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Church: Challenges and Choices

Catholic Education
Archdiocese of Brisbane

Level 5 and 6

Church: Challenges and Choices Module Writers

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Acknowledgements

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

Religious Education Module

| 1 | 2 | 3 | 4 | 5 | 6 |

Catholic Education
Archdiocese of Brisbane

Church: Challenges and Choices

Beliefs Strand

❑ Purpose

This module provides students with opportunities to demonstrate the core learning outcomes by examining and evaluating ways structures and practices of the Church interact with society to proclaim beliefs and teachings. Students investigate the interactions between Church and society and the impact of those interactions on both Church and society.

❑ 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.

Roles for Lifelong Learners	Core Learning Outcomes	
Reflective, Self Directed Learner Active Investigator Community Contributor	B5.3 Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings.	B6.3 Students evaluate the impact of the structures and practices of the Church on society.
Module Organisers	**Organising Ideas**	
Structures of the Church	❑ Physical, Social and Cultural Contexts ❑ Models of Church ❑ Focus on Health and Education	
Practices of the Church	❑ Welfare ❑ Advocacy	
Church in Society	❑ Place in the World ❑ Church and Politics	

☐ Module Activities Map

This module activities map provides a scope and sequence chart of activities listed under specific organising ideas. At times the same learning activity may appear in more than one organising idea. Where this is the case the learning activity has been printed in italics.

Church: Challenges and Choices

Structures of the Church *p.8*	Practices of the Church *p.24*	Church in Society *p.30*
Physical, Social and Cultural Contexts Activities *p.8*	**Welfare Activities *p.24***	**Place in the World Activities *p.30***
Church Architecture *p.10* Contemporary Worshipping Communities *p.11* The Public Face of Religion *p.13*	Welfare Directory *p.24* Migrant Diary *p.25*	Ecumenical Responses *p.31* Christianity in Australian Culture *p.34* The Church in the United Nations *p.34* Catholic Mission *p.36*
Models of Church Activities *p.13*	**Advocacy Activities *p.26***	**Church and Politics Activities *p.38***
Perspectives on Church *p.15* The Australian Church at Work *p.16* Challenges and Choices *p.17*	Catholic Prison Ministry *p.27* Teaching Authority *p.27* People Who Matter *p.28* Indigenous Reconciliation *p.29*	God and Caesar *p.39* Church and State *p.40* What Voice? *p.41*
Focus on Health and Education Activities *p.18*		
Distinctly Catholic? *p.19* School Mission Statements *p.21* Church in Health Care *p.22* Choices and Challenges in Catholic Health Care *p.23*		

⬚ Connections to Syllabus Content

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

Beliefs	Level 5	Level 6
Conceptual Organiser	**Students know about**	**Students know about**
The Church proclaims its beliefs and teachings through its structures and practices.	❑ Salvation history (B8, B47, B69) ❑ Redemption (B48) ❑ Devotion to Mary (B78) ❑ The Church's teaching role (B64, B72) ❑ The early Christian Church (B67) ❑ Catholic organisations (B79)	❑ The Christian view of death (B59, B73) ❑ Eschatology (B66, B73) ❑ Eastern and Western Rites of the Church (B72) ❑ The Church as sacrament of salvation (B74) ❑ The authority of the Church (B76, B77)

⬚ 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 the Church and society.
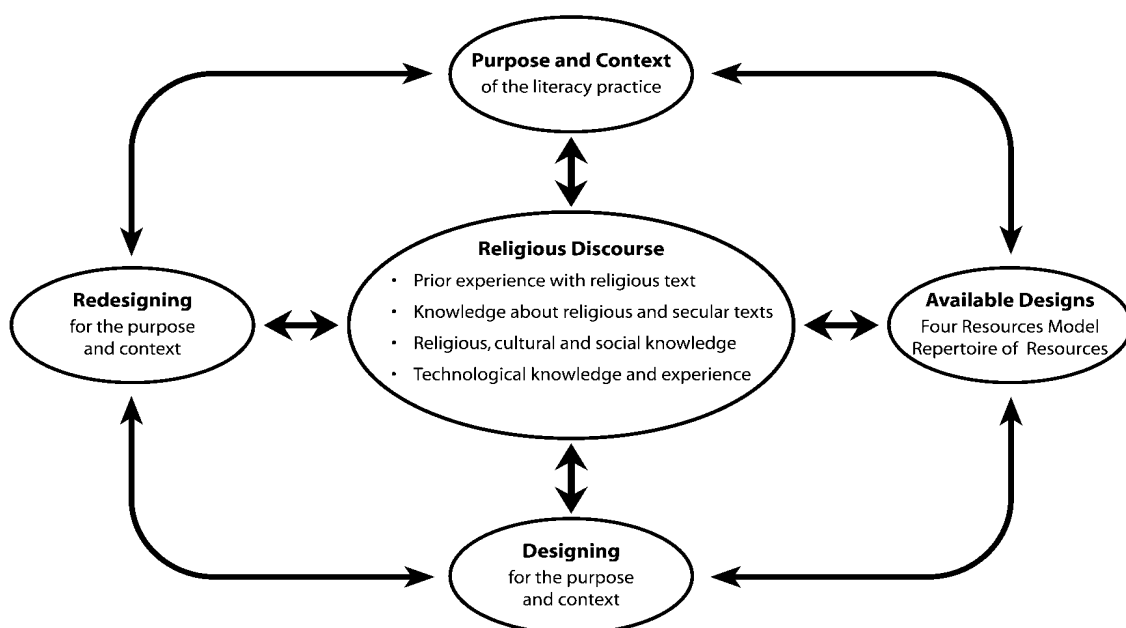
☐ Learning Framework and Roles for Lifelong Learners

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 that is **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 **Community Contributor**.
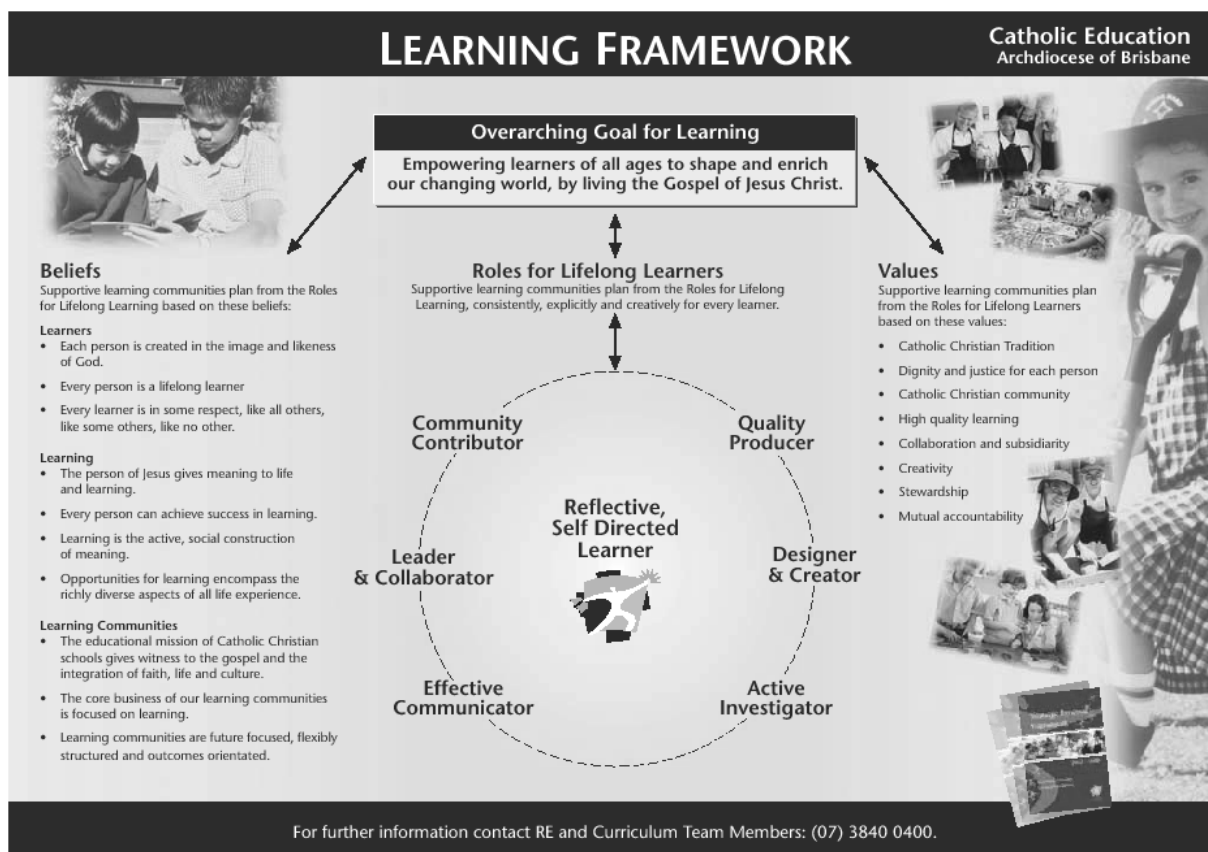
☐ Assessment

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
B5.3 **Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings** **B6.3** **Students evaluate the impact of the structures and practices of the Church on society.**	**At Level 5** **Students may for example:** Consider the social and cultural context in which the contemporary Church in Australia operates. Students select one of the challenges raised by the Australian Catholic Bishops *Centenary of Federation Statement* and create a Curiosity Box of items that symbolise the Church's response to the challenge. The Curiosity Box should include stimulus material relevant to the challenge selected as well as evidence showing the work of church members in addressing the challenge. Students identify the church beliefs and teachings being proclaimed through the work, as well as the model/s of church being emphasised. Students use their Curiosity Box as a stimulus for an oral presentation to the class and class discussion about the challenge selected. **At Level 6** **Students may for example:** Complete the task described above and critically reflect on the effectiveness of these actions and responses through the use of a SWOT strategy or PMI strategy. **The teacher may use:** ❑ Observation ❑ Consultation ❑ Focused analysis **Recorded in:** ❑ Criteria sheet ❑ Consultation notes ❑ Anecdotal records **See pages 16-17 for a fuller description of this activity.** **The SWOT and PMI Strategies are described in the strategies section at the end of this module.**	**Level 5** **Can students:** ❑ Locate and identify the Australian Catholic Bishops Statement? ❑ Select a challenge raised in the Statement? ❑ Collect a variety of stimulus materials relevant to the challenge selected? ❑ Include evidence of practical work undertaken by church members in addressing the challenge selected? ❑ Identify and make judgements about the model/s of church emphasised through these actions? ❑ Create and deliver an oral presentation using the curiosity box items as stimulus for a discussion about the challenge selected. **Level 6** **Can students:** ❑ Make judgements about the efficacy of the actions undertaken by church members to address the challenge selected? ❑ Evaluate the impact of the actions of church members on society generally?

☐ Evaluation

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

- ❑ 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 **Community Contributor.** 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; negotiation of the curriculum) might also contribute to the development of these roles.

Role for Lifelong Learners	Learning Strategies in this module
Reflective, Self Directed Learner	PMI; Concept Web; Graphic Organisers; Half Class Debate; Hot Potato; Seven Strip Question Strategy; Curiosity Box; Jigsaw Strategy, SWOT.
Active Investigator	Ladder of Abstraction; Six Thinking Hats; Concept Spiral; Retrieval Chart; Frayer Concept Model; Academic Controversy; PMI; Visual Language Strategy; Linear Flow Chart
Community Contributor	Consequences Web; Half Class Debate

☐ Classroom Snapshots

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

□ Connections with other Key Learning Areas

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

KLA	Core Learning Outcomes
Studies of Society and Environment Time, Continuity and Change	TCC D5.7 Students summarise the short- and long-term effects of a particular change on a group. TCC 6.3 Students collaboratively identify the values underlying contributions by diverse individuals and groups in Australian or Asian environments. TCC D6.7 Students explain various groups' perspectives on the values of peace and social justice.
Culture and Identity	CI 5.4 Students describe how governments have caused changes to particular groups. CI 6.4 Students describe instances of cultural change resulting from government legislation or policies that have impacted on cultural groups.
Systems, Resources and Power	SRP 5.5 Students apply the value of social justice to suggest ways of improving access to democracy in Queensland or other Australian political settings. SRP 6.5 Students apply understandings of social justice and democratic process to suggest ways of improving access to economic and political power.
Technology Technology Practice	TP 5.1 Students analyse links between the knowledge, ideas and data gathered to meet design challenges and the design and development of new and improved products. TP 5.2 Students generate design ideas and communicate these in design proposals that indicate an understanding of factors influencing production of the option(s) they have selected. TP 5.3 Students meet predetermined standards as they follow production procedures to make quality products. TP 5.4 Students use predetermined criteria to judge how well processes and products meet the needs of specific users, and recommend modifications or improvements. TP 6.1 Students formulate detailed plans for gathering knowledge, ideas and data and validate choices of information, sources and methods.
The Arts Media	ME 4.2 Students select media forms and apply technologies to construct and present media texts to target an audience. DME 4.4 Students apply digital technology to design, publish and promote their media products in digital form. ME 5.3a Students research and analyse various media representations within their cultural and historical contexts. ME 6.1 Students apply an understanding of media languages and technologies to design and create media texts in a range of production contexts. ME 6.3a Students evaluate how contextual influences can contribute to personal interpretations of media. DME 6.3 Students consider purpose, audience and context when presenting media texts for particular occasions.

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

Roles for Lifelong Learners	Core Learning Outcomes	
Reflective, Self Directed Learner Active investigator Community Contributor	B5.3 Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings.	B6.3 Students evaluate the impact of the structures and practices of the Church on society.
Module Organisers	**Organising Ideas**	
Structures of the Church	❑ Physical, Social and Cultural Contexts ❑ Models of Church ❑ Focus on Health and Education	

❑   Physical, Social and Cultural Contexts

Teacher Background

Physical Contexts
Church architecture and design reflect the beliefs and traditions of the particular assemblies of believers for whom they are built. Many Christian churches use the common cruciform ground-plan. This form and design connects with a very important historical Christian event; the crucifixion of Jesus.

Some Christian basilicas and cathedrals have endeavoured to recreate the aura of an original Israelite temple. For example, many Roman Catholic churches have incorporated ornate art works and sacramental symbolism. In contrast many Protestant churches have limited art works and symbolism within their church buildings. The focal point of many Protestant Churches is the lectern where the Word is proclaimed.

The external and internal design of a church also reflects its history and culture. Over the centuries church design has reflected the needs of the people and aesthetics of that period. Many churches standing today reflect Gothic, Medieval, Modern and Post-modern architectural periods. The interior designs of churches, in particular the furnishings, originally reflected the period in which they were built, but are frequently altered or added to in order to reflect the history and culture of the worshipping tradition and the people of the time. The following table provides descriptions of some of the design elements common to many Christian church interiors.

Altar	This is the sacred table of the Eucharist. A large Church may have several altars, namely the high altar which is the main altar and other altars located on the sides or in separate chapels in the same building.
Ambo	A speaker's or reader's stand usually positioned at the front of the congregation. It sometimes serves as a lectern or pulpit in Churches with a lecture-hall floor plan.
Cathedra	The chair on which the bishop sits.
Chapel	Either an alcove with an altar in a large Church, or a separate building attached to, or separate from, a large Church. Chapels are equipped in the same way as a Church.
Lectern	The lectern is a reading stand that is commonly used by lay people to read the scripture and make announcements.

