materials for teachers and students will be located at the following site:

<http://webquest.org>

# ① Cartoon Strips

## ***Cartoon Draft Thumbnail Sketches***


### **Cartoonist techniques include:**

- Expression*** Simple dots to which a line or a circle or both have been added to create expression
- Heads*** Shape and size  
Mouths - look at the different styles and the moods they create  
Noses, eyes, eyebrows and hair come in an endless variety
- Bodies*** Shape and size  
Neck or no neck  
Arms and legs - moving or still  
Clothing - how does it determine age, gender, occupation, or social status? How are different textures and patterns created?  
Hands - How do they add to the action of the drawing? How many fingers? Life-like or squiggles? Nails or hand creases?  
Feet and shoes - different styles

### ***Animals, fruits and plants and inanimate objects***

See the notes under expressions, heads and bodies above

### ***Cartoonists' Cliché***

- Commas around a character to show movement
- Squiggle or a shadowy shape beneath the character, which shows he/she is in mid-air
- A light bulb suggesting the character has an idea
- Droplets around the character showing perspiration or crying
- Stars and planets indicating a crash or a collision or a punch
- Eyeballs or pupils outside their sockets suggesting the character was startled or terrified
- Clouds behind a running character
- Shading in the cheek area suggesting the character is embarrassed or hot
- Streaky lines behind a running character suggesting speed
- Stars, rings and circles around a character suggesting he/she is dazed or stunned
- Sparks and puffs of dust suggesting the character has stopped suddenly
- "S" lines showing the character has been zigzagging
- ZZZZ showing the universal sign for sleeping and snoring
- Hearts showing a character in love or smitten

## ① Three Level Lighthouse

