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Church Community: Words and Actions

Catholic
Education
Archdiocese of Brisbane

Level 3

Church Community: Words and Actions 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
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Church Community: Words and Actions

Beliefs Strand

☐ Purpose

This module provides students with opportunities to demonstrate the core learning outcome by making connections between the practices of healing, teaching and worshipping and the beliefs and teachings proclaimed by the Church.

☐ 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 two *Organising Ideas* for each module organiser.

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed Learner Leader and Collaborator Quality Producer	B3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.
Module Organisers	**Organising Ideas**
Healing	❑ Church Teaching About Healing ❑ Healing Practices
Teaching	❑ The Church Teaches ❑ Teaching and Proclaiming
Worshipping	❑ Beliefs About Prayer and Worship ❑ Prayer and Worship Practices

Module Activities Map

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

Church Community: Words and Actions		
Healing	**Teaching**	**Worshipping**
Church Teaching About Healing activities ✎	**The Church Teaches activities** ✎	**Beliefs About Prayer and Worship activities** ✎
Sacredness of Human Life *p.8* Jesus heals *p.13* Bishops Promote Building a Better Australia. *p.13* Love One Another *p.14*	How the Church Teaches *p.21* Priests Teach *p.23* The Pope Teaches *p.24* We Are Called to Teach *p.27*	Love God Above All *p.30* Jesus at Prayer *p.32* Lt Us Pra! *p.34* Jesus at Worship *p.35* Worship in the Early Christian Communities *p.38* Precepts of the Church *p.39*
Healing Practices activities ✎	**Teaching and Proclaiming activities** ✎	**Prayer and Worship Practices activities** ✎
I Was in Need and You.. *p16* Physical Healing *p.17* Forgiveness *p.18* Reconciliation *p.19*	Schools *p.28* Family and Friends *p.29* Community Words and Actions *p.29*	Community Worship *p.41* Special Devotions *p.43* Eucharistic Celebration *p.45*

❑ 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 3
Conceptual Organiser	**Students know about**
The Church proclaims its beliefs and teachings through its structures and practices.	❑ Mary as Mother of the Church (B58) ❑ The Church as a community of believers (B54) ❑ The devotional life of the Church (B56)

❑ 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 practices of healing, teaching and worshipping and the beliefs and teachings proclaimed by the Church.
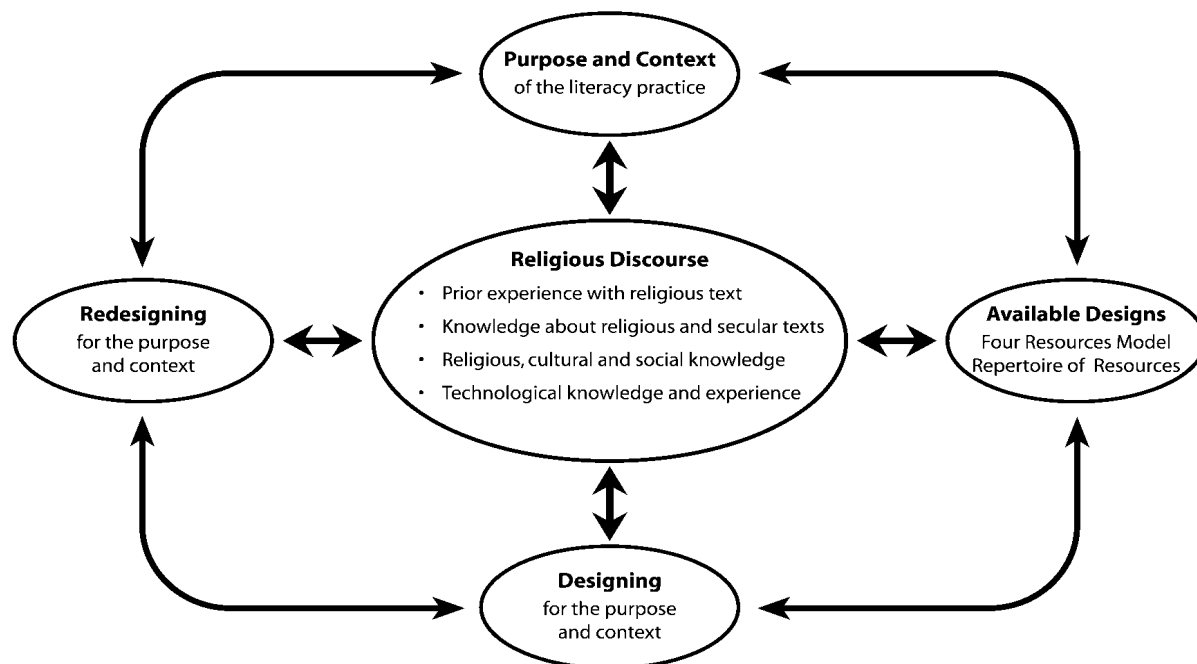
☐ Learning Framework and Roles for Lifelong Learners

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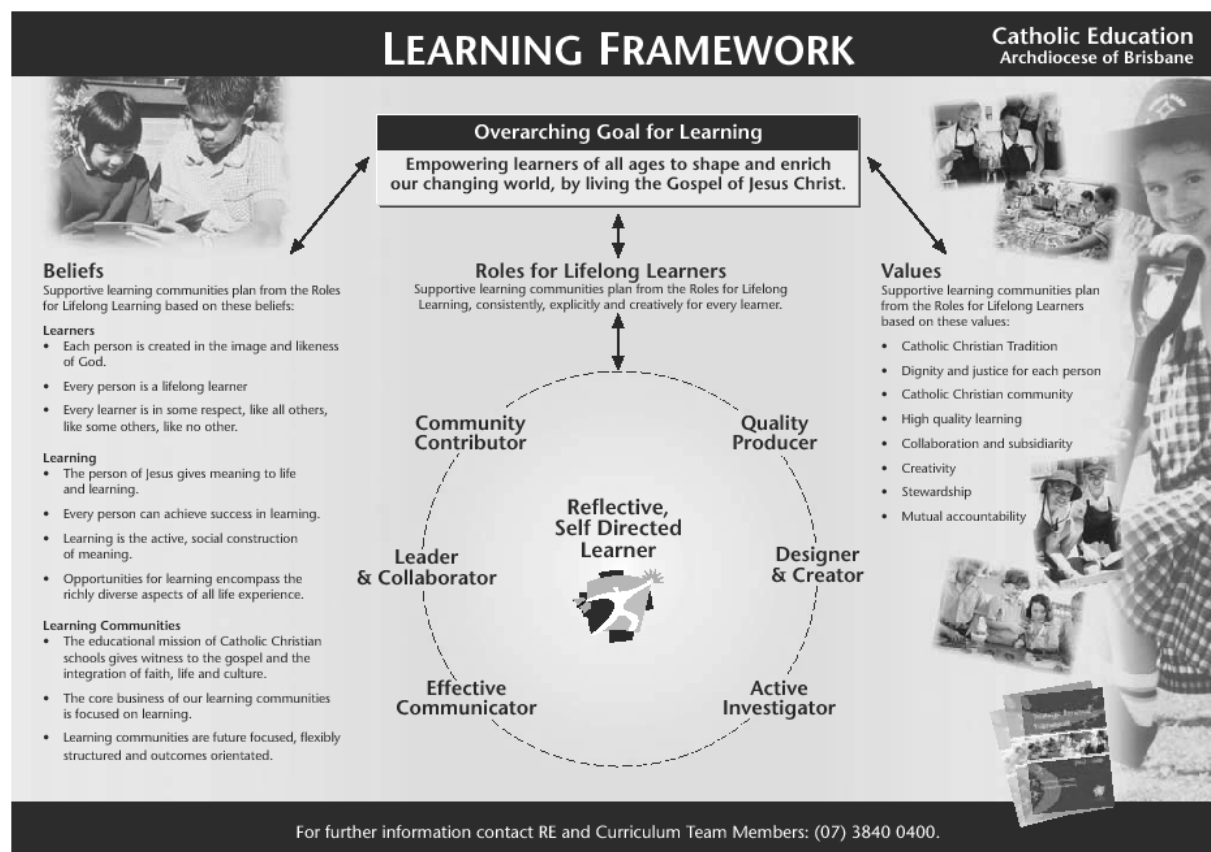
☐ Assessment

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

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

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

Outcomes	Gathering Evidence	Making Judgements
Beliefs 3.3 **Students make connections between practices of the Church community and the beliefs and teachings proclaimed.**	**Level 3** **Students may, for example:** Gather information on their school's mission statement and record one of the beliefs in the mission statement and some 'real life' actions and practices of school/ Church community members. This is demonstrated when students are able to make connections between stated school beliefs and the 'real life' practices of members of the school/Church community. **The teacher may use:** ❑ Observation ❑ Consultation ❑ Focused analysis ❑ Peer assessment **Recorded in:** ❑ Criteria sheet ❑ Consultation notes ❑ Anecdotal records **See page 28 for a fuller description of this activity.**	**Level 3** **Can students:** ❑ Identify and record a key belief within the school's mission statement? ❑ Make connections with and record practices school community members could engage in to fulfil this belief? ❑ Record some 'real life' practices that reflect the belief in the school's mission statement?

❑ Evaluation

During and after completion of units of work developed from this module, teachers may decide to collect information and make judgements about:
❑ teaching strategies and activities used to progress student learning towards demonstrations of core learning outcomes
❑ opportunities provided to gather evidence about students' demonstrations of core learning outcomes
❑ future learning opportunities for students who have not yet demonstrated the core learning outcomes and ways to challenge and extend those students who have already demonstrated the core learning outcomes
❑ the appropriateness of time allocations for particular activities
❑ the appropriateness of resources used

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

❑ Learning Strategies

Throughout this module a variety of learning strategies have been suggested that contribute towards those Roles for Lifelong Learners emphasised within the module. The **Strategies Icon ①** indicates that explanatory notes on a learning strategy will be found at the end of the module.

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

Role for Lifelong Learners	Learning Strategies
Reflective, Self Directed Learner	Learning Centres; Retrieval Chart; WAG; Flow Chart; PMI; WAPPT; Concept Web; KWL; Frayer Concept
Leader and Collaborator	SWOT; Y Chart; Concept Spiral; Grab Bag; 3:2:1; Consequences Wheel; 5W's + H; Jigsaw; Piecing it Together.
Quality Producer	Ten Word; Actitude Analysis; Four Resource Model Visual Analysis; RAPS; Peoplescape; Creating a Simple Ritual.

☐ 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
Health and Physical Education Promoting health of individuals and community	3.1 Students describe the impact of their own and others' behaviours on health, and propose personal and group actions which promote the dimensions of health.
Enhancing Personal Development	3.2 Students develop and implement strategies, including codes of behaviour, to promote relationships in various groups and situations. 3.4 Students demonstrate communication, cooperation and decision-making skills to collaborate in social, team or group situations.
SOSE Culture and Identity	CI 3.2 Students identify stereotyping, discrimination or harassment to develop a plan that promotes more peaceful behaviours. CI D3.6 Students investigate the services provided and groups targeted by organisations that offer support to the community.

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

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed Learner Leader and Collaborator Quality Producer	Beliefs 3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.
Module Organisers	**Organising Ideas**
Healing	❑ Church Teaching about Healing ❑ Healing Practices

❑ Church Teaching about Healing

Teacher Background

Sacredness of Human Life

The Church teaches every human life is sacred and 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

The Scriptures have traditionally shown Church community how every human life is sacred. Jesus' healing and compassionate words and actions provide the model for Church community practice. One of the pinnacle teachings of Jesus is *to love one another.* Love is the considered the new commandment and foundational to living the kingdom of God.

Wise sayings and self-reflections on the sacredness of human life have also provided stimulus and inspiration to humankind. Many renowned philosophers, thinkers and mystics have wise sayings, ideas or quotes that members of Church communities also look to for help in living the Christian life.

The Church Speaks
The Pope and Bishops of the Catholic Church frequently contribute significant messages to people within and beyond Church communities. One recent example of this is the Catholic Bishops', June 1st 2004 election statement, "Having Faith in our Democracy: Building a Better Australia". The challenging Gospel values and attitudes embedded in the Bishops' statement call for Australians to develop a culture of hospitality, to welcome the stranger. The following is an excerpt from the Bishops' statement.

"Australia is a country of immigrants. The Church is firmly committed to the biblical value of welcoming the stranger. While we recognise the need for effective border control, we have spoken of the need to treat migrants, asylum seekers and refugees in a way that respects their human dignity. We have stated our opposition to mandatory detention of asylum seekers, beyond the need for initial processing. We insist once again that children not be held in detention. People released into the community on bridging visas need appropriate support. The fine work of Church personnel among asylum seekers highlights the need for greater pastoral care in detention centres and better access to them."

Activity   Sacredness of Human Life ◉ B3.3

Teacher Note: Throughout this module students could contribute to a big book, learning log or class mural that features examples of Church beliefs and how they are put into action. An example could be, "The Church is a healing community when …"

Students create a class Word Bank for the *Sacredness of Human Life* from their exploration of church teachings, Scripture, human wisdom and their own experience.

Students rotate around three **Learning Centres** ⓘ designed to assist them in responding to the key three key statements about "Who says all life is sacred?" The three key statements and support material for the learning centres are provided.

- The Church teaches every human life is sacred.
- The Scriptures show us how every human life is sacred.
- Wise sayings and self reflections on the sacredness of human life

Learning Centre 1
The Church teaches every human life is sacred.

Students form learning teams of three. Each team chooses one of the Church teachings on the provided task cards. Students use a **Ten Word Strategy** ⓘ to summarise the quote. Students create a poster using the ten word summary as their slogan.
Other Church teachings can be found on the following website: www.osjspm.org/cst/quotes.htm.
An excellent website for students to engage with Catholic social teaching in action in its support of the forgotten refugees in Australia is www.jrs.org.au.

There is a growing awareness of the dignity of human persons, who stand above all things and whose rights and duties are universal. People, therefore, should have ready access to all that is necessary for living a genuinely human life: for example, food, clothing, housing, ... the right to education, and work...

Simplified text from "The Church and the Modern World", #26

... Whatever insults human dignity, such as subhuman living conditions, unfair and unexpected imprisonment, transportation away from ones country, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where people are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are shameful indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury.

Simplified text from the "The Church and the Modern World"#27

The struggle against poverty, though urgent and necessary, is not enough. It is a question, rather, of building a world where every person, no matter what their race, religion or nationality, can live a fully human life, freed from slavery imposed on them by other people or by natural forces over which they have not sufficient control. It is a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man.

Simplified text on the "Development of Peoples", #47

Whatever the progress in technology and economic life, there can be neither justice nor peace in the world, so long as people fail to realise how great is their dignity; for they have been created by God and are God's children.

Simplified text on the "Mother and Teacher", #215

Learning Centre 2
The Scriptures show us how every human life is sacred.

Students in learning teams of three use an **Actitude Analysis** ⓘ to interpret one of the Scripture texts on the sacredness of life, and illustrate actions, attitudes and practices of Church communities seeking to live out their beliefs in the sacredness of life. An Actitude Analysis is provided.

So God created human kind in his image, in the image of God he created them; male and female he created them. God blessed them and said to them: 'be fruitful and multiply and fill the earth.' God saw everything that was made and indeed it was good.

Gen 1:27-28,31

Do you not know that your body is a temple of the Holy Spirit which you have from God?