Pew	The pew is usually a long bench on which the congregation sits.
Pulpit	In many modern Churches and cathedrals the pulpit or lectern is where both the lay readers and the priest read the scriptures/Gospel and the sermon is peached.
Lecture-hall floor plan	This plan as viewed by a worshiper in the congregation has one speaker stand or ambo at the front of the congregation. It us used by individuals who are involved in the conduct of the worship service. The choir is seated behind, facing the congregation and in full view. Sometimes there is a long kneeling rail between the congregation and the ambo. At times of communion, the congregation comes up and kneels at the railing or they are served communion independently in the pews. Many Protestant Churches have this plan.
Sacristy	This is the room or closet in which communion equipment, linen and supplies are kept. It is usually equipped with a sink and is the place where priest and altar servers change into ceremonial albs, stoles etc.
Sanctuary	The front of the Church from where the service or mass is conducted. It is usually on an elevated platform. It is sometimes called the nave.
Stations of the Cross	These are visual symbols of the passion of Christ.
Tabernacle	This is a secured, sacred vessel or space for holding consecrated hosts. A lit red light shining outside the tabernacle symbolises God's presence.
Holy Water vessels	These are usually metallic containers of holy water that worshippers dip their hands into and bless themselves on entering and/or leaving the Church.
Iconography	This includes all artistic symbolism present in the Church. This can include sacred paintings, sculptures, decorations on chalices, candle sticks etc.
Baptismal font	This is where new members of the community are baptised into the Church.

A useful website for information about architectural elements in churches can be found at the following website. Follow the links to Art and Architecture then Architecture features.
www.catholicliturgy.com

Social and Cultural Contexts
The core social structure of the contemporary Catholic worshipping community is the local parish. In a study commissioned by the Australian Catholic Bishops Conference (August 1999), results of the Catholic Church Life Survey revealed that Church attenders have a considerably older profile than the Catholic population in general, that women outnumber men in the ratio of about three to two and that more than half of all attenders are not involved in any regular way in other parish activities, although women are more likely to be involved than men. There is an under-representation of young people and of those who are separated or divorced.

It might be reasonable to expect that the same diversity one might encounter at the local supermarket will also be the reality for the local parish community. This is clearly not the case. For some, perhaps many, the local parish as it is currently structured is frequently unable to adequately respond to their personal, social and spiritual needs. This is a significant challenge for the contemporary Church as it attends to the declining numbers in Church attendance together with a dwindling clergy and increased secularisation of society in general.

In their Centenary of Federation Statement (2001), the Australian Bishops identified a number of challenges facing the Church within the context of the broader Australian culture. Among them were:
- an Australia whose indigenous people are still suffering injustice and where unfinished business, including the necessary work of reconciliation, awaits a just conclusion;
- an Australia where the gap between rich and poor is too great and is growing;
- an Australia where women have yet to achieve full equality in a number of areas;
- an Australia where the right to life, particularly in its earliest and final stages, is not always respected;
- an urbanised nation, in which the rural and regional sectors endure too many forms of neglect and deprivation;
- a society in which people of all ages succumb too easily to addictions of various kinds;
- the widespread existence of a drug culture and its effects, especially on the young, but also on others;
- cities where many inhabitants experience grave problems related to housing, unemployment, transport, health care and education;

- a nation whose ecology is threatened and whose people are not all fully aware of the extent of the damage already done to the natural environment;
- many young people facing the future without hope of security through employment;
- a decline in the quality of service offered to citizens, especially the aged and marginalised, by banks and some other institutions;
- a multicultural community in which racist attitudes are still too commonly found;
- a community in which some members have difficulty reacting compassionately to the claims of refugees and the arrival of asylum-seekers;
- an Australia characterised by secularism in some areas but also by a plurality of religious views and by evidence of a growing search for spiritual meaning and values;
- a community not fully prepared for all of the implications of the rising proportion of the aged within the population;
- an Australia where media power is concentrated in too few hands;
- an Australia where the criminal justice system is still in need of reform and in which imprisonment is yet to be regarded, as it should be, as the last resort for those convicted of crime;
- a generally peace-loving but at times disturbingly violent country;
- an Australia with Asian, Pacific and Global responsibilities.

Activity   Church Architecture ◉ B5.3

Students access print resources or conduct an online image search to locate and identify a range of architectural styles of Church buildings. In learning teams of two, students select one of the styles represented in the collection of images and make a list of characteristic design elements for that particular architectural style (e.g. stained glass window, water feature, baptismal font)

Students collect examples or make drawings of different church floor plans. One may be a plan of the local Church. On one of their floor plans, students identify:

- altar/s
- the ambo / lectern / pulpit / table of the Word
- baptismal facility
- seating arrangement
- gathering space

- icons / imagery / statuary
- Blessed Sacrament tabernacle/Chapel
- reconciliation facility
- priest's chair
- other features

Students make clear links between the design elements of their chosen architectural style and the Church beliefs and teachings that each element is intended to reflect using a **Retrieval Chart** ⓘ. The following websites allow students to conduct online searches about the beliefs and teachings of the Catholic Church:
www.scborromeo.org/ccc.htm
(online searches for entries within the Catechism of the Catholic Church)
www.catholic.com
(online searches for articles about beliefs and teachings of the Catholic Church)
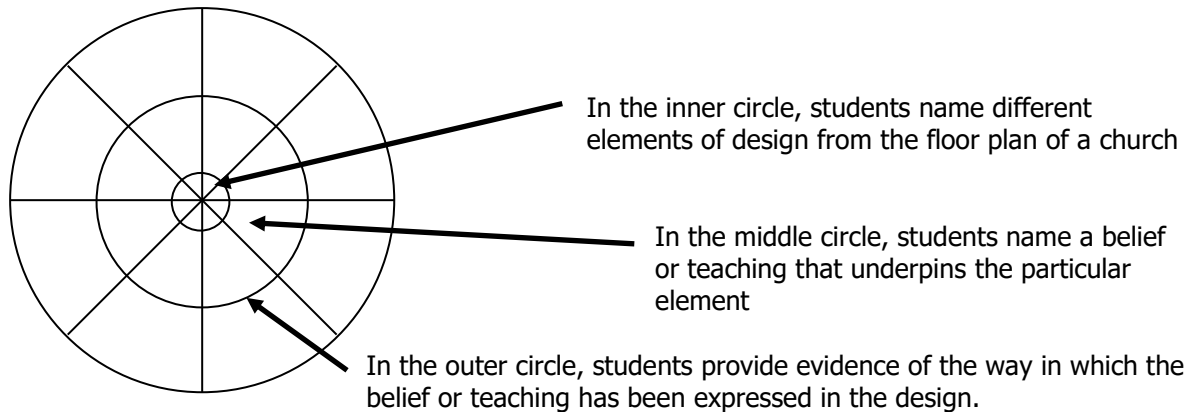
An example from a Retrieval Chart has been provided below.

Design element	Characteristic of design	Belief or teaching revealed by the design element
Stained glass windows	Depict events from scripture or the lives of saints	The stories of the Saints of the Church provide credible witness and examples for believers.
Baptismal font	Round in shape and centrally located at the entrance to the Church.	Baptism is an essential part of the initiation sacraments of the Christian Church.
Stations of the Cross	Situated around the walls of the Church to allow people to undertake a prayerful pilgrimage.	The story of the Passion of Jesus, particularly his resurrection, is the core event for Christians.
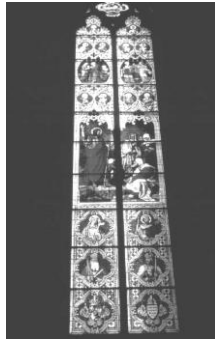
Students create a PowerPoint presentation that highlights a variety of Church architectural styles together with the design elements characteristic of each style.
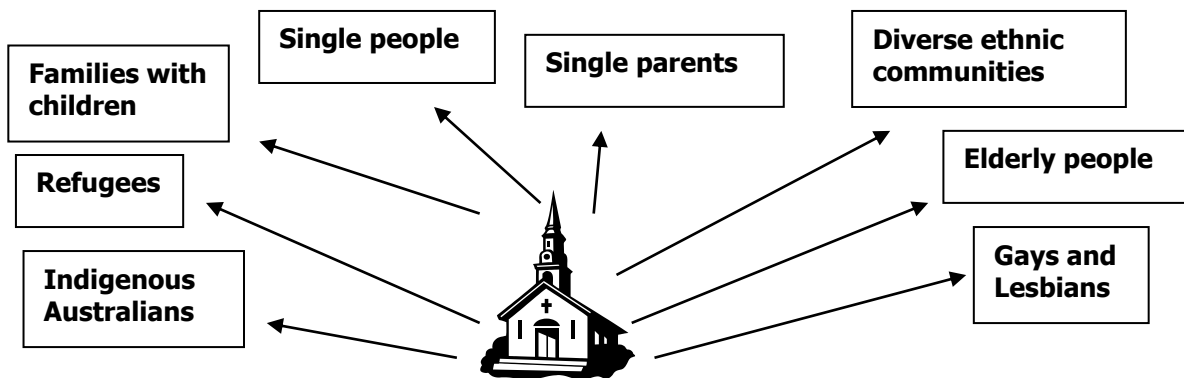
Students prepare and present a short oral report that makes links between the design elements and the beliefs and teachings of the Church that each element is designed to reflect.

Alternatively, students complete a **Concept Spiral** ⓘ for elements of one church architectural style.

In the inner circle, students name different elements of design from the floor plan of a church

In the middle circle, students name a belief or teaching that underpins the particular element

In the outer circle, students provide evidence of the way in which the belief or teaching has been expressed in the design.

Activity   Contemporary Worshipping Communities ◉ B5.3 B6.3

Students collaboratively complete a **Concept Web** ⓘ that identifies the diverse nature of a contemporary worshipping community. They ask, who are some of the people who walk into the local Church each week?

Single people

Families with children

Single parents

Diverse ethnic communities

Refugees

Elderly people

Indigenous Australians

Gays and Lesbians

Students use a **Consequences Web** ⓘ to consider how diversity in the contemporary worshipping community has implications for the physical, social and cultural structures operating within that community. For example,

If . . .
        Families with children are part of the contemporary worshipping community,
Then . . .

❑ a sound proof section of the Church where parents can take young children who are crying might be a good idea. That way other members of the community are not unduly disturbed.
❑ support groups for families within the parish would be beneficial (e.g. play groups, parent effectiveness training sessions, children's liturgy).
❑ the introduction of family groups within the social structure of the parish might be good.

Students share their **Consequences Webs** ⓘ in small learning teams explaining how their ideas might support some specific Church beliefs and teachings.

Students consider how the beliefs and teachings of the Church might interact with and impact on the lives of diverse individuals and groups within the contemporary worshipping community. Initially students consider and share their own experiences of Church, both positive and negative. Then, students form small learning teams and select a scenario card from those provided below.

Each learning team reads their scenario card (or creates their own) and prepares a short role play based on the scenario. Students suggest how beliefs and teachings of the Church might impact on the life situation of the individual/s depicted in the selected scenario card.

Sue is a single mother with two children, Adin aged 4 years and Chloe aged 11 months. She attends Mass each Sunday at the local parish Church. Increasingly, Sue has found it to be a mammoth effort getting the two kids to Mass especially Adin who gets distracted and restless. Most times, Sue finds it difficult to concentrate let alone pray; most of the time it is a very stressful experience.	**Andy is a young gay man of 23 years. He continues to go to Mass each Saturday evening despite the fact that he often feels isolated and uncomfortable amongst the many families who also worship at the same Church. Andy tends to sit alone at the end of the pew and leaves as soon as Mass is over. Andy has not really made friends with anyone there since arriving in the community 6 months ago.**
Chura and his wife together with their four children recently emigrated to Australia from Indonesia. They have found the practices and culture of the local parish very different from their experience back home. Whilst their English language skills are good, the family feels very isolated at times.	**Harold is 85 and has been attending the local parish for over twenty years. He has seen an enormous amount of change in the Church during his lifetime and finds it difficult to adjust to many of these changes. Sometimes Harold's niece accompanies him to Mass but most times he goes alone travelling there and back by taxi.**
Phillip and Jill are married with three children, Gerard, Kelli and Sophie. They generally enjoy going to weekly Mass but find the mass times difficult because of family pressures – the Saturday evening Mass is held at 6.30pm (the kids' dinner time) and the Sunday morning Mass is 7.30am (Phillip works six days a week).	**Toni is a young aboriginal woman who works part-time at the local youth centre. She is an active member of the parish and has been trying to encourage other young indigenous kids from the centre to come with her to weekly Mass. So far she has had little success. She is also having difficulty in finding any enthusiasm from the parish to support the idea.**

Students form small learning teams and, using a digital camera and/or an online image search develop a PowerPoint gallery of images of religious and sacred statues and monuments located in public venues (no more than five). Religious monuments are those that are implicitly suggestive of a religious idea, belief or teaching (e.g. Anzac memorial, Japanese garden, water feature). Sacred monuments are depictions or images that hold symbolism and meaning for a particular group of believers (e.g. cross, statue of a saint, Buddha).

Students prepare:
- ❑ a description of the statue / image / monument using the **Visual Language Strategy** ⓘ
- ❑ a brief analysis of symbolism used in the statue / image / monument
- ❑ the Church beliefs and teachings that are implicitly or explicitly depicted in the statue / image / monument
- ❑ the relevance of its location within the public domain
- ❑ the ways in which the public come in contact with or use the statue / image / monument.

Classroom Snapshot

Joel, Tanya and Simeon are Year Nine students at Sir William Deane Catholic College. They collected five digital photographs of different sacred statues and monuments located in public parks in the CBD of Brisbane:
- ❑ the eternal flame opposite Central Station
- ❑ the forest walk at the Roma Street Parkland
- ❑ a celtic cross
- ❑ mural painted on a traffic lights signal box
- ❑ *Table and Chairs* water feature at the top end of the Queen Street Mall

They created a PowerPoint presentation containing multiple images of each object. Joel, Tanya and Simeon then prepared a 2 minute oral presentation to accompany each group of slides. They described each image in terms of a range of selected features: composition, colour, depth, size, shape, proportion, the use of space and the technology used. The students also used the four step process outlined in the **Visual Language Strategy** ⓘ.

They then led a discussion of a belief or teaching they thought was relevant to each.

❑ Models of Church

Teacher Background

Church as Mystery
A helpful initial description of the church is that used by Pope Paul VI. He described the church as a mystery. It is a reality imbued with the hidden presence of God. This mystery of the church is revealed in Jesus, the word of God, who became human. Jesus, as portrayed in the New Testament, is the touchstone for the mystery, message and mission of Church. This image of mystery was used extensively in The Constitution of the Church in the Modern World (Lumen Gentium), proclaimed by the second Vatican Council. Church as mystery opens up the richness and diversity of images and ways of understanding the concept 'Church'. Such images and understandings are grounded in the Scriptures and form the basis of the so-called 'Models of Church'.

Avery Dulles' Models of the Church.
The purpose of the Vatican II document Lumen Gentium The Dogmatic Constitution on the Church was to unfold the 'inner nature and universal mission' of the church (LG, 1). This document did not simply present the church as a monolithic reality but presented several models and images of Church. Today the models remain an important tool for helping Catholics who wish to examine where they themselves stand. Models provide lens for focusing valid and complementary ways of being Church.

In his now classic work, Models of the Church, Avery Dulles explored several of the underlying guiding concepts of church in contemporary Catholic theology. Each of these models finds significant support in the Vatican II documents. Dulles discussed the following five complementary models, each with its own distinct nature and mission. The models of Church discussed here are present throughout Lumen Gentium in various ways

The Institution Model

The institution model, as Dulles characterised it in the original version of his book, is the view that makes primary the institutional elements of the church, such as offices, doctrines, laws, and ritual forms. The people, their relationship with God, the Scriptures, and justice issues, can be subordinated to the institutional elements. This model, then, unlike the other four, is by definition a limited starting point. He does add, though, that whatever one's model of church, one needs to incorporate and appreciate the institutional elements. Dulles holds that institutional structures should not be taken as primary, but he adds that some of the problems with the institution model could be overcome if one thinks not simply in sociological terms but in terms of what God 'instituted' in Christ' (p. 205). In other words, there are ways of thinking of the church as basically an institution without pitting the structural elements over against the people and their spirituality. This clarification is important because the institution model is the one most directly associated with pre-Vatican II views of the church.

The Community Model

The mystical communion model places its emphasis on the people who make up the Church and their connectedness with each other and with God. This model, while not necessarily rejecting institutional elements, places more stress upon spirituality, community and fellowship. The church in this view is something of a spiritual support group that aids people in their quest to live holy lives.

