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Church: Unity and Diversity

Catholic
Education
Archdiocese of Brisbane

Level 4

Church: Unity and Diversity 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

Church: Unity and Diversity

Beliefs Strand

❑ Purpose

This module provides students with opportunities to demonstrate the core learning outcomes by describing how the structures and practices of different Church communities reflect their culture and history. Students consider how culture and history influence the structures and practices of the local and world Church.

❑ Overview

Teaching and learning activities in this module are based on a religious literacy model and designed to promote a constructivist approach to learning. They are designed around module organisers with three organising ideas for each module organiser

Roles for Life Long Learners	Core Outcome
Reflective, Self Directed Learner Designer and Creator Active Investigator	B4.3 Students describe how the structures and practices of different Church communities reflect their culture and history.
Module Organisers	**Organising Ideas**
Structures of the Church	❑ Structures ⇗ ❑ Cultural Influences on Structures ⇗ ❑ Historical influences on structures ⇗
Practices of the Church	❑ Practices ⇗ ❑ Cultural Influences on Practices ⇗ ❑ Historical Influences on Practices ⇗

Module Activities Map

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

Church – Unity and Diversity

Structures of the Church	Practices of the Church
Structures activities ✍	**Practices Activities** ✍
What is Church? *p. 10* Reaching Out *p. 13* One Holy Catholic and Apostolic Church *p. 16* Leadership *p. 24*	Diverse Practices of the Church Community *p. 39* Icons and Symbols *p. 39*
Cultural Influences on Structures Activities ✍	**Cultural Influences on Practices Activities** ✍
Church Design *p. 27* Cultural Differences *p. 29*	Many Faces of the Church *p. 40* Cultural Practices *p. 41* A World Tour *p. 42*
Historical Influences on Structures activities ✍	**Historical Influences on Practices activities** ✍
Early Church *p. 33* Who's Who? *p. 36* The Drama of Pentecost *p. 37*	The Australian Church *p. 44* The Changing Church *p. 45*

Connections to Syllabus Content

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

Beliefs	Level 4
Conceptual Organiser	Students know about
The Church proclaims its beliefs and teachings through its structures and practices.	- Church's mission and the reign of God (B25, B42, B49, B51, B56) - Pentecost (B50) - Church as Body of Christ (B60, B68) - Church is one, holy, catholic and apostolic (57)

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 of different Church communities and how these reflect culture and history.
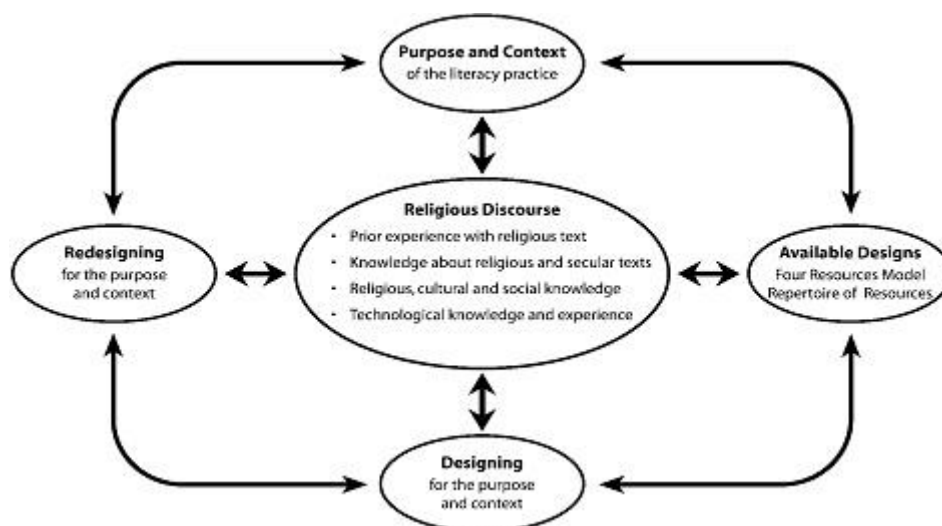
☐ Learning Framework and the Roles for Lifelong Learners

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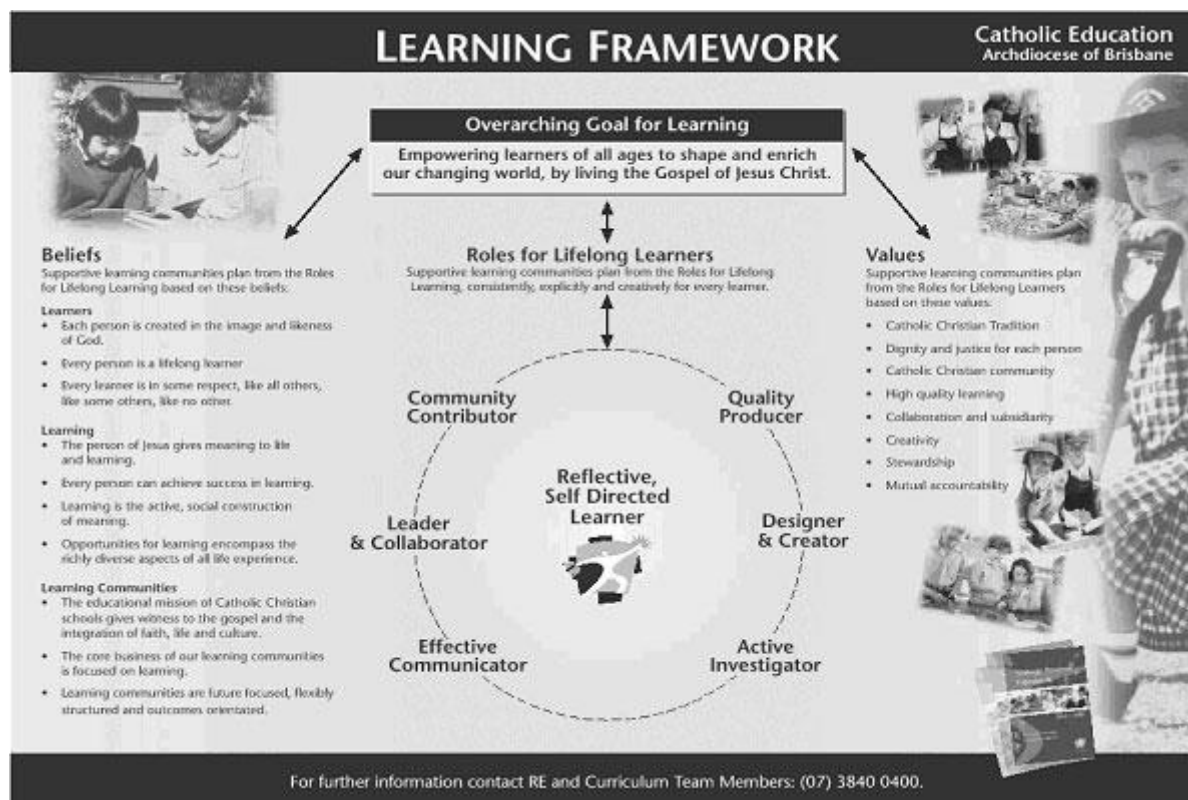
☐ Assessment

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

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

The following table provides examples for gathering evidence and making judgements about student demonstration of the core learning outcomes 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 these outcomes in a variety of ways. Where possible teachers should reflect with students on evidence gathered in order to make judgements about their demonstrations.

Outcomes	Gathering Evidence	Making Judgements
B4.3 Students describe how the structures and practices of different Church communities reflect their culture and history.	**Level 4** **Students may for example:** Using pictures of local churches and those of other countries, list the elements of a church building. They prepare a short summary on how cultural and historical influences have shaped the design of churches. Students form learning teams and design and create a "shoebox" church or part of a church e.g. altar which is suitable for the Australian cultural lifestyle and history. They may chose to design a church suitable: ❑ For the beach ❑ For rainforest regions ❑ To reflect the indigenous people of our land ❑ For outback life ❑ For suburban life **The teacher may use:** ❑ Focussed analysis ❑ Self and peer assessment **Recorded in:** ❑ Criteria sheet ❑ Annotated notes ❑ Checklist **See pages 29 -31 for a fuller description of this activity.**	**Level 4** **Can students:** ❑ Describe the cultural influences of a region on the design of church buildings. ❑ Describe the historical influences on the design of church buildings. ❑ Determine and use the cultural aspects of a particular area to design an appropriate church building.

❑ Evaluation

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

- ❑ teaching strategies and activities used to progress student learning towards demonstrations of core learning outcome
- ❑ 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 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 to contribute towards those Roles for Lifelong Learners emphasised within the module. The *Strategies Icon* ⓘ indicates that explanatory notes on a learning strategy will be found at the end of the module.

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

Role for Lifelong Learners	Sample Learning Strategies from this Module
Reflective, Self Directed Learner	Think Pair Share; Character Sketch; If and Then Chart; 10 Word Strategy; Y-Chart
Designer and Creator	Six Thinking Hats; Echo Mine; Split Page Strategy
Active Investigator	Concept Map; Vocabulary Word Map; Retrieval Chart; Opinionaire Strategy; Spider Map

☐ 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 itself. 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 further outcomes.

KLA	Core Learning Outcomes
The Arts Visual Arts	VA 4.2 Students make and display images and objects considering purposes and audiences VA 4.3 Students analyse elements and additional concepts evident in images and objects from a variety of cultural and historical contexts.
Studies of Society and Environment Culture and Identity	CI 4.1 Students investigate how religions and spiritual beliefs contribute to Australia's diverse cultures

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

Roles for Life Long Learners	Core Outcome
Reflective, Self Directed Learner Designer and Creator Active Investigator	B4.3 Students describe how the structures and practices of different Church communities reflect their culture and history.
Module Organisers	**Organising Ideas**
Structures of the Church	❑ Structures ❑ Cultural influences on structures ❑ Historical influences on structures

❑ Structures

Teacher Background

What is Church?

The word Church often refers to the physical building in which Christians met for worship. This notion of Church derives its meaning from the Greek adjective *kuriakos* meaning *belonging to the Lord*. Its fuller derivative would have come from the Greek word *kuriakon doma* which translated means *the Lord's house*. However, the word used in the scriptures is *ekklesia* which translated from the Greek word means *an official assembly of people*. The primary reference of *ekklesia* as an assembly of worship is in the New Testament (1 Cor 11:18, 14:19-35) and the use of the word is extended to refer to the community of the faithful in any give place. *Church* could therefore be defined as a community of Christians established in a particular locality and accustomed to meet regularly together for worship. This definition of the word *Church* will be the focus of this model. However, the physical structure of Church buildings will be considered in one activity titled, *Designs of Churches* under the module organiser *Cultural Influences of Structures*. The assessment item provided on p. 5 also refers to *church* as a building for worship, not the broader definition of *Church* as an official assembly of people.

Jesus worshipped in a Jewish religious assembly of people. As a Jew the sacred place of his worship occurred in synagogues and Temples. Jesus was a devout Jew and in his time he called for Israel to renew its faithfulness to God, through a new covenant with God. He preached of the kingdom of God and a new law he outlined in the Sermon on the Mount. It soon became apparent that not all of Israel accepted his call for renewal. After his death the disciples of Jesus became isolated and disconnected. However, imbued with Resurrection faith, they soon formed their own small religious assemblies. They were communities of faith that responded to Jesus' teachings and the needs of the community members. They gathered in households and other larger community assemblies in towns and cities. These *Churches*, as they became known, were united in faith, worship and leadership.

As Christianity expanded beyond Israel it became more strategic and institutionalised. The institutionalisation of Christianity and its Churches ensured the success of its apostolic mission and survival. There are many ways of being Church. One way to look at the different ways of being Church is to consider some categories or models of Church. These models or ways of looking at Church include: Church as institution, Church as community, Church as sacrament, Church as mission or proclaimer, Church as servant. Every Christian Church would incorporate at least some aspects of

each of these concepts. However, many Churches focus on a particular way of being at particular times because of their history, culture and context.

Another concept or way of being Church is that of being Church as a Pilgrim People. This suggests the gathered assembly is in a process of journey of faith. It also suggests the evolving nature of Church. It also promotes an individual's and a community's journey towards the reign of God. Many Christian Churches also focus on their advocacy for peace and justice. This area of Church activity is faithful to the example of Jesus' care for the poor, the marginalised and the oppressed. When, on occasions, the Church has been silent or sided with the oppressor for whatever dubious benefit, the Church his failed to witness to Christ.