1 Corinthians 6:19

When I was hungry, you gave me something to eat and when I was thirsty, you gave me something to drink. When I was a stranger, you welcomed me[36]and when I was naked; you gave me clothes to wear. When I was sick, you took care of me and when I was in jail, you visited me."
[37]*Then the ones who pleased the Lord will ask, "When did we give you something to eat or drink?* [38]*When did we welcome you as a stranger or give you clothes to wear* [39]*or visit you while you were sick or in jail?"*
[40]*The king will answer, "Whenever you did it for any of my people, no matter how unimportant they seemed, you did it for me."*
[41]*Then the king will say to those on his left, "Get away from me! You are under God's curse. Go into the everlasting fire prepared for the devil and his angels!* [42]*I was hungry, but you did not give me anything to eat and I was thirsty, but you did not give me anything to drink.*
[43]*I was a stranger, but you did not welcome me and I was naked, but you did not give me any clothes to wear. I was sick and in jail, but you did not take care of me."*
[44]*Then the people will ask, "Lord, when did we fail to help you when you were hungry or thirsty or a stranger or naked or sick or in jail?"*
[45]*The king will say to them, "Whenever you failed to help any of my people, no matter how unimportant they seemed, you failed to do it for me."*
[46]*Then Jesus said, "Those people will be punished forever. But the ones who pleased God will have eternal life."*

Matthew 25: 35-46

> **_Actitude Analysis_** *of the Church Teaching on the sacredness of life on the "Development of Peoples", #47*
>
> *... Whatever insults human dignity, such as subhuman living conditions, unfair and unexpected imprisonment, transportation away from ones country, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where humans are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are shameful indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury.*
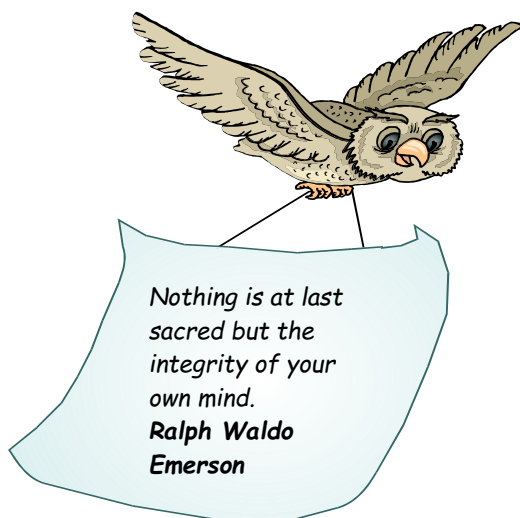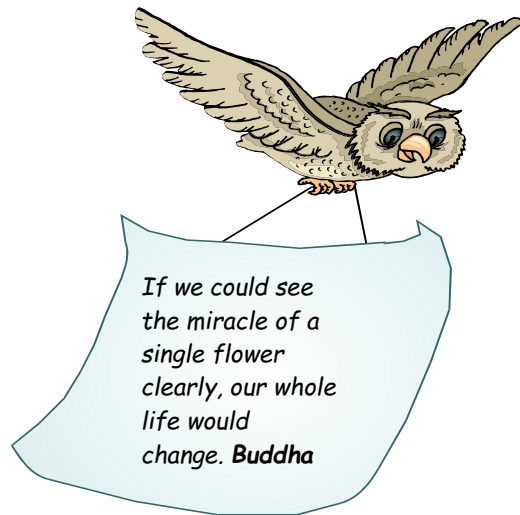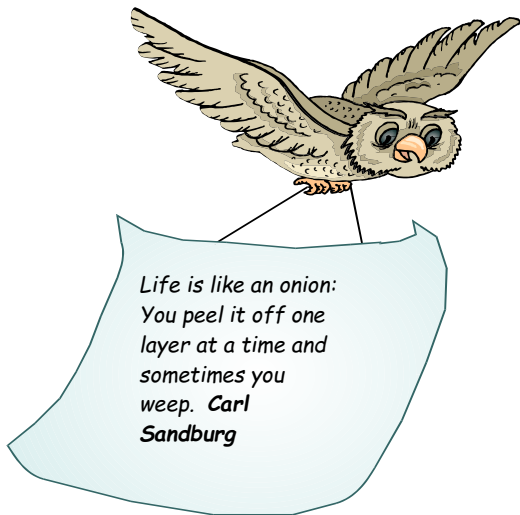
> <u>Summary</u>: Treating people without dignity is shameful and harmful to all.

Attitudes / Values	Action/Church Community Practices
❑ *Justice* ❑ *Fairness* ❑ *Respect* ❑ *Accepting Difference* ❑ *Equality* ❑ *Liberty* ❑ *Compassion* ❑ *Empathy* ❑ *Generosity* ❑ *Love*	*Challenging those in authority who permit such shameful deeds through: proclaiming the injustice to the community, diverse forms of protest e.g. writing letters to newspapers and politicians, prayer, supporting and belonging to Church and secular social action groups such as Caritas and Amnesty International, providing material, spiritual and emotional support to the victims of injustice.*

Learning Centre 3
Wise sayings and self-reflections on the sacredness of human life

*Your sacred space is where you can find yourself again and again. **Joseph Campbell***

For everything that lives is holy, life delights in life.
William Blake

Life is like an onion: You peel it off one layer at a time and sometimes you weep. **Carl Sandburg**

If we could see the miracle of a single flower clearly, our whole life would change. **Buddha**

Nothing is at last sacred but the integrity of your own mind. **Ralph Waldo Emerson**

Great are they who see that spiritual is stronger than any material force, that thoughts rule the world. **Ralph Waldo Emerson**

Students add their wise sayings to a class Graffiti Board of wise sayings.

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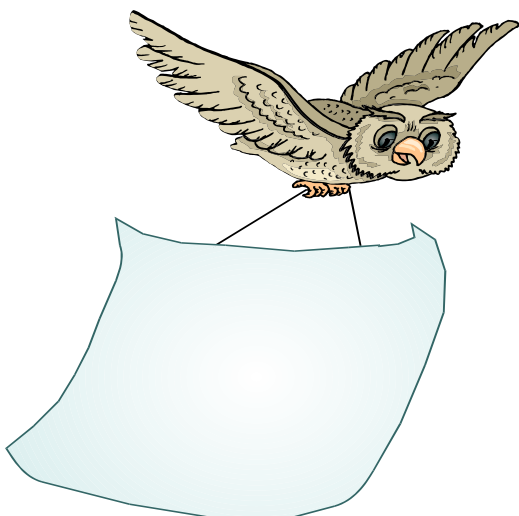
Students, as a whole class, brainstorm to list the different healing practices of the Church community that help people during times of difficulty and suffering. Students could consider the following dimensions of suffering; sickness, death, oppression, exclusion, sinfulness, abuse, desperation and addiction.

Students, in learning teams of four, use the **Retrieval Chart** ① to match the given Scriptural text on Jesus' healing practices with a contemporary Church community healing practice. Students should also indicate, in the chart, who and how Jesus and the Church community endeavour to heal.

Jesus heals the Suffering and Sinners	Who?	How?	Church Community Practice	Who?	How?
Matthew 4:23-25 Mark 5:29 *Disease and sickness*					
Matthew 10:8 Luke 17:17 *Skin disease*					
Matthew 21:14 Luke 6:18 *Troubled spirits*					
Luke 7:44 John 4:6-12; 8:7 *Sinners*					

Activity   **Bishops Promote Building a Better Australia ◉ B3.3**

Students use an **Actitude Analysis Strategy** ① to summarise the main messages of the Catholic Bishops June 1st 2004 election statement, "Having Faith in our Democracy: Building a Better Australia". Students list the challenging Gospel values and attitudes embedded in the Bishops' statement in the **Attitudes/Values** column and list possible **Actions/Practices** the Church community could use to build a better Australia.

The relevant section of this statement for students to summarise is about migrants, refuges and asylum seekers in this country. The Bishops' statement can also be found at www.acmro.catholic.org.au.

> ***Actitude Analysis** of the Catholic Bishops' Election statement "Having Faith in our Democracy: Building a Better Australia." June 1st, 2004*
>
> *"Australia is a country of immigrants. The Church is firmly committed to the Biblical value of welcoming the stranger. While we recognise the need for effective border control, we have spoken of the need to treat migrants, asylum seekers and refugees in a way that respects their human dignity. We have stated our opposition to mandatory detention of asylum seekers, beyond the need for initial processing. We insist once again that children not be held in detention. People released into the community on bridging visas need appropriate support. The fine work of Church personnel among asylum seekers highlights the need for greater pastoral care in detention centres and better access to them."*

Students, in learning teams of four, use a **SWOT Strategy** ⓘ with some of the following Scriptural texts that focus on the proclaimed beliefs and teachings of Christians about **love.**

You have heard it said, 'Love your friends, hate your enemies.' I tell you, 'Love your enemies and pray for those who persecute you.' Matthew 5:44-44

God so loved the world that He gave his only begotten Son. John 3:16

Love the Lord God with all your heart. Matthew 22:37

Love your neighbour as you love yourself. Matthew 22:39

I love you just as my Father loves me. John 15:9

Love one another as I have loved you. John 15:12

Love must be completely sincere. Roman 12.9

Love is patient and kind; Love is not ill-mannered or selfish or irritable; love does not keep a record of wrongs; Love is not happy with evil, but is happy with the truth. Love never gives up; love is eternal. 1 Cor 13:1-8

*Faith, hope and love; and the greatest of these is love*. 1 Cor. 8:1.
Students independently, or in learning teams of two, use the provided **Retrieval Chart** ⓘ to identify a Scriptural passage on love, its summarised meaning, the healing nature of love and the ways the Church practices this belief.

Scriptural Passage	**Summary**	**Love Heals**	**Church Practices**

Students, in learning teams of four, complete a **Y Chart** ⓘ followed by a **Frayer Concept Model** ⓘ on the concept of love. Students share their learning teams findings with the class and the teacher or student records these findings on a whole class Y chart and Frayer Concept Model.

Students in learning teams of three complete a **Four Resource Model Visual Analysis** ⓘ on one or some of the heart images in the table below. Students view, analyse and interpret some of the symbolic meanings attributed to love by this heart imagery in different historical, social and religious contexts.
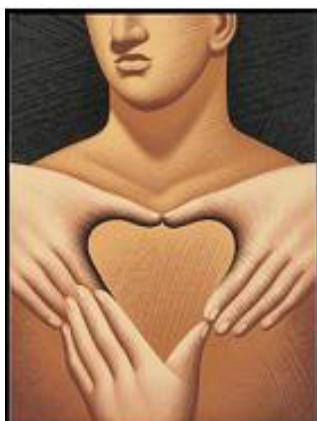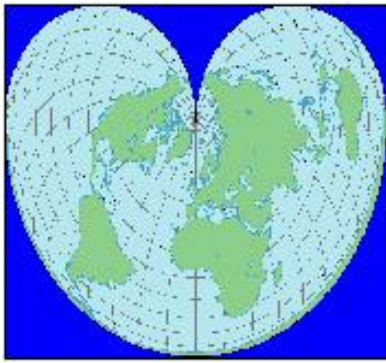
☐ Healing Practices

Teacher Background
Australian Catholic Healthcare Services and Practices
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.

Sacrament of Healing
Jesus always showed concern for those who were sick and often healed them. In the early church, community members were told by the author of the letter of James to go to the sick, anoint them with oil (a sign of strength and healing) and to pray for them.

Through the sacrament of Penance, the Church continues Jesus' ministry of forgiveness. The Catechism outlines four elements that combine to constitute the sacrament. On the part of the penitent these are:

Contrition   Aware of one's sinfulness, one approaches God's mercy in a spirit of sorrow for sin.

Confession   One makes an honest admission of one's sins. The discipline of the Church requires that all mortal sins be confessed explicitly.

Satisfaction   Sin both injures others and weakens us. One must make amends for this through repairing harm done, or through suitable penance.

Absolution   We are reminded that Christ died and rose that we might be reconciled with God and obtain forgiveness of all our sins. That forgiveness is assured us: 'I absolve you from your sins.'

The celebration of the sacrament has been revised in recent times to better reflect the positive nature of the encounter with Christ. The ritual begins with prayer, followed by a reading from Scripture. There is an examination of conscience and confession of sin in the light of God's word. Absolution and imposition of penance follows and the rite concludes with praise of God's goodness.

Reconciliation

The groundbreaking address of John Paul II to the aborigines and Torres Strait Islanders in Blatherskite Park, Alice Springs, on November 29th 1986, underpinned significant change in Church community thinking and practices about and for indigenous people. His address acknowledges and respects their past and encourages and challenges indigenous people to take on new courage and new hope to remember the past, to be faithful to their worthy traditions and to adapt to a living culture whenever this is required by their own needs and the needs of fellow indigenous people. John Paul II called them to open their hearts to the consoling, purifying and uplifting message of Jesus Christ in order to have life to the full. Throughout his address, the Pope challenged all Australians to support the indigenous people to bring about new and improved attitudes and an enriched culture of respect and dignity for all. A copy of the Pope's address is available at;
www.natsicc.org.au/Pope_speech.htm

Activity   I Was in Need and You…◉ B3.3

Students are read, or read Matthew 25: 35-46. Students study the provided key concepts within Matthew 25: 35-46 and complete a **Concept Spiral** ⓘ to identify those who are hungry, lonely, in prison and needy today. In the inner circle of the concept spiral students record the scriptural reference one of the key concepts from the Matthew reading. Students record on the second circle the key concept and on the third or outer circle they record a contemporary Church community practice that reflects this concept.

Matthew 25:35-46

    When I was hungry, you gave me something to eat and when I was thirsty, you gave me something to drink. When I was a stranger, you welcomed me and when I was naked, you gave me clothes to wear. When I was sick, you took care of me when I was in jail, you visited me." Then the ones who pleased the Lord will ask, "When did we give you something to eat or drink? When did we welcome you as a stranger or give you clothes to wear or visit you while you were sick or in jail?"
The king will answer, "Whenever you did it for any of my people, no matter how unimportant they seemed, you did it for me."
Then the king will say to those on his left, "Get away from me! You are under God's curse. Go into the everlasting fire prepared for the devil and his angels! I was hungry, but you did not give me anything to eat and I was thirsty, but you did not give me anything to drink. I was a stranger, but you did not welcome me, and I was naked, but you did not give me any clothes to wear. I was sick and in jail, but you did not take care of me."
Then the people will ask, "Lord, when did we fail to help you when you were hungry or thirsty or a stranger or naked or sick or in jail?"
The king will say to them, "Whenever you failed to help any of my people, no matter how unimportant they seemed, you failed to do it for me."
Then Jesus said, "Those people will be punished forever. But the ones who pleased God will have eternal life."

Key Concepts in Matthew 25:35-46
1. When I was hungry, you gave me something to eat.
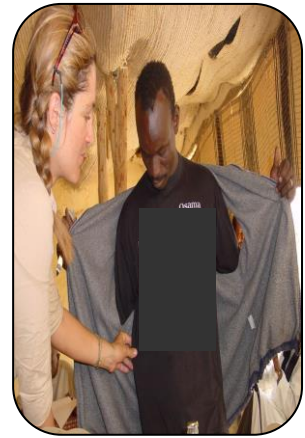2. When I was thirsty, you gave me something to drink.
3. When I was naked, you gave me clothes to wear.
4. When I was sick, you took care of me.
5. When I was in jail, you visited me.

Students use the playing cards provided to match the Scriptural concepts from Matthew 25:26-43, with the playing cards identifying appropriate contemporary visual of a practice of the Church.

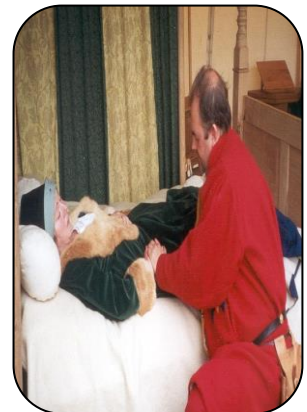When I was hungry, you gave me something to eat.