Dulles associates two images with this model, the Body of Christ and the People of God. These images, although they can be harmonised, stand in conflict with each other in contemporary theological debates. Both functioned prominently at Vatican II as images for church renewal. The Body of Christ image is often used today to support a strong role for the hierarchy as the particular 'member of the body' that functions in the place of Christ as the 'head' of the body. The People of God image tends to be favored by those who advocate for continuing reform in the church by granting larger roles in ministry and decision making to women and to lay people.

The Sacrament Model

The sacrament model is the view that focuses on the church as the continuing presence of Christ in the world. Sacrament is understood as a way of making a sacred reality present and active. As Christ can be thought of as the sacrament of God, so the church can be thought of as the sacrament of Christ. The sacrament model explains how visible realities mediate invisible realities. A thing, or word, or gesture that is present can make available something that is otherwise not present.

The Herald Model

The herald model emphasises the primacy of the Bible. The church consists of those who hear the word and are converted. The mission of the church is to preach the word to the ends of the earth. Within Catholicism the model of the Church as 'herald' has been given greater prominence since Vatican Council II and its emphasis on the importance of hearing and proclaiming the scriptures. Catholic re-emphasis on the herald model is indebted to an ongoing emphasis by protestant churches on the importance of proclaiming the Word of God.

The Servant Model

The servant model emphasises the need for the church to be engaged in social transformation. If traditionally the church had been often presented as a refuge from a world of vice and temptation, this model presents a church that should be at the service of a world that is basically good. Members of the church are seen as part of the larger human family. God is known not simply through the Church, but also through human experience and the things of this world. Culture and science are recognised as having their own legitimate autonomy apart from the dominance of the church.

The most striking contemporary example of a servant model today can be found in the liberation theology of Latin America. Liberation theology begins with the experience of political, social, and economic oppression of the people of Latin America. It exemplifies a version of the servant model in that it places a strong emphasis on the need for the church to be involved in social change.

Community of Disciples Model

In the expanded edition of Models of the Church, Dulles added a new category, the community of disciples model. He took the phrase from a passing comment made by Pope John Paul II in his first encyclical, Redemptor Hominis (1979). The community of disciples is not just another model to be added to the others, but a more inclusive model intended to integrate what is best in the other five. Dulles says that it is in a sense a version of the mystical communion model, but without the tendency to be satisfied with internal mutual support. Rather, this model focuses on discipleship. What does it mean to follow the Lord and to carry out the implications of this seriously in one's life? This model is intended to illuminate the purposes of the institutional structures and the sacramental aspects of the church, and to ground the missionary thrust toward evangelization and social transformation.

The interrelationship between the models can be described from the perspective of the Church as institution. The Church as institution is a kind of sacrament that works to build unity in community. It is entrusted to herald the message of salvation. As a pilgrim, the Church continues to grow as being a servant of peace and justice.

Models of Church Throughout History
The history of the church traces the ways the Church has been and still is the community or body of Christ, institution, sacrament, herald, pilgrim people, and servant. Over the centuries the church has developed in different ways. For instance, as the church grew, the institutional dimension became much more obvious. At other times, the missionary activities of the church highlighted the Church's role as herald. The nature and mission of Church has always incorporated elements of all of Dulles' models. Particular models of Church provide a useful way of viewing, describing and summarising dominant features of particular eras of Church history e.g. Building Church as Community 28 - 100CE, Church as Herald to a Gentile world 100 – 800CE, Church as prevailing Institution in the Medieval world 800-1500CE, Church as Pilgrim in a time of upheaval and confusion during the Reformation and Post Reformation period from 1500-1900, Church as Sacrament and sign in a changing world around Vatican II -1962-1965 and Church as Servant in the contemporary world. The changes that have occurred in the church throughout history have almost always occurred so that it could be a more effective Body of Christ, Institution, Sacrament, Herald and Servant.

It is important to remember that the Church is more than the sum of its parts- more than all the models put together. Ultimately, the Church remains a fascinating mystery that reflects Christians' attempts to form communities faithful to Jesus and his message over time and in diverse contexts.

Activity   Perspectives on Church ⊙ B5.3 B6.3

The students use a **Graphic Organiser Strategy** ⓘ to investigate some of the models of Church identified in the *Teacher Background* above. The following outline of a graphic organiser is displayed in the classroom.

	Models of Church			
As Servant	**As Herald**	**As Community**	**As Sacrament**	**As Pilgrim**
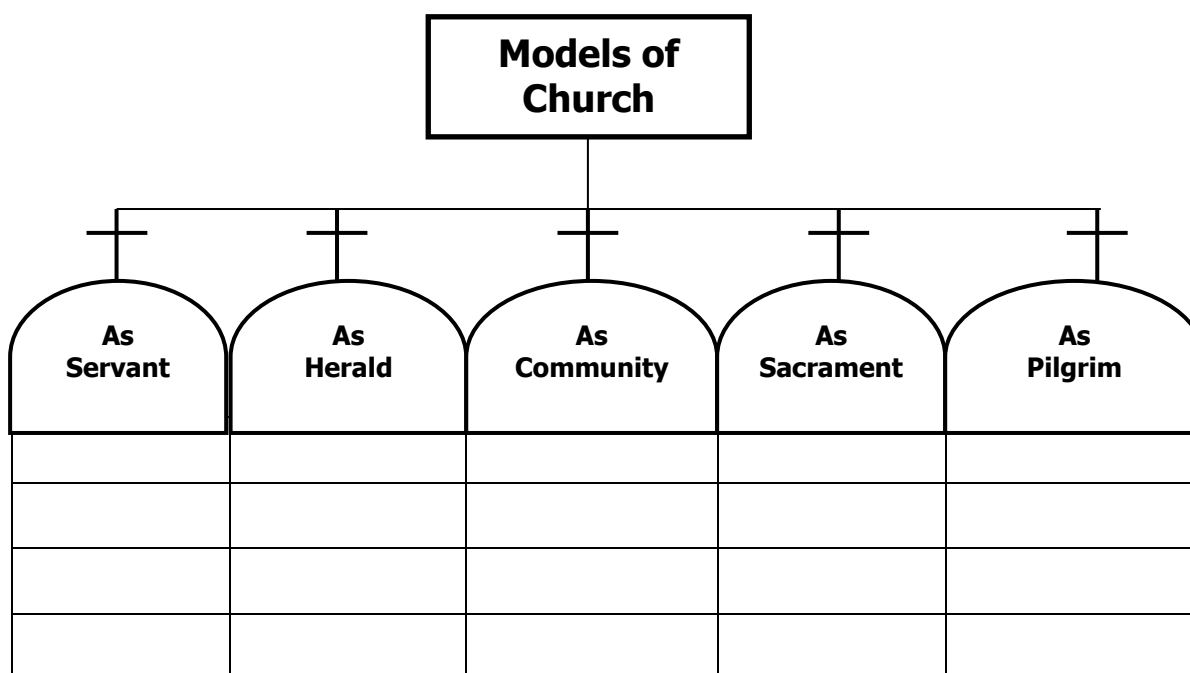
Students join one of five learning teams. Each team is allocated a different model of Church. Each team is provided with a Fact Card about the Model of Church they have been allocated. These have been provided over. The team's task is to locate and present further information about their Model of Church under four areas.

❑ Identify a scripture passage related to that model of Church. The Bible Gateway key word search would be useful for this task. It can be located online at: www.gospelcom.net/narramore/concordance.htm

❑ Identify a Church teaching related to that model of Church. The online version of the Catechism of the Catholic Church can be located at: http://www.scborromeo.org/ccc.htm

❑ List some key words that might describe that Model of Church.

❑ List some examples of how the Church operates from that Model in practical ways.

Church as Servant	Church as Community
A servant church is one that shares in the problems of human living. It means being aware of the "signs of the times" and discerning the action of the Holy Spirit in the world. It is a church that works for justice, liberation, peace, development and reconciliation.	**This model generates prayer groups, 'house' churches and small communal gatherings. It emphasises a church less concerned with organisational structures and more about promoting an authentic Christian way of life.**
Church as Sacrament	**Church as Pilgrim People**
This model emphasises church as sign and instrument of the unity between God and humankind. It is a church that continues the ministry of Jesus with a special focus on the salvation of the world through the witness of the church community of life.	**This model emphasises the gradual unfolding through history of God's plan to unite all people in Christ by means of a single people. This people is itself on pilgrimage through history like the rest of humanity. It is a democratic model that focuses on the fundamental unity of all people.**

Church as Body of Christ

This is a democratic model stressing the activity and gifts of the Spirit in all members and the dependence of all on the contributions of each. It emphasises the mystical presence of Christ in and through the work and presence of the church community.

Activity   The Australian Church at Work ⊙ B5.3 B6.3

Students consider the social and cultural context in which the contemporary church in Australia operates. Students select one of the challenges raised by the Australian Catholic Bishops in their *Centenary of Federation Statement* (2001). These have been listed in the teacher background for the module organiser, *Physical, Social and Cultural Contexts* (see page 9). Alternatively, the entire Statement can be located online at: www.catholic.org.au/media/2001/2001_11maystatement.htm

Students create a **Curiosity Box** ⓘ for the challenge selected. It might contain newspaper articles, pictures and images and personal writings. A full list of ideas for inclusion have been provided on the curiosity box strategy page. An important item for inclusion is evidence of practical work undertaken by church members to address the selected challenge. Students should also make judgements about the model of church emphasised through these actions. Students form small learning teams to share the contents of their curiosity boxes.
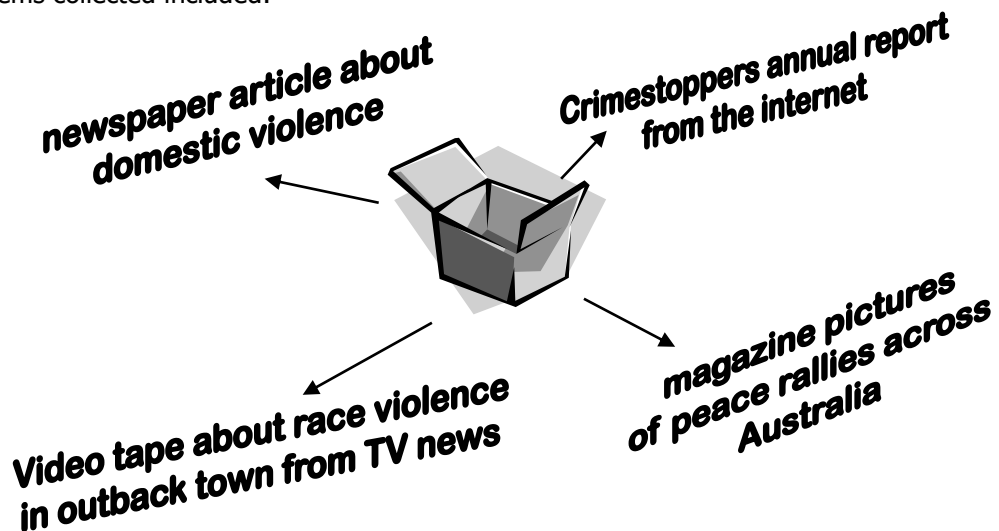
Classroom Snapshot

Lionel is a secondary student at St Sebastian's College. He chose the following challenge facing the church and Australian society:

❑ **a generally peace-loving but at times disturbingly violent country**

Lionel purchased a decorative gift box from the local $2 shop. He then proceeded to collect a variety of items as part of his curiosity box based on the above challenge. The items collected included:

newspaper article about domestic violence

Crimestoppers annual report from the internet

Video tape about race violence in outback town from TV news

magazine pictures of peace rallies across Australia

Lionel created and presented a Concept Map showing the work of the church in meeting the challenge. He spoke about "Ruth's Place" – a refuge for women victims of domestic violence run by lay Catholics in the inner city. He told his learning team about the work of an priest in a small rural town who began a youth activity centre in an effort to combat increasing youth violence in the town. He read a short exerpt from the Australian Catholic Bishops response to the government's position on refugees and asylum seekers.

Lionel showed the other students how different models of church were at work in each of these three examples. "Ruth's Place" was an example of church as servant. Lionel claimed the work of the rural priest was an example of church as community because it promoted an open and authentic Christian way of life without putting pressure on those that came along. The Bishop's statement was a good example of church as pilgrim people because its fundamental emphasis was on the unity and equality of all people.

Activity   **Challenges and Choices ☉ B5.3 B6.3**

Students contribute to a class **Retrieval Chart** ⓘ that brings together practical examples identified by individual students in the previous activity, *The Australian Church at Work*. These are listed under the relevant model of church:

	Servant	Community	Sacrament	Pilgrim People	Body of Christ
Examples					

Students now join one of five learning teams, each based on a different model of church. Each team's task is to create a banner for display in the school chapel or local church using images, words, symbols and colours to convey understandings of the work of church members from the perspective of that model. The **Visual Language Strategy** ⓘ includes important considerations when planning the design of the banner. Teams should attempt to incorporate some of the ideas from the relevant section of the class retrieval chart in the design of their banner.

Each learning should also provide a 50-100 word written description of their banner for inclusion in the display.

☐ Focus on Health and Education

Teacher Background

Australian Catholic Schools
Catholic schools have been a major component of Australian education for over 175 years. During that time they have adapted to changing circumstances and changing times. In recent decades, as both the Church and Australian society have changed, Catholic schools have continued to develop and to grow in quality and public esteem.

Compared to previous generations, today's Australian Catholic schools are relatively well equipped and staffed by well-qualified, committed teachers. Parents, students and staff of Catholic school strive to be Christ-centred communities which witness to the faith. Like all Australian schools, Catholic schools are accountable to governments and their local communities for meeting all the teaching and learning requirements of the state. They also have distinctive goals and features which derive from a core of philosophical and theological truths which are central to their character and mission. They are highly regarded by the Australian community.

Catholic schools will strive to continue to meet the needs of the Australian people as they begin to confront the major national challenges such as Reconciliation and the demand for greater social equity. It is therefore timely to take stock of Catholic schools in Australia and the ways in which they are still relevant to meeting the needs of students and parents, the Catholic community and Australian society. To do so is to take up such major challenges as that recently issued by the Vatican Congregation for Catholic Education in its document The Catholic School on the Threshold of the Third Millennium (1997), namely to "devote careful attention to certain fundamental characteristics of the Catholic school, which are of great importance if its educational activity is to be effectual in the Church and in society" (#4).

The National Catholic Education Commission website contains a number of useful resources and online publications about Australian Catholic schools. It is located at:
www.ncec.catholic.edu.au

Australian Catholic Healthcare
The Catholic Church is the largest private provider of healthcare in Australia. It comprises over 800 systems, facilities, organisations and services. The sector comprises providers of care in a network of services ranging from acute care to community based services. These services have been developed throughout the course of Australia's development in response to community needs. The services return the benefits derived from their businesses to their services and to the community; they do not operate for profit.

The Catholic health ministry is broad. Services cover aged care, disability services, family services, children and youth services, mental health services, palliative care, alcohol and drug services, veterans health, primary care, acute care, non-acute care, step down, rehabilitation, diagnostics, preventive public health, medical research and ethics.

Services are provided in a number of settings, for example, residential, community care, in the home, the workplace, hospitals, medical clinics, hospices, prisons and correctional facilities, as well as for people who are homeless. In addition, services are provided in rural, provincial and metropolitan settings, in private facilities as well as on behalf of the public sector.

The Catholic Church has traditionally sought to enact a strong, comprehensive set of principles as the foundation on which health care is delivered. Since the Church seeks to understand the human person in all its dimensions, the concept of health is likewise appreciated as encapsulating the broader well being and welfare of the person. Those principles are:

❑ *Dignity of the Human Person*
Each person has an intrinsic value and dignity. Within the context of health care in Australia, this means everyone has a right to essential, comprehensive health care. This should be reflected in the manner through which a person is cared for along the continuum of his or her life.