Church as Institution

Frequently the Church is seen as institution. However, it is not strictly accurate to call the church an institution. In reality, the Church, like a nation or a state, is a social entity, which contains many institutions within it and is organised and structured according to those institutions. Therefore one could more accurately say that the church is an observable social reality, which, by its nature, is structurally organised. The organisation and structure of and within Church institutions enables it to carry on its mission. The basic unit of organisation the Roman Catholic Church is the local Church or diocese, entrusted to the care of the Bishop. Each diocese administers a wide range of services to the Catholic and local community. For example, in the Archdiocese of Brisbane, the Archdiocesan organisation is divided into four Vicariates. These include: Archdiocesan Services, Brisbane Catholic Education, Centacare and Church Life and Mission.

One Holy Catholic and Apostolic Church

The Nicene Creed has a different section for each person of the Trinity – God, Jesus Christ and the Holy Spirit. In the Creed, the statement "We believe in One Holy, Catholic and Apostolic Church", is a subsection of the credal section on the Holy Spirit. The Church is part of the action of the Holy Spirit and the Church is not complete or self-contained.

It is the Holy Spirit's presence within the Church that brings Christ to the world. The Church can be described as an open circle of constant renewal by the Holy Spirit. The Church is Trinitarian in nature and therefore accepts diversity within its unity. The Church must have a futures perspective while remaining faithful to the past. Therefore the One Holy Catholic and Apostolic Church can be identified as follows:

One

The Church's oneness is a Trinitarian concept of oneness. Its oneness reflects the nature of the Church's founder. It does not mean conformity but rather a communion of Churches. The Catechism of the Catholic Church states "From the beginning, this one Church has been marked by a great diversity which comes from both the variety of God's gifts and the diversity of those that receive them. Within the unity of the people of God, a multiplicity of peoples and cultures is gathered together. Among the Church's members, there are different gifts, offices, conditions and ways of life. Holding a rightful place in the communion of the Church there are also particular Churches that retain their own traditions. Unity is of the essence the Church. The great richness of such diversity is not opposed to the Church's unity." (814)
As Christians, we are called to maintain the unity of the Holy Spirit in the bond of peace.

Holy

The concept of holiness does not suggest that the Church's members collectively or individually are sinless people. Rather the Church, as an expression of God's love, is holy because God's love is holy. God's covenant is not a contract broken by sin, it is unconditional. Just as Jesus showed his holiness by living in the world and including sinners and outcasts, so the Church is holy through its promise of mercy and forgiveness.

Catholic

The word *catholic* comes from the Greek meaning 'all inclusive', 'open to the whole'. So in claiming belief in the catholic Church, as stated in the Creed, believers accept the universality and inclusivity of

the Church. This means that the Church is open to all peoples and cultures and times. True catholicity in the world is an ideal or goal still to be realised. The Church community is in a process of evolving. The word catholic was and is also applied to the teaching and the faith of the church and, in this sense, it means what is believed by the whole Church. It is universally united in its worship, in what it teaches. Finally, the word 'Catholic' has also come to be used to described individual Christians who profess belief in the Church's universal teachings and practices.

Apostolic

The word 'Apostle' comes from the Greek, suggesting that an apostle is to be 'sent' as a bearer of good news. The Church is apostolic, commissioned to carry on what was begun by Christ. The challenge of being an apostolic Church is its call to send believers into times and situations that are as threatening as those faced by apostles in the past. An apostolic Church can never rest, it is continually challenged to witness and bear the good news into places and situations it may fear to go.

Ecumenism

Ecumenism and the ecumenical movement indicates the initiative and activities on the part of Christian Churches that are encouraged and organised to promote Christian unity. The Catholic Church is committed to the ecumenical movement in three clear elements. These include: spiritual renewal, theological dialogue towards restoration of full communion and common mission and witness in the world. Evidence of internal spiritual renewal since Vatican II that brings Roman Catholics closer to their brothers and sisters in non-Catholic communion include: Renewal of the Rite of Christian Initiation for Adults, reception of insights of biblical witness of worship from the Reformation Churches in renewed Roman Catholic understanding of the relationship of Church and society. This renewal has enhanced opportunities for ecumenical co-operation between Churches to promote areas of social ethics and mission to the world. There is also evidence of a more nuanced approach to reconciliation. Ecumenical theological dialogue towards the restoration of full communion involves the underpinning principle that reunion will not be gained by compromise but a genuine common biblical and historical study to find a ground of truth which transcends the historic division/s. It depends on the power of the Holy Spirit working within the Ecumenical movement and those involved in the study of scripture and the past, towards restoration. Many notable dialogues have occurred since the early '60's. The Roman Catholic Church has been engaged in the Faith and Order dialogue of the World Council of Churches since 1963. Dialogues have occurred with Lutheran, Uniting Church, Methodist, Presbyterian/ Reformed, Eastern Orthodox, Oriental Orthodox, Disciples of Christ and Anglicans. Baptist, Pentecostal and Evangelical dialogue on Mission have also occurred. The third area of focus for the Roman Catholic Church in the ecumenical movement is through its common mission and witness. The Roman Catholic Church promotes evangelisation and peace and justice at the local, national and global level and is a member of twenty-seven nation councils of Churches in the world.

Leadership

Leadership structures within Churches are diverse. Some use a centralised model with a hierarchal approach and others use a more decentralised model with approaches that encourage a shared leadership. The majority of Churches use a combination of elements of the centralised and decentralised models of leadership. In some Churches only males have leadership roles whilst in others, females and males have leadership roles.

The Roman Catholic Church has a hierarchical and patriarchal model of Church leadership and authority. Hierarchy has to do with 'sacred rule' or the governance of the Church. Each local Roman Catholic Church diocese is entrusted to the pastoral leadership of a Bishop, who is assisted by presbyters and deacons. These comprise the ordained or sacramental ministry. The Pope, in union with all the bishops, has pastoral responsibility for the universal Church.

Within the life of the Roman Catholic Church, some are called to serve in particular roles of leadership. The sacrament of Holy Orders consecrates bishops, priests and deacons to serve the people of God. The bishop is entrusted with a threefold ministry of teaching, sanctifying and governing a local Church in communion with the Church universal. The priest is a co-worker with the bishop and usually serves a community known as a parish. The deacon, who has a more limited liturgical role, assists in the practical works of charity the local Church undertakes.

All baptised persons share in the priesthood of Jesus. In daily life they seek to bring about God's reign and to be instruments of grace to all they meet. Those called to Orders share in a special way in

Jesus' priesthood. In the Latin (Roman) tradition of the Church, only males who undertake a celibate lifestyle are ordained. Since Vatican II one of the three ordained orders, the diaconate, has been made available to married males. Soon after Vatican II many dioceses in the United States ordained married deacons. In more recent times in Australia male, married deacons have been ordained as permanent deacons in some dioceses in Australia. Some of the roles of deacons include; preaching, baptising and presiding at funerals. There are now also some married, former Anglican priests ordained as priests in the Roman Catholic tradition.

Activity   What is Church? ◉ B4.3

Students brainstorm the diverse ways of "being Church". Students are encouraged to think of the many things that the Church does and the many ways people show that they belong to the Church.
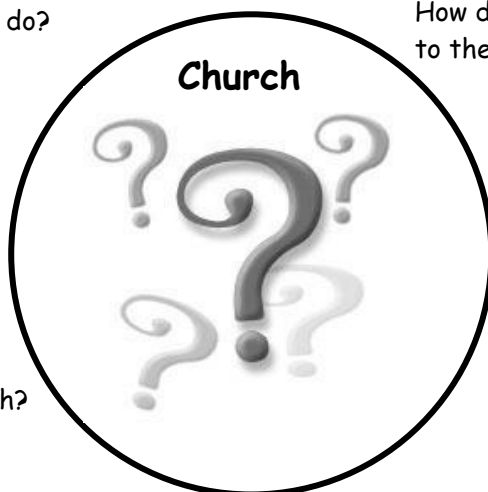

What does the Church do?

Church

How do we show that we belong to the Church?
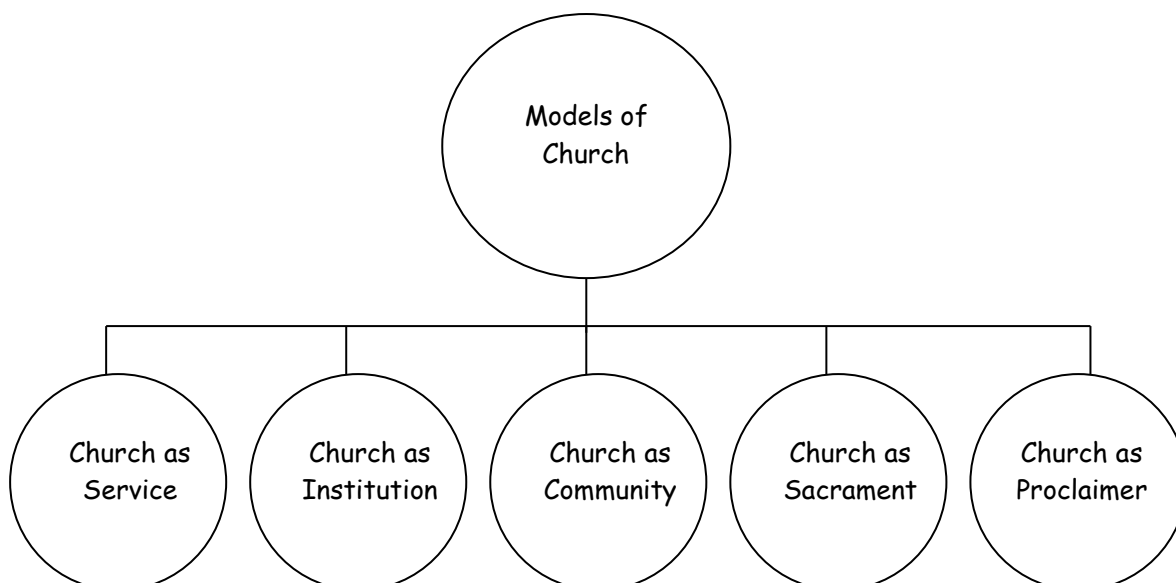
How does it serve others?

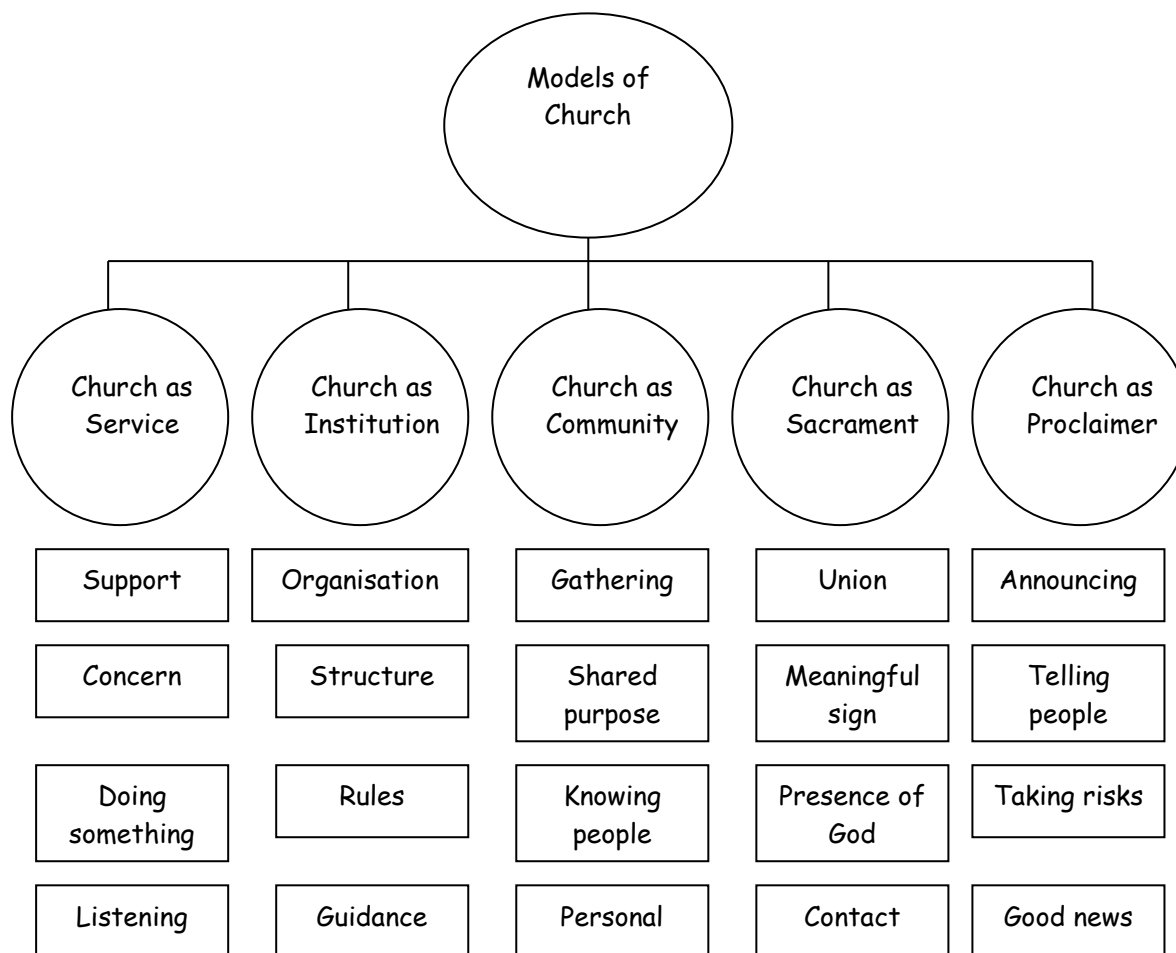How do we tell others about Church?