Christmas Bowl

When I was naked, you gave me clothes to wear.

When I was thirsty, you gave me drink.

When I was sick you took care of me.

When I was in jail, you visited me.

PRISON MINISTRY

Activity   **Physical Healing ◉ B3.3**

Students in learning teams of four, use the **Grab Bag Strategy** ① to symbolically illustrate the more formalised Church community practices that care for the physical well-being of people. They create a list of Australian Catholic Healthcare services/institutions for some of the healthcare areas mentioned below. Students could go to the website provided or use other information text such as the local phone book.

Teacher Note: *Here is a list of Australian Catholic Healthcare services, settings and services for students to investigate. The Catholic Health Australia website contains a wealth of useful information and resources* www.cha.org.au/index.html

1. *Hospitals, 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, rehabilitations, diagnostic preventive public health medical research and ethics.*

These services are provide in a number of settings for example:
> 2. *residential, community care, in the home, the workplace, hospitals, medical clinics, hospices, prison and correctional facilities, as well as for people who are homeless.*

These services are provided in:
> - *rural, provincial and metropolitan settings, in private facilities as well as on behalf of the public sector.*

Students use a **WAG Strategy** ⓘ of peace and comfort to identify and record **W**ords, **A**ctions and **G**estures of peace and healing that they experienced during a period of illness. Students summarise the effect that the **W**ords, **A**ctions and **G**estures of peace and healing had on them during their time of illness.

Students examine some of the healing stories of Jesus for the **W**ords, **A**ctions and **G**estures of peace and healing contained within the story.
Students similarly examine the procedure and ritual of the Sacrament of Healing to identify the **W**ords, **A**ctions and **G**estures of peace and healing. The ceremony of anointing of the sick is provided below for student use.

Ceremony for the Anointing of the Sick
1. The priest greets and blesses the sick person with holy water.
2. The sick person can receive the Sacrament of Reconciliation if they wish.
3. The priest reads a suitable reading from the Bible. This can be a favourite reading of the sick person.
4. Prayers of healing are said for the sick person and carers
5. The priest lays his hands on the sick person and calls down the Holy Spirit.
6. The priest anoints the forehead and hands of the sick person with oil. These symbolise strength.
7. The priest says a prayer of blessing and the Lord's Prayer
8. A final blessing is given
9. If the sick person wishes he or she can receive Communion. (If a person is dying this is known as VIATICUM. That means food for the journey.)

Activity   Forgiveness ◉ B3.3

Students in learning teams of four, complete a **Ten Word Strategy** ⓘ that synthesises the main ideas about forgiveness within the following Scriptural passages. These passages reflect some of teachings of Jesus and the Early Church on forgiveness.

> *If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But if you do not forgive others, then your Father will not forgive the wrongs you have done.*
> *Matthew 6:10*

> *…. Forgive your brothers and sisters from your heart.*
> *Matthew 18:35*

> *If your brother sins, rebuke him, if he repents, forgive.*
> *Luke 17:3*

> *Happy are they whose wrongs are forgiven and whose sins are pardoned!*
> *Romans 4:7*

Students in learning teams of three, use a **Concept Spiral** ⓘ to reference three Scripture passages on forgiveness in the inner circle. Students record three ten-word summaries of the three Scriptural passages in the second circle. Students record three contemporary Church practices about forgiveness that reflect Scripture in the outer circle.

Students use a four-step **Flowchart Strategy** ⓘ in a reflective log to personally reflect on times they recently sinned or missed the mark. Students use the four elements that combine to constitute the sacrament of penance in the flow chart pro-forma. Students reflect on their own lives and make comments/prayers about each element on the flowchart. This information, combined with other generic and contextual information, could be used with students preparing for the Sacrament of Penance.

Contrition	Aware of one's sinfulness, one approaches God's mercy in a spirit of sorrow for sin.
Confession	One makes an honest admission of one's sins. The discipline of the Church requires that all mortal sins be confessed explicitly.
Satisfaction	Sin both injures others and weakens us. One must make amends for this through repairing harm done or through suitable penance.
Absolution	We are reminded that Christ died and rose that we might be reconciled with God and obtain forgiveness of all our sins. That forgiveness is assured us: 'I absolve you from your sins.'

Activity   Reconciliation ◉ B3.3

Students in learning teams of three, use a **Y Chart Strategy** ⓘ to identify what Church community practices that promote active reconciliation between Australia's indigenous and non-indigenous look like, what words might accompany such practices and what emotions and feelings might emerge when performing such practices. Students use sections of the address of John Paul II to the aborigines and Torres Strait Islanders in Blatherskite Park, Alice Springs, Australia, on November 29th 1986 as a stimulus for their Y Chart information.

Silence of the bush has taught you a quietness of soul that puts you in touch with another world, the world of God's Spirit.

For thousands of years, you have lived in this land and fashioned a culture that endures to this day. And during all this time, the Spirit of God has been with you.

You did not spoil the land, use it up, exhaust it and then walk away from it. You realised that your land was related to the source of life.

Christian people of good will are saddened to realise for how long Aboriginal people were transported from their homes.

Over 200 years ago people with different cultures came here. These people brought with them some patterns of behaviour from which the aboriginal people were unable to protect themselves.

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

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed Learner Leader and Collaborator Quality Producer	Beliefs 3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.
Module Organisers	**Organising Ideas**
Teaching	❑ The Church teaches ❑ Teaching and proclaiming the Word

❑   The Church Teaches

Teacher Background

The work of the apostles as leaders and teachers of the Church is carried on today by the Pope and the bishops. There have always been leaders who have chosen to teach and minister to people in God's name. In the Scriptural texts, the role of teaching and ministering was often described as that of a shepherd and that word is still used today in its Latin form, pastor.

Jesus was the perfect teacher and he sent his apostles to carry on his work in his name. This gave them a share in the same authority that Jesus had. The teaching role of the apostles was passed onto to others who were later to become known as bishops. Peter had always had a special role of leadership among the apostles, given to him by Jesus (Matthew 16:13-19). Peter's leadership and teaching role eventually became associated with the Bishop of Rome. The Bishop of Rome is given the name" Pope" which comes from the word Papa or Father.

The Pope and the bishops are responsible for handing on the teachings of Jesus as it was passed on by the apostles. They must always be faithful to the spirit of the teaching as it was passed down in the four Gospels and in the letters written by the apostles. Encyclicals are the authoritative teaching instruments from the Pope. In descending order of formal authority, the papal documents are: apostolic constitutions, encyclical letters, encyclical epistles, apostolic exhortations, apostolic letters, letters and messages. An encyclical letter is written for the whole Church, while an encyclical epistle is directed toward part of the Church, e.g., bishops or laity in a particular country, leaders of religious orders, priests, etc.
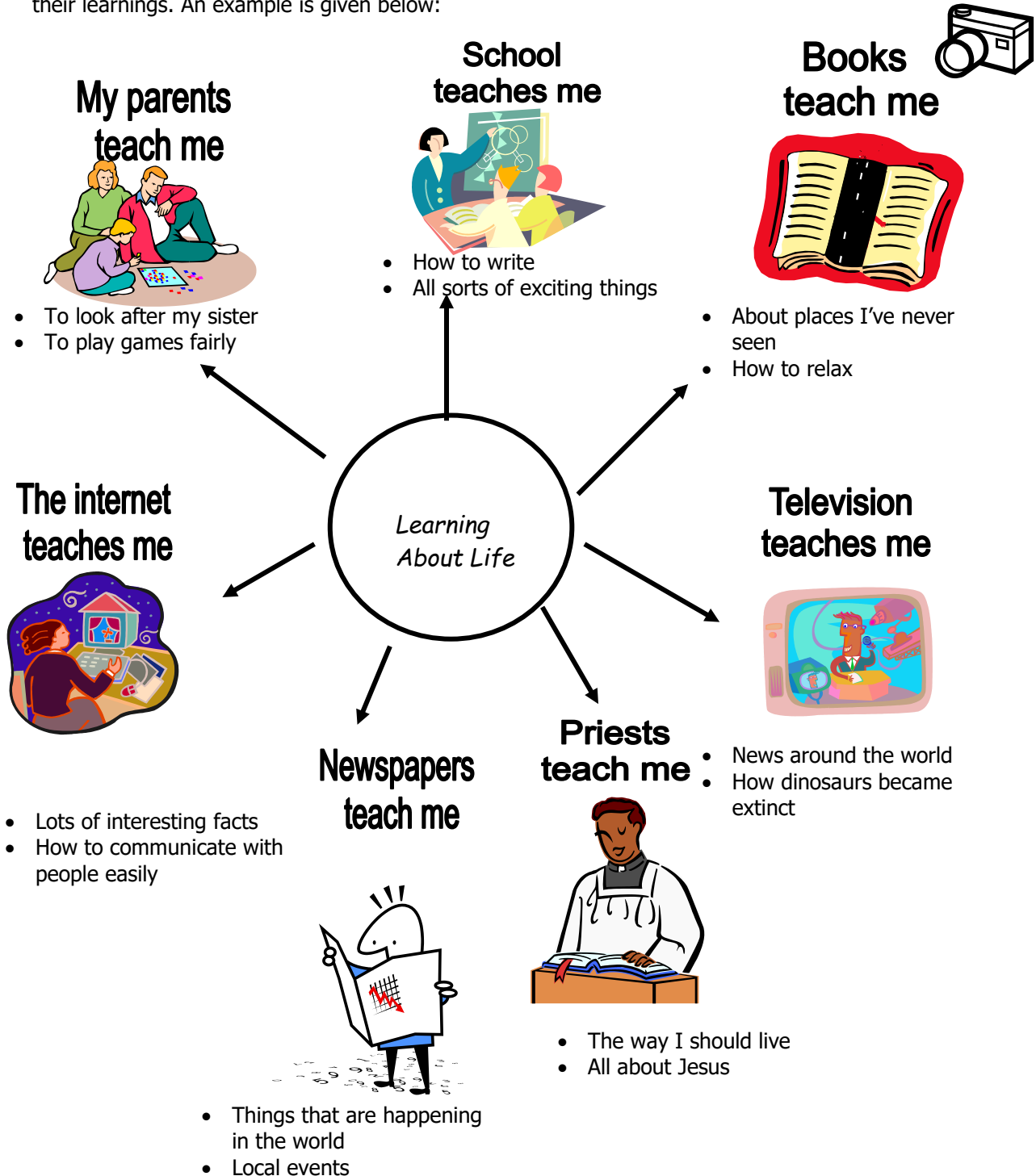
The bishops have a close relationship with the Pope and with each other. The bishops are appointed by the Pope and are ordained to the order of bishop by other bishops. Each bishop shares his responsibility of teaching with his priests who also teach and share the responsibility of teaching with others in the diocese.

Christ sent the apostles to make disciples of all nations and to teach them to observe all that Jesus had taught them. Those who have accepted Christ's call are urged to proclaim the Good News everywhere in the world. "All of Christ's faithful are called to hand on his teachings from generation to generation, by professing the faith, by living it in fraternal sharing and by celebrating it in liturgy and prayer." *Catechism of the Catholic Church 3*

Students brainstorm the ways that we learn about life under the heading "A Learning About Life List". The following could be examples of a brainstorm:

- Listening to our parents and grandparents
- Going to school
- Reading articles in the newspaper
- Watching television
- Reading books and magazines
- Surfing the net
- Listening to the priest at mass

Students create a **Concept Web** ⓘ using the list generated during the brainstorm to show some of their learnings. An example is given below:

My parents teach me

- To look after my sister
- To play games fairly

School teaches me

- How to write
- All sorts of exciting things

Books teach me

- About places I've never seen
- How to relax

The internet teaches me

- Lots of interesting facts
- How to communicate with people easily

Learning About Life

Television teaches me

- News around the world
- How dinosaurs became extinct

Newspapers teach me

- Things that are happening in the world
- Local events

Priests teach me

- The way I should live
- All about Jesus

Students complete a use a **KWL Strategy** ⓘ to look at "The Ways the Church Teaches".
Students create a class graffiti board of the ways the Church teaches with examples of printed text and visuals. The following could be included:

- ❑ Papal statements
- ❑ Bishops' messages and letters to the people
- ❑ Priests' homilies
- ❑ Catholic newspaper articles
- ❑ Catholic magazines
- ❑ Segments from Catholic web sites
- ❑ Actions of people

Students could use a Google search for examples of papal statements, bishops' letters, homilies etc. and an image search for visuals.

The following websites may be helpful:
www.disciplesnow.com/catholic/html/papal_statements.html
www.ncrlc.com/Papal-Statements-Economy.html
www.catholicearthcareoz.net/pdf/Summary.ppt (This is a great PowerPoint of the Queensland Bishops' letter "Let the Many Coastlines Be Glad".)
www.bne.catholic.net.au/bishops/statements/index.php
www.melbourne.catholic.org.au/archbishop/homilies/DHhomily452-20040311.htm
www.leaderresources.org/mss/homilies.htm

The following is part of a graffiti board constructed by Year 5 students at St John's School.

Church Community: Words and Actions
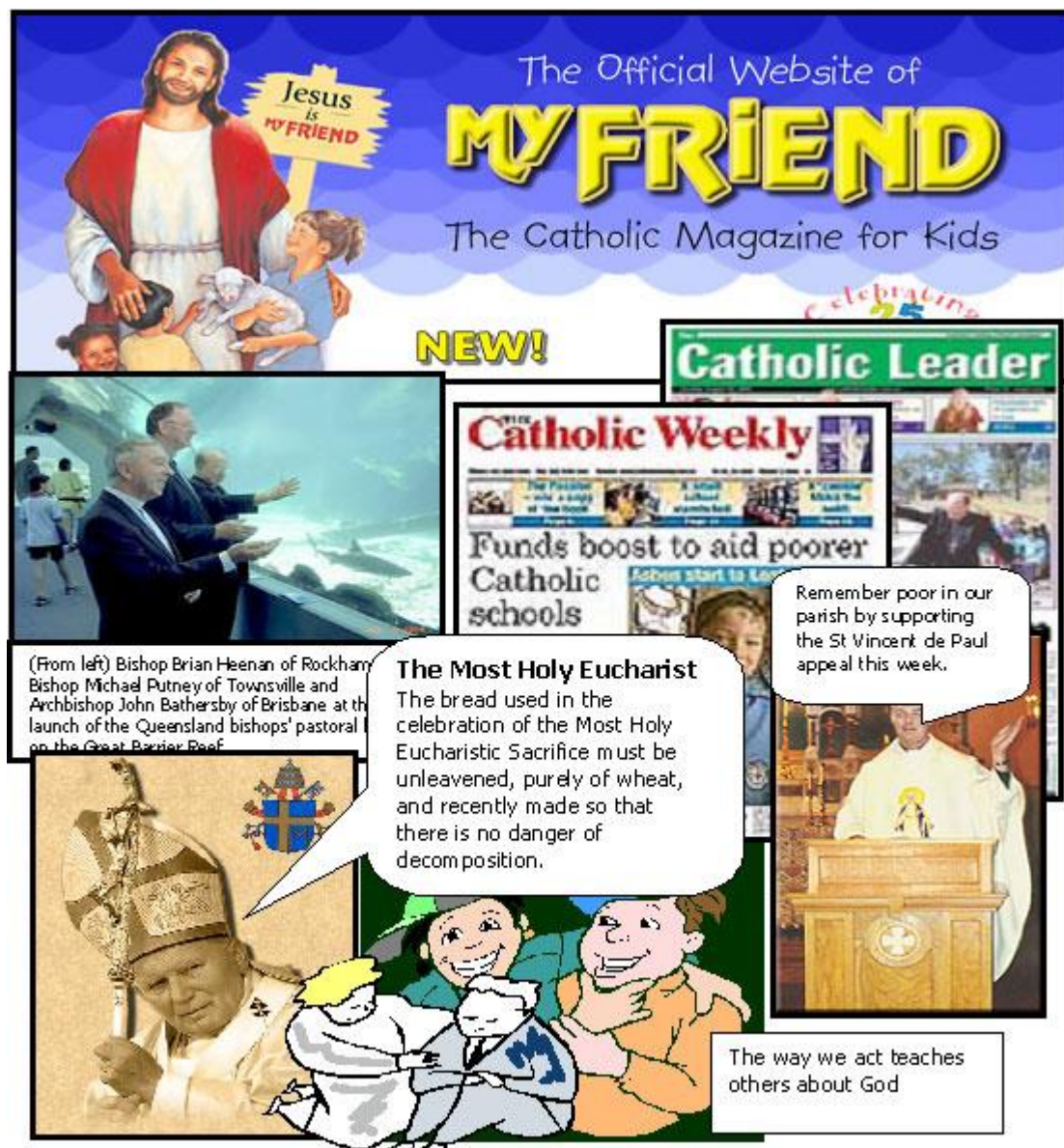
Students read the Scriptural text, Luke 6: 27-36. Students then read the priest's homily that accompanies the text.