❑ *Service*
The provision of health care is conducted out of a spirit of service and solidarity with those in need. Health care is a social good. The degree to which health care is driven by a genuine compassionate concern for others and a selfless commitment to the well being of people, will be the measure by which a community can gauge its maturity and sense of integrity. Catholic health care's mission is intricately related to this notion of service and to the respect for the sacredness of every human life.

❑ *Common Good*
A commitment to the dignity of every individual leads to an appreciation and dedication to the community at large. Catholic health is an active partner in the on-going development of the health care of the community. It seeks to expand access to care, commit resources to research and training and conduct on-going professional inquiry into the social, ethical and cultural aspects of health care. Within the broader social context, the health needs of individuals must be balanced by those of the community.

❑ *Preference for the Poor and Under-Served*
Catholic social teaching has embraced a 'preferential option for the poor'. This stresses a concern for the provision of adequate, timely health care for all, especially those who have little choice, opportunity or capacity to pay. Across the acute, aged care and community sector, the well and wealthy should care for the sick and poor.

❑ *Stewardship of Resources*
Creation and human life are divine gifts. Christians are called to treat them responsibly and to manage them wisely. Health resources must likewise be prudently developed, maintained and shared in the interests of all. Resources for health care must be balanced alongside those needed for other essential human services

❑ *Subsidiarity*
The needs of individuals and communities are best understood and satisfied by those closest to them within a spirit of solidarity and service. Where at all possible, individual autonomy and the freedom to determine one's mode of health care need to be encouraged. The administration of health care is most suitably conducted closest to those being served.

The Catholic Health Australia website contains a wealth of useful information and resources. It is located at:
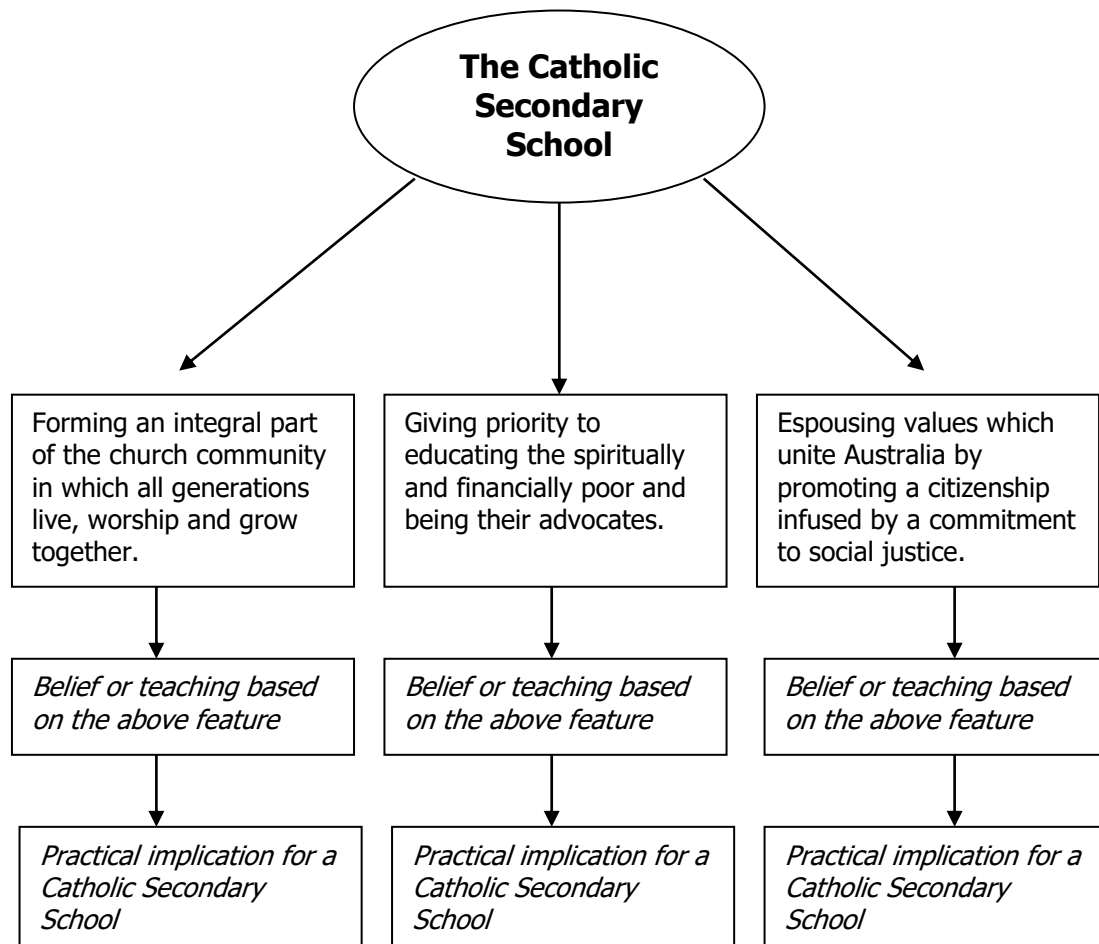www.cha.org.au/index.html

Activity   Distinctly Catholic? ◉ B5.3 B6.3

Students read the information provided below from *Australian Catholic Schools – Why we have them? What they aim to achieve?* developed by the National Catholic Education Commission. This information can also be located on the NCEC website at: www.ncec.catholic.edu.au/general.htm

Students select three of the statements from the information provided and develop a **Linear Flow Chart** ⓘ that describes each statement, links each to a belief or teaching of the Church and then suggests a practical implication for a Catholic secondary school based on each statement.

A partially completed sample linear flowchart has been provided below.

```
                    ┌─────────────┐
                    │ The Catholic│
                    │  Secondary  │
                    │   School    │
                    └─────────────┘
```

Forming an integral part of the church community in which all generations live, worship and grow together.	Giving priority to educating the spiritually and financially poor and being their advocates.	Espousing values which unite Australia by promoting a citizenship infused by a commitment to social justice.
Belief or teaching based on the above feature	*Belief or teaching based on the above feature*	*Belief or teaching based on the above feature*
Practical implication for a Catholic Secondary School	*Practical implication for a Catholic Secondary School*	*Practical implication for a Catholic Secondary School*

What is distinctive about Catholic Schools?

- Promoting a particular view of the person, the community, the nation and the world, centred on the person and teachings of Jesus Christ.
- Challenging students to find, through God, meaning and value in their lives.
- Forming an integral part of a church community in which all generations live, worship and grow together.
- Critiquing our culture and challenging community values, as an integral part of their Gospel mission.
- Aiming to be welcoming and reflective communities whose most distinctive sign is the discernment of God's presence and their spiritual life.
- Espousing values which unite Australia by promoting a citizenship infused by a commitment to social justice.
- Encouraging students to develop an international perspective on their own country and how their country can identify and respond justly to its international obligations.
- Developing a sense of historical perspective by reflecting on the development of societies and cultures over time; a story of human frailty but of continual efforts to live the Gospel message.
- Giving priority to educating the spiritually and financially poor and being their advocates.

Source: *Australian Catholic Schools – Why we have them? What they aim to achieve?* National Catholic Education Commission

The following activity has been featured in the assessment section of this module. It might be used as a significant demonstration of learning for outcome B5.3.

Students gather three Australian Catholic secondary school mission statements (available from many school websites). Using a **Graphic Organiser** ⓘ, students identify common and unique characteristics of the mission statements, foundational values and the Church beliefs and teachings that underpin elements of the mission statements. For example,

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Sample Catholic School Mission Statement

To promote the formation of the full humanity of the student
and his or her achievement of individual wholeness
in the belief
that all life has its origin and fulfilment in God; and
that all human values find their completeness in the person of Jesus Christ.
In particular,

- to develop our students' intellectual skills, in particular, their ability to think and to reason, enabling them to seek and discover the truth; to maintain the centrality of intellectual development in the pursuit of truth, wisdom and goodness;
- to provide for our students the highest quality moral, spiritual, religious and intellectual education within a loving and disciplined family of faith supported by the school and Church communities;
- to care for our students as individuals, to discern their particular needs and to develop their individual talents, to encourage them to be active in the service of the community;
- to provide for our students opportunities for cultural, social and physical development; and
- to help our students access the careers for which they are suited.

The call of the Gospel is to live life to the full.

Dignity of the individual.

God is the creator of the world.

Jesus is the fullness of God's revelation.

Students identify messages, both explicit and implicit, that communicate to the wider community the role of a Catholic school in the contemporary Australian context. For example, the above mission statement might be seen to emphasise (see underlined sections):

That Catholic education seeks to assist students to identify and develop their talents and use them to accessing a career in which they will achieve personal fulfillment and community service.

Learning teams use a **Consequences Web Strategy** ⓘ to critique their own school Mission Statement. For example: IF the Mission Statements affirms the importance of the individual, THEN certain structures and practices should be in place; if these structures and practices are in place THEN students should feel and experience certain results. Having completed the Consequences Web, students make judgements about how fully their school community is actively living the Mission Statement.

Students collaboratively complete a **Concept Web** ⓘ to identify ways in which the church is involved in health care in Australia (e.g. hospitals, aged care facilities, respite care, counselling services, nursing services, disability services, etc). The Catholic Health Australia wesbite might assist students in this task. It is located at: www.cha.org.au/index.html
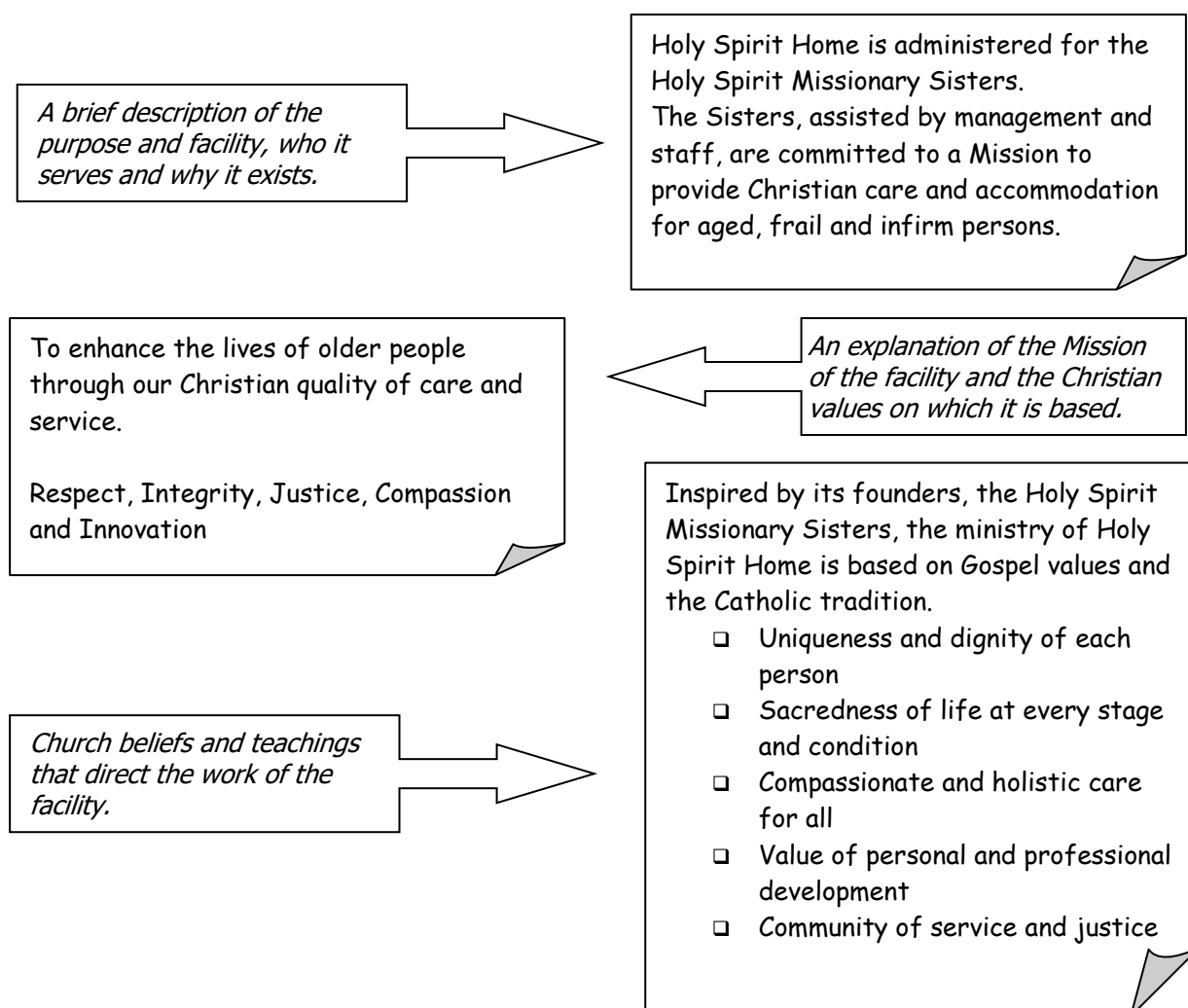
Students make links between the following scriptural passages and the health services undertaken by Church agencies.

Scriptural passage	Main message / theme	Church health agencies that practise this theme
1 Corinthians 12 : 1 – 11	Unity and variety	
Acts 5 : 32 – 37	Life in the Christian community	
Luke 18 : 35 – 43	Healing of the Blind beggar	
Mark 16 : 14 – 18	Commissioning	
1 Corinthians 12 : 12 – 31	One Body, Many Parts	
John 11 : 1 – 7, 17 – 36	Compassion	

Students access the Catholic Health Directories and undertake a short Case Study of the agency. The Directories website is located at: www.cha.org.au/directories/

For example, students might undertake a case study of the Holy Spirit Home situated in the Brisbane suburb of Carseldine. This aged care facility is run by the Missionary Congregation of the Servants of the Holy Spirit (Holy Spirit Sisters). They have an excellent website which is located at: www.holyspirit.com.au/

A typical case study for a facility such as the Holy Spirit Home might include:

A brief description of the purpose and facility, who it serves and why it exists.

Holy Spirit Home is administered for the Holy Spirit Missionary Sisters.
The Sisters, assisted by management and staff, are committed to a Mission to provide Christian care and accommodation for aged, frail and infirm persons.

To enhance the lives of older people through our Christian quality of care and service.

Respect, Integrity, Justice, Compassion and Innovation

An explanation of the Mission of the facility and the Christian values on which it is based.

Church beliefs and teachings that direct the work of the facility.

Inspired by its founders, the Holy Spirit Missionary Sisters, the ministry of Holy Spirit Home is based on Gospel values and the Catholic tradition.
  ❑ Uniqueness and dignity of each person
  ❑ Sacredness of life at every stage and condition
  ❑ Compassionate and holistic care for all
  ❑ Value of personal and professional development
  ❑ Community of service and justice

Students conduct a media search to examine some choices and challenges facing Catholic healthcare providers. An excellent online is the Catholic Health Australia Media Releases. The web address is: www.cha.org.au/media/index.html

Alternatively, students might access a number of news reports or newspaper articles focused on the provision of healthcare in Australia.

Students make judgements about the challenges confronting a selected agency, facility or service in enacting the principles on which Catholic healthcare in Australia is founded. Those principles have been explained in the *Teacher Background* section for this module organiser. They are:

- ❑ Dignity of the human person
- ❑ Service
- ❑ Common good
- ❑ Preference for the poor and under-served
- ❑ Stewardship of resources
- ❑ Subsidiarity

Alternatively, students read the following media release and the challenges confronting Catholic healthcare agencies in providing quality aged care that fulfills the principles named above.

Media Release (August 2003)
CATHOLIC HEALTH AUSTRALIA
Frail Elderly Are Not Political Pawns

The country's single largest ownership grouping of non government health, aged and community care services said that using the frail and sick for political purposes is wrong.

Responding to the Aged Care Association of Victoria's announcement that it will place patients in public hospitals last on the admission priority list to aged care homes, CHA's CEO Francis Sullivan said 'providers should have the dignity and care of patients as their highest priority, not use them for political stunts'.