Where is the Church?

Students group the words and phrases to answer the question "What is Church?" Examples may be:
The Church is a place where we gather.
The Church cares for people in need.
The Church is for worshipping God.

The students use a **Concept Map Strategy**ⓘ to investigate models of Church. The following outline of a concept map is displayed in the classroom. The given headings could be replaced by others determined in the previous class brainstorm activity.

Models of Church

Church as Service

Church as Institution

Church as Community

Church as Sacrament

Church as Proclaimer

Students, in five learning teams, are given a model of Church and a number of slips of paper. They brainstorm words or phrases which describe the model they are given onto the slips of paper. Students display their responses under the relevant heading. An example of a completed brainstorm is given on the next page:

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                        ┌─────────────┐
                        │  Models of  │
                        │   Church    │
                        └─────────────┘
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Church as Service	Church as Institution	Church as Community	Church as Sacrament	Church as Proclaimer
Support	Organisation	Gathering	Union	Announcing
Concern	Structure	Shared purpose	Meaningful sign	Telling people
Doing something	Rules	Knowing people	Presence of God	Taking risks
Listening	Guidance	Personal	Contact	Good news

Students reflect upon the following expressions of Church:

Body of Christ	Community of Faith, Hope and Love
The Lord's House	Community of Faith, Hope and Love
A Voice in the World	Universal Sacrament of Salvation
People of God	Mystery and Sacrament
Temple of the Holy Spirit	Ministry of Service
Bride of Christ	The Proclaimer of the Good News

Students, in their learning teams, complete the following retrieval chart by categorising the above expressions of Church according to the model of Church they represent.

Model of Church	Expression of Church
Service	
Institution	
Community	
Sacrament	
Proclaimer	

Students, in their learning teams, plan, design and create a visual image of their model of Church using one of the appropriate expressions. Each image is displayed under the appropriate heading of the concept map. The following are examples of posters created by a group of Year Seven students.

Gathering

The Church is the Lord's House

Community

The Church is the People of God

Service

The Church is the Ministry of Service

Sacrament

The Church is Mystery and Sacrament

Proclaimer

The Church is a Proclaimer

Students are given an information chart on the Vicariates of the Brisbane Archdiocese. After discussing the range of services provided, the students use the retrieval chart to itemise the service offered to the community.

To administer the wide range of services provided to the Catholic community of Brisbane, the Archdiocesan organisation is divided into four Vicariates.	
Archdiocesan Services	Archdiocesan Services supports the Mission of the Church through service to parishes and agencies of the Archdiocese in a range of financial and administrative activities providing advice and expertise in the areas of information technology, banking, employment and industrial relations, fund-raising and property and building services management.
Brisbane Catholic Education	Catholic Education in the Brisbane Archdiocese educates approximately 50,000 students attending 139 schools catering for those wanting a Catholic education for their children. As a community of faith, the Archdiocese is committed to an educational ministry that embraces and promotes lifelong faith learning. Catholic Education has its own internet site www.bne.catholic.edu.au
Centacare	Centacare works with government and the community bringing a Catholic perspective to the provision of welfare services. Centacare is committed to the support of those in need - the disadvantaged, the frail, the aged, the sick, the unemployed and the homeless. It also provides a range of pastoral ministries and parish support services, counselling and life education programs. The many diverse services of Centacare directly fulfil the mission of the Church. On a daily basis, Centacare provides assistance in a practical way to: families people with a disability frail and aged persons and those who are marginalised The site dedicated to Centacare is www.centacarebrisbane.net.au
Faith and Life	Faith and Life provides services assisting parish communities to meet a diverse range of pastoral needs - pastoral planning, spiritual formation and renewal, lay pastoral ministry, pastoral councils, liturgy, multicultural pastoral care, youth ministry, ecumenism and interfaith relations and justice and peace. Faith and Life also incorporates the work of the Catholic Communications Office and the Queensland Bioethics Centre and the publication of *The Catholic Leader*. Other ministries include: Centre for Multicultural Pastoral Care, Office for Pastoral Councils Justice and Peace Commission, Ecumenism and Interfaith Relations Parish Youth Ministry Services, Parish Review and Planning Queensland Bioethics Centre, The Liturgical Commission

Retrieval Chart

Vicariate	How do they serve the community?
Archdiocesan Services	
Brisbane Catholic Education	
Centacare	
Faith and Life	

Students collect a newspaper article about an issue relating to people who are on the outer edge of society e.g. refugees, asylum seekers, street people, drug abusers, the homeless and aboriginals. They make meaning of the article using a critical literacy retrieval chart. The following are articles that could be used:

Catholic Leader

From the issue of 13.05.2001

Nothing People

HOMELESS people in Australia?!
Indeed there are - many more than those who are visible on our streets.
As the St Vincent de Paul Society in Queensland and NSW has shown in substantial studies, there are thousands of Australians who are effectively homeless.
They are those who have inadequate housing - often grossly inadequate - those who live on the move, from cheap rooming house to cheap caravan park, and those who are actually on the streets.
They are all vulnerable to ill health and exploitation. They are all marginalised, unable to take part in the community because they lack the stability of adequate housing.

Their condition is summed up by a homeless man's from-the-heart comment to Vincentians in Sydney: "We have no home. We belong no where. We're nothing."

There are indications of political buck passing, with a lack of will by federal and state governments to do together what is necessary - ensure there is adequate public and community housing.

And as the president of the society in Queensland Tim O'Connor says, a country as affluent as Australia should be able to do something about this.

(Copyright -- Catholic Leader, Brisbane)

Catholic Leader

From the issue of 25.08.2002

The bigger picture

ON Refugee and Migrant Sunday, it is worth remembering the millions of displaced people around the world whose legal status is in limbo and who have nowhere to call home.

As the numbers of asylum seekers swell due to war and persecution, the proportion who face years of living in refugee camps awaiting a country to accept them also grows.

Australia is holding in detention a very small percentage of these refugees, and yet some in the community fear they risk taking over the country.

Australians are good at only looking only as far as the edge of the continental shelf when it comes to global issues.

There is a long list of countries, not just in the Western sphere, who accept more refugees each year than Australia.

It is about time for the refugee issue to be seen in the broader context and for Australia to welcome its fair share of refugees.

(Copyright -- Catholic Leader, Brisbane)

Church Unity and Diversity

Other suitable articles can be located at the following website:
http://catholicleader.com.au/index.php?pgnum=23

Critical Literacy	Evidence Retrieved
List words used that describe those on the outer edge of society in the articles you have read.	
List positive words	
List negative words	
What perspectives and attitudes does the article suggest?	
Find an image of a person or people on the outer edge of society used in the article. How has this image affected your thoughts about these people?	
Is the article fair? Does it present both sides of the situation?	
What vicariates of Church would respond to the people referred to in this article? How could they respond?	

Students in learning teams of two use the **Think Pair Share Strategy** ① to consider the oneness of the class by reflecting on the following:

- ❑   The diverse nature of the class – what makes us different from each other in our class?
- ❑   The unifying nature of the class – what binds us together as a group together as a group?

The ideas generated by the Think Pair Share are written on a large Class Spirit Circle. The ideas about diversity are written in one colour/font and the ideas about unity are written in another colour/font. It is important that students are assisted to become aware of the spiritual dimension of these ways of being. An example of a completed Class Spirit Circle is given below.

Class Spirit Circle

Students in learning teams of two use the **Think Pair Share Strategy** ① to consider the oneness of the Church by considering the following:

- ❑   The diverse nature of the Church – what makes Churches different from each other?
- ❑   The unifying nature of the Church – when is the Church unified as one?

It is important to assist students to become aware of the Holy Spirit working in the diverse and unified nature of the Church. Students may use the reading Galatians 5:22-25 as a guide to knowing the fruits of the Spirit: "God's Spirit makes us loving, happy, peaceful, patient, kind, good, faithful, gentle, and self-controlled. God's Spirit has given us life, and so we should follow the Spirit."

Church Spirit Circle

Students read extracts from Children's literature and/or reflect on familiar literature, or films to describe characters who exhibit 'holy' characteristics of

- ❑ forgiveness
- ❑ mercy

The notion of holy is much richer than other stereotypical notions. Students explore the differences between this notion and other stereotypical notions of the word "holy".

The following Picture books and reviews may be useful.

Joseph by Anna Fienberg

This is an engaging retelling of the Old Testament story retaining the oral qualities of the text. Joseph's status with his father provokes his jealous brothers to rid him from the family. However Joseph's life is spared and in the second part of the story he becomes a renowned leader in Egypt. Joseph's dream sequences are featured in the Chagall like illustrations, which appear throughout the text. This is a timeless story, well told in both text and illustration.

Robber Girl by Margaret Wild

An abandoned girl lives a rich and peaceful life in the forest, protected by her animal friends, the wolf, owl and bear. One winter when food is scarce she is forced to steal from nearby farms. Through the window of a farmhouse she sees a baby boy and suddenly begins to feel a yearning for her own kind. She leaves the child gifts that he treasures. When the boy becomes lost in the forest where he is saved by the wolf, Robber Girl cares for him and is reluctant to return him to the farm where he belongs. There is great sadness on the farm and the winter continues. Encouraged by her animal friends, Robber Girl returns Josiah to his mother. The mother shows great understanding and forgiveness as she welcomes the boy back into her home and there is a promise that the girl's future will be better.

Dogger by Shirley Hughes

Davy has somehow been separated from his faithful stuffed toy companion, Dogger. At the school fete Bella wins a new stuffed toy and carries it around proudly. When Davy discovers that somehow, Dogger has ended up on the second hand stall where another child has bought him, he appeals to Bella for help. Bella shows great love for her brother in the way in which she solves Davy's dilemma.

First Light by Gary Crew

A boy is woken reluctantly at dawn to be taken fishing by his father. It is obvious from the illustrations that the relationship between the two is an uneasy one. The experiences on the fishing trip however, bring the two together and at the end of the story there is a greater understanding and acceptance between the two.

Mr Nick's Knitting by Margaret Wild

Mr Nick and Mrs Jolley share a special friendship. Every morning on the seven o'clock train to the city they knit companionably together. When Mrs Jolley misses the train and is found to be sick in hospital, Mr Nick makes her a gift of knitting needles and wool but she is too disconsolate to knit. He then embarks on a most ambitious project where in seven days he creates for his friend a patchwork of all the scenes most familiar to the two as they make their daily train journey together. His gift instils new life and hope and the story ends with both friends once again knitting together although physically they are apart.

A wider search could be made of children's literature and / or film for evidence of the transformation of a significant or unlikely character from unholiness to holiness.

Students complete **Character Sketches** ⓘ of the transformed character in the story or film. These could be collated into a class book.

Classroom Snapshot
Students in Year 6 at St Luke's School, used If and Then Charts to illustrate the concept of holiness

Then we forgive those who hurt us

If we are holy

Then we comfort those who are in pain

If we are holy

Then we love with all our heart

If we are holy

Students use the **Vocabulary Word Map Strategy** ⓘ to analyse the meaning of the word "Holy". Students should be encouraged to understand that Holy does not equal sinlessness but rather Holy equals a capacity to show mercy and forgiveness- to be charitable.

(definition)
_____
_____   (synonym)
_____   _____

| Holy |

(antonym)
_____

draw a picture
OR
use in a sentence

Students explore their understanding of the word *holy* by reflecting on the Church's expressions of holiness - How does the Church show forgiveness and mercy? Students could use the information provided in the Vicariates of Brisbane chart to help them reflect and consider the Church's action at these times. Students could also consider the model of the Church as Sacrament to list ways the Church encourages forgiveness through the Sacraments.

Students, in learning teams of three, review three articles on an issue of concern. They use **Collaborative Reading Cubes** ⓘ to explore and analyse each article.

The following articles are examples of the issues that could be used:

Article 1:

Catholic Leader

From the issue of 31.08.2003

Do we welcome refugees?

REFUGEE Sunday today highlights the challenge facing Australia - to protect or reject refugees, according to the National Council of Churches in Australia (NCCA).