Luke 6:27-36

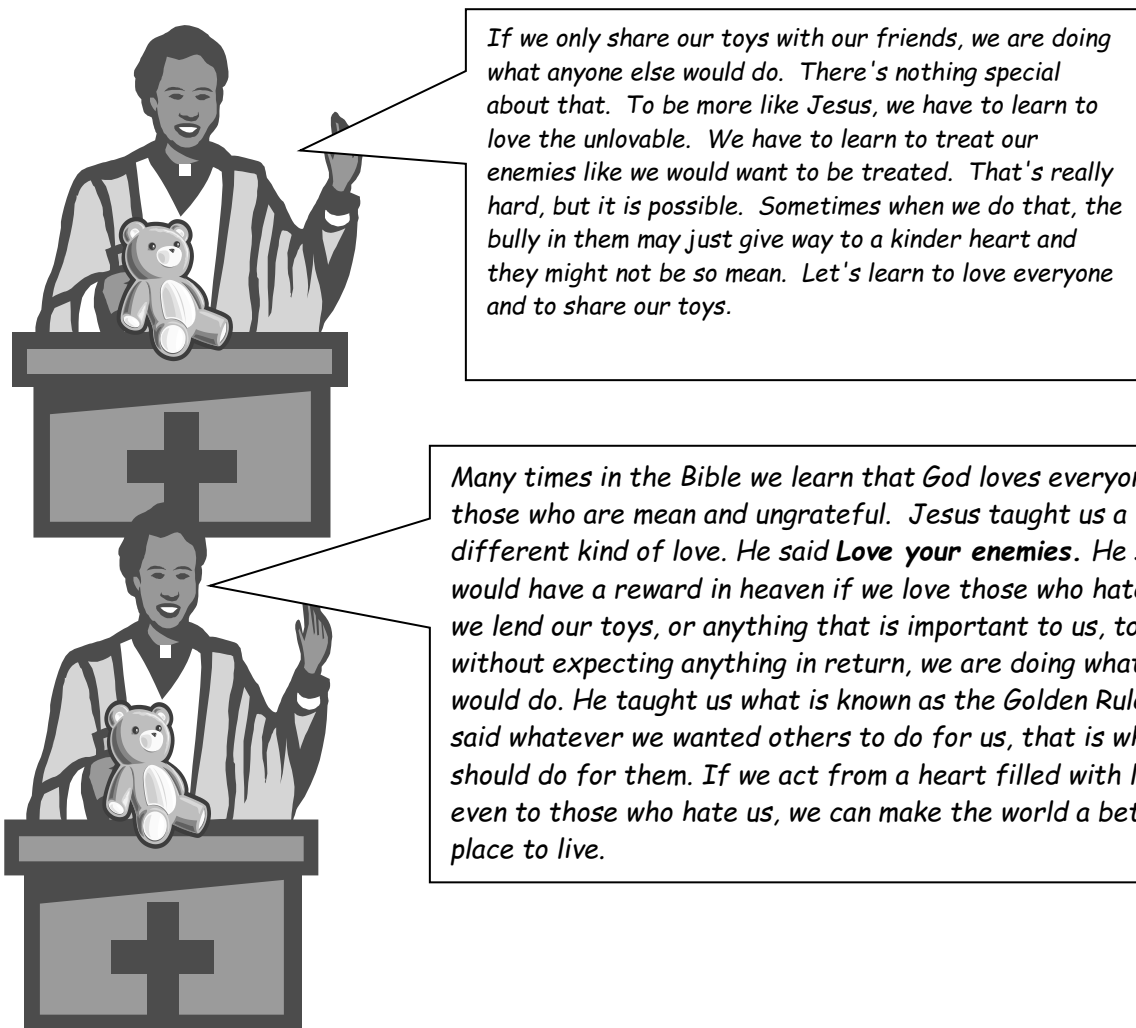*This is what I say to all who will listen to me:*

Love your enemies and be good to everyone who hates you. Ask God to bless anyone who curses you and pray for everyone who is cruel to you. If someone slaps you on one cheek, don't stop that person from slapping you on the other cheek. If someone wants to take your coat, don't try to keep back your shirt. Give to everyone who asks and don't ask people to return what they have taken from you. Treat others just as you want to be treated.

If you love only someone who loves you, will God praise you for that? Even sinners love people who love them. If you are kind only to someone who is kind to you, will God be pleased with you for that? Even sinners are kind to people who are kind to them. If you lend money only to someone you think will pay you back, will God be pleased with you for that? Even sinners lend to sinners because they think they will get it all back.

But love your enemies and be good to them. Lend without expecting to be paid back. Then you will get a great reward and you will be the true children of God in heaven. He is good even to people who are unthankful and cruel. Have pity on others, just as your Father has pity on you.
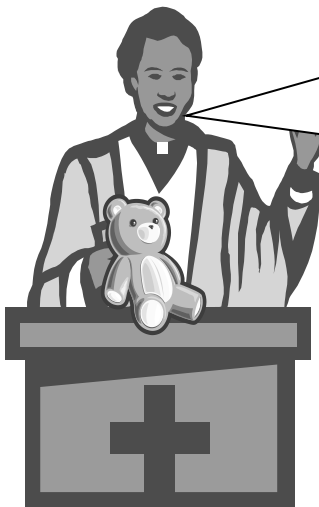
Look at this toy I brought with me today. Do you like to play with toys? Let me ask you something. Do you share your toys with your friends? But let me ask you something different. If there was a new boy or girl in your class, would you share your new toy with someone you didn't know that well? Now it really gets tougher. What if it was the class bully, the one that tried to take away your new toys without even asking, would you share with him or her?

> *If we only share our toys with our friends, we are doing what anyone else would do. There's nothing special about that. To be more like Jesus, we have to learn to love the unlovable. We have to learn to treat our enemies like we would want to be treated. That's really hard, but it is possible. Sometimes when we do that, the bully in them may just give way to a kinder heart and they might not be so mean. Let's learn to love everyone and to share our toys.*

> *Many times in the Bible we learn that God loves everyone, even those who are mean and ungrateful. Jesus taught us a very different kind of love. He said **Love your enemies**. He said we would have a reward in heaven if we love those who hate us. If we lend our toys, or anything that is important to us, to others without expecting anything in return, we are doing what Jesus would do. He taught us what is known as the Golden Rule. He said whatever we wanted others to do for us, that is what we should do for them. If we act from a heart filled with love, even to those who hate us, we can make the world a better place to live.*

Students form learning teams and use the **3:2:1 Strategy** ⓘ to reflect on the Scripture and the homily.

3 Name **three** actions of Jesus that reflect his love of everyone, even those who are rejected by most people.

2 Give **two** examples of actions of Christians today who offer love to those who are rejected by most people.

1 Name **one** effect that following the words of Jesus would have on society / the world today.

Activity   **The Pope Teaches ◉ B3.3**

Students form learning pairs and use the **RAPS Strategy** ⓘ to make meaning of the paragraph, "The Pope Teaches".

The Pope Teaches

The Pope is the bishop of the Diocese of Rome, but he is also pastor to the Catholic Church throughout the whole world. The Pope has a very important role in the teaching mission of the church. While he must listen to the whole community and especially to the bishops, in the end it is he who tells the world what the true Catholic teaching is. He may do this in a public speech, but usually his teachings are written down and sent to the church in all parts of the world. The most important of these is called an Encyclical, which is a letter to the whole People of God. There are many other formal and informal letters and messages. Very important matters of faith are decided by an Ecumenical or General Council which is a gathering of the bishops of the world called together by the Pope to share the responsibility of teaching and guiding the Church. The Second Vatican Council from 1962-65 is the most recent example of a General Council.

Students read the Letter to the World's Children and complete a **Retrieval Chart** ⓘ identifying those things that the Pope is teaching the children about and the implications for them as children of the world.

The Pope Teaches Me	Things That I can Do My Practices

*"Raise your tiny hand, Divine Child,
 and bless these young friends of
yours, bless the children of all the earth."
- **Pope John Paul II***

Extracts from Pope John Paul II's Christmas Letter to the World's Children 1994

Dear friends!

Many children in different parts of the world are suffering and being threatened: they are hungry and poor. They are dying from diseases and malnutrition. They are the victims of war. They are abandoned by their parents and condemned to remain without a home, without the warmth of a family of their own. They suffer many forms of violence and arrogance from grown-ups.

How can we not care, when we see the suffering of so many children, especially when this suffering is in some way caused by grown-ups?

How important children are in the eyes of Jesus! We could even say that the Gospel is full of the truth about children. The whole of the Gospel could actually be read as the "Gospel of Children".

What does it mean that "unless you turn and become like children, you will not enter the kingdom of heaven"? Jesus is pointing to children as models even for grown-ups? In children there is something that must never be missing in people who want to enter the kingdom of heaven.

People who are destined to go to heaven are simple like children and like children are full of trust, rich in goodness and pure. Only people of this sort can find in God a Father and thanks to Jesus, can become children of God.

What enormous power the prayer of children has! This becomes a model for grown-ups themselves: praying with simple and complete trust means praying as children pray.

And here I come to an important point in this letter: at the end of this Year of the Family, dear young friends, it is to your prayers that I want to entrust the problems of your own families and of all the families in the world.

And not only this: I also have other intentions to ask you to pray for. The Pope counts very much on your prayers. We must pray together and pray hard, that humanity, made up of billions of human beings, may become more and more the family of God and able to live in peace.

People praise God by following the voice of their own calling. God calls every person, and His voice makes itself heard even in the hearts of children. Pray, dear boys and girls, that you will find out what your calling is, and that you will then follow it generously.

Students form learning teams and read the following Scripture texts. They create a **Concept Web** ⓘ
using the statement, "Teach them to do everything I have told you" as the centre of the web.
Students recall the kinds of things Jesus did in his ministry and then extend the web with words and
drawings of the ways people fulfill his message today. An example is given below.

Matthew 28:16-20 *(What Jesus' Followers Must Do)*

*Jesus' eleven disciples went to a mountain in Galilee, where Jesus had told them to meet him.
They saw him and worshiped him, but some of them doubted.*
Jesus came to them and said:
*I have been given all authority in heaven and on earth! Go to the people of all nations and make
them my disciples. Baptise them in the name of the Father, the Son and the Holy Spirit and
teach them to do everything I have told you. I will be with you always, even until the end of
the world.*

Acts 1:6-8 *(Jesus Is Taken to Heaven)*

*While the apostles were still with Jesus, they asked him, "Lord, are you now going to give
Israel its own king again?" Jesus said to them, "You don't need to know the time of those
events that only the Father controls. But the Holy Spirit will come upon you and give you
power. Then you will tell everyone about me in Jerusalem, in all Judea, in Samaria and
everywhere in the world."*

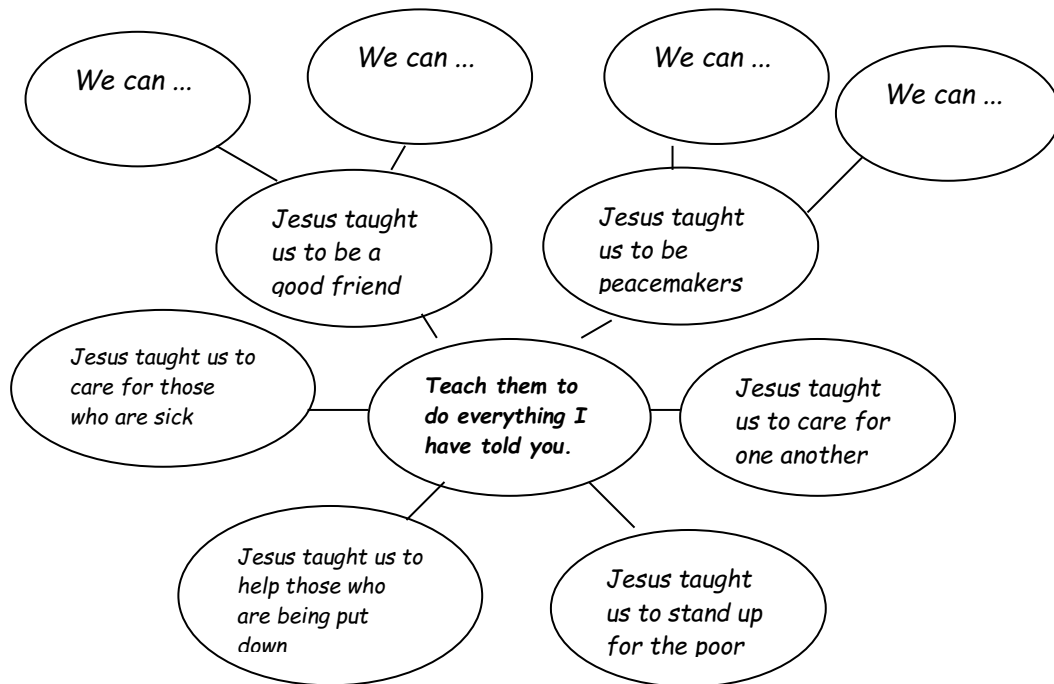### *John 20: 19-21* *(Jesus Appears to His Disciples)*

*The disciples were afraid of the Jewish leaders and on the evening of that same Sunday they
locked themselves in a room. Suddenly, Jesus appeared in the middle of the group. He greeted
them and showed them his hands and his side. When the disciples saw the Lord, they became
very happy.*
*After Jesus had greeted them again, he said, "I am sending you, just as the Father has sent
me."*

Mark 16:14-15 *(What Jesus' Followers Must Do)*

*Afterwards, Jesus appeared to his eleven disciples as they were eating. He scolded them
because they were too stubborn to believe the ones who had seen him after he had been
raised to life. Then he told them:*
Go and preach the good news to everyone in the world!

Concept Map

We can ... — We can ... — We can ... — We can ...

Jesus taught us to be a good friend

Jesus taught us to be peacemakers

Jesus taught us to care for those who are sick

Teach them to do everything I have told you.

Jesus taught us to care for one another

Jesus taught us to help those who are being put down

Jesus taught us to stand up for the poor

☐ Teaching and Proclaiming

Teacher Background
No teacher background has been provided for this organising idea.

Significant Activity   Schools ◉ B3.3

Students gather information on their school's mission statement. They complete a **Consequences Wheel** ⓘ about the beliefs contained within these statements and the actions and practices of their school. An example is given below.

Our school is part of the Teaching Church

Our School Practices

THEN

We celebrate "Child of the Week".

We should make sure that everyone feels that they are loved

Our school rules are for everyone, not just for some.