'We know that up to 60 percent of admissions to high care facilities come from hospitals. Denying the frailest and sickest the most appropriate care in the last stage of their lives is totally unacceptable for a community as prosperous as ours.'

'This is an unnecessary and uncaring strategy.'

'We recognise that the present erosion of funding is placing enormous strain on aged care providers.'

'The Commonwealth must introduce a proper payment system to meet the real costs of care. Our analysis reveals a current annual shortfall of at least $248 million.'

'It is obvious that Professor Hogan's inquiry must recommend an injection of funds and an accurate method to keep pace with the real costs of care.'

'As raised at the recent Australian Health Care Summit the Commonwealth, states and territories should increase funds to address the shortfall in aged care beds and provide better, more secure care in patients homes.'

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

Roles for Lifelong Learners	Core Learning Outcomes	
Reflective, Self Directed Learner Active Investigator Community Contributor	B5.3 Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings.	B6.3 Students evaluate the impact of the structures and practices of the Church on society.
Module Organisers	**Organising Ideas**	
Practices of the Church	❑ Welfare ❑ Advocacy	

❑ Welfare

Teacher Background

Social welfare is an integral part of the mission of the Catholic Church and as a sign of God's kingdom in the modern world. *Catholic Welfare Australia* is the peak body that represents the social welfare apostolate of the Catholic Church at the national level. It is a national Federation of Catholic social service organisations that operate in local communities. From July 2001 Catholic Welfare Australia replaced Australian Catholic Social Welfare Commission and Centacare Australia. It achieves its mission by interacting with Catholic welfare organisations, governments, other churches, public institutions, business and all people of good will through development of policies and programs that enhance the inherent dignity of each person.

The core goal of all services and facilities associated with Catholic social welfare is to work towards the economic, social and spiritual well-being of the Australian community through:
  ❑ Contributions to social policy debate informed by the Social Teaching of the Church and
  ❑ The delivery of quality social welfare services to local communities.

The website for *Catholic Welfare Australia* is located at: www.catholicwelfare.com.au/
The Catholic Social Teachings website is located at: www.osjspm.org/cst/themes.htm

Activity   Welfare Directory ⊙ B5.3

The Church in the Archdiocese of Brisbane has many agencies that undertake social welfare work.

Students conduct a phone book search to identify the various Church welfare agencies that operate within the Archdiocese. Once the agencies have been identified a search of the Archdiocesan Website will give some more detailed information: www.bne.catholic.net.au. Students need to name, locate and give a brief description of the work of each of these agencies.

Students use this information and additional data gathered from the local parish to identify which agencies operate within their community. Further, students consult with the Catholic Social Teachings website to make links between local social welfare structures and practices and the beliefs and teachings of the Church. The website is located at: www.osjspm.org/cst/themes.htm

As a whole class, students develop a Welfare Directory for the Archdiocese. Details of each agency and their work are to be included on the chart or brochure. Agencies that operate in the local

community should be highlighted or indicated using colour coding. Students brainstorm possible places to display the welfare directory.

Students create promotional material (e.g. brochure, video, CD-ROM, etc) about the work of a Church welfare agency. Students choose from: Aged Care, Mental Health, Indigenous Services, Centacare, etc. The target audience of the promotional material will be parishioners from the local parish.

Students need to include information such as:

- ❑ Name and location of service provider
- ❑ A brief history of the agency's work
- ❑ Target clientele
- ❑ Services offered
- ❑ Contact times
- ❑ How contact can be made
- ❑ Up-to-date contact information including website (if available)
- ❑ Aligned agencies.

Activity   Migrant Diary ◉ B5.3

Multicultural Pastoral Care is a vital ministry of the Church that assists people who are migrants and refugees to Australia. This is work that, historically, has taken many forms since the introduction of ethnic chaplains who took on responsibility for particular ethnic groups. The work of this group in the Archdiocese of Brisbane is summarised in their regular newsletters which are distributed to schools. Teachers will need to collect a number of these for students to access this activity.

Some of the services provided by the Centre for Multicultural Pastoral Care are:

- ❑ Promoting the concept of 'harmony in cultural diversity' in schools, parishes and various ethnic communities through regular visits and events
- ❑ Providing a drop-in centre where ethnic groups and individuals can meet and feel welcome
- ❑ Information and assistance to migrants, refugees and asylum seekers through information and referral in areas such as: welfare [assistance in obtaining information and access to government and private welfare services, information on gaining employment, access English classes]; immigration [assistance in filling out forms, providing letters of support / character references, facilitating immigration inquiries, referrals to appropriate agencies]; and others.
- ❑ Support to people who have experienced discrimination or other forms of social injustice
- ❑ Maintaining contact with concerned government and non-government agencies
- ❑ Maintaining contact with the Migrant Chaplains and Priests ministering to ethnic communities and the Brisbane Catholic Archdiocese
- ❑ Raising awareness towards the prevention of family violence and racial discrimination
- ❑ Free tax return assistance through the 'Tax Help' program in collaboration with the Australian Taxation Office.

Students use information gathered from newsletters of Multicultural Pastoral Care, interviews and other sources to write a series of 5 or 6 diary entries (each of about 50 – 75 words) from the perspective of a new immigrant or refugee to Australia, describing the assistance and support they have received from Multicultural Pastoral Care. The diary entries should encompass such things as: the immigrant or refugee's arrival, searching for help in settling, first contact with the agency, subsequent assistance in areas of need (e.g. language, housing, work, assistance with Government departments, linking into Church).

Diaries can be displayed in the classroom / school library for others to read.

❑ Advocacy

Teacher Background

Advocacy
Advocacy is the process of taking and working for a particular party's interests in a conflict. Lawyers engage in advocacy when they represent a client in a legal proceeding. Disputants can also engage in advocacy themselves - arguing for their own position in negotiation, mediation, or a political debate. Many individuals and agencies of the Church engage in advocacy on behalf of others from a standpoint grounded firmly in Scripture, Church social teachings and Catholic tradition.

In the Archdiocese of Brisbane a number of Catholic agencies have as part of their charter, advocacy on behalf of the marginalised and under-served. These agencies fall under the broad umbrella of Centacare and are based around five major service points:

- ❑ *Disability Services* – support services for adults with a physical, intellectual or psychiatric disability.
- ❑ *Community Support Services* – community and in home services for the aged as well as respite services for children and young adults with a disability.
- ❑ *Family and Community Services* – marriage, family and relationship counselling, childcare services and the support of parish-based care and concern activities.
- ❑ *Employment Services* – job placement as part of the Jobs Network, specialised employment for people with a disability, community support programs and community work coordination.
- ❑ *Pastoral Ministries* – services based around hospital and prisons chaplaincy, prisons ministry, indigenous ministry, psychiatric pastoral care, mission to seafarers and AIDS/HIV counselling.

The Centacare website is located at: www.centacarebrisbane.net.au/

Catholic Prison Ministry

Catholic Prison Ministry provides a range of services to people who have come in contact with the criminal justice system including: prison projects; court support; family support and advocacy; chaplaincy; referral and networking. The work of the prison ministry service is a presence of the Church in the lives of people at very difficult and challenging times in their lives.

The focus of Catholic Prison Ministry is on the promotion of the concept of *restorative justice* which is based on the following principles:

❑ Prison must be an option of absolute last resort, used only when a person poses a threat to the safety and peace of the community
❑ The aim of the criminal justice system must be to bring about reconciliation and restoration, rather than incrimination and retribution
❑ Justice must be regarded as a community responsibility. Crime is not an individual problem. Social inequalities and injustices influence and give rise to crime
❑ Justice must be founded on the restoration of peace and right relationships in the community, not on the judgement and punishment of others
❑ People usually make the choice to live a lawful lifestyle when they are supported in an environment which affirms their self worth and provides for their basic needs.

Activity   Catholic Prison Ministry ◉ B5.3

Students consult with the Catholic Prison Ministry website or engage a Guest Speaker to gather information about the advocacy functions of the agency. The Catholic Prison Ministry website is located at: www.centacarebrisbane.net.au/pastoral/prisonministry.htm

Students create a **Concept Web** ⓘ based on the advocacy structures and practices of the agency. For example,
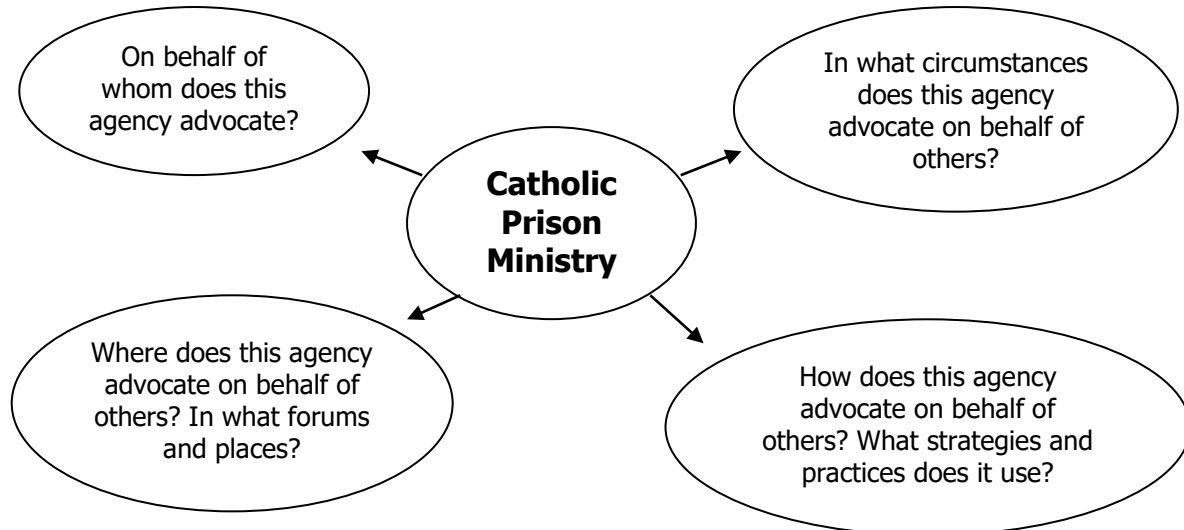
Alternatively, students use the **Seven Strip Question Strategy** ⓘ to prepare questions to ask a prospective guest speaker from Catholic Prison Ministry about their work. Students then use a **Retrieval Chart** ⓘ to record the information gathered in the time spent with the guest speaker. Students construct a **Concept Web** ⓘ for the work of prison ministry, based on the information they have retrieved from the guest speaker's presentation.

Activity   Teaching Authority ◉ B5.3 B6.3

Students brainstorm and list the diverse ways groups advocate for change. This list may include websites, media releases, lobbying politicians, posters and billboards, peaceful protest, violent protest, prayer etc.

Students conduct a media and online search for evidence of the Church's public and international voice in advocating for a contemporary social justice issue. (e.g. Weekend trading; Unionism; Refugees; the Goods and Services Tax).

Some online sources of Catholic media include:
Catholic News – www.cathnews.com
Tablet - www.thetablet.co.uk
Catholic Leader - http://catholicleader.com.au
L'Osservatore Romano - www.vatican.va/news_services/or/or_eng
The National Catholic Reporter - http://ncronline.org
The Catholic Weekly - www.catholicweekly.com.au

Students select a text involving an issue from the above sources and complete the following critical literacy activity.

Critical Literacy	Evidence
Who spoke? What was the message?	
Who heard what was said? What message do you think they heard?	
How was the message communicated? How else might it have been communicated?	
For whom was the message intended? For whom did the message advocate?	
Who didn't listen? Who ignored? What negative responses did the message evoke?	
How effective were the strategies and processes used in advocating for change? What were the immediate outcomes? What might be some longer term outcomes?	

Activity   People Who Matter ◉ B5.3 B6.3

Students use a **Frayer Concept Model Strategy** ⓘ to explore the concept of *advocacy*. In the *examples* section of the model, students should try to identify individuals who advocate on behalf of others.

Students design a multi-modal presentation that profiles an Australian person who advocates on behalf of marginalised groups or individuals. Students negotiate with their teacher to determine an appropriate person for their profile. As part of the profile, students identify church beliefs and teachings that underpin the work and arguments of the person they are profiling.

> ### Classroom snapshot
>
> Year 10 students at St Pius College were asked to profile an advocate for a marginalised group.
> Felicia created a collage on Fr Frank Brennan featuring newspaper headlines / articles, photographs and testimonies about his work on behalf of Australian indigenous peoples.
> David used iMovie to produce a video about Sir William Deane and his work supporting homeless young people. He incorporated video footage of news reports, images of homeless young people and a voice-over commentary to explore the life and work of Sir William Deane.
> Justin conducted online research and gave an oral presentation to the class on the work of Terry O'Gorman in advocating for civil liberties and legal rights.
> Other students examined the work of Fr Chris Riley and Rev Tim Costello.

Students use a **Graphic Organiser** ⓘ to investigate events in the history of Indigenous Reconciliation in Australia with particular emphasis on the last 20 years. As part of this investigation, students parallel the advocacy of the Church with societal moves towards reconciliation. There are numerous websites that are a good starting point in this investigation:

www.reconciliationaustralia.org
(Reconciliation Australia)
www.austlii.edu.au/au/other/IndigLRes/car
(Council for Aboriginal Reconciliation)
www.antar.org.au
(Australians for Native Title and Reconciliation)
www.doratsia.gov.au
(Office of Aboriginal and Torres Strait Islander Affairs)
www.reconciliation.qld.gov.au
(Reconciliation, it's everyone's business)
www.atsic.gov.au
(Aboriginal and Torres Strait Islander Commission)
www.racismnoway.com.au
(Racism, No Way!)
www.smc.qld.edu.au
(St Mary's College, Ipswich – follow 'Research Links' and 'Indigenous Peoples' for a very comprehensive list of website resources about Indigenous Australians as well as indigenous peoples from around the world.)
www.catholic.org.au
(The Australian Catholic Bishops conference – follow the link to 'Statements and Submissions' then 'Aboriginal Issues')
www.loreoftheland.com.au
(Lore of the Land – Reconciling Spirit and Place in Australia's story.)
www.hreoc.gov.au
(Human Rights and Equal Opportunity Commission – follow the link to 'Aboriginal and Torres Strait Islander social Justice')
http://ozspirit.info/44.html
(Caritas Australia – OzSpirit)
www.natsicc.org.au
(National Aboriginal and Torres Strait Islander Catholic Council)
www.erc.org.au
(The Edmund Rice Centre – follow the 'issues' link)
www.web-and-flow.com/members/spaton/folder2/webquest.htm
(Shades of Grey - a reconciliation web quest)

Once the investigation is completed, learning teams use a **Ladder of Abstraction Strategy** ⓘ, to analyse the impact of the Church's advocacy in the movement towards Indigenous Reconciliation. Learning teams share the results of their analysis with the class group. The learning teams then collaboratively develop strategies to further enhance reconciliation in the local area.

Once proposals have been developed, students could invite a local indigenous identity to visit the class and present the proposals to them, engaging in a conversation about successful strategies that aid reconciliation in the community.

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

Roles for Lifelong Learners	Core Learning Outcomes	
Reflective, Self Directed Learner Active Investigator Community Contributor	B5.3 Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings.	B6.3 Students evaluate the impact of the structures and practices of the Church on society.
Module Organisers	**Organising Ideas**	
Church in society	❑ Place in the World ❑ Church and Politics	

❑ Place in the World

Teacher Background

Ecumenism
Ecumenism and the ecumenical movement indicates the initiative and activities on the part of Christian Churches that are encouraged and organised to promote Christian unity. The Catholic Church is committed to the ecumenical movement in three clear elements. These include: spiritual renewal, theological dialogue towards restoration of full communion and common mission and witness in the world. Evidence of internal spiritual renewal since Vatican II that brings Roman Catholics closer to other churches includes: Renewal of the Rite of Christian Initiation for Adults, reception of insights of biblical witness of worship from the Reformation Churches and renewed Roman Catholic understanding of the relationship of Church and society. This renewal has enhanced opportunities for ecumenical co-operation between Churches to promote areas of social ethics and mission to the world.