The NCCA raised its concerns over Australia's treatment of refugees in a statement signed by the heads of member Churches, including Australian Catholic Bishops' Conference president, Archbishop Francis Carroll of Canberra and Goulburn.

The statement says that last October, Australia and 61 other member states of the United Nations High Commissioner for Refugees (UNHCR) executive committee made an undertaking to protect, rather than reject, refugees when endorsing the Agenda for Protection.

'Having made the commitment, nations like Australia must now live up to their promises to protect and not reject refugees, and share instead of shift their responsibilities,' the NCCA statement says.

'Australia has a strong track record in voluntarily resettling offshore refugees.

'The Gospel now calls upon us to challenge Australia's treatment of onshore refugees and asylum seekers.'

The NCCA statement calls for Australia's system of mandatory, indefinite and non-reviewable detention to be replaced by community release models for children and their families.

Article 2:
An extract from the Social Justice Sunday Statement for 2003, A Generous Heart in the Love of Christ: Challenging Racism in Australia Today.
Australian Catholic Bishops Conference.

In Australia, the desire to exclude is expressed most clearly in a hostile attitude to refugees and asylum seekers. The refusal to allow the asylum seekers on the Tampa to land, the excision of parts of Australia so that these are now places where people cannot claim refugee status, and the detention for prolonged periods of people, including children, behind barbed wire fences in the most inhospitable parts of Australia, are powerful symbols of Australian exclusion. These policies, exacerbated by some influential newspapers and talk-back radio shows around the nation, have won the support of a politically significant number of Australians, many of whom themselves were once welcomed as refugees.

These patterns of exclusion have also touched the lives of refugee groups and immigrants from the Middle East. The events of September 11, 2001, the consequent military action in Afghanistan, the bombing in Bali, the war in Iraq and subsequent terrorist attacks have caused distress and anxiety in many Muslim communities, as well as in the general Australian population. These tragic events have also been followed by crudely argued theories that Islamic immigrants cannot accept Australian values and should not be welcomed here. Such theories have been demonstrated in verbal abuse of Muslim children, vandalism directed against mosques, and hostility among groups of young people in poorer suburbs. But if the public face of Australia has been harsh and unwelcoming, many Australians, including Church groups, have passionately expressed their desire for a more welcoming society. Some have made their houses available to asylum seekers and refugees, organised discussions of refugee policy in rural centres, taught asylum seekers, visited detention centres, provided free medical care to those deprived of medical benefits, offered free legal advice and lobbied the government.

Article 3:
Archbishop Francis P Carroll, President of the Australian Catholic Bishops' Conference, today released a Statement on behalf of the ACBC.
26 March 2002
Australian Bishops speak out on Refugees and Asylum Seekers

"Clearly" stated Archbishop Carroll, "we need to be more sensitive to the plight of these people, many of whom have experienced hardship and pain most of us would find difficult to comprehend. There needs to be a more determined effort to recognise the human dignity and rights of our sisters and brothers from other countries and enable them to live with dignity and in safety as valued members of the human family".

Last July, the Bishops issued a Statement on the Pastoral Care of Migrants and Refugees. This present Statement gives further attention to the problems and challenges that still face Australia in dealing with refugees and asylum seekers.

This Statement calls on the Australian Government to reconsider some of its policies, such as arbitrary and long detention and the abandonment of the "Pacific Solution", and renew its efforts to bring relief for refugees and asylum seekers.

Archbishop Carroll went on to point out that "the challenge, however, is not only for the Government but for the whole Australian Community. As part of that Community, the Catholic Church pledges its continuing support for these suffering people".

Students use an **Opinionaire Strategy** ⓘ to gather thoughts on the issue.

Think carefully about each of these statements.
Write A (agree) or D (disagree) in the 'S' column for yourself.
Discuss with someone from **h**ome (H) and your **g**roup (G).
After reading the articles l write what you think the **a**uthors (A) thinks about these statements.

	S	H	G	A
Australia should provide places for refugees escaping from intolerable circumstances.				
Children should be kept in detention centres if they have come to Australia illegally.				
Asylum seekers should be put into mandatory detention				
Australia should protect the rights of people who come here from all parts of the world no matter whether they are rich or poor.				
Australia should continue with mandatory detention for asylum seekers				
The Australian Catholic Church has a responsibility to care for refugees from other countries.				
Muslim people have a right to worship in Australia				

Students explore the concept of the word apostolic by completing a character profile of a typical apostle. Students place words that describe or identify challenges that an apostle may face on the outside of the character profile. Students place words that describe or identify characteristics of an apostle on the inside of the character profile.

Church Unity and Diversity

Challenges

Characteristics
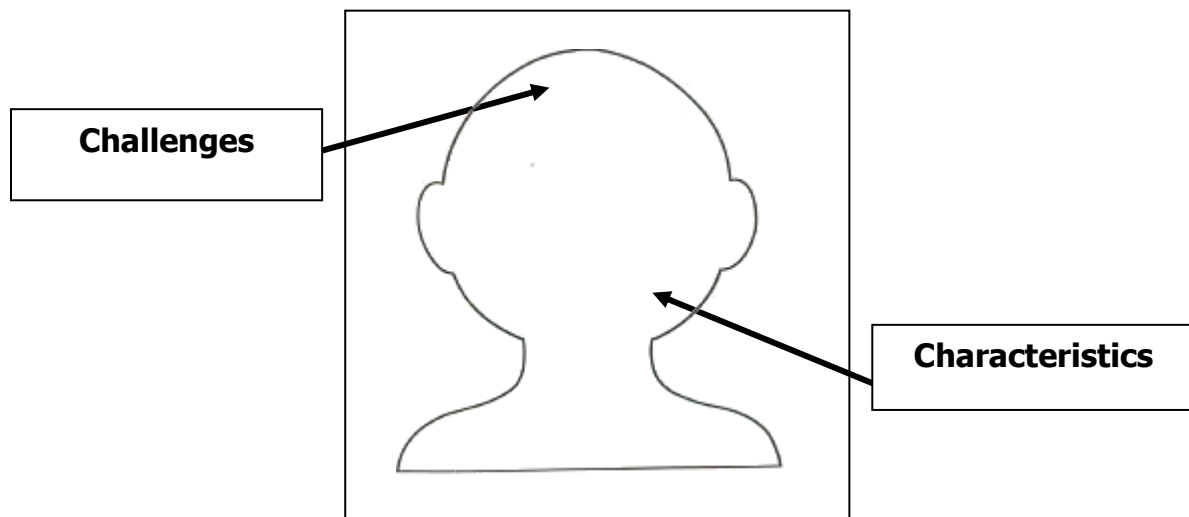
Students, in learning teams of four, view the following symbols of unity of a religious and secular nature, and discuss the meaning of the symbols using the activities provided. Students use the task cards provided based on the Four Resource Model to record information.

Symbols of Christian unity

National Council of Churches

World Alliance of Reformed Churches

World Council of Churches

Christian Churches Together

Symbols of unity outside the Christian faith

West African Wisdom: Adinkra Symbols & Meanings
NKONSONKONSON
"chain link"
Symbol of unity and human relations.
A reminder to contribute to the community, that in unity lies strength.

FUNTUNFUNEFU-DENKYEMFUNEFU
"Siamese crocodiles"
Symbol of democracy and unity
The Siamese crocodiles share one stomach, yet they fight over food. This popular symbol is a remind that infighting and tribalism is harmful to all who engage in it.

Dharmacakra -- Also known as the Wheel of Dharma. It is the symbol of Buddhism. The eight spokes represent the Noble Eightfold Path. The wheel symbolises the wholeness as well as the flow of Buddha's teaching.
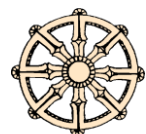
YIN-YANG, the Tao concept of many elements that are contrary to one another, i.e. male/female, positive/negative, light/darkness, active/passive, and life/death. Yin is represented by the darker shape and broken lines. Yang is represented by the lighter shape and solid lines.

Code Breaker

Look carefully at the symbol used and record the following:
What is the purpose of the symbol?

Identify the different elements contained within the icon.

☐

☐

☐

☐

Meaning Maker

Complete the following table

Elements of icon	Possible Meanings

Text User

What is the purpose of an icon?

_____

_____

What is the purpose of these icons?

_____

_____
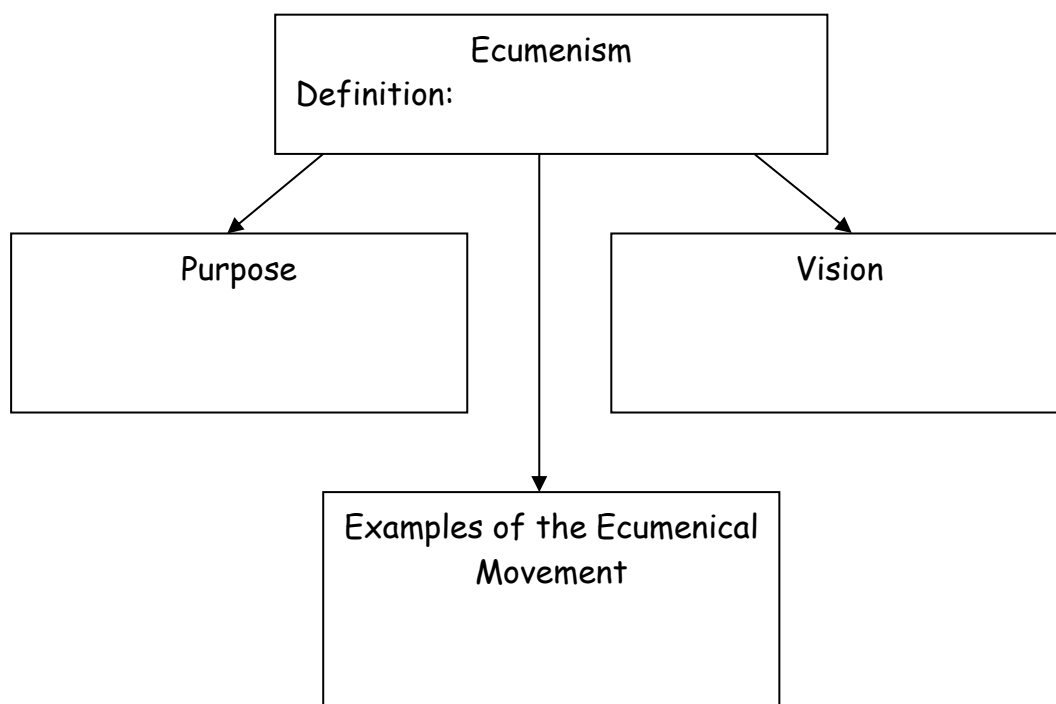
In what ways could these icons be used?

_____

_____

T e x t A n a l y s t

What values and beliefs have been symbolised in the icons?

_____

_____

Choose one icon. How effectively does the icon represent the purpose and mission of the group?

_____

_____

Would all people understand the message of the icon/symbol? Why/ why not?

_____

_____

Students, in learning teams of two, create a symbolic visualization of the statement, "One Holy, Catholic and Apostolic Church"

Students explore the definition of Ecumenism to come to an understanding of the concept, its purpose and vision. Students use the following **Retrieval Chart** ⓘ:

```
            ┌─────────────────────────┐
            │       Ecumenism         │
            │   Definition:           │
            └─────────────────────────┘
             ↙            │            ↘
  ┌──────────────┐        │       ┌──────────────┐
  │   Purpose    │        │       │    Vision    │
  │              │        │       │              │
  └──────────────┘        ↓       └──────────────┘
            ┌─────────────────────────┐
            │  Examples of the        │
            │  Ecumenical Movement     │
            │                         │
            └─────────────────────────┘
```

The following websites may be useful:
www.faithcentral.net.nz/inclass/ecumenism.htm
www.ncca.org.au/about_us/ncca_story
www.ncca.org.au/christian_world_service

The following web quest is a well-organised activity to research Ecumenism
www.faithcentral.net.nz/webquest/ecumenism/index.htm