We should make sure that everyone is treated fairly

IF
Our mission statement is…
"Act justly, love tenderly and walk humbly with God."

We should make sure that everyone should be able to do the best that they can.

Our school has sports days, drama presentations, musicals and debating to allow students to show their abilities.

Our parents are part of the teaching church.

Students create a **Peoplescape** ⓘ of those who have taught them directly or indirectly ways of being a Catholic/Christian. These people could include:

❑ Parents
❑ Grandparents
❑ Priests
❑ Teachers
❑ Friends

Students use a **5W's +H Strategy** ⓘ to organise their ideas on the practices and teachings of the person chosen for the Peoplescape.

Activity   **Community's Words and Actions ◉ B3.3**

The following comes from the Brisbane Catholic Archdiocesan document, *Let Your Light Shine,* which was developed as a result of the 2003 Synod Promulgation.

Mission

Daily Life
That Catholics recognise and value the impact of their everyday Christian living on building a better world:

Communication
That the person and message of Jesus and the works of the Church are effectively communicated in wider society:

Justice and welfare
That a deep awareness of and commitment to social justice and social welfare are characteristic of Catholics throughout the Archdiocese:

Students create a collage using visuals and words to illustrate the actions that members of the community can undertake to achieve the teaching mission of the Church as expressed in the document *Let Your Light Shine*. Students design a logo expressing the idea that we are all part of the teaching church. The example was designed by a group of Year 4 students at St Luke's Primary School.

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

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed Learner Leader and Collaborator Quality Producer	Beliefs 3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.
Module Organisers	**Organising Ideas**
Worshipping	❑ Beliefs about prayer and worship ❑ Prayer and worship practices

☐ Beliefs About Prayer and Worship

Teacher Background

Teacher Background is provided within the activities that follow.

Activity   **Love God Above All ◉ B3.3**

Students form learning pairs to locate and explore a variety of scripture texts related to the theme of *loving God above all* using either the Bible Gateway website or their Good News Bible. The *Bible Gateway* website is located at: www.biblegateway.com/cgi-bin/bible.

For each text, students negotiate and create a short summary using the **Ten Word Strategy** ⓘ. For example, after students have read the following text (Deuteronomy 6:4-6):

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts.
Students might summarise this text as:

Love God with all your heart, soul and strength.
Other suitable scripture texts include:

Deuteronomy 7: 8-10	Deuteronomy 10:11-13	Matthew 22:36-38
Deuteronomy 11: 1-2	Deuteronomy 30:19-21	Mark 12: 29-31

| Luke 10: 26-28 | Romans 8: 38-40 | 1 Corinthians 8: 2-4 |

Classroom Idea

Students might explore their selected Scripture text at a deeper level by using the *Four Resources Model.* A variety of questions and suggested student learning activities appear in the **Religious Education Years 1-10 Learning Outcomes** book.

Ideas for applying the *Four Resources Model* appear on pages 4-6 of this book.

Students are then able to display their summarised statements in a variety of ways:

Chalk Art

Students write their summarised statement using coloured chalk on a pathway or wall somewhere in the school. They include a chalk drawing to accompany their text. Students might combine to create a continuous pathway mural. Large coloured chalks are available from the local disposal shop or craft supply stores. Chalk is easier to apply if slightly wet.

Try a Tanka

Tanka is an oriental verse form much like haiku except that two more lines of seven syllables each are added to give this type of poetry a total of thirty-one syllables. The format for Tanka poetry is:

Line One: Five syllables
Line Two: Seven syllables
Line Three: Five syllables
Line Four: Seven syllables
Line Five: Seven syllables

Students use their summarised statement or the entire scripture quotation as the basis for their Tanka verse. For example, the following Tanka is based on the same scripture text from Deuteronomy (6:4-6):

The Lord is my God
I love God with all my strength
Hear O Israel
Your commandments I will live
Love God with your heart and soul.

Create a Digital Poster

Students create a poster using Microsoft Word or Microsoft Publisher. Their poster should include their summarised statement, as well as a digital image depicting a scene from the local school or parish community.

The digital posters might be collated and formed into a PowerPoint presentation. A lap top computer could be set up in the school office with the PowerPoint presentation set to loop continually. This would be a welcoming visual display for visitors to the school.

Students are introduced to the term **monotheism**, that is, the belief that there is only one God in all places and in all times. Monotheism holds that there were none before God and that there will be none after God. Christianity, Judaism and Islam are monotheistic religions – they believe in the same one God.

Students conduct a Bible Search to find references to monotheism and create a series of prayer cards or book marks that incorporate one of the scripture texts located together with a picture or symbol.

Suitable Bible references are:

Isaiah 43:10	Isaiah 44:6	John 17:3

Isaiah 45:18	I Corinthians 8:5-6

Isaiah 44:8	Isaiah 45:5	Isaiah 46:9

> *Remember*
> *I am God and there is none else.*
> *I am God and there is none like me.*
> ***Isaiah 46:9***

Activity   Jesus at Prayer ◉ B3.3

Students investigate the prayer habits of Jesus and how these are used as a model for prayer and worship by Christian Churches. Students locate answers to each of the questions below by locating the Scripture text provided. They complete the flowcharts below.

Where did Jesus pray?	*Why does Jesus pray?*

⬇ ⬇

Mark 1:35	**Mark 14:22**

⬇ ⬇

Mark 6:46	**John 11:41-42**

What did Jesus pray?	Luke 22:32

Luke 11:1-4	John 17:1, 6-12

	John 14:16-17

How did Jesus pray?	When did Jesus pray?

Matthew 26:6	Luke 3:21-22

Matthew 14:19	Luke 22:39-46

Matthew 26:39	Luke 6:12-13

Church Community: Words and Actions
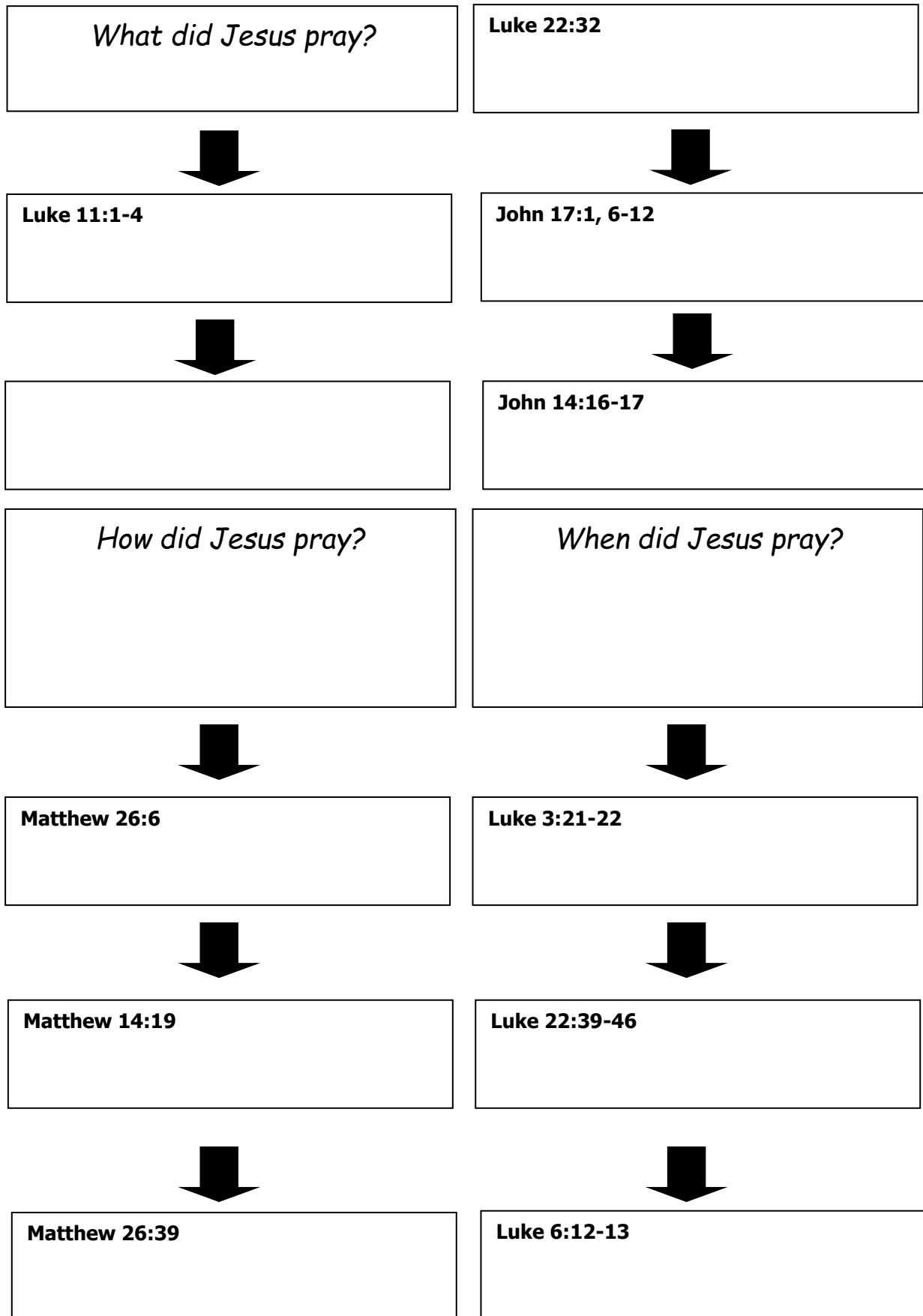
Students now use the sample newspaper headlines provided below to identify the different aspects of the Church at prayer (e.g. When does the Church pray? How does the Church pray? Why does the Church pray? Where in the world does the Church pray? What does the Church pray?). Students match each headline with one of the questions above. Many of the headlines provided below come from real stories that have appeared in *The Catholic Leader*. Students are able to access the full story that matches some of these headlines by locating the *Catholic Leader online website* and clicking on *Archives*, then undertaking a keyword search using the command, *Prayer*. The website will be located at: www.catholicleader.com.au/index.php?pgnum=100

Say a prayer for priestly vocations	**Pope's prayers at Lourdes**	**Painting a prayer**
Prayers for Daniel Morcombe	**Sharing Gospel through Rugby World**	**Lord's Prayer the Inspiration**
October: Month of the Rosary	**Young Catholics Gather in Rome**	**Classroom that Prays Together Stays Together**
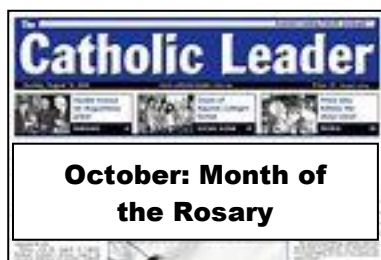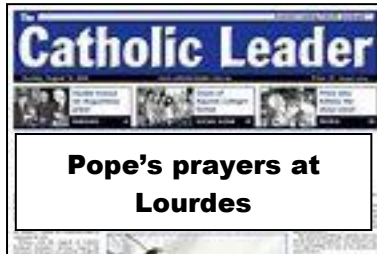
Activity   Lt Us Pra! ◉ B3.3

Students apply their use and understanding of SMS text * to the Lord's Prayer which appears in Matthew 6:9-13 and Luke 11:1-4

*Short Message Service (SMS) is a text message service that enables short messages of generally no more than 140-160 characters in length to be sent and transmitted from a mobile phone. Unlike paging, but similar to e-mail, short messages are stored and forwarded at SMS centres which means you can retrieve your messages later if you are not immediately available to receive them. SMS messages travel to the mobile phone over the system's control channel, which is separate and apart from the voice channel.
A growing glossary of SMS shorthand codes has developed. For example,

2DAY (today)   THX (Thanks)   :-) (happy)   4   (for)

A variety of websites contain lists of SMS shorthand codes:
www.mycell.com/shortcuts.htm
www.fortunecity.com/meltingpot/enfield/93/kensington/id43.htm
Students translate the SMS version of the Lord's Prayer provided below into standard text and write the translation in the space provided.

| dad @ hvn
ur spshl
we want wot u want
on urth 2b like hvn
giv us food
& 4giv r sins
lwk we 4giv others
don't test us
save us!
Bcos we kno ur boss
Ur tuf
& ur cool 4 eva
ok? | |

Students now compare both versions above with the original version of the Lord's Prayer located in Matthew and Luke's Gospel

Students use a **PMI Strategy** ⓘ to consider:
❑ What are the advantages of SMS text for this purpose?
❑ What are the limitations of SMS text for this purpose?
❑ What are some interesting things or possibilities for using SMS text for this purpose?

Students list times when the Lord's Prayer is recited within the Christian tradition. For example, to open each day's sitting in Federal Parliament, each time Catholics celebrate the Mass, in Reconciliation etc.

Activity   Jesus at Worship ◉ B3.3

Students explore some Scripture texts that provide some key insights into the worshipping practices of Jesus – observation of the Sabbath and celebration of Passover.

❑ Jewish tradition was centred on the Sabbath Day – the day began on Friday at sunset and ended at Saturday sunset. Sabbath was started with prayer, the lighting of the candles by the wife of the household, followed by a joyful Friday supper. Sabbath was considered to be a day of rest and worship, where everything one did was in honour of God. As a practising Jew, Jesus would have attended the synagogue on the Sabbath.

❑ The major religious holiday during the Jewish year was the Passover feast celebrating the deliverance of the Jewish people from their slavery in Egypt. During the Passover, many Jews would travel to Jerusalem in order to celebrate in the holy city. This is why Jesus and his disciples travelled to Jerusalem for their last supper together – they were celebrating the Passover. This is also the tradition that caused so many Jews to be present in Jerusalem at the time of Jesus' arrest, trial, and crucifixion.

Students read Luke 4:14-22 which describes Jesus preaching in the local synagogue. Students use the **5Ws + H Strategy** ⓘ to identify:
❑ Who worshipped with Jesus?
❑ What did Jesus do at worship?
❑ Where did Jesus worship?
❑ When did Jesus worship?
❑ Why did Jesus worship?

(The How component of the strategy has been omitted for this activity)

An example of how students might use this strategy with this text has been provided below.

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

When

Where

What

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

²⁰Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of **the community gathered in the synagogue** were on him ²¹and he began by saying to them, "Today this scripture is fulfilled in your hearing."

Who

Students now explore the story of Jesus' celebration of the Passover by comparing Matthew's account with Mark's and Luke's. The *Gospels Parallels website* is an excellent online resource that allows students to compare these three texts. It is located at: www.utoronto.ca/religion/synopsis/

Alternatively, students could use the worksheet attached, which includes **adapted** texts from all three gospels.