Ecumenical theological dialogue towards the restoration of full communion involves the underpinning principle that reunion will not be gained by compromise but a genuine common biblical and historical study to find a ground of truth which transcends the historic divisions. It depends on the power of the Holy Spirit working within the Ecumenical movement and those involved in the study of scripture and the past, towards restoration. Many notable dialogues have occurred since the early 1960's. The Roman Catholic Church has been engaged in the Faith and Order dialogue of the World Council of Churches since 1963. Dialogues have occurred with Lutheran, Uniting Church, Methodist, Presbyterian/ Reformed, Eastern Orthodox, Oriental Orthodox, Disciples of Christ and Anglicans. Dialogue on mission has also occurred with Baptist, Pentecostal and Evangelical Churches. The third area of focus for the Roman Catholic Church in the ecumenical movement is through its common mission and witness. The Roman Catholic Church promotes evangelisation and peace and justice at the local, national and global level and is a member of twenty-seven National Councils of Churches in the world.

Students use a **Hot Potato Strategy** ⓘ to identify a variety of social needs that exist in their community (e.g. unemployment, youth homelessness, affordable housing, respite care, aged care, transport, access to community infrastructure).

Students conduct a 'phone book search' to identify welfare agencies of churches from a variety of Christian traditions. Having identified the names of these agencies, students conduct an online search to identify the work of these agencies.

Students construct **a Retrieval Chart** ⓘ to identify agencies addressing social needs and the work of those agencies in the local community. For example,

Social need	Agency	Activities of the agency
Unemployment	Salvation Army - Employment Plus	Providing employment services to the unemployed
	Centacare Employment	Providing job placement and intensive assistance
Nursing care	Blue Care	Provide caring services to older people, younger people with a disability, and others in need within the general community
	St Luke's Nursing Service	Clinical nursing, physiotherapy, personal care, respite care
Homelessness	Brisbane City Mission – Mission Australia	Community Café; Counselling services; food parcels
	Society of St Vincent De Paul	Hostels; meals; transitional accommodation services

Students form small learning teams and use a **Concept Spiral Strategy** ⓘ to explore the ways different churches respond to social need. The inner circle of the concept spiral would name various Christian churches; the middle circle would identify agencies / activities of the churches that address needs in the community; the outside circle would provide a symbol or image that captures the essence of the work done by the agency or a brief descriptor of the work they do.

After completing the concept spiral students could identify and invite a number of representative from local churches / church agencies to participate in a symposium. The symposium topic is: *Responding to needs in the community.* Representatives invited to the symposium should be briefed appropriately and invited to describe how the structures and practices used to address needs in the community reflect their beliefs and teachings.

Following the symposium, students write a short reflection paper on what they have learnt from the symposium and what issues the symposium has raised for them. Reflection papers may be shared in learning teams or made available to wider audiences.

Activity   **Christianity and Australian Culture ◉ B5.3 B6.3**

The Australian Centre for Christianity and Culture was established in the national capital, Canberra and opened during the anniversary of Australian Federation in 2001.

Students read the article provided below and complete a selection of the tasks provided.

The article below has been abridged for the purposes of this learning activity.

The full version of the article is also available through the Archdiocese of Canberra and Goulburn website, *Catholic Voice.* It is located at:
www.catholicvoice.com.au/183/features.htm

A place of pilgrimage for all Australians (December 2003)

A place of pilgrimage and coming together of Australians, many of whom don't much like going to church. That's the simple vision Prof James Haire has for the Australian Centre for Christianity and Culture at Barton.

The centre has progressed largely unnoticed to the general population of Canberra on a site overlooking Lake Burley Griffin that was set aside at the birth of Canberra for a future Anglican Cathedral. That was never built and Anglican Bishop of Canberra and Goulburn George Browning was instrumental in the land being given to the nation for a national centre for Christianity.

A council of eminent Australians and a board of directors boasting the likes of Sir William Deane, Lowitja O'Donoghue, Sir Gustav Nossal and Archbishop Francis Carroll, now chart its course.

The first stage of the project was signed off last month with the dedication of a 25m high cross which will be illuminated in such a way that it will seem to be floating above the ground at night. Its size is understood to have raised a few eyebrows from some other stakeholders in the Parliamentary Triangle, but it has gone ahead. As Prof Haire points out: "We are trying to make a statement with the cross. This is a Christian centre. We hope to be very tolerant to those of other and of no beliefs, but we can't con people. We are the Christians around here."

The first building completed on the site was a chapel that seats about 250 people and is now in regular use. Although its granite-like starkness and its part covering by an earth berm and native grasses makes it less noticeable to the passing traffic on Kings Avenue, its role has placed it at the very heart of the project.

Prof Haire believes the centre has obvious relevance to the vast majority of Australians. After all, more than 80 per cent identify themselves as Christians, even if they do not attend church regularly. "Most people in Australia deep down have some Christian values even if they don't go to church or take part in formalised religion. You can see it in the pub when they are discussing the headlines of the day; they know the difference between right and wrong and what is fair. If they have any values, they have Christian ones."

"This centre is an attempt to formalise the aspirations of most Australians. It will be a place of interface between Christians and the society in which we live. I want it to be a place of pilgrimage, of coming together of those who don't necessarily like going to church, a place for the ordinary Australian to wander around. I want people to see that they could do worse than bring the family and spend a half an hour on the Pilgrim Walk or attend one of the events we have here."

Prof Haire emphasises the need for the centre to be developed "in an Australian way. If it's in your face then Australians just won't like it. If it puts on a great show and does things well, then they will appreciate it."

Stage 2 of the centre will tackle what Prof Haire calls "the hard core of the place". The collegiate wing will provide academic and administrative facilities building on its already strong links with Charles Sturt University.

"Great events in the life of the nation will take place here; it will be a very big Christian contribution to the Parliamentary Triangle."
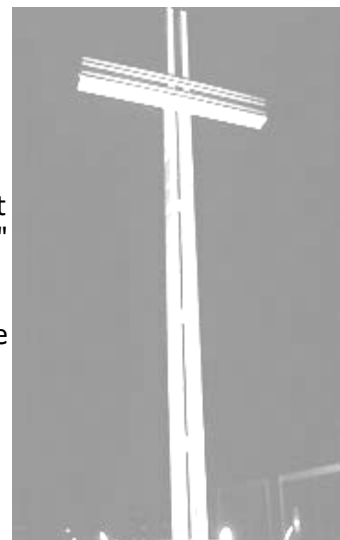
The Director of the Centre hopes it will become a "place of pilgrimage for all Australians".

Students create a map of Australia and on it mark places they consider are "places of spiritual or religious pilgrimage for Australian Christians".
Students include a brief descriptor of each landmark and explain why they think it is a place of pilgrimage. They suggest how the site might link to a belief or teaching of the church.
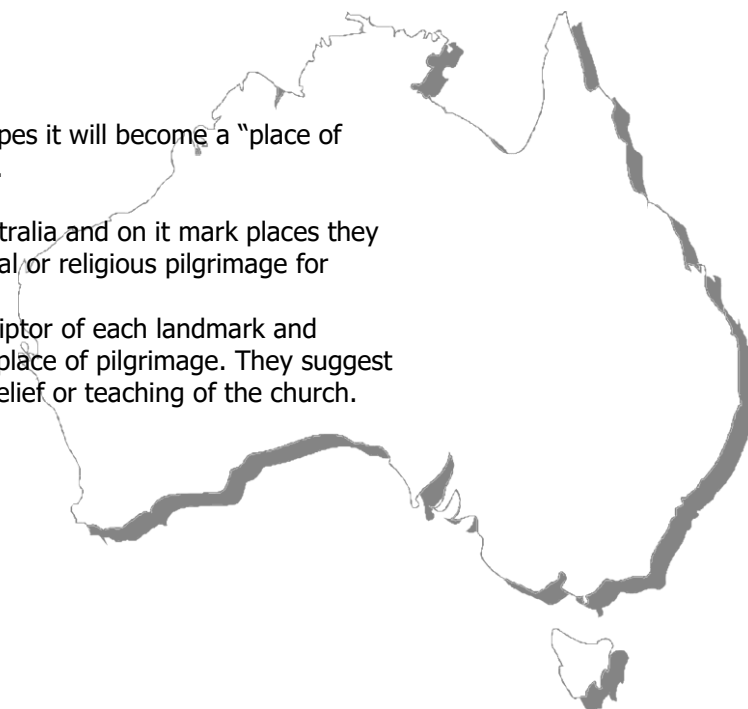
Students select one of the directors on the Board of the Australian Centre for Christianity and records some reasons why they think this person was chosen to be a member of the board.

Students respond to such questions as:

❑   What are their connections to Christianity in Australia?
❑   How have they been a voice for church beliefs and teachings within the Australian context?

Students form a learning team of four and use the **Academic Controversy Strategy** ① to discuss the following excerpt from the article:

Prof Haire believes the centre has obvious relevance to the vast majority of Australians. After all, more than 80 per cent identify themselves as Christians, even if they do not attend church regularly. "Most people in Australia deep down have some Christian values even if they don't go to church or take part in formalised religion. You can see it in the pub when they are discussing the headlines of the day; they know the difference between right and wrong and what is fair. If they have any values, they have Christian ones."

Prof Haire emphasised the need for the centre to be developed "in an Australian way. He said that, "If it's in your face then Australians just won't like it. If it puts on a great show and does things well, then they will appreciate it

Plus	Minus	Interesting

Students use a **PMI Strategy** ① to examine his position.

Students use a **Concept Web Strategy** ① to collaboratively brainstorm ways in which the structures and practices of the Church impact on Australian society.

Using this data, students collaboratively prepare and present a Half Class Debate ① on the influence of Church on Australian society.

Possible debate topics include:

❑   The Church today has more influence on Australian society than ever before

❑   Australia is a secular society

❑   Recipients of welfare would be in a worse state if not for the work of the Church

❑   Sport is more important in Australia than religion

❑   Australian society is built on Christian principles

❑   For the church to be effective in Australia it has to give away many of its current structures and practices

❑   Religion is no longer a powerful voice on the Australian conscience

❑   Without church, Australia would be a meaningless void.

Activity   **The Church in the United Nations ◉ 6.3**

The Catholic Church, through the Permanent Observer Mission of the Holy See, has a unique position on the United Nations. The Holy See is not a member of the United Nations (and therefore is not entitled to vote), it merely enjoys "observer" status, which permits it to remain above the parties, but with the right to speak. It could be said that it has a uniquely "prophetic" role in the biblical sense of the term.

The term Holy See refers to the supreme authority of the Church, that is, the Pope as Bishop of Rome and head of the college of Bishops. It is the central government of the Roman Catholic Church. As such, the Holy See is an institution which, under international law and in practice, has a legal personality that allows it to enter into treaties as the juridical equal of a State and to send and receive diplomatic representatives. It is the "Holy See" that is present at United Nations Headquarters in New York and at UN centres abroad, as well as at other international organizations such as the European Community, the Organisation of American States, the African Unity, etc.

Students read the information provided at the end of this activity about the Permanent Observer Mission of the Holy See to the United Nations and in learning teams of two complete a **PMI Strategy** ①.

Students use a **SWOT Strategy** ① to examine the question of whether or not the Vatican should be a full member of the United Nations.

www.holyseemission.org
(the website of the Permanent Observer Mission of the Holy See to the United Nations)
www.un.org
(website of the United Nations)

A question often asked is: "Why does the Holy See take such an active part in the international forum? And why do so many countries seek official contacts with the Holy See?" Political support or material aid they will certainly not expect. What they do seek is what the Holy See, by its very nature and tradition, can offer: orientation and spiritual inspiration that should animate the life of nations and their mutual relationships.

The Holy See enjoys by its own choice the status of Permanent Observer at the United Nations, rather than of a full Member. This is due primarily to the desire of the Holy See to maintain absolute neutrality in specific political problems.

The representatives of the Holy See at the United Nations and most of its agencies are Observers and participate in their prospective activities all the same. When the United Nations organises world conferences on matters of universal interest, the invitation is sent to all States or States Members of the United Nations and States Members of U.N. agencies and therefore, also to the Holy See.

But what does the Holy See say to the 189 member countries of the United Nations?
- *All nations are equal:* none are great or small. All have equal dignity. Each has the right to safeguard and defend its own independence or cultural identity and to conduct its own affairs in autonomy and independence.
- But these same nations *are equally solidary.* The Pope frequently uses the expression "family of nations". There is also an "international common good".
- In this context, *war must always be rejected* and *priority* given to *negotiation* and *the use of juridical instruments.*

Thus the activity of the Holy See has often helped to create a climate of greater trust between international partners and made it easier to plead for the introduction of a new philosophy of international relations that must lead to:
- *a gradual decrease in military expenditure;*
- *effective disarmament;*
- *respect for cultures and religious traditions;*
- *solidarity with the poorer countries, helping them to be the architects of their own development.*

Students read the following information provided about the work of Catholic Mission, the profile of Thomas Paul Mahoney and the gospel passage, Matthew 25:34-45.

Students complete a **Retrieval Chart** ⓘ to demonstrate clear links between the gospel imperative described in Matthew 25 and the work of Catholic Mission.

Matthew 25	Examples of the work of Catholic Mission
I was hungry and you gave me food	
I was thirsty and you gave me a drink	
I was a stranger and you welcomed me	
I was naked and you clothed me	
I was ill and you cared for me	
I was in prison and you visited me	

Catholic Mission

Catholic Mission is the official mission aid agency of the Catholic Church providing practical, spiritual and emotional support to communities in 160 developing countries, encouraging all people to be active participants in partnership with the church world-wide.

Last year, Catholic Mission internationally contributed over $US 186 million to:
- ❑ Health, hygiene and nutrition programs
- ❑ Education, literacy and self-development programs for adults and children
- ❑ Providing agricultural resources and equipment
- ❑ Building schools, orphanages, health clinics, churches, presbyteries, convents and accommodation for lay leaders
- ❑ Education and training of priests, religious men and women, and lay catechists who care for children and their local communities
- ❑ Supporting local church communities in remote areas of Australia and their work with Aboriginal and Torres Strait Islander peoples
- ❑ Educating Australians about mission and justice.

Catholic Mission has operated in Australia for 80 years and was founded over 175 years ago in Lyon, France. In other countries, Catholic Mission is known as the Pontifical Mission Societies. It is difficult to provide accurate statistics on the number of Catholic Missionaries from all countries working around the world but the figure is estimated over 92,000 (Solidares, 1997).

Missionaries work in many fields including education, healthcare, orphanages, pastoral care, catechesis (spiritual education), administration and formation of seminarians and novices. Living conditions are usually tough and some missionaries are in constant danger because they work in countries that experience political upheaval and violence.

The work of missionaries is a vital element in protecting human rights and religious freedom in countries suffering oppression and injustice. Missionaries also work in projects that make the difference between life and death in many countries by providing basic necessities - food, clothing, health care, shelter and education.

Thomas Paul Mahony (known as Paul or Paulo in Brazil)
Age: 48 years (Born - 22 July 1951)
Congregation: Society of Mary (The Marist Fathers)

Where I am working and what am I doing?
I am working in Belo Horizonte in the state of Minas Gerais and I have a couple of jobs. I am responsible for the parish of Saint John the Baptist, which is a very new parish, formed on 24 June 1998. It was cut off from a very large parish on the periphery of Belo Horizonte. It is a growth area where there are still a number of subdivisions that will have large numbers of people moving into the area.

The parish work mainly involves the normal things of preparing liturgies, sacramental preparation - Baptism, Eucharist, Confirmation and Marriages. Being a new area we have just one church and a hall with four classrooms for meetings and sacramental programs. There is a great need for the building of other churches and meeting places for the people. At the moment we have another three communities and we meet and celebrate in the open air when a normal house is too small for us.
The parish would have a population of about 20,000 people. We have a community of three religious sisters who work with the families and especially with the young girls of the area. They teach arts and handicrafts to the young girls of the area.

I work in a 700-internee jail in the same region. My work there is to visit the men in jail, hopefully, being a sign of hope to them and doing what I can to enable them to pay their debt and eventually take their place in society.