Who are our Church leaders?
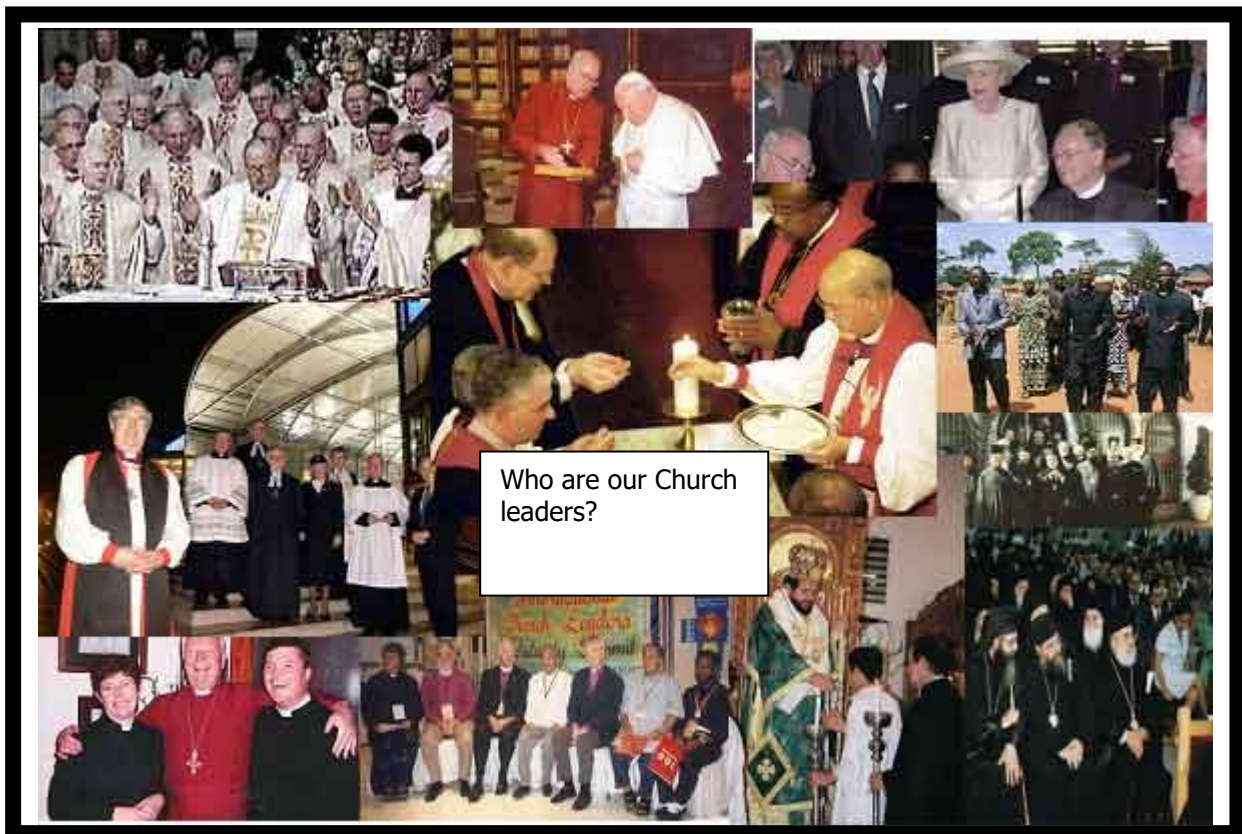
Pope John Paul II
Leader of the
Roman Catholic
Church

Archbishop Stylianos
Primate
Greek Orthodox
Church in Australia

Archbishop Rowan
Williams
Leader of the
Anglican Church

Rev. Alistair Christie
Moderator of the
Uniting Church in
Australia

The Chief of the Staff, Commissioner John Larsson and
Commissioner Freda Larsson, World Secretary for
Women's Ministries and World President of Salvation Army
Scouts, Guides and Guards, International Headquarters

Students form learning teams and reflect on the above photographs of Church leaders and record observations. Some questions and instructions they could use to help them reflect are:

- What gender are the leaders?
- What is their age?
- How are they dressed?
- Why are they dressed that way?
- What does their body language suggest?
- How are they the same?
- How are they different?
- Give examples of the Church leaders code of dress being influenced by culture.

Students use a **Spider Map Strategy** ⓘ to collect the information. An example of a spider map is given below:
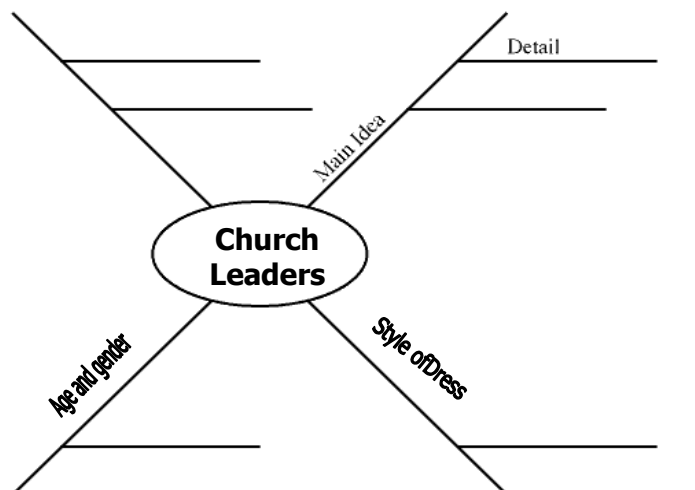
Students find and record some names of leaders of the Roman Catholic Church using the leadership roles in the table below. Students create a graphic organiser that visually represents the hierarchical order of the leadership roles by cutting out each card below and attaching it to the graphic organiser. Upon completion of this task students could discuss the interrelationship between the leadership roles. The following website has definitions for Church hierarchical positions which may be helpful: www.kencollins.com/glossary/polity.htm#see

Priests and Parish Priests	Cardinals	Pope	Archbishops
Bishops	Lay Leaders	Deacons	Pastoral Associates

The model below visually represents the Vatican II concept of "The Church is the People of God". It also refers to the Scripture reference 1 Peter 2: 9-10. It represents the church in communication with the people. It is one example of interrelationships between leaders and laity of the Church.

C = Communities
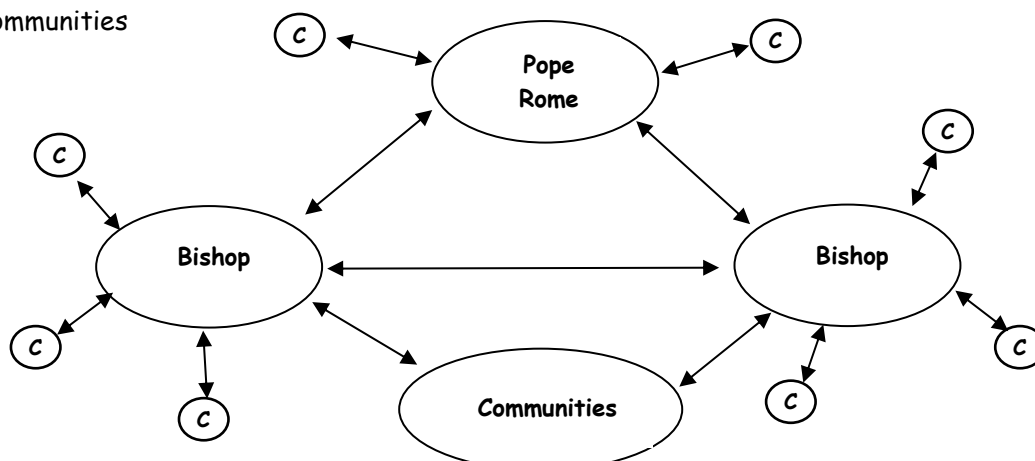
Cultural Influences on Structures

Teacher Background

Cultural influences on structures

Church councils determine the leadership and structures of the Church. Many of the structures and leadership models of Church have not changed substantially for considerable periods. However, in more recent times in some countries, there is a growing shortage of priests and vocations to the priesthood. Church authorities have been forced to change and consider new ways of sustaining the priestly model of leadership and pastoral support. For example in Australia in recent times male married deacons have been ordained as permanent deacons in some dioceses. In most large parishes in Australia pastoral and/or management associates have been appointed to attend to matters of liturgy, parish management, pastoral care, adult education, sacramental preparation etc. Previously priests in the parish undertook these jobs. In some parishes in Australia lay people, male and female, lead liturgies on Sunday in the absence of priests. In the future, if such cultural trends continue, the Church will be forced to consider other changes in leadership and structure.

Designs of churches

Church architecture and design reflects the beliefs and traditions of the particular assemblies of believers for whom they are built. Many Christian churches use the common cruciform ground-plan. This form and design connects with a very important historical Christian event; the crucifixion of Jesus.
Some Christian basilicas and cathedrals have endeavoured to recreate the aura of original Israelite temples. For example, many Roman Catholic churches have incorporated ornate art works and sacramental symbolism. In contrast many Protestant churches have limited art works and symbolism within their church buildings. The focal point of many Protestant Churches is the lectern where the Word is proclaimed.

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

The following table provides a list and descriptions of some of the furnishings of Christian church interiors. Those with asterisks are used in a Roman Catholic Church.

Altar *	This is sacred table of the Eucharist. A large Church may have several altars, namely the high altar which is the main altar and other altars located on the sides or in separate chapels in the same building.
Ambo	A speaker's or reader's stand usually positioned at the front of the congregation. It sometimes serves as a lectern or pulpit in Churches with a lecture-hall floor plan.
Cathedra *	The chair on which the bishop sits.
Chapel	Either an alcove with an altar in a large Church, or a separate building attached to, or separate from, a large Church. Chapels are equipped in the same way as a Church.
Kneelers *	An object on which worshippers kneel to pray. Usually attached to the pew in front of the worshipper.
Lectern *	The lectern is a reading stand that is commonly used by lay people to read the scripture and make announcements.
Pew *	The pew is usually a long bench on which the congregation sits.
Pulpit *	Its traditional use is the place at which the Gospel is read. In many modern Churches and cathedrals the pulpit or lectern is where both the lay readers and the priest read the scriptures/Gospel.

Lecture-hall floor plan	This plan as viewed by a worshiper in the congregation has one speaker stand or ambo at the front of the congregation. It us used by individuals who are involved in the conduct of the worship service. The choir is seated behind facing the congregation and in full view. Sometimes there is a long kneeling rail between the congregation and the ambo. At times of communion, the congregation comes up and kneels at the railing or they are served communion independently in the pews. Many Protestant Churches have this plan.
Sacristy *	This is the room or closet in which communion equipment, linen and supplies are kept. It is usually equipped with a sink and is the place where priest and altar servers change into ceremonial albs, stoles etc.
Sanctuary *	The front of the Church from where the service or mass is conducted. It is usually on an elevated platform. It is sometimes called the nave.
Stage	In western (not Orthodox) Churches where worship takes on a more theatrical function there is often a stage to accommodate performances.
Stations of the cross *	These are visual symbols of the passion of Christ
Tabernacle *	This is a secured, sacred vessel or space for holding consecrated hosts. A lit red light shining outside the tabernacle symbolises God's presence.
Holy Water vessels *	These are usually metallic containers of holy water that worshippers dip their hands into and bless themselves on entering and/or leaving the Church.
Iconography *	This includes all artistic symbolism present in the Church. This can include sacred paintings, sculptures, decorations on chalices, candle sticks etc.
Chalice *	Is a sacred cup for holding consecrated wine
Candelabras *	Candle sticks and candles.
Baptismal font *	This is where new members of the community are baptised into the Church.

Activity   Church Design ◉ B4.3

Students in small learning teams match the interior with the exterior photo of each church provided. Students complete a **Think Pair Share Strategy** ⓘ by examining the church design and brainstorming and recording answers to the following questions:

❑ For whom was the church designed?
❑ Who worships there now?
❑ When was it built (approximately)?

Students in learning teams discuss one of the church buildings using **Six Thinking Hats Strategy** ⓘ.

Red: How would you feel if you worshipped in this church?
Yellow: What appeals to you about the building?
Black: What does not appeal to you about this building?
Green: How would you make this church a more appealing place?
White: List the items that make this building a church.

Students share their understandings with the class.

St Finbarr's Church, Ashgrove

St Stephen's
Cathedral,
Brisbane

Our Lady of Graces,
Carina

St Patrick's,
Gympie

St Peter Claver,
Cherbourg

St Ambrose,
Newmarket

Sacred Heart,
Durong

Students view the following pairs of pictures. Each pair shows a picture of a church and another building from the same area in the world. Students analyse the photos and determine how the culture of the area influences the design of the church. The record their analysis on the retrieval chart that follows the pictures.

Greece

Tonga

Rural England

Vietnam

China

The following retrieval chart may be used for analysis

| World Location	Design Features of secular buildings	Ways these are reflected in Church buildings	How do you know it is a Church?
Greece			
Tonga			

England			
Vietnam			
China			

Using the pictures of a local church and one from another country students complete a **Compare and Contrast Strategy** ①. To conclude this activity students construct a brief summary using the sentence starter: *The evidence that supports the idea that cultural influences have shaped the design of the church analysed includes……*

Students form learning teams of four and design and create a "shoebox Church", or part of a Church e.g. altar, suitable for the Australian cultural lifestyle and history. They may choose to design a Church suitable:

- ❑ For the beach
- ❑ For the rainforest regions
- ❑ To reflect the indigenous people of our land
- ❑ For our outback
- ❑ For suburban life

The following website contains a glossary of architectural features and furnishings of Church: www.kencollins.com/glossary/architecture.htm
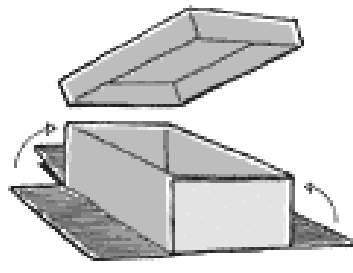
❑ Historical Influences on Structures

Teacher Background

Pentecost

Pentecost is celebrated by Christians because of their association with the events recorded in Acts 2:1-45 which speaks of the descent of the Holy Spirit on those gathered and the beginning of the apostolic dimension of the Church. In the Church's calendar year the feast of Pentecost marks the end of fifty days of rejoicing of Easter. This season is to be celebrated as a joy-filled time marked by the absence of fasting and kneeling in prayer. Pentecost Sunday became a baptismal day in some places, as was the Easter Vigil.