This task can be undertaken more effectively if, first, students form learning teams of three. They use the **Jigsaw Strategy** ⓘ to explore the text whereby each member of the team chooses a different text (Matthew, Mark or Luke). They then form into Expert Groups (of about 3 or 4 in each group) to explore the passage using the **WAPPT Strategy** ⓘ:

- Core **Words** located in the text
- Important **Actions** or gestures named in the text
- **People** named in the text
- **Places** named in the text
- **Things** named in the text

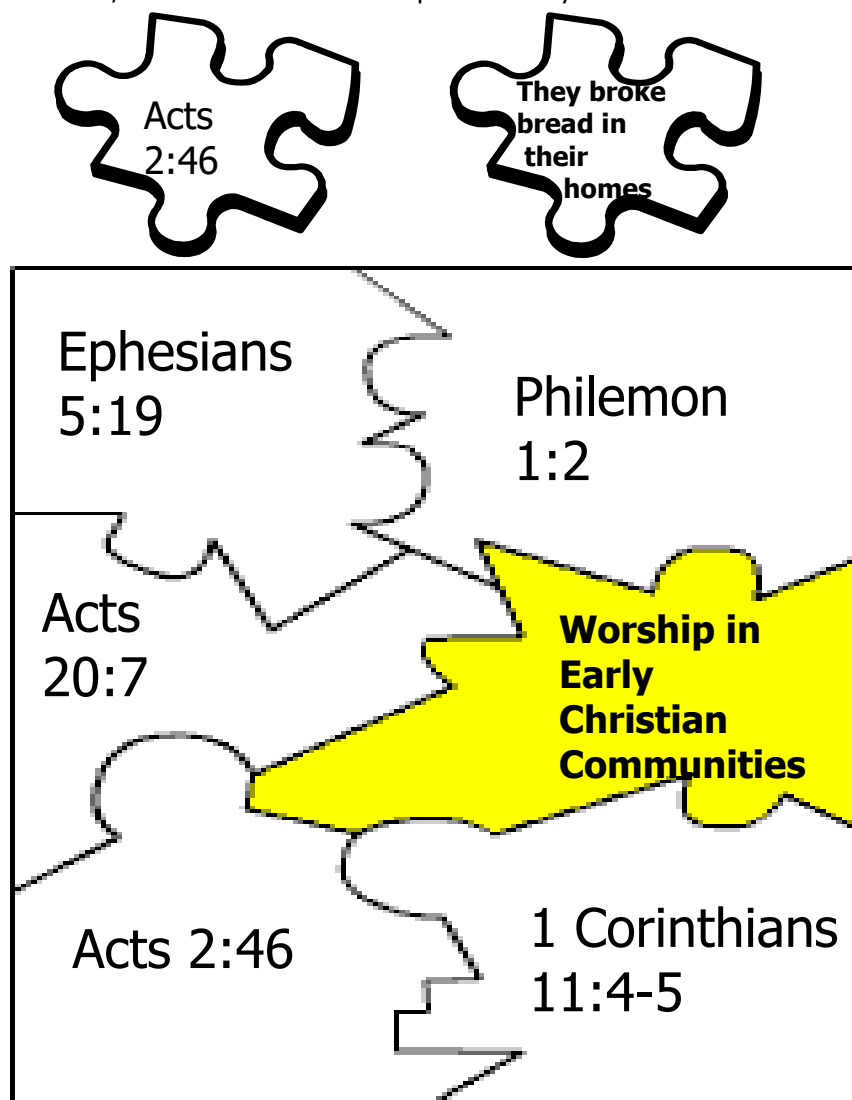| Matthew	Mark	Luke
26:17-20; 26-30	**14:12-17; 22-26**	**22:7-20**
[17]On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?" [18]He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.' " [19]So the disciples did as Jesus had directed them and prepared the Passover. [20]When evening came, Jesus was sitting at the table with the Twelve.	[12]On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?" [13]So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. [14]Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' [15]He will show you a large upper room, furnished and ready. Make preparations for us there." [16]The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover. [17]When evening came, Jesus arrived with the Twelve.	[7]Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. [8]Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." [9]"Where do you want us to prepare for it?" they asked. [10]He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, [11]and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' [12]He will show you a large upper room, all furnished. Make preparations there." [13]They left and found things just as Jesus had told them. So they prepared the Passover. [14]When the hour came, Jesus and his apostles sat at the table. [15]And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. [16]For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God." [17]After taking the cup, he gave thanks and said, "Take this and divide it among you. [18]For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."
[26]While they were eating, Jesus took bread, gave thanks and broke it and gave it to his disciples, saying, "Take and eat; this is my body." [27]Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. [28]This is my blood of the covenant, which is poured out for many for the forgiveness of sins. [29]I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom." [30]When they had sung a hymn, they went out to the Mount of Olives.	[22]While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body." [23]Then he took the cup, gave thanks and offered it to them, and they all drank from it. [24]"This is my blood of the covenant, which is poured out for many," he said to them. [25]"I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God." [26]When they had sung a hymn, they went out to the Mount of Olives.	[19]And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." [20]In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.

The following worksheet could be used by students as they gather information from the texts in their Expert Groups. On returning to the Home Group, students share the information gathered and add additional information in the empty columns.

	Matthew	Mark	Luke
Words			
Actions			
People			
Places			
Things			

Activity   **Worship in the Early Christian Communities ◉ B3.3**

Students explore how the early Christian communities celebrated, prayed and worshipped together. Students use the **Piecing It Together Strategy** ⓘ to get a picture of how the early communities worshipped. Students form learning teams of four. Each team is given a copy of the jigsaw puzzle provided, with each member taking three jigsaw pieces each. They locate the Scripture text on each piece and on the reverse, write a feature of worship in the early Christian communities. For example,

Acts 2:46

They broke bread in their homes

Ephesians 5:19

Philemon 1:2

Acts 20:7

Worship in Early Christian Communities

Acts 2:46

1 Corinthians 11:4-5

The Scripture texts featured on the jigsaw puzzle are provided below together with a suggested feature of worship within the early Christian communities.

Scripture Text	Feature of Worship in the early Christian communities
Acts 2:46 **They broke bread in their homes and ate together with glad and sincere hearts**	Early Christians gathered to break bread.
Philemon 1:2 **To Philemon our dear friend and fellow worker, to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home.**	Small church communities gathered in people's homes.
Acts 20:7 **On the first day of the week we came together to break bread.**	They shared a communal meal each Sunday.
Ephesians 5:19 **Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.**	They sang hymns and psalms together.
1 Corinthians 11:4-5 **Every man who prays or prophesies with his head covered dishonours his head. And every woman who prays or prophesies with her head uncovered dishonours her head, it is just as though her head were shaved.**	They prayed together.

Students reassemble their jigsaw puzzle so that the side on which they have written information is showing. As a learning team students write a summary of the features of worship common to the early Church communities.

Activity   Precepts of the Church ◉ B3.3

Students examine the five *Precepts of the Catholic Church*, which are:
1.   Attend Mass on Sundays and holy days of obligation.

2.   Confess your sins at least once a year.

3.   Receive Eucharist at least during the Easter season.

4.   Observe the prescribed days of fasting and abstinence.

5.   Help to provide for the needs of the Church.

Students create a **Concept Web** ⓘ based on the five precepts of the Catholic Church. For each precept they list the prayer and worship practices Catholics might engage in as well as other additional information. A section of the Concept web (Precept 1) might look like this:
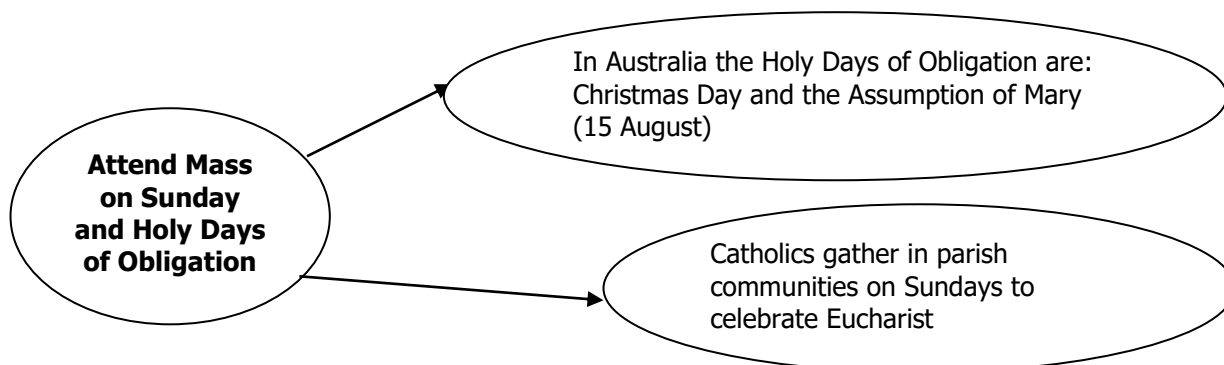
☐ Prayer and Worship Practices

Teacher Background

Personal Prayer and Worship
Through private prayer, every person experiences God in a special way. Each person comes to know God privately by joining their faith with events in their daily life. Examples of private prayer and worship include prayer to the Holy Spirit, rituals, turning an area into a sacred space, reciting formal prayers such as the Lord's Prayer, Scripture readings and reflections, meditation and contemplation.

The Sabbath
Each Sunday is a mini-celebration of the Paschal Mystery. From the time of the Resurrection itself, this day has been "the Lord's Day." Because a day has been traditionally measured from sundown to sundown, many Catholics begin their celebration of the Lord's Day on Saturday evening. They gather in community, listen to God's Word and participate in the sacrament of the Eucharist. Through extra rest and time spent eating and relaxing together, they make Sunday truly a day of rest and family togetherness.

During the first several centuries of worship, Christians celebrated the Eucharist only on Sunday. Gradually, the Church discovered that the single annual celebration of Easter was not enough to express the mystery of Jesus' life, death and resurrection and so added a number of feasts, extending aspects of the Paschal Mystery. Now Fridays, especially during Lent, remind Christians of the passion and death of Jesus. Saturdays are dedicated to Mary, the Mother of God.

The Eucharist Today.
In the twentieth century, a liturgical movement begun by theologians and accepted by church leaders led to some important reforms in the liturgy. Vatican II's key document the Constitution on the Sacred Liturgy (1963) was the high point of the reform movement. It led to the renewal of all the sacraments. Important changes that we take for granted today include the following.

We celebrate the Mass in the vernacular language so we can understand more fully what the Mass means. The Liturgy of the Word has greater importance. Guidelines instruct the homilist to develop the homily based on the readings. The Sunday readings revolve around a three-year cycle. This emphasis has helped Catholics discover the Scriptures. The altar now faces the people. This invites a clearer understanding of what is going on at the Eucharist. It also symbolically opens the Mass to fuller participation by all those present.

Today's Mass includes the Prayer of the Faithful, which links the Eucharistic worship to the whole church, the world and suffering in the community. Active congregational participation is an important feature of the post-Vatican II liturgy. Before, we commonly spoke of "attending Mass." Today, we emphasise "celebrating the Eucharist." The Mass is not a private affair. It is public worship in which the community, led by the priest, join in thanking, praising and adoring God together.

The revised ritual allows communion in the hand and communion under both species. The laity assume many ministerial roles today, for example, as readers, Eucharistic ministers, choir members, greeters and gift bearers.

In summary, Vatican II wished to make the Eucharist a celebration of the entire community. Many of the reforms help us better understand the symbolism and meaning of the Mass. They also help us gather together as a worshipping community.

Students form small learning teams to analyse a variety of newspaper articles regarding communal prayer and worship within the Christian tradition. They use the **Retrieval Chart** ⓘ provided below as a checklist for the elements common to many communal worship activities. Space has been provided for students to list additional elements as they wish.

Elements of Worship ↓	*Summer Festival of Christian Music* article	*In the Footsteps of the Holy* article	*Youth Mass an Uplifting Event* article
Gather			
Pray			
Listen to scripture			
Sing			
Proclaim God's Word			
Greet each other			
Offer peace			
Praise			
Petition (Ask God)			
Seek forgiveness			
Break Bread (meal)			
Support others			
Use of symbols			
Special actions			

Students review their retrieval chart and use the elements identified as common to all three newspaper articles to create a short class prayer ritual. Students might use the **Creating a Simple Ritual Strategy** ⓘ.

SUMMER FESTIVAL OF CHRISTIAN MUSIC

LOOKING for a place to hang out with Jesus, meet new people and hear some of the hottest acts in Christian music during the school holidays?

The Sonfest Christian music festival will be staged at the Boonah Showgrounds, south-west of Brisbane, from January 15-17 and will feature popular Christian bands such as Jars of Clay, Newsboys, Relient K, The Tribe, Antiskeptic, CCC Youth and many more.

Organiser Mikel Glinatsis said the three-day, ticket-only event, now in its fourth year, would feature a mix of music, speakers, praise and worship to inspire, encourage and promote a Christian lifestyle.

'Everyone loves a good band and time to hang out with friends,' he said.

'You have it all at your fingertips - everything from games, to camping, and from education to on-site toilets.

'Seriously, could it get any better?'

He said there would be heaps of fun things for people to do over the three days.

'They will learn and experience how to encourage their mates into giving Jesus a go.

'We have seminars and speakers who all talk about stuff to do with the world and how Jesus has the answer. And bands galore.'

Most of the people attending the festival will camp out in the showgrounds, adding to the summer festival feel and should bring a tent, sunscreen, water, hat, torch and a Bible.

There will also be a wide range of food available at the event but there are no cooking facilities at the venue because of a fire ban in the area.

IN THE FOOTSTEPS OF THE HOLY

TWENTY young people, including several seminarians, a novitiate of the Canossian Sisters and young lay people took part in Brisbane's Vocation Centre's annual Y-Walk on August 8.

Now in its third year, Y-Walk, led by Archbishop John Bathersby, was an opportunity for young people to walk through the city together in the footsteps of holy people and also marked the conclusion of National Vocations Awareness Week.

This year's focus was on Mother Vincent Whitty, who was responsible for bringing the Sisters of Mercy from Ireland to Brisbane in 1861.

Mother Whitty, who came to Brisbane with Bishop James Quinn, worked in Queensland for 30 years, during which time she was involved in establishing many Mercy schools and social welfare institutions.

The walk incorporated several places significant in Mother Whitty's life including St Stephen's Chapel, where she worshipped, the Mercy Heritage Centre at All Hallows', home of the Mercy Sisters in Brisbane and Cairncross House in New Farm, where she started a school and home for orphans, and which later became St Vincent's Orphanage at Nudgee.

Walker Anna Surrey, from Chapel Hill, said she got a lot out of the pilgrimage through the city.

'It was a great opportunity to learn about the history of the Church in Brisbane,' Anna said.

'I also enjoyed being able to meet other Catholic young adults and chat with them while we walked.'

The walk concluded at St Patrick's Church, Fortitude Valley, where Canali House is one of the city's vocations' centres.

It is named after Fr Joseph Canali, priest, architect and engineer, who lived and worked in Brisbane from 1872 until his death in 1915.
One of the Y-Walk organisers, Luke Plant, said it was a great opportunity to remember someone who said their yes to God, and influenced the Church in Brisbane.

'Participants were able to use the life, work and sacrifices of Mother Vincent to reflect upon their own lives and how God may be calling them today,' he said.

YOUTH MASS AN UPLIFTING EVENING

DARRA-JINDALEE Parish's youth Mass at Our Lady of the Sacred Heart Church, Darra on March 28 was an 'inspiring and uplifting evening', said Brisbane Auxiliary Bishop Joseph Oudeman.

Bishop Oudeman celebrated the Mass on March 28 and after the homily led a commissioning ceremony for youth ministry leaders and the youth ministry team for 2004.

He said he was impressed by the active participation and enthusiastic involvement of the parish community.

'The church was full to overflowing,' he said. 'Young and old were interacting with joy and respect. 'It was a celebration which generated a lot of hope.'

A member of the youth team, Christian Nobleza, said the parish was blessed to have Bishop Oudeman celebrating the Mass. 'The parish youth ministry team believes it is a significant process to invite our bishops to actively engage in the faith journey of our young people,' he said.

'We especially invited Bishop Oudeman to the parish because of his link with the multicultural communities across the archdiocese, knowing Darra-Jindalee is a very culturally diverse parish community.

'His presence was definitely appreciated by the entire congregation, especially with the young people, who for many it was the first time they saw a bishop in person.'

A short break for pizza followed the Mass allowing Bishop Oudeman to meet and greet the parish's young people.

Activity   **Special Devotions ◉ B3.3**

Students are introduced to a variety of Catholic devotions common to groups within the Catholic Church. Within the Catholic Church devotions are sometimes referred to as *Special Devotions* or *Popular Devotions*. Regardless, a devotion is an external practice of piety by which a person's faith in God is given life and expression.