I have been working in Belo Horizonte for 3 years. The year 2000 will be my fourth year. I worked in São Paulo for 11 years prior to moving to Belo Horizonte.
I have not worked outside of the Brazilian district as a missionary.

Typical Day?
I rise at 5.25am every day and while I am taking a shower I am checking out my email before 6 am because they charge for 3-minute calls from 6 am until midnight. After a short time of prayer we normally celebrate Mass within our community or with one of the religious communities in the area.
I am usually heading out to work by 8am to be at the parish or the jail by 9am. Other days it is possible that I do work at home - writing letters, doing the accounts, as I am the bursar for our district.
In the parish I normally try to visit the sick or those in special need. I have a personal goal of visiting a new house every day, I do not always get there, but there is always going to be plenty of parish to get around before I run out of houses to visit for the first time.
There is rarely a night without a meeting of one kind or another - the clergy of the region, the catechists, the liturgy groups, the parish council, etc.
In the jail, I try to visit the sick and the new arrivals every week. We celebrate Mass a couple of times a week. I visit the internal school and at times even help out with the English classes. There are always plenty of men who want to talk and who would like me to go to the court house to pick up a statement of how their jail term is going and how much longer they will remain behind bars. I often find time to visit the families of the people in jail. I normally stay in the jail until mid to late afternoon.
I am usually home for the evening where I enjoy watching the news and the occasional game of soccer on television. I normally call it a day at about 10.30 pm.

Why did you become a missionary?
I became a missionary because of an invitation from my congregation to implant the Society of Mary in Brazil. We are a group of 13 Marist priests from 9 countries and our dream is to share what it is to be Marist with the church and people of Brazil. We have been in Brazil since late 1981 and so far one of our numbers is a Brazilian. I hope that by the end of my days we are able to see something of the Marist Fathers being a part of the Brazilian church.

Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'

Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'

Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.'

☐ Church and Politics

Teacher Background

Religion generates political passion among both proponents and opponents and its impact on party and group politics is unpredictable as it appears on both the right and left of politics. Churches are themselves internally divided over political issues and over the appropriate relationship between church and state. Churches are also significant actors in public administration as deliverers of educational, health and welfare services. Political issues include the regulation of life and death, educational politics, social justice, censorship and pornography, immigration and ethnic affairs, gender and equal employment opportunity and economic policy.

A quick glance at any of the major newspapers will reveal that the relationship between "Church" and State is current in the hearts and minds of many Australians. Often a rather tumultuous relationship, it is never the less very topical and still turbulent. As one letter to the editor of the Townsville Bulletin recently put it, "The conflict between church and state did not end in the 17th century, it is on-going". The appointment of Archbishop Peter Hollingworth to the position of Governor-General, the Australian Catholic Bishops' Conference involvement in the IVF issue and the opening of Australia's first legal heroin injecting room by the Uniting Church, are all relatively recent hot issues.

Whether the Church should exercise the right to influence areas that are considered secular not sacred, is often debated. For those who accept that the church has legitimate stance in the community, the debate centres on the amount of influence that the church has on both the political agenda and the fabric of society today. The use of the word Church in relation to politics has a variety of references. One could mean the official Church positions on an issue or official statements by Church hierarchy. Other references could be to particular to statements by particular local statements by Church communities or groups of Christians. Further references could be particular agencies of the Church such as welfare agencies and justice organisations and educational institutions.

An excellent brief discussion of the relationship between church and state in Australia will be found at the following Uniting Church website:
http://unitingcarenswact.org.au/library/theology/ceasar.PDF

Students read the scripture passage regarding the paying of taxes (Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26)

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[15]The Pharisees got together and planned how they could trick Jesus into saying something wrong. [16]They sent some of their followers and some of Herod's followers to say to him, "Teacher, we know that you are honest. You teach the truth about what God wants people to do. And you treat everyone with the same respect, no matter who they are. [17]Tell us what you think! Should we pay taxes to the Emperor or not?" [18]Jesus knew their evil thoughts and said, "Why are you trying to test me? You show-offs! [19]Let me see one of the coins used for paying taxes." They brought him a silver coin, [20]and he asked, "Whose picture and name are on it?"

[21]"The Emperor's," they answered.

Then Jesus told them, "Give the Emperor what belongs to him and give God what belongs to God." [22]His answer surprised them so much that they walked away.

Students consider three different perspectives that might be taken in interpreting this passage:

❑ There are two separate spheres, church and state. They are separate in the sense that neither should attempt to influence or obstruct the other.
❑ Australia as a nation has its roots in the Judeo-Christian tradition and we should seek a state that is based in that tradition. The state therefore should be subservient to the church.
❑ There are separate spheres, church and state but the state does not have absolute autonomy. All states, all governments at every level should see themselves subservient to God and accountable to God.

Students collaborate to create cartoons that depict each of these three positions. They should consult the daily newspapers and television for ideas on which to base their cartoons. Selected cartoons might be published in the school or parish newsletters.

The statement slips provided below are printed and cut up. Students consider the statements and match each to one of the positions above following small group discussion.

| Discipleship does not stop at the polling booth or the entrance to Parliament. |

| Caesar is entitled to demand both taxes and silence. |

| The first allegiance of Christians is to God. |

| The Church is a fallible institution like any other system of power. |

| Church and state must interact if both are to be credible and accountable. |

| Every social policy is an issue of values; this is at the heart of being human. |

| Advocacy must be directed to government, business and to ourselves. |

Students examine the diverse voices contributing to the debate regarding the right of churches to participate in and make comment about political issues. The context of this learning activity is a speech given by the Minister for Foreign Affairs, the Hon. Alexander Downer, in August 2003. Students undertake a study of this speech and the media releases that followed. The following process is suggested:

All students read the transcript from the speech given by the Foreign Minister. It is available on line at the address provided below. Each student creates a **Concept Web** ⓘ that captures the core elements of his argument.

Students now form into learning teams of 4-6 and use a **Jigsaw Strategy** ⓘ to explore a variety of responses to the speech. These teams will be known as the Home Groups for the purposes of this strategy.

A variety of responses from Church leaders and others appeared as Media Releases, news articles and radio interviews. They are available online at the addresses provided below. Students now form into Expert Groups (see **Jigsaw Strategy** ⓘ). These groups consist of students exploring the same article. They use the questions on the Focus Card below to guide their reading and discussion of the article. The team prepares a short summary of the article.

Questions to consider
- What type of text is this? What is its purpose?
- How do the ideas in this text connect with one another?
- What prior knowledge do I need to make sense of this text?
- How has this text been shaped to present a particular viewpoint?
- What is this text trying to make me think? Do?
- What values and interests are being presented in this text?
- What beliefs and positions are dominant in this text?
- What beliefs are silenced or absent?
- What do I think about the way this text presents these ideas and what alternative views are there?

Students now return to their home groups and take turns in presenting a summary of their articles. Students prepare a written essay of length 500 words based on the views explored.

The following resources will support this learning activity. All are available online at the web addresses given.

Speech delivered at the Sir Thomas Playford Annual Lecture given by the Minister for Foreign Affairs, Hon Alexander Downer (27 August 2003). The text of this speech can be downloaded from the Minister for Foreign Affairs website:
www.foreignminister.gov.au/index.html

A variety of responses have been made by church leaders and others to the text of Alexander Downer's speech. All are available through the *CathNews* website. The following page contains links to a variety of responses:
www.cathnews.com/news/309/106.php

The individual web addresses for each of the responses to Alexander Downer's speech are provided below:

- ❑ Sir William Deane supports church's right to speak out on politics (Sydney Morning Herald).
  Go to: www.cathnews.com/news/309/106.php
- ❑ Sir William Deane encourages Church Leaders to speak out on social justice issues (ABC Radio).
  Go to: www.abc.net.au/worldtoday/content/2003/s947706.htm
- ❑ Cardinal Pell says Downer had a point (ABC Radio, Catholic Communications, The Mercury)
  Go to: www.cathnews.com/news/308/161.php
- ❑ Head of Caritas hits back after Downer slur on Church (The Australian)
  Go to: www.cathnews.com/news/308/153.php
- ❑ Downer attitude amazes Church
  Go to: www.news.com.au/common/story_page/0,4057,7089528^1702,00.html
- ❑ Church stung by Downer's 'Headline Hunter' claim (The Age)
  Go to: www.theage.com.au/articles/2003/08/28/1062028265273.html
- ❑ Downer chides Church leaders (Sydney Morning Herald)
  Go to: www.smh.com.au/articles/2003/08/27/1061663853582.html

Activity   What Voice? ◉ B5.3 B6.3

The issue of treatment of refugees / asylum seekers and detainees has been an ongoing one in Australia for some time. Many opinions are publicly stated on this issue. The Church has been a constant voice in the discussion, arguing and lobbying for the rights of the refugees / asylum seekers.

Students use a **Hot Potato Strategy** ⓘ to explore ideas about the Australian government response to refugees and asylum seekers.

Students use the **Six Thinking Hats Strategy** ⓘ (beginning with 'White Hat Thinking') to evaluate the impact of the Church's voice on Australian government policy related to refugees and/or mandatory detention of asylum seekers. Students identify and analyse the issues involved in Australia's policies and Church arguments put forward in these issues.

Resources:

For a position statement from the Australian Catholic Bishops about refugees and asylum seekers, go to the following website, www.catholic.org.au and follow the links to 'Media Releases' and 26 March, 2002, *Australian Bishops speak out on Refugees and Asylum Seekers*.

Chronicles from the edge – Stories from a Multicultural Australia is a publication of the St Vincent de Paul Society that compiles stories of immigrants and refugees.

The Refugee Action Collection, Queensland - www.rac-qld.org - provides a comprehensive list of local organisations working to meet the needs of refugees. Follow the 'Contacts' link then choose 'Regional Contacts' or 'Brisbane Contacts'. There are also downloadable 'fact sheets' about refugees, asylum seekers and detention centres.

Other information is available from:

www.refugeecouncil.org.au/ - The Refugee Council of Australia. The website contains up to date facts and statistics about refugees, asylum seekers and those held in detention.
www.uniya.org - The Jesuit Social Justice Centre. Follow the links to 'Education' and 'Fact Sheets' for a summary of factual information about refugees and asylum seekers.
www.immi.gov.au/ - The Department of Immigration and Multicultural and Indigenous Affairs.

That is the final activity in this module.

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

☐ Multimedia Centre

Multimedia Resources

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

Telephone (07) 3840 0405

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

ⓘ Academic Controversy Strategy

The academic controversy strategy consists of eight (8) distinct steps. It provides an efficient way of structuring a group discussion and requires students to listen with a view to understanding as well as work collaboratively with others.

The process for an academic controversy is described below:

1. **Establish the issue**

   The class negotiates on an issue for investigation and discussion. This is worded as a clear stated question (eg. Should the Church become involved in political issues?)

2. **Pairs Study**

   From groups of four, students divide into pairs. The pairs each study the same background information (usually a text study) on the issue of concern but one pair proceeds to take the 'yes' case and the other pair takes the 'no' case. They each spend at least 5 mins in developing an argument. They then meet with a pair sharing the same viewpoint from another group to refine their perspective.

3. **Pairs Present**

   Students move back into their original group of four and each side presents their arguments. The other pair listens but is also permitted to ask clarifying questions.

4. **Pairs challenge**

   Each side challenges the other side's position, asking for justification and looking for any inconsistencies.

5. **Pairs reverse positions**

   Each side now switches roles to argue the opposite side to the one they were previously defending.

6. **Group report writing**

   Team members drop their assigned roles and work together to decide which arguments are the most valid from both sides and seek a statement or report that incorporates their discussion. Consensus is sought but not required. Each group member should be ready to report and defend their decision to the class. Assessment is based on the depth of the consideration of all arguments.

7. **Class discussion of decisions**

   The teacher may wish to do this before the final report writing so as to further test the arguments.

8. **Processing**

   Group members discuss how well they worked together. What worked best? How could we improve the way we did this activity?

ⓘ 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 eg. 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.
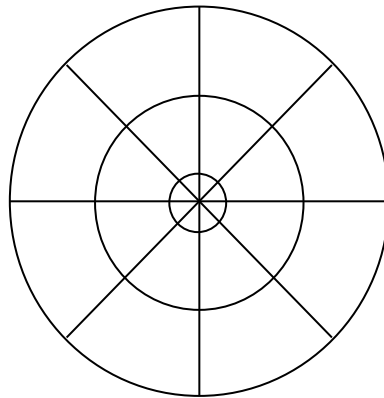
ⓘ Consequences Web

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
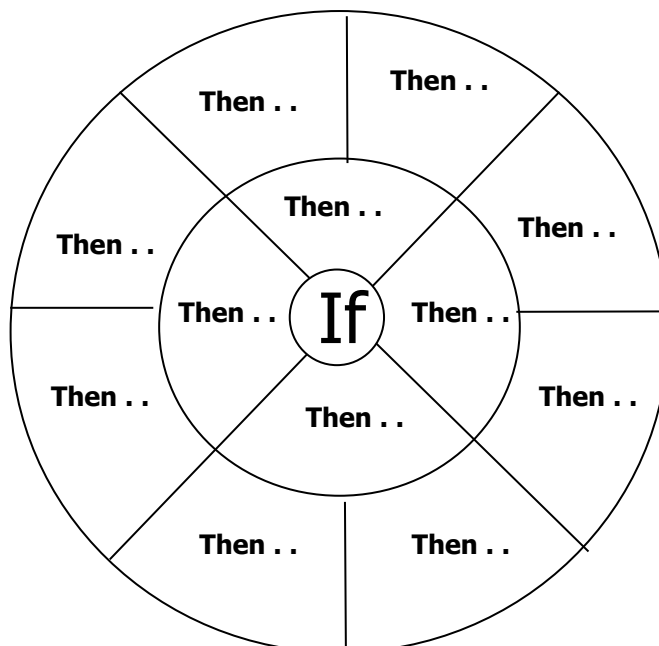
ⓘ Concept Web Strategy

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 organizing and prioritising information.

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

Teachers and students alike use webs to brainstorm, organise information for writing (pre-writing), as well as to analyse stories, events and characterization. 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:
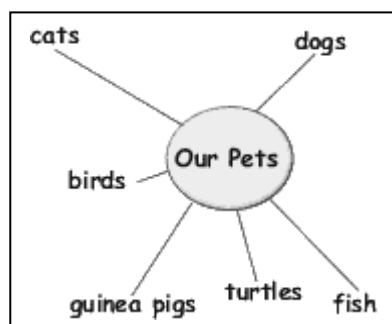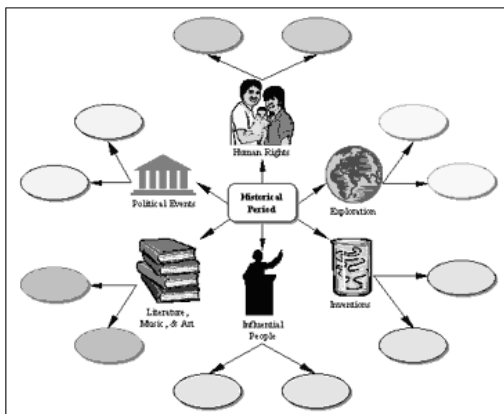
A useful process for teaching students to create a concept web is:
Start with a major idea or central concept.
Arrange items in a directional hierarchical pattern with subordinate concepts.
Place labelled links with appropriate linking words or phrases.
Identify the links to the sub-branches of the network.
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:
http://www.inspiration.com/index.cfm

ⓘ 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.