Early Church

The first Christian communities were small and relatively unstructured. Relatively quickly, a common pattern of authority and liturgy emerged as identifiably early Christian. At first the Churches looked to their founding apostle as leader. But Paul began the practice of appointing a resident community leader. Already in the New Testament we see the threefold Order of Bishops, Presbyters and Deacons in existence. The Council of Jerusalem set the pattern for dealing with questions of faith and order in the universal Church. Church leaders would gather in prayerful assembly to deal with such matters under the guidance of the Holy Spirit. From the beginning, Peter and his successors in Rome were looked to as the centre of unity, preserving communion between the local Churches. At first this was limited to leadership in faith, but gradually Roman authority became institutionalised, paralleling that of the empire.

Some of the early churches were households, others larger communities meeting together in towns and cities. As the gospel spread to the Gentile world, this pattern was repeated. Acts describes these early communities: 'They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers… All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need.' Structures were simple. The focus was on people sharing faith and caring for each other.

St Peter and St Paul are honoured in the liturgy as the principal founding apostles of the Church. From the beginning Peter had a special role of leadership. James the brother of Jesus, Barnabas and other apostles, close disciples and early post resurrection converts were also involved in the formation of the early Church. Upon consideration of this, it could be said that the Church, in historical fact, was founded on the first generation of Christians and the diverse members of the early Jesus movement. This was recognised by Paul in his conflict concerning demands being made of pagan converts. He confronted Peter and demanded an end to discrimination. Peter spent time with the Church of Antioch before travelling to Rome, where he was martyred. Paul was a Pharisee, well educated and zealous in stamping out Christianity. He underwent an extraordinary conversion and, after a long period of prayerful preparation, took up his calling to be the Apostle of the Gentiles. He was a strenuous missioner, organised many of the first Churches, and gave us the earliest writings of the New Testament. The Church is said to be built on the rock of Peter's faith and the sword of Paul's teaching.

Paul was the first great Christian missionary. He preached to both Jews and Gentiles, travelling extensively throughout the Roman Empire, establishing Christian communities in areas of modern day Turkey, Syria, Greece and Cyprus. Paul maintained contact with these communities by writing letters to communities he had already established in such places as Rome, Corinth, Thessalonika, Philippi and Galatia. Paul is the major figure in the Acts of the Apostles. Paul's letters express his theological thinking about the message and significance of Jesus Christ for the early Christian communities. These letters were written in relation to the particular pastoral needs of individual communities. Paul helped the early Christian communities recognise that they were more than a sect of Judaism. His influence at the Council of Jerusalem in 49 CE was crucial in the decision of the Christian communities to move beyond purely Jewish traditions (Acts 15:1-17; 19-31).

Historical overview of the Church

A study of the Church in history is not concerned with an accumulation of dates and data. It is rather an examination of the impact that history has had upon the Church, and of the Church upon history. There is a mountain of Church historical material available. The following overview depicts some of the more significant events in Church history.

Early Church History

New Testament period – mission and beginnings of structure
Doctrinal controversies – heresy and the early Councils; clarification of belief
The Church is dominant in the West
Holy Roman Empire – alliance of Church and State
Monasticism – centre of scholarship
Gregorian reform – institutionalisation of Church and papal power
East-West schism – rise of Orthodoxy in the East
Disintegration of Christian unity
Church-State conflicts

The Reformation
The Counter-Reform
The Enlightenment – worldwide missionary activity
The Industrial and Technological ages
The French Revolution – the end of feudalism
Modernism – a transition period to a new age of secularism
Social Questions – the development of social teaching and action
Renewal – Vatican II and beyond

Throughout the history of the last two millennia, the Church has helped shape and has itself been significantly shaped by history and culture. Today's Church cannot be properly understood except in the context of its historical development. Similarly, many aspects of especially Western culture cannot be appreciated without reference to strong Christian influences. The interaction of history, culture and Church makes a fascinating study.

Creeds and Councils

As Christianity emerged from its Jewish roots, questions arose about how best to express the faith. In some places attempts to accommodate local religion and philosophy led to controversy. Usually the local bishop dealt with this, but sometimes the problem could not be contained and regional or even universal councils were called to settle the matter. Many of the early heresies were about a proper understanding of Christ's humanity and divinity. Some councils, such as Ephesus and Nicea issued carefully worded professions of faith (or creeds). These were incorporated into the liturgy.

Activity   Early Church ◉ B4.3

Students are given the following scripture readings from accounts of the Early Christian Church. They complete a **10 Word Strategy** ⓘ on each paragraph within the Scripture to assist students to collaboratively comprehend the texts.

Acts 8

The Good News Is Preached in Samaria

[4]The Lord's followers who had been scattered went from place to place, telling the good news. [5]Philip went to the city of Samaria and told the people about Christ. [6]They crowded around Philip because they were eager to hear what he was saying and to see him work miracles. [7]Many people with evil spirits were healed, and the spirits went out of them with a shout. A lot of crippled and lame people were also healed. [8]Everyone in that city was very glad because of what was happening.

Acts 9

Peter Heals Aeneas

[32]While Peter was travelling from place to place, he visited the Lord's followers who lived in the town of Lydda. [33]There he met a man named Aeneas, who for eight years had been sick in bed and could not move. [34]Peter said to Aeneas, "Jesus Christ has healed you! Get up and make up your bed." [1] Right away he stood up. [35]Many people in the towns of Lydda and Sharon saw Aeneas and became followers of the Lord.

Acts 2

Life among the Lord's Followers

[42]They spent their time learning from the apostles, and they were like family to each other. They also broke bread [1] and prayed together. [43]Everyone was amazed by the many miracles and wonders that the apostles worked. [44]All the Lord's followers often met together, and they shared everything they had. [45]They would sell their property and possessions and give the money to whoever needed it. [46]Day after day they met together in the temple. They broke bread [2] together in different homes and shared their food happily and freely, [47]while praising God. Everyone liked them, and each day the Lord added to their group others who were being saved.

Acts 4

Sharing Possessions

[32]The group of followers all felt the same way about everything. None of them claimed that their possessions were their own, and they shared everything they had with each other. [33]In a powerful way the apostles told everyone that the Lord Jesus was now alive. God greatly blessed the followers, [1] [34]and no one went in need of anything. Everyone who owned land or houses would sell them and bring the money [35]to the apostles. Then they would give the money to anyone who needed it. [36-37]Joseph was one of the followers who had sold a piece of property and brought the money to the apostles. He was a Levite from Cyprus, and the apostles called him Barnabas, which means "one who encourages others."

Acts 11

The Church in Antioch

[19]Some of the Lord's followers had been scattered because of the terrible trouble that started when Stephen was killed. They went as far as Phoenicia, Cyprus and Antioch, but they told the message only to the Jews. [20]Some of the followers from Cyprus and Cyrene went to Antioch and started telling Gentiles [1] the good news about the Lord Jesus. [21]The Lord's power was with them, and many people turned to the Lord and put their faith in him. [22]News of what was happening reached the church in Jerusalem. Then they sent Barnabas to Antioch. [23]When Barnabas got there and saw what God had been kind enough to do for them, he was very glad. So he begged them to remain faithful to the Lord with all their hearts. [24]Barnabas was a good man of great faith and he was filled with the Holy Spirit. Many more people turned to the Lord.

Ephesians 4

[11]Christ chose some of us to be apostles, prophets, missionaries, pastors, and teachers, [12]so that his people would learn to serve and his body would grow strong. [13]This will continue until we are united by our faith and by our understanding of the Son of God. Then we will be mature, just as Christ is and we will be completely like him. [1] [14]We must stop acting like children. We must not let deceitful people trick us by their false teachings, which are like winds that toss us around from place to place.

1 Corinthians 12

One Body with Many Parts

[12]The body of Christ has many different parts, just as any other body does. [13]Some of us are Jews and others are Gentiles. Some of us are slaves and others are free. But God's Spirit baptised each of us and made us part of the body of Christ. Now we each drink from that same Spirit. [1] [14]Our bodies don't have just one part. They have many parts. [15]Suppose a foot says, "I'm not a hand and so I'm not part of the body." Wouldn't the foot still belong to the body? [16]Or suppose an ear says, "I'm not an eye and so I'm not part of the body." Wouldn't the ear still belong to the body? [17]If our bodies were only an eye, we couldn't hear a thing. And if they were only an ear, we couldn't smell a thing. [18]But God has put all parts of our body together in the way that he decided is best.

[19]A body isn't really a body, unless there is more than one part. [20]It takes many parts to make a single body. [21]That's why the eyes cannot say they don't need the hands. That's also why the head cannot say it doesn't need the feet. [22]In fact, we cannot get along without the parts of the body that seem to be the weakest. [23]We take special care to dress up some parts of our bodies. We are modest about our personal parts, [24]but we don't have to be modest about other parts.

God put our bodies together in such a way that even the parts that seem the least important are valuable. [25]He did this to make all parts of the body work together smoothly, with each part caring about the others. [26]If one part of our body hurts, we hurt all over. If one part of our body is honoured, the whole body will be happy.

[27]Together you are the body of Christ. Each one of you is part of his body.

Students in learning teams of four, create one of the following:
- ❑ A board game illustrating different aspects of early Christian life
- ❑ Guidelines for membership of the Early Christian Church
- ❑ A play or short dramatic scenario based on the life of a member of the Early Christian Church

They are to include:
- ❑ aspects of communal life
- ❑ foundations of the Church
- ❑ the breaking of the bread
- ❑ Apostles' teachings about Jesus
- ❑ activities of the first Christians
- ❑ where the first Christians worshipped
- ❑ the First Pentecost

- how the first Christians were treated
- sharing possessions
- the spread of the Good News
- important figures in the early Church.

The following websites contain information that would be useful in completing the task:

www.pbs.org/wgbh/pages/frontline/shows/religion/first/congregations.html - A commentary on early Christian living

www.pbs.org/wgbh/pages/frontline/shows/religion/first/roles.html roles of women in the early Christian Church

http://gbgm-umc.org/umw/corinthians/houseChurches.stm - Early Christian house Churches

www.spiritsites.com/reference/Church_hist_part1.ht - Important figures in the early Church

Activity   Who's Who? ◉ B4.3

Students in learning teams of two choose a significant person in Church history to research in order to create a 'Who's Who of the Early Church' pack of cards.
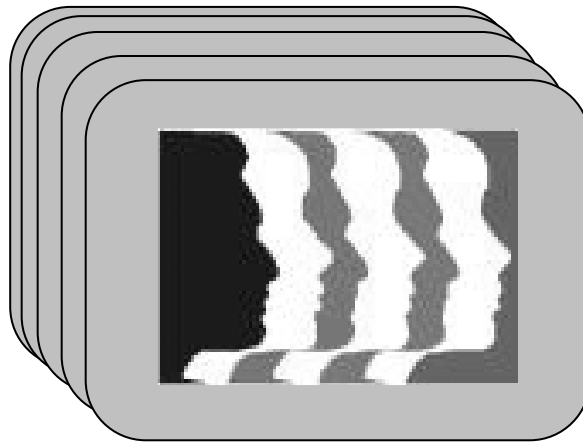
Each card should include:
Name of person
Their impact on the development of the Church – a ten word summary
An image of person (from internet primary source) if possible

The following site lists important figures that shaped the Early Christian Church
www.newadvent.org/fathers
www.pbs.org/wgbh/pages/frontline/shows/religion/first/congregations.html
www.catholic-forum.com/saints/sainti05.htm - a good site with brief descriptions and often illustrated
www.eucharisticlife.com/ELimages/Timeline/Timeline.html - excellent site for early saints

Students view and discuss the Church history timeline on the next page. The following questions could be used, discussed and answered in learning teams:

- When have the major divisions in the Church occurred?
- Look up the word "schism" in your dictionary. What is its meaning? Why do you think this word has been chosen to represent the time of division?
- Name one of the Ecumenical Councils. Find out more about it. What was its main purpose?
- Why do you think there are more branches coming from the Reformed Churches and the division of Church of England?