Some examples of devotions within the Catholic Church are:
- ❑ Praying the Rosary
- ❑ Praying the Stations of the Cross
- ❑ Benediction of the Blessed Sacrament
- ❑ Miraculous Medals
- ❑ Litanies
- ❑ Liturgy of the Hours
- ❑ Veneration of particular saints
- ❑ Attending Mass and fasting on the first Friday of every month
- ❑ Specific Sodalities i.e. Sacred Heart Sodality
- ❑ Pilgrimages to holy places
- ❑ Blessing with Holy Water

The following online Catholic encyclopaedia contains further information about *popular devotions*: www.newadvent.org/cathen/12275b.htm
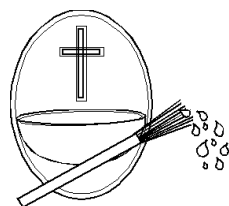
Task One: Blessing with Holy Water

Teacher Information
It is common for Catholics, on entering a Catholic Church, to dip their fingers into the Holy Water font and make a sign of the cross. There is nothing particularly Catholic or even Christian about this action: the taking of water to sanctify and purify is a ritual almost as old as humankind. Britain and Ireland are dotted with springs and wells that have been sacred successively to Celts, Romans, medieval hermits and modern school children.

Water has a deep symbolism to Christians as instruments of our salvation. That is why it is used as a key symbol in Baptism. In the past a Holy Water *stoup* would be found at the entrance to a sacred site or Church. People would wash (cleanse) themselves before entering. While Catholics do not use the font to wash, to take water upon entering a church is still a vital act. It recognises the demarcation between secular and sacred space: the visitor has turned out of the noisy street into God's quiet place and this is a way to acknowledge it. Catholics also remember their baptism, their entry by water into the larger church. The action of wetting the hand with holy water and making a sign of the cross is intended to empty the mind of the words that constantly teem there to prepare the person to be silent and listen.

An excellent short article on the use of Holy Water as a popular devotion can be located online at:
www.americamagazine.org/articles/wroe.cfm

Student Task
Students design and create a Holy Water font for use by visitors to the classroom or a sacred space somewhere in the school. The Holy Water font can be attached to a wall or placed on a small table at the entrance of the classroom or sacred space. An information poster should be included. Students can design a short Blessing of the Water ceremony that includes the Church's prayer of blessing. The following websites contain a range of information that will assist students in this task. Students might arrange for the local priest to conduct the blessing.
http://landru.i-link-2.net/shnyves/holy_water2.htm
(This site contains the Church's Prayer of Blessing)
www.kensmen.com/catholic/water.html
http://landru.i-link-2.net/shnyves/holy_water2.htm
(These sites contains information about the use of Holy Water in the Catholic Church)

Task Two:
Praying the Rosary

Teacher Information
The Rosary is the recitation of five decades of the Our Father, ten Hail Mary's and a Glory Be. The person mediates on the mysteries (events) of Jesus' life and that of Mary, mother of Jesus. The mysteries include: Joyful mysteries, Glorious mysteries, Sorrowful mysteries and the recently included Luminous mysteries. It is important to note that not all of the events memorised in these mysteries are historical. Many are mysteries of faith.

The Rosary beads are used to keep track of prayers being recited. By praying the Rosary, many people obtain a deeper appreciation of the events in the lives of Jesus and Mary. The origin of the Rosary is not clear. During the earliest days of the Church, Christians used prayer beads and the repetitive prayers. There is evidence that beads were used to assist prayers in the Middle Ages. During the fifteenth century, the Rosary structure formed. Fifty Hail Mary's were recited and were linked with verses of psalms. The prayer was called *rosarim* meaning rose garden. Later, the name became the Rosary. The Rosary prayer is intended to promote human solidarity.

Student Task

Students design and create an instruction sheet for making a set of rosary beads using simple craft materials such as string and coloured beads. Coloured beads are inexpensive and available from the local disposal shop. Students create a "Make Your Own Rosary Kit" for each student in a younger class. The kit should include materials required as well as the instruction sheet.

Students might conduct an online search for sites that explain how to pray the rosary. These could be copied for students who can then use their newly prepared rosary to pray a decade each morning for a set period of days.

The Mysteries of the Rosary are listed on the following website:
www.catholicsupply.com/existing/prmyster.html

Students examine a Eucharistic celebration to see how Catholics worship using words, actions and symbols. The Catholic Eucharistic liturgy can be divided into five major parts:

- ❑ Introductory Rites
- ❑ Liturgy of the Word
- ❑ Liturgy of the Eucharist
- ❑ Communion Rite
- ❑ Concluding Rite

Students might undertake their study in a number of ways: taking digital shots of the different parts of a local Parish or school mass; watching a Video or DVD of a Catholic Eucharistic Liturgy, or through the use the following website designed for students. This website describes the words and actions in the five parts of the Catholic Mass:

www.faithfirst.com/RCLsacraments/eucharist/kids0710/massWalkthrough/walkthrough.asp

Students might form small learning teams with each team examining a part of the Mass (e.g. Liturgy of the Word). The following **Retrieval Chart** ⓘ could be used to gather and record information prior to sharing their findings with the other learning teams.

	Words	Actions	Symbols
Introductory Rite			
Liturgy of the Word			
Liturgy of the Eucharist			
Communion Rite			
Concluding Rite			

That is the final activity in this module.

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

☐ Multimedia Centre

Multimedia Resources

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

Telephone (07) 3840 0405

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

ⓘ Learning Centre Strategy

A learning centre is a set of graduated tasks presented as an attractive display and designed by students for students. A well-designed learning centre will motivate, inspire and interest students to learn from one another.

Learning centres will take many forms such as self-standing displays, carrels, shelves, audio and visual presentations, noticeboards and/or murals.
Activities within a learning centre could incorporate student-made and commercial materials, tasks of diverse scope, open-ended activities, step-by-step procedures, quizzes, new technologies etc.
The role of the teacher in this strategy is to assist students to clarify their purpose and context, collect data from an available repertoire and make choices for communicating their purpose and context to their peers and in the designing process. During and after the learning centre strategy, the teacher should include opportunities for peer and self-assessment.

An excellent online Power Point presentation on creating learning centres will be located at:
www.mcps.k12.md.us/departments/eii/gr/powerpoint/learningcenter/sld001.htm

ⓘ Ten Word Strategy

A Ten Word Strategy encourages students in small learning teams to collaboratively synthesise meanings of paragraphs or sections of texts. Students read or view a paragraph or section of static print text or dynamic text e.g. multimodal/ multimedia texts and jointly construct a ten word meaning for that paragraph or section. This strategy relies on the students' capacity to make meaning, collaborate, interpret and synthesise texts.

Process for the Ten Word Strategy:
❑ Clarify with the students that the purpose of this strategy is to develop students' capacity to make meaning and interpret text in learning teams.
❑ Students read or view a paragraph or section of static or dynamic text.
❑ In learning teams students discuss the meaning of the paragraph or section. Each team member should provide a meaning.

The learning team then negotiates a ten-word meaning for the paragraph or section. One student should record the meaning. All students should be involved in creating the ten-word meaning. No more than ten words can be used for each meaning.

ⓘ Y Chart Strategy

A Y Chart enables students to respond to a situation, proposal, problem or stimulus material. It relies on the senses, intuition and imagination.

Process for Y chart:
❑ Decide on the topic to be analysed.
❑ Draw up a simple Y Chart (see below) and write the topic at the top of the chart.
❑ In the "Looks Like" segment, students brainstorm all they might see happening around the topic.
❑ In the "Sounds like" segment, students record things they might hear such as words, sounds and sound effects.
❑ In the "Feels Like" segment, students brainstorm all the things they might feel in a tactile kinesthetic sense as well as in an emotional response.
❑ This information can then be applied in other learning contexts.
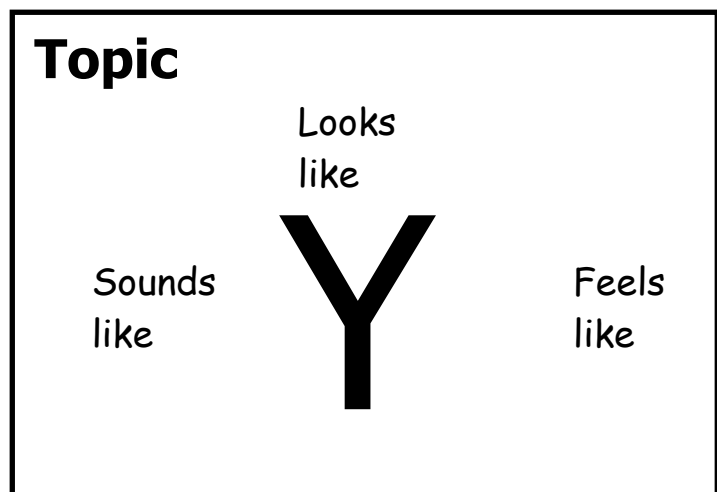
ⓘ Actitude Analysis Strategy

An Actitude Analysis strategy plays on and is a combination of, the two words act and attitude. It helps students make connections between attitudes and actions of people and groups.

An Actitude Analysis pro-forma supports students to firstly analyse a given idea, doctrine or position held by a person or group. Secondly, it helps students summarise the meaning. Thirdly, it helps students identify and record the Attitudes/ Values imbedded in the idea, doctrine or position. Fourthly, it helps students devise Actions /Practices that match the attitudes and values.

Actitude Analysis of ..

Summary

Attitudes/Values	Action/Practices

ⓘ KWL Strategy

K-W-L is a 3-column chart that helps capture the Before, During, and After components of reading a text selection or investigating a topic.

- ❑ **K** stands for **Know**
  What do I already <u>know</u> about this topic?
- ❑ **W** stands for **Will** or **Want**
  What do I think I <u>will</u> learn about this topic?
  What do I <u>want</u> to know about this topic?
- ❑ **L** stands for **Learned**
  What have I <u>learned</u> about this topic?

Process
1. On the board, on an overhead, on a handout, or on students' individual sheets, three columns should be drawn.
2. Label Column 1 **K**, Column 2 **W**, Column 3 **L**.
3. Before reading, students fill in the Know column with everything they already know about the topic. This helps generate their background knowledge.
4. Then have students predict what they might learn about the topic, which might follow a quick glance at the topic headings, pictures, and charts that are found in the reading. This helps set their purpose for reading and focuses their attention on key ideas.
5. Alternatively, you might have students put in the middle column what they want to learn about the topic.
6. After reading, students should fill in their new knowledge gained from reading the content. They can also clear up misperceptions about the topic which might have shown up in the Know column before they actually read anything. This is the stage of metacognition: did they get it or not?

ⓘ Retrieval Chart Strategy

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

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

A variety of different Retrieval Charts are provided below.

The Stolen Generations
  From the perspective of.....................

Topic focus	Source	Description	Critical Analysis	My knowledge & understanding

Five Inventions I would choose to take back to my planet

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

ⓘ WAPPT Strategy

The WAPPT Strategy enables students to explore a text by locating and recording the:

❑ Core **Words** located in the text
❑ Important **Actions** or gestures named in the text
❑ **People** named in the text
❑ **Places** named in the text
❑ **Things** named in the text

ⓘ SWOT Strategy

This strategy is an excellent higher level thinking strategy students can engage with to evaluate and think laterally about a decision on an issue, a solution to a problem or an simply an existing situation. The information retrieved from this strategy is usually applied to another purpose or design.

A suggested process for using this strategy effectively involves combining it with another strategy called the ***Jigsaw Strategy***. This strategy has been featured in a number of the Religious Education modules.

Process:

❑ Students form learning teams of four and are given one of the four SWOT cards. See below.

❑ Before proceeding it is important for everyone in the learning team to be familiar with the issue or problem under consideration.

❑ Students now leave their learning team and form *Expert Groups* consisting of students with the same SWOT card (Strengths, Weaknesses, Opportunities, Threats)

Strengths	Weaknesses
Opportunities	Threats

❑ In their Expert Groups students brainstorm as many responses as they can in a given time frame.

❑ Students now leave their Expert Groups and return to their Learning Team. One at a time they share the ideas generated in the Expert Groups.

ⓘ Grab Bag Strategy

In the Grab Bag strategy students select items for inclusion in a Grab Bag (pillow case, paper bag etc.) that represent a specific text.

The following example is one way the Grab Gab strategy can be used.

The student selects a story or text and records the people, places things and emotions present within the text.

The student then gathers items that represent a selection of the people, places, things and emotions.

The student decides on a final list of items and records them on a sheet of paper. Each item is then numbered in order according to their location within the text.

The students places the items in the bag and using the recording sheet as a guide, presents a oral retell of the story or text bringing out each item, one at a time.

An alternative is for the student to bring the items out of the bag, one at a time without speaking. The other students guess the story or text using the items as clues.

ⓘ WAGS Strategy

A WAG Strategy assists students to identify and record **W**ords, **A**ctions and **G**estures used during a particular experience or interaction. Students **summarise** the effect that the **W**ords, **A**ctions and **G**estures had on them during and after that experience or interaction.

Words	Actions	Gestures
Summary		

ⓘ Flow Chart

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.
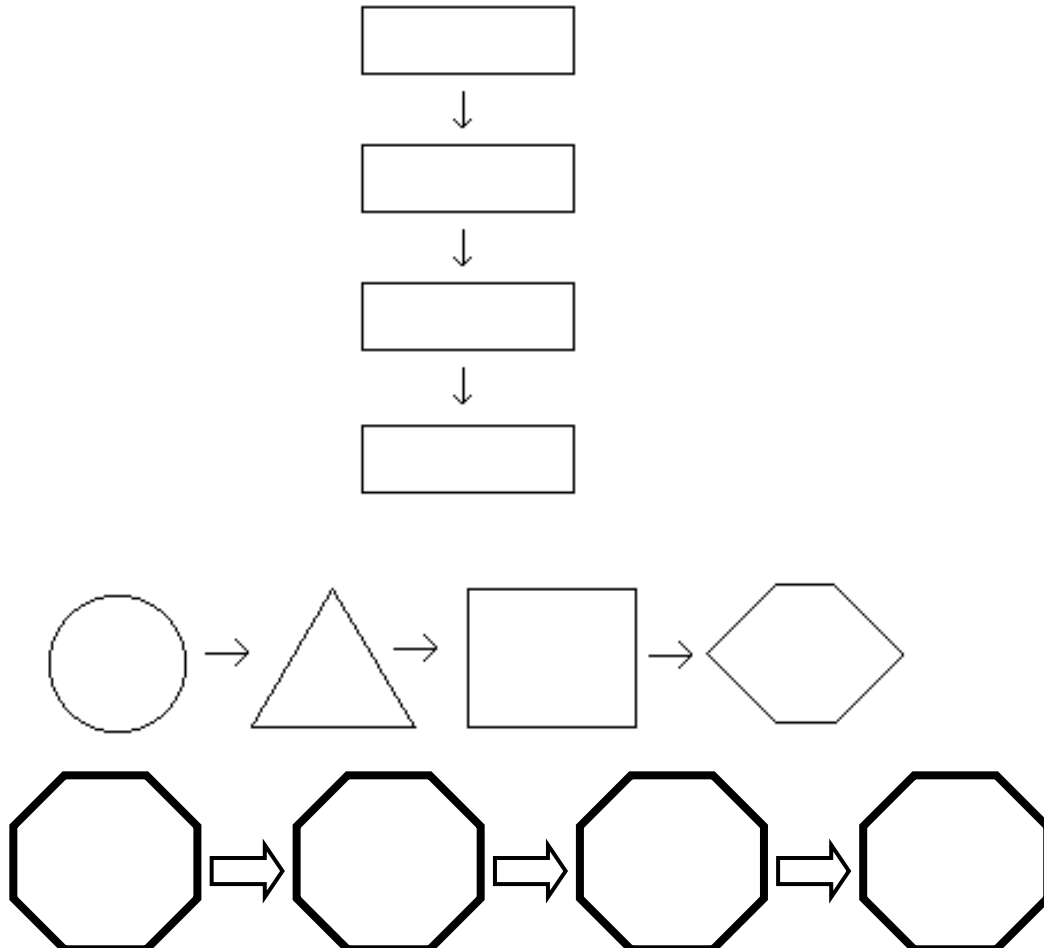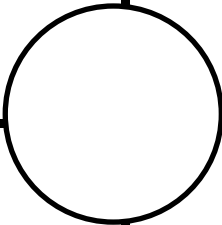
ⓘ **Frayer Concept Model Strategy**

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.