Definition	Characteristics
Examples	Non-examples
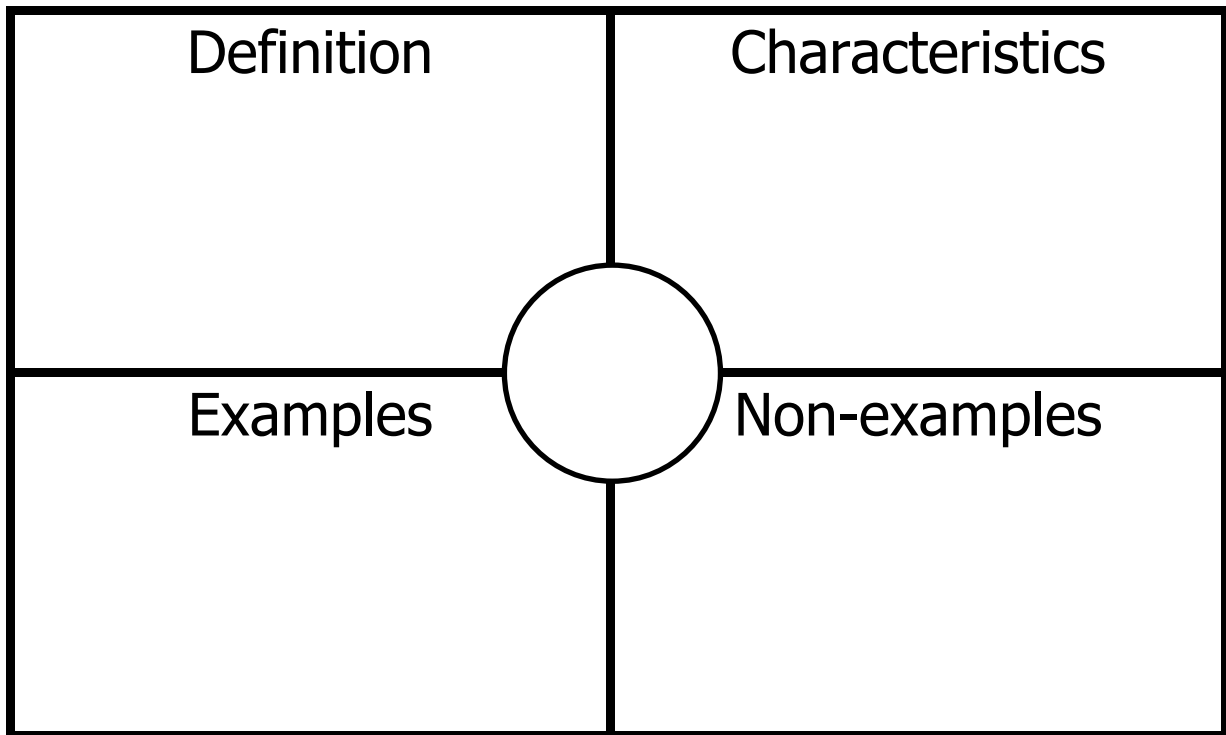
In the centre oval of the Frayer Model, students write the concept word.

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.

Church: Challenges and Choices

ⓘ Graphic Organisers

A graphic organiser is any visual tool used to represent a student's knowledge or investigation of a topic. Graphic organisers are intended to assist students to gather and record information in a structured way. They are a means to an end not an end in themselves.

There is a wide range of graphic organisers. This page depicts a small selection.
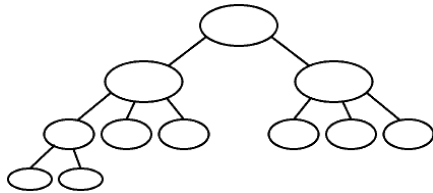
Network Tree
Used to show causal information (causes of poverty), a hierarchy (types of insects), or branching procedures (the circulatory system). Key frame questions: What is the superordinate category? What are the subordinate categories? How are they related? How many levels are there?
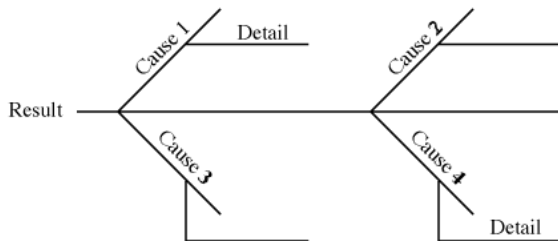
Fishbone Map
Used to show the causal interaction of a complex event or complex phenomenon. Key frame questions: What are the factors that cause X ? How do they interrelate? Are the factors that cause X the same as those that cause X to persist?

Compare/Contrast Matrix
Used to show similarities and differences between two things (people, places, events, ideas, etc.). Key frame question: What things are being compared? How are they similar? How are they different?
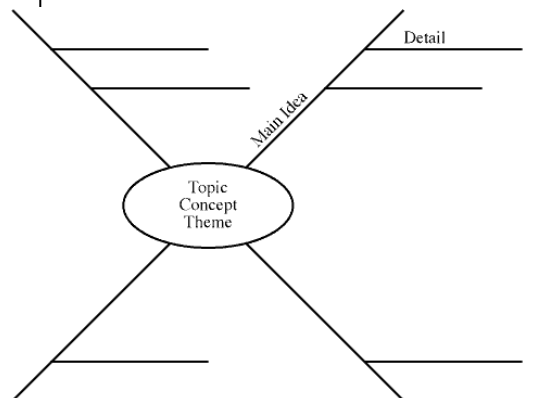
Spider Map
Used to describe
geographic region
(compassion), or
(experimental dru
AIDS victims). Ke
the central idea?
are its functions?

Continuum Scale
Used for time lines showing historical events or ages (grade levels in school), degrees of something (weight), shades of meaning, or ratings scales (achievement in school). Key frame questions: What is being scaled? What are the end points?
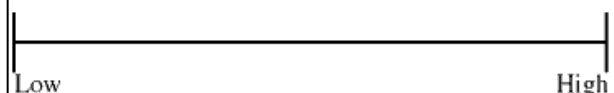
ⓘ Half Class Debate Strategy

Overview
An obvious variation of basic debating techniques designed to keep all students actively engaged in thinking about the issue under discussion. The class is simply divided into two teams and small groups within each team prepare arguments for the various speakers.

Procedure

1. The class is divided into two teams – Affirmative & Negative

2. Each team then divides into three small groups. Each group is assigned the role of one of the three speakers in a debate. The terminology and protocol of debating is revised.

3. The topic is then presented to the class. The key terms in the topic are defined and written on the board. Major subheadings are brainstormed and allocated to each 'speaker'. This step is important to ensure each group does not cover exactly the same them.

4. Each group is then given five to ten minutes to brainstorm and list arguments to support their side of the debate based on the subheadings they have been allotted.

5. As the debate begins, a selected member of each group assumes responsibility for presenting the argument for their 'speaker' according to an allocated time limit (two to three minutes). For the second and third 'speakers' another group member may take responsibility to refute the other team (one minute).

6. The normal rules and process of debating should apply with the teacher or an invited guest adjudicating on the outcome of the debate.

7. Scribes/reporters may be appointed to record the main points presented for display on butcher's paper.

HELPFUL HINT

With younger students it may be necessary to emphasise debating protocol (e.g. silence whilst a speaker is addressing the audience) as well as basic debating conventions.

VARIATIONS

(i)   The debate could spread over two days, with each student in the class preparing a number of arguments for their 'speaker' as a homework assignment.

(ii) Students could be encouraged to develop to develop Mind Maps outlining their arguments or alternatively record the main points raised in the debate on a Mind Map.

(iii) After being given the topic the students may be invited to choose the side of the argument that concurs with their personal views. After making the selection, the students are subsequently requested to prepare and argue the alternative side of the case. This technique is useful to assist students in appreciating ideas that are contrary to their own.

(iv) Students are positioned in a semi-circle across the front of the classroom. Students on the left hand side are allocated the affirmation positive whilst those place don the right hand side of the semi-circle are requested to argue the negative case. Allow a couple of minutes for students to write down two or three points for their argument. The debate commences with the student standing at the extreme edge of the semi-circle responds. The debate alternates between the two sides, with the order of speakers gradually moving from the outside to the centre of the semi-circle.

Church: Challenges and Choices

ⓘ Hot Potato Strategy

Hot Potato is a fast-paced group activity where each group is given a sheet of paper with a topic to brainstorm. On a given signal the papers are passed around to the next group who read what has been written and add extra ideas to the sheet. The process is repeated until the papers arrive back at their starting point.

The advantages to this activity are:
- ❑ It pushes the students to keep digging deeper or more divergently to create ideas
- ❑ It keeps the kinaesthetic learner involved
- ❑ Change of pace which can be energising for the students
- ❑ The involvement of the students as evidenced when their original sheets come back to them and they spontaneously read to see what has been added.

A graffiti wall is a variation on the hot potato strategy outlined above. As with hot potato several topics or questions are written on sheets of paper and several students work on each piece of paper at the same time. The difference however is that the large sheets of paper are posted on the walls or floor around the room and the students move freely or in groups from one piece of paper to the next.

Classroom rules need to be clearly in place before this activity can be run successfully but most students like the opportunity to move around and to make choices and do not take advantage of the situation. The simplest way to introduce it is to keep the students in groups rotating on a signal from one sheet to the next.

ⓘ Hypothetical Strategy

A Hypothetical Strategy, based on the television programs hosted by Geoffrey Robertson, is a method where students can delve into an issue and become an *expert* in one aspect of the issue. This expertise is then utilised to argue from a particular position.

An issue is presented to the class e.g. IVF. The class are divided into groups of *experts* / stakeholders in the issue: lawyer, doctor, moral theologian, psychologist, scientific researcher, couple. Teachers may choose to provide students with the information for each position or groups research the presented issue from the perspective of their *expert group,* e.g. lawyer group investigate the legal issues surrounding the issue and these particular circumstances in particular.

Once the research is completed the *expert groups* convene in a classroom with each group having a spokesperson. Groups, generally, would sit together so that discussion can take place during the hypothetical.

Generally, teachers are at the centre of hypotheticals. The teacher has prepared a series of scenarios that *develop* as the discussion ensues. Questions are thrown from *expert* to *expert* with clarification being sought from each group as to the reasons and the basis of their positions. Specific questions need to be developed for each group of *experts.* Groups need to listen to each other's responses and be prepared to debate information being presented. The spokesperson would consult briefly with the members of the *expert group* that they belonged to.

An example of a hypothetical that has been developed can be found in *Sharing Our Story* (1995), Parramatta CEO – Support Units, p. 34-37.

ⓘ Ladder of Abstraction Strategy

There are two main versions of the Laddering method.

Version 1 is about levels of abstraction. To move up a level, from the specific to the more general, you ask: "What is this an example of?" To move down a level, from the general to the more specific, you ask: "What are examples of this?"

Version 2 is about outcomes and how to achieve them. It is also about setting your outcome at the most appropriate level for its successful achievement. You move up the ladder of outcomes by asking: "And if you had that, what would that give you?" and down the ladder by asking: "What do you need in order to get or achieve that?"
In some circumstances it can be effective to ask: "Why?" or "Why else?" to move up the ladder, and "How?" or "How else?" to move down the ladder.

ⓘ PMI Strategy

Plus, Minus and Interesting

PMI is a three-columned thinking strategy that encourages the thinker to first consider and list the *Plus* points of an idea. Next the *Minus* or negative points are listed. Finally those points that are neither positive nor negative, but simply *interesting* are written down. The "Interesting" column encourages creative thinking about other possibilities or ideas. Sometimes these are recorded as questions to consider. Note the interesting column can be changed for a particular purpose eg. it could become *recommendations if* the students are required to discover new solutions or ideas for a particular context.

Idea:……………………………….		
Plus	*Minus*	*Interesting*

ⓘ 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

Examples of retrieval charts follow.

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				

ⓘ Seven Strip Question Strategy

Seven Strip Question assist students and teachers to devise diverse questions that encourage higher order thinking.

Quantity Type Question:

> How many disciples did Jesus have?

Change Question:

> How did the disciples change over time?

Prediction Question:

> What might have happened if the disciple Judas did not betray Jesus?

Point of view question:

> How might the story of Jesus and the little children been told from the disciples point of view?

Personal involvement question:

> If you were Simon Peter would you have denied that you knew Jesus?

Comparative association question:

> Compare the life of a disciple with the life of your father?

Valuing question:

> When Jesus told the disciples to leave everything and follow him what things of value did they have to leave behind?

ⓘ Six Thinking Hats Strategy

Edward de Bono has devised this strategy to encourage diverse thinking, problem solving and decision-making. This strategy suggests the concept of six different coloured hats used as analogies for thinking in different ways. The hats and the types of thinking they encourage are:

🧢	Red Hat	Feelings and emotions
🧢	Blue Hat	Thinking about my thinking (metacognition)
🧢	Yellow Hat	Positive issues
🧢	Green Hat	Creative Improvement
🧢	Black Hat	Negative Issues
🧢	White Hat	The Facts

Some questions that facilitate learning, problem-solving or decision-making activities include:

Red Hat (Emotional Reactions)
What are prominent feelings about an idea or issue?

Blue Hat (Reflecting on the process/metacognition)
What strategy used for learning/ solving problems or decision-making was most effective for the idea or issue? Which hat was the best for this idea or issue?

Yellow Hat (Positive Tracking)
What are the positive aspects, strengths and advantages of the idea or issue?

Green Hat (Creative Improvement)
What are some ways the idea, issue or problem can be improved or made better?
How many creative uses are there for this idea or issue?

Black Hat (Negative Issues)
What are the disadvantages or negative aspects of the idea or issue?
What are the weaknesses, dangers and problems?

White Hat (Collecting Information/Facts)
What are the facts?
What core information is needed to help understand the problem, issue or idea?
What questions need to be answered to solve the problem?

Teachers use this strategy once an idea, issue or problem is established. The students then engage in thinking about this idea, issue or problem by using all, or some of, the thinking hats in small group or whole class scenarios. Once students have engaged in this thinking strategy the data generated can be used to enhance other learning purposes and contexts.

ⓘ Visual Language Strategy

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

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

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

1. **Description**
    ❑   What can you see?
    ❑   Name all the objects / elements that appear
    ❑   How have they been created?

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

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

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

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

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

ⓘ Jig Saw Strategy

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

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

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

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

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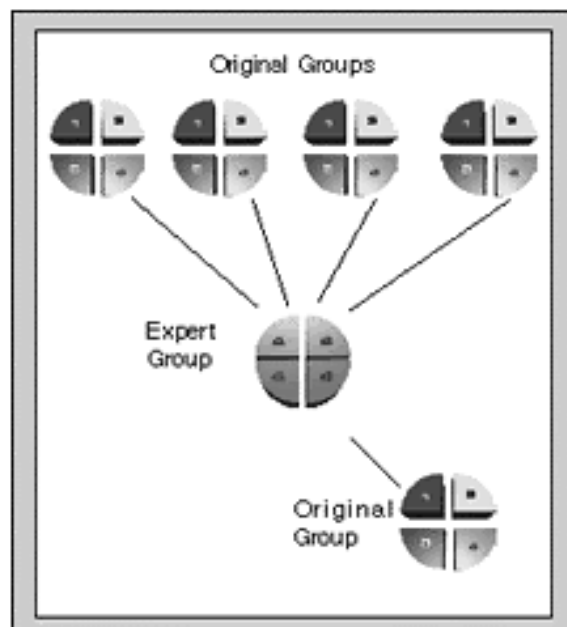
An excellent web site containing detailed information about this strategy will be located at:
http://www.jigsaw.org/steps.htm

ⓘ SWOT Analysis

Purpose
A SWOT strategy assists students to analyse a text for its Strengths, Weaknesses, Opportunities, Threats. This is a higher thinking strategy that challenges students beyond a positive and negative analysis.

Process
1. Students are given or negotiate a text, decision or solution to analyse. They record this at the top of the SWOT analysis chart.
2. Complete all columns in the chart.
3. The analysis from the SWOT strategy can be use for new purposes.

STRENGTHS	WEAKNESSES	OPPORTUNITIES	THREATS

ⓘ 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 organizing boxes are useful for a class curiosity box.

ⓘ Linear Flowchart Strategy

Information or phenomena related in a non-circular manner is best represented by linear flow charts. With this type of flow chart, the phenomena have a beginning point and an end point, with intervening steps or things in between. Arrows indicate relationships. Linear flow charts may be arranged top-down or left right. One or several geometric shapes may be used to represent the information.