A Time Line of Church History

Activity   The Drama of Pentecost ◉ B4.3

Students read the story of Pentecost, Acts 2:1-13, and student sequence the order of events on a whole class or learning team flow chart/s.

Students, in learning teams of four, use an **Echo Mime Strategy** ⓘ to retell the story.
An echo mime requires the student to:
1. Rewrite the story in short, simple statements
2. Devise an action for each statement

Each learning team performs their echo mime by reading the statement and performing the action. The rest of the class repeats the statement and action.

Students complete before and after charts for the characters in the Pentecost story. These charts should focus on the transformational experience of each character in the Pentecost story.

Students form learning teams of four to develop a model of the Trinity, using a three circle Venn Diagram. This Venn Diagram should reflect something of the threeness and unity of the Trinity.

Acts 2

The Coming of the Holy Spirit

[1]On the day of Pentecost [1] all the Lord's followers were together in one place. [2]Suddenly there was a noise from heaven like the sound of a mighty wind! It filled the house where they were meeting. [3]Then they saw what looked like fiery tongues moving in all directions and a tongue came and settled on each person there. [4]The Holy Spirit took control of everyone, and they began speaking whatever languages the Spirit let them speak. [5]Many religious Jews from every country in the world were living in Jerusalem. [6]And when they heard this noise, a crowd gathered. But they were surprised, because they were hearing everything in their own languages. [7]They were excited and amazed, and said:

Don't all these who are speaking come from Galilee? [8]Then why do we hear them speaking our very own languages? [9]Some of us are from Parthia, Media and Elam. Others are from Mesopotamia, Judea, Cappadocia, Pontus, Asia, [10]Phrygia, Pamphylia, Egypt, parts of Libya near Cyrene, Rome, [11]Crete and Arabia. Some of us were born Jews and others of us have chosen to be Jews. Yet we all hear them using our own languages to tell the wonderful things God has done.

[12]Everyone was excited and confused. Some of them even kept asking each other, "What does all this mean?"

[13]Others made fun of the Lord's followers and said, "They are drunk."

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

Roles for Life Long Learners	Core Outcome
Reflective, Self-directed Learner Designer and Creator Active Investigator	B4.3 Students describe how the structures and practices of different Church communities reflect their culture and history.
Module Organisers	**Organising Ideas**
Practices of the Church	❑ Practices ❑ Cultural influences on Practices ❑ Historical influences on Practices

❑ Practices

Teacher Background

Diverse practices of the Catholic Church community

There are many beliefs and practices that are distinctively Catholic (although not necessarily unique to Catholicism). These should be studied not from a perspective of things that separate us from other Christians, but rather of understanding our own religious tradition. Ecumenical dialogue will be the more fruitful where people understand and are secure in their own traditions.

Catholicism has a strong sacramental tradition. This flows from a conviction that the Church continues Christ's presence and mission in the world. The Church itself is the sacrament of Christ, making him visible and tangible in our world today. The seven sacraments express this in key moments and needs of life. The Eucharist is indisputably central to Catholic life. Other sacramental practices flow from this view of the Church: blessings, use of holy water, devotional practices. The doctrine of the Communion of Saints is another example. Practices such as veneration of the saints and prayer for the dead find meaning here.

Icons and symbols

There is almost no limit to the ability of Christianity to accommodate itself to artistic expression of every kind. Christian themes have inspired music as diverse as symphonies, operas, folk songs, chant and rock music. Increasingly the liturgy is being enriched by more diverse musical expression. Medieval cathedrals and baroque chapels are striking symbols of the importance worship of God had in community life. Modern architecture pays attention to the purpose and nature of worship and creates sacred spaces in keeping with contemporary culture. Literature and drama have always explored themes of ultimate meaning – life, death, sin, the struggle to be faithful, truth and relationships. These are deeply religious questions and the Christian view has been profoundly expressed and debated in many such works.

Activity   Diverse Practices of the Church Community ⊙ B4.3

Students form learning team investigate being church within their own school/class community. They create a model of church that underpins their way of being Church and justify the model. Students could also list some of the service structures and practices for their way of being church. Some clues for the list of service structures could include:

- ❑ Healing group
- ❑ Devotional life group
- ❑ Teaching and learning group
- ❑ Justice group
- ❑ Forming community group

Students in their learning teams decide on an action for their community. They may also research and make connections with what happens in their own parish community.

Activity   Icons and Symbols⊙ B4.3

Students in learning teams of two view a shield from a Christian Church in Australia. Students sketch the shield and identify the symbols and record the possible meaning. Students share the shield with the class and their understanding of the iconic meaning of the shield. They could discuss why they think that Church used those symbols and how the symbols reflect their practices.

Welcome to the Greek Orthodox Archdiocese of Australia

Lutheran Church of Australia
www.lca.org.au/aboutlogo.html - site discusses logo

The Salvation Army

The Uniting Church in Australia
http://uca.org.au/logoshow/logoshow.htm - site discusses the logo

Brisbane Catholic Education
Catholic Education Archdiocese of Brisbane

Baptist Union of Australia

THE ANGLICAN CHURCH OF AUSTRALIA
www.anglican.org.au

Students design and create a stain glass window for their Church community. Students explain and justify their choose of symbolism from a cultural and historical perspective.

An excellent site for icons and symbols of the Christian faith is:
www.bright.net/~gray0013/symbols/symbols.html

Cultural Influences on Practices

Activity   **Many Faces of the Church ⏺ B4.3**

Students use images of different Christian Churches to complete the following table:

The images tell us about

Country	Exterior structure of Church	Interior structure of the Church	Lifestyles	Celebrations	Symbols and images used for worship
Greece					
Fiji					
Vietnam					
Ireland					
Italy					

In learning teams of two students use the **Y Chart Strategy** to explore what it would feel like, look like and sound like to be worshipping within each of the above Church communities.

Students choose an image from the collection to create a postcard. The students write a statement on the back of the postcard reflecting on the image chosen and how it reflects the culture of the community.

Greece

Vietnam

Fiji

Classroom Snapshot

Enza, a Year 7 student at St Mark's School, Maloneyville chose to illustrate the Fijian Church as a relaxed and simple style of worship.

Dear Mum and Dad,
Have just been to Mass in a little village in Fiji. The people were so friendly and relaxed. The building was very simple and I loved the way the people sang and enjoyed each other's company. The people seem to be like that all the time.
Enza

POSTCARD   20 cents

Activity   **Cultural Practices ◉ B4.3**

Students choose a Christian denomination represented in the worshipping community. Students use the following questions to research a particular denomination in learning teams.

In what country did the Church originate?
What languages are spoken within the Church celebrations/liturgies?
Who are the significant people such as saints, founders, or famous people?
What feast days are observed?
How widespread is this Church in Australia?
When did this cultural group come to Australia?
What differences and similarities are there in architecture of the Church from other denominational designs?
Who are some well-known Australians originating from this group?
Describe and explain the Easter celebration in the Church.

The following websites may be useful in research
www.religioustolerance.org/worldrel.htm
http://home.it.net.au/~jgrapsas/pages/Welcome.html - Greek Orthodox Church in Australia
http://australia.anglican.org/ -Anglican Church
www.lca.org.au/aboutlutherans/whoweare.html - Lutheran Church
http://nsw.uca.org.au/whatis.htm - Uniting Church
http://salvos.org.au/salvo s/new/me.get?site.home - Salvation Army

One student from each group is chosen to represent the group as an expert on a panel discussion. The remaining students as an audience ask questions of the panel to complete a retrieval chart as follows:
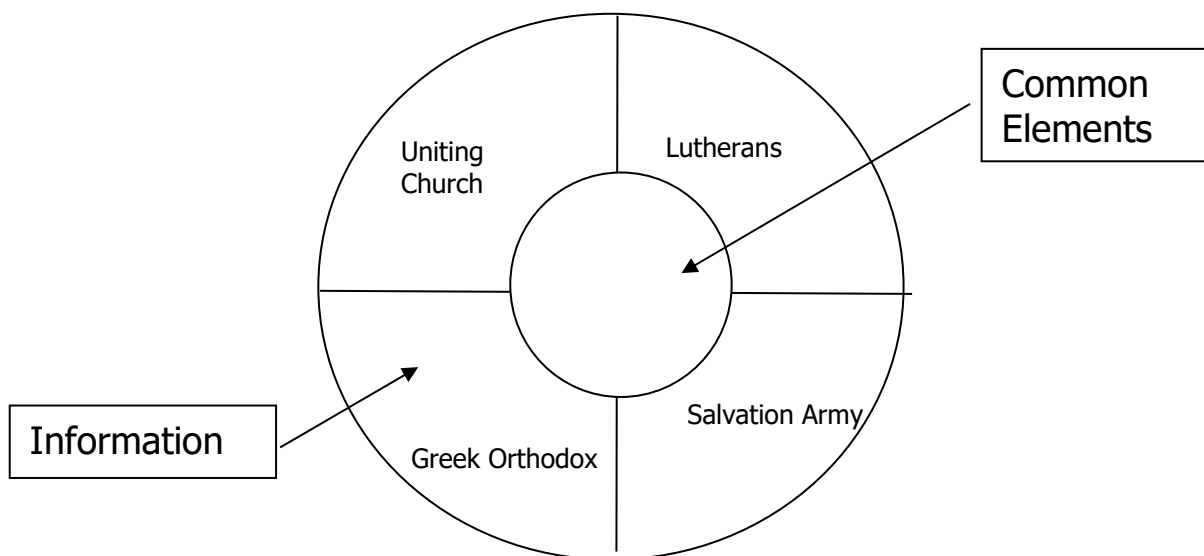
Activity   A World Tour ◉ B4.3

Students plan a world tour of five countries in which the Catholic Church worships. On this tour they will be attending Church at each destination. Students will need to know the type of clothing to wear, the type of music they will listen to and appropriate ways of participating in the Church service.

Destination	Worshiping at a Catholic Church		
	Clothing	Music	Other

☐ Historical Influences on Practices

Teacher Background

Catholic Church in Australia

The early Catholics were mostly convicts. They were part of the lower class of English society transported to the other side of the globe because of crimes against others or the state. No Catholic chaplains accompanied the first fleet. The Church of England, the state Church, ministered to convicts, soldiers and free settlers. When the first Catholic chaplains arrived they found a society that was not religiously orientated. There was more an air of indifference to formal religion because the early religious authorities had allied themselves so much with the governance structures of the colony. Yet there were small groups of Catholics who had maintained a religious identity amidst the indifference and the cynicism of the prevailing culture. They had nurtured their faith by gathering regularly for prayer. The early chaplains identified themselves with the minority viewpoint of their small communities. At times they lacked the subtlety to deal adequately with the governing classes. Their Irish background may have also been a barrier. They also argued among themselves. It was not until Bede Polding was appointed as the Bishop of the Catholic community in Australia that a considered and cultured Catholic influence started to emerge. In many ways the early Church in Australia paralleled the early Church as described in the New Testament. It was a minority group; a divided

group; a group seeking leadership and direction; a group that gathered to pray in 'home Churches'; a group of heightened identity because of suffering or persecution.

The story of the Catholic Church in Australia is that of a community that began as a Church of the laity. Over time there has been exceptionally strong leadership from bishops, priests and religious. Sometimes this leadership has embraced the aspirations of the broader community, at other times it has appeared removed from it or in conflict with it. The leadership has never been neutral. There are notable lay persons who have made their mark upon the Australian culture and public life. The majority of Catholics remain those who attempt to live good and wholesome lives by raising their families and working for the betterment of the community. This is the lasting impact of Catholicism upon Australia.

The Changing Church

The Church is different from what it was thirty years ago. The Second Vatican Council concluded in 1965. It was a time of renewal for the Church. The results of this renewal led to an increasing lay involvement in the pastoral and administrative functions and to a reawakening of the Church as the *pilgrim people of God*. The 2000 year history of the Church shows a community that has lived through many eras of history, in many cultures, under many different theological understandings and under a range of charisms and leadership. The Church believes it is supported by the presence of the Holy Spirit operating within it and the world. Its task is to preach and to teach the message of Jesus Christ. The Church has continually changed so that dialogue about the life and message of Jesus is relevant to people.

The following are but examples.

The basic structure of the Mass – liturgy of Word and liturgy of Eucharist – arose after Christians were expelled from the synagogues. They continued their Jewish practice of Scripture readings, hymns and prayers when they gathered and concluded with the Eucharistic meal.

In times of persecution Mass was celebrated at the tombs of martyrs (e.g. in the catacombs). Until recently, Mass was always celebrated on a stone altar, or at least a stone slab, in which were enclosed relics of martyrs.

The sense of mystery that surrounds the Eucharist has had major influence. In many Eastern rites the Eucharist is celebrated behind a screen (the iconostasis), out of view of the congregation. In Western practice the altar was far removed from the people and the priest celebrated Mass with his back to the congregation. People knelt in silent worship.