ⓘ Concept Spiral Strategy

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

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

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

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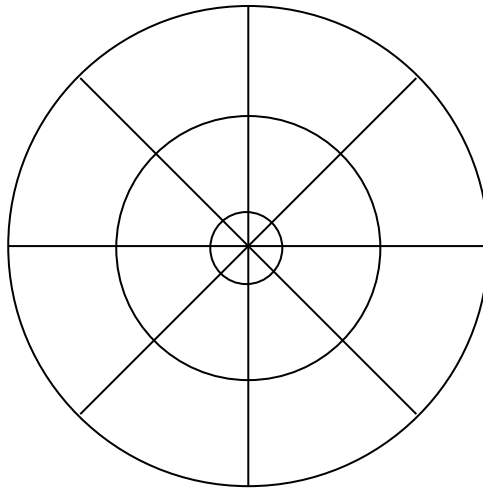
ⓘ Concept Web Strategy

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:
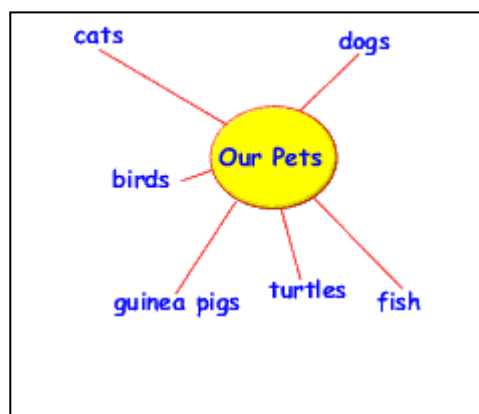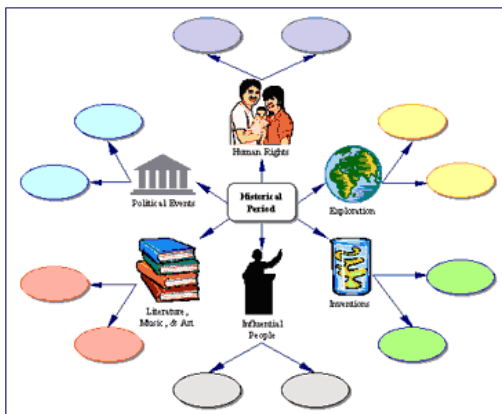
A useful process for teaching students to create a concept web is:
Start with a major idea or central concept.
Arrange items in a directional hierarchical pattern with subordinate concepts.
Place labelled links with appropriate linking words or phrases.
Identify the links to the sub-branches of the network.
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:
www.inspiration.com/index.cfm

ⓘ 3:2:1 Strategy

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

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

1._____

2._____

3._____

Two examples of actions of Christians today.

1._____

2._____

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

1._____

ⓘ RAPS Strategy

A RAPS Strategy assists students to identify and record main points and meaning of a text.

R – Read - read the paragraph
A – About - what's it about
P – Points - choose 2 important points to support the main idea
S – Summary - summarise the paragraph in their own words using no more than 20 words.
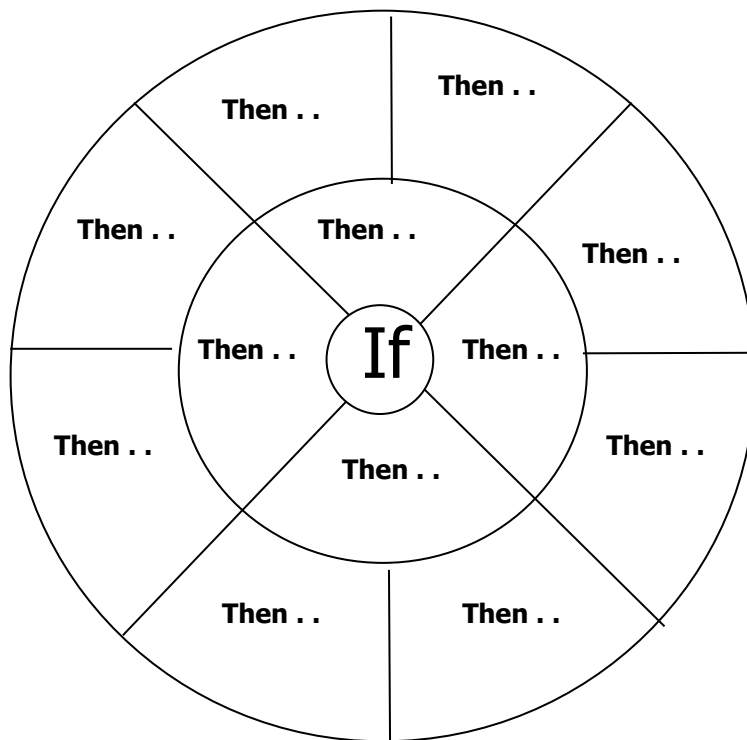
> About:

> Point 1:

> Point 2:

> Summary:
> _____ _____ _____ _____ _____
> _____ _____ _____ _____ _____
> _____ _____ _____ _____ _____
> _____ _____ _____ _____ _____

ⓘ Consequences Wheel

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

ⓘ Peoplescape Strategy

A peoplescape displays a collection of visual, symbolic representations of significant individuals. The strategy is derived from the peoplescape created on the ground of Parliament House for Australia's Centenary of Federation 2001.

To create a peoplescape students draw, paint and/or attach collage materials and texts to a cardboard or foam board cut-out in the shape of a person. A peoplescape is a self-standing structure. The artwork on the peoplescape should incorporate symbolic representations of the history, culture and social contribution of the significant person.

Teachers need to provide clear instructions to students before the design of the peoplescape characters. Ways of symbolising a person's character can also be discussed and demonstrated. A repertoire of resources and learning activities on the chosen characters needs to be provided and accessed by the students. Other discussion and draft presentations or diaries could be created to enhance students' final designs.

ⓘ 5Ws + H Strategy

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

Who

What

Where

When

Why

How
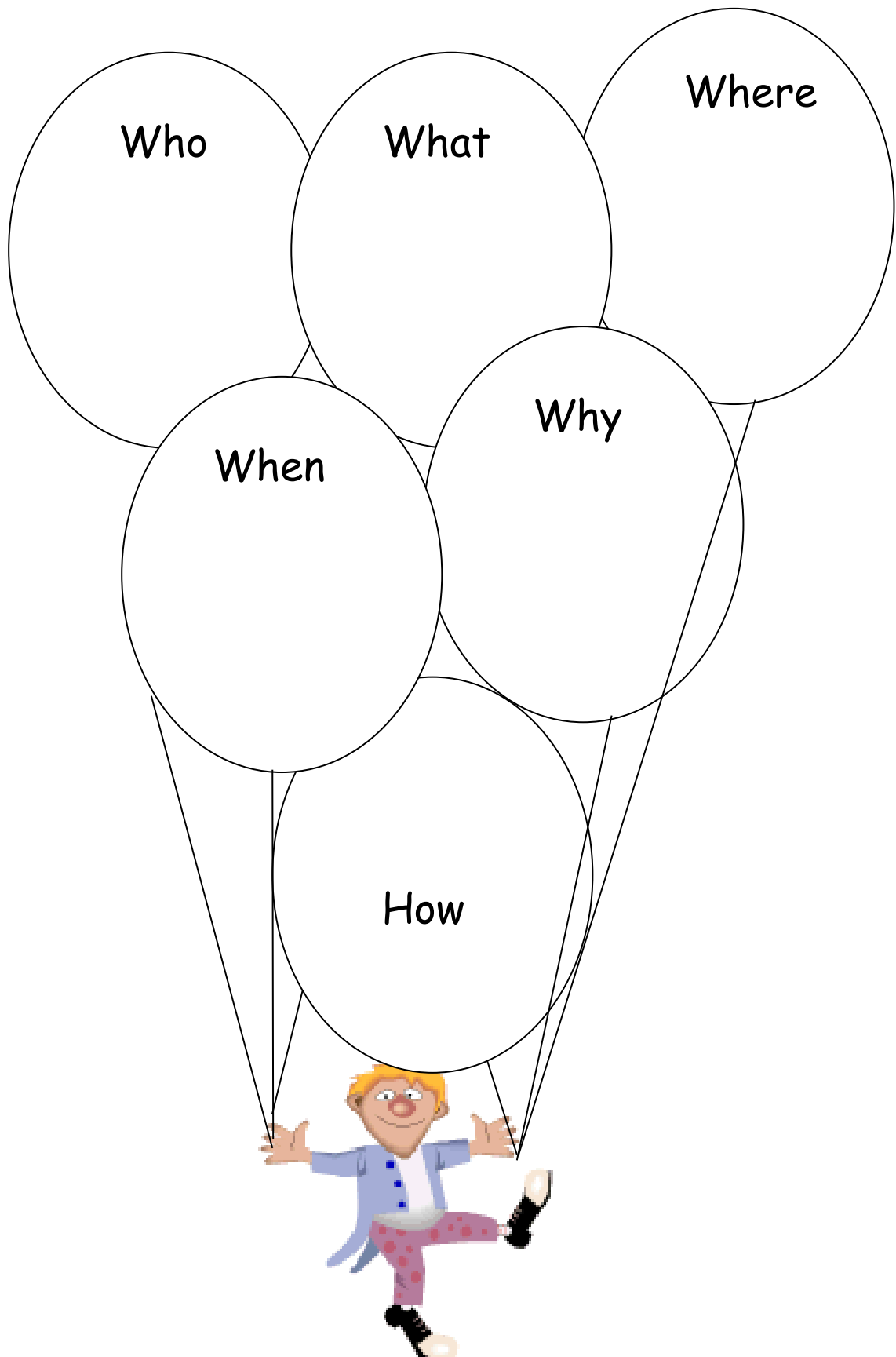
ⓘ PMI Strategy

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- e.g. it could become *recommendations* if the students are required to discover new solutions or ideas for a particular context.

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

ⓘ Piecing It Together Strategy

Piecing It Together strategy allows students to display many ideas and learnings gained during a lesson or over a period of time.

Process for Piecing It Together:

- ❑ Students are given a large blank puzzle piece.
- ❑ Students write/draw ideas, learnings, questions etc on the puzzle piece
- ❑ Students fit their puzzle pieces together in one large display by gluing their pieces together onto a large sheet of paper.
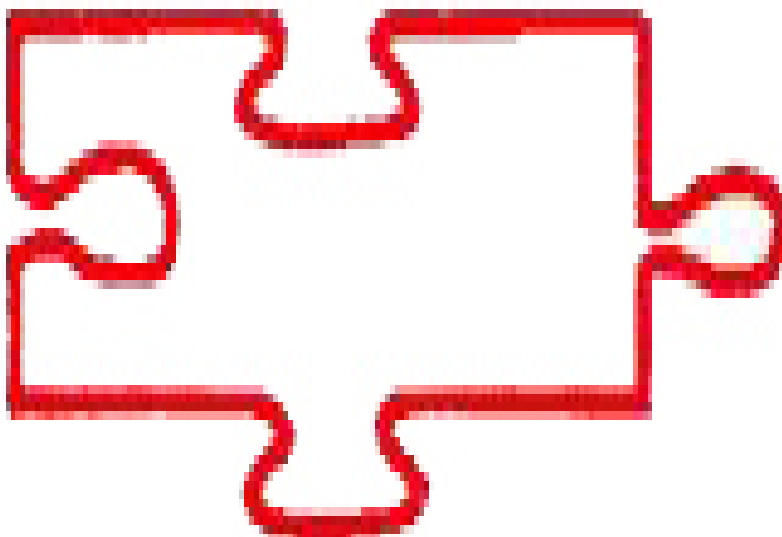
ⓘ Jig Saw Strategy

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

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

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

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

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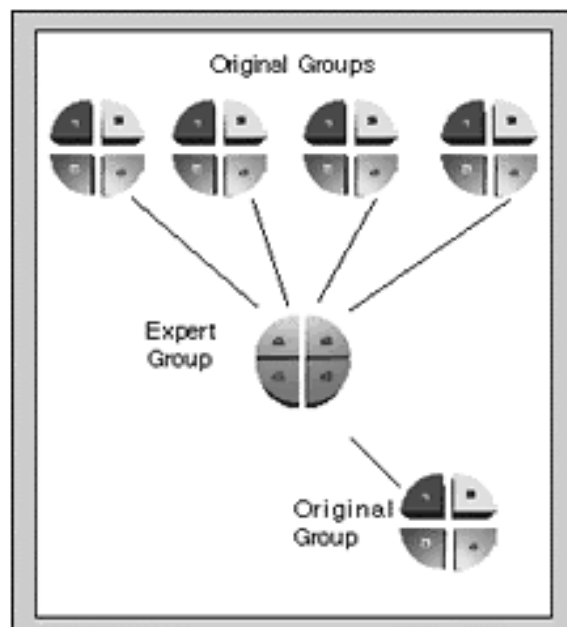

An excellent web site containing detailed information about this strategy will be located at:
www.jigsaw.org/steps.htm

ⓘ Creating a Simple Ritual

The following planner might assist teachers and students in designing simple prayer rituals.

Aim The purpose of this activity is for participants to		
When **Where** **Who** **Duration**	**Theme or Focus**	**Scripture Focus**

Planning Notes	Floor Plan
Prepare and Gather Listen and Respond Share and Give Thanks Go and Tell	

Sensory Checklist	Equipment Checklist
Sight Smell Taste Touch Hearing	

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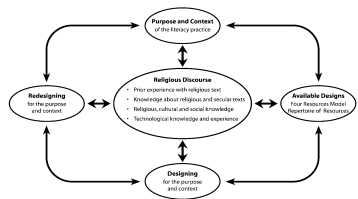
Students in the learning role of **Code Breaker** of a visual text answer the following questions.
How do you interpret the use of colour been used in this text?
How do you interpret the use of light been in this text?
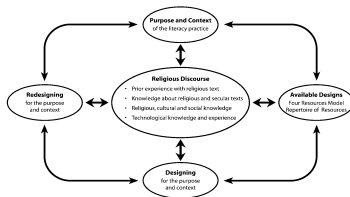*What key shape has been used?*
How do you interpret the use of objects and symbols?
What body language has been used?
Is the visual a close up, mid or long shot?
What objects have been used?
What metaphors have been used?

Students in the learning role of **Text** User of a visual text answer the following questions.
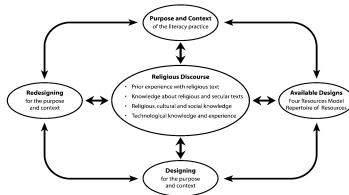
What sort of text is this?
What might the designer's purpose have been?
What period and culture does this visual text represent?
Who might use this visual text and for what purpose?
How and where might this text be used to convey a message?
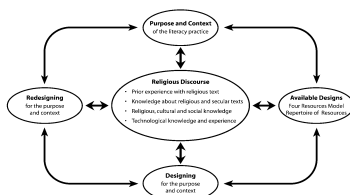

Students in the learning role of **Meaning Maker** of a visual text answer the following questions.

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

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