The Reformation emphasis on Scripture slowly found its way back into the Catholic tradition. The Vatican II renewal of the liturgy gives much greater emphasis to the place of the readings and homily than previously. They form an integral part of the liturgy rather than having a preparatory function.

The advent of the mass media has significantly influenced styles of preaching and celebration in many places. The importance of the visual and the decline of listening skills are said by some to pose new challenges.

Activity   The Australian Church ◉ B4.3

Students create a class timeline and in learning teams, use the information provided to record key words, dates, people and concepts on one significant event or person in Australian Catholic Church history.

Some key people and events include:

> • The arrival of the First Fleet in 1788. Of the 1044 convicts who arrived, 316 were Catholics. For some years there were no priests or religious in the settlement, so the laity assumed responsibility for 'keeping the faith alive'.
>
> • The first Mass was celebrated in Australia on 15 May 1803 by Father Dixon, a convict priest.
>
> • In 1820 Fathers Therry and Conolly were the first priests to minister officially to Catholics in the country. The first permanent Catholic school was established at Parramatta.
>
> • In 1835 John Bede Polding was appointed as Australia's first Catholic Bishop. He set out to establish a Benedictine Monastery, to provide efficient administrators to set up dioceses and respond to the pastoral needs of the community.
>
> • In 1838 the Sisters of Charity arrived as the first religious order from overseas invited to set up communities to work with the Catholic people. Caroline Chisholm also arrived in this year and worked from 1838 until 1846 to help settle newly arrived immigrants into the new land. Between 1846 and 1854 Caroline Chisholm returned to England to continue her work by establishing the Family Colonisation Loan Society, to assist the poor to emigrate as families.
>
> • In 1840 the Good Samaritan Sisters formed the first local order.
>
> • Through the 1880s local religious orders were established in Australia to respond to the pastoral needs of the community. During this time, many religious congregations from overseas established foundations to help in the Church's work in education. In the 1870s, when schooling was made compulsory religious nuns, brothers and priests from Europe (mainly Ireland) came to teach in them. There were Australian teaching orders, two of those being the Sisters of St Joseph founded by Blessed Mary MacKillop and the Good Samaritan Sisters.

An excellent Learning Object on Mary MacKillop has been developed by Kate O'Neill in conjunction with Access Ed. Online access to this Learning Object can be made through: www.twb.catholic.edu.au/reled/Mary/index.html (Due to the size of the file of this Learning Object it may take a while to open. Alternatively, it is available on CD from Kate O'Neill on email Kate.O'Neill@twb.catholic.edu.au)

The following website can provide more information: www.mcauley.acu.edu.au/~yuri/ecc/mod8.html From the gathered information each team uses the **"Split Page" Big Book Strategy** ⓘ to prepare an entry on the history of the Catholic Church in Australia. One side of the split page big book entry is a facts page while the other is a reflection side. An example is given below:

| The first permanent catholic school was built in 1820. Parramatta Marist began as a school established by Fr. John Therry in Hunter Street Parramatta.	Why did they choose Parramatta? Was it a school for boys and girls? It must have been very different from my school.

Activity   The Changing Church ◉ B4.3
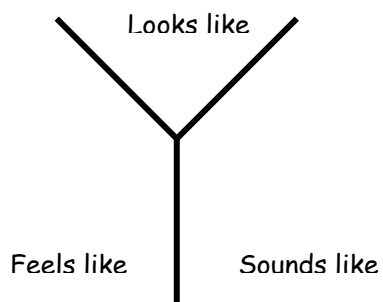
Students in learning teams of four, view one of the following illustrations of the celebration of Eucharist and use a **Y-Chart strategy** ⓘ to analyse the scene. In a class group, students discuss how the celebration of Eucharist has changed over time from the last supper until now and how the celebration may differ with circumstance.

The Last Supper

```
Looks like
     \       /
      \     /
       \   /
        \ /
         |
         |
Feels like    Sounds like
```
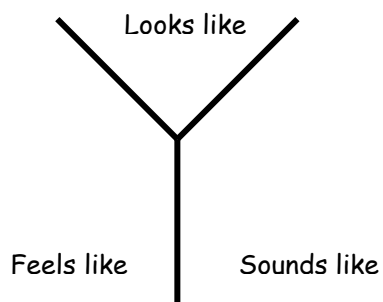

Eucharist at the Cathedral

```
Looks like
     \       /
      \     /
       \   /
        \ /
         |
         |
Feels like    Sounds like
```

Other examples could include the following:

First Eucharist

Church in 1960

At War

Eucharist on the beach

A Greek Eucharist

Wedding

Pacific Islands

Further information on the Eucharist can be found at the following websites:
www.newadvent.org/cathen/05572c.htm
www.acfp2000.com/History/history.html
www.eucharisticlife.com/ELimages/Timeline/Timeline.html

That is the final activity in this module.

Resources recommended for this module follow.

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

Some Suggested Resources

Catechism of the Catholic Church (1994) St Pauls, Homebush
Komonchak, L (1990) The New Dictionary of Theology. Dublin: Gill and Macmillan.
Morrissey, J, Mudge, P. & Taylor, A. (1998). Out of the desert (Book 3). Sydney: Longman, pp. 107-136.

Literature Resources

On Forgiveness
Joseph by Anna Fienberg
Robber Girl by Margaret Wild
Dogger by Shirley Hughes
First Light by Gary Crew
Mr Nick's Knitting by Margaret Wild
Fox by Margaret Wild
Miss Lily's Fabulous Pink Feather Boa

ⓘ Concept Web/Map 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 webs** are more effective in aiding comprehension and retrieval if the connection lines are labelled as well.

Teachers and students alike use webs to brainstorm, organise information for writing (pre-writing), as well as to analyse stories, events and 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:
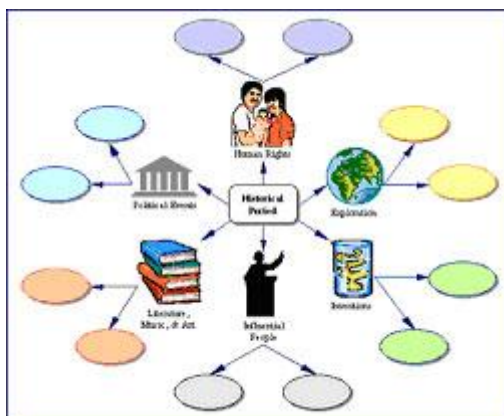
ⓘ Think Pair Share Strategy

This thinking strategy encourages independent and collaborative thinking and discussion:

1) **Think** The teacher provokes students' thinking with a question or visual prompt or observation. The students should take a few moments (probably not minutes) just to THINK about the question.

2) **Pair** Using designated partners, students pair up to talk about the answer each came up with. They compare their mental or written notes and identify the answers they think are best, most convincing, or most unique.

3) **Share** After students talk in pairs for a few moments (again, usually not minutes), the teacher calls for pairs to share their thinking with the rest of the class. This can be done by going around in round-robin fashion, calling on each pair; or by taking answers as they are called out (or as hands are raised). Often, the teacher or a designated helper will record these responses on the board or on the overhead.

ⓘ Character Sketches

A Character Sketch enables students to record their ideas, word pictures and images of a particular character in a story or film. It relies on the students' capacity to comprehend, reflect, interpret, synthesise and imagine characters.

Process for Character Sketch:

- ❑ Decide on the character to be analysed and sketched.
- ❑ Use a standard profile outline of a male or female head and write the name of the character at the top of the sketch.
- ❑ Teachers and students negotiate the type of character sketch they are going to create. The character sketch could record one or more dimension/s of the character. For example students could choose some or one of the following dimensions of character:- values; actions; relationships; physical, emotional, spiritual, mental attributes; shortcomings, social contribution; personality etc.
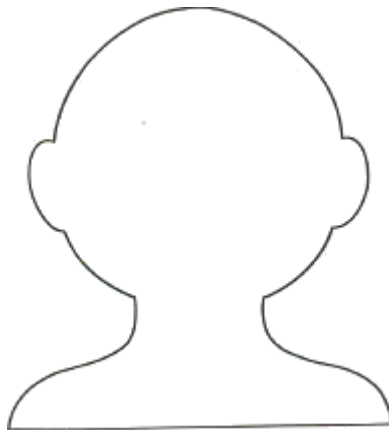
ⓘ If and Then chart

An If and Then chart is similar to a Cause Effect strategy (see Top Level Structure Strategy.) The students or teacher writes the *If* scenario in the centre of the spiral and the students complete the *Then* possible outcome.
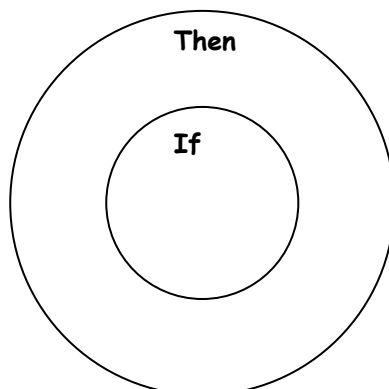
ⓘ Top Level Structure Strategy

Top Level Structure refers to the patterned arrangement of ideas in expository texts. When students are able to identify the structure of short passages of text it helps them to recognise how the structure helps them to comprehend and remember what they read. Additionally, when students familiarise themselves with the typical words and phrases associated with the various conventional structures it also assists them in inferential and evaluative comprehension. For example, in a comparison passage, typical words an author might use are "on one hand," "on the other hand," "in contrast," and "similarly." By skimming the text for these types of elements, students can identify the top level structure prior to reading.

Essentially there are four core top level structures around which most texts are structured. They are:
- ❑ Compare/Contrast
- ❑ Lists
- ❑ Problem/Solution (Question/Answer)
- ❑ Cause/Effect

A basic process to assist students to identify top level structures of texts and then use that information to design their own texts, follows.

- ❑ Discuss with students the general concept of patterns, leading to a more specific discussion of the patterned arrangement of ideas in expository text. Eventually, students should study whole pieces of text and, since most expository text is an amalgamation of the various conventional structures, students should identify the macrostructure, as well as any other structures in the same passage.
- ❑ A first step is having students practice doing some self-questioning as they read, asking themselves "thinking questions," such as "What do I suspect may be the pattern of this section? If I am right, how should I study it?" and "What other patterns are in this paragraph? What cause-effect relationships are pointed out?"
- ❑ A final suggestion is for students to use visual aids in identifying structures and taking notes once structures have been identified. The following examples are provided.

ⓘ Vocabulary Word Maps

A vocabulary word map is a visual organiser that helps students engage with and think about new terms or concepts in several ways.

The new term goes in the middle of the map. Students fill in the rest of the map with a definition, synonyms, antonyms, and a picture to help illustrate the new concept.
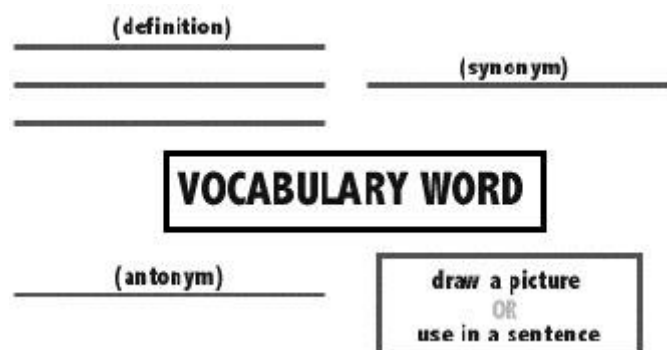
ⓘ Collaborative Reading Cubes

This strategy is founded on some of the best practice suggested by Glenda Raison (2000) on cooperative reading and the application and use of the four resources outlined in Luke and Freebody's Four Resource Model.

The elements of cooperative learning that are used when enacting this strategy include:

- ❑ Clarity of purpose and intention
- ❑ Staying on task
- ❑ Listening and sharing
- ❑ Peer tutoring and support
- ❑ Setting collaborative goals
- ❑ Respect for all readers by listening to each reader with the intent to learn and support learning by using eye contact and appropriate body and oral language during discussions
- ❑ Sitting in "30 cm cubes" using "30cm voices" in the classroom. (This means when students are reading static text in teams of fours they sit in chairs on the floor in such a way that the two diagonal pairs in the cube are 30cm apart and team members use voices adequate for cube listening only. If students are reading dynamic, interactive texts, seating and speaking should assist and respect the process and others involved in reading or learning tasks.)

The Four Resource model focuses on the practices of reading and the resources readers need to engage in these practices. The four resources of code breaker, meaning-maker, text user and text analyst are not a hierarchy but rather a set of practices. It is very rare that a reader would use only one resource on its own in real life reading situations, e.g. code breaker. So it is with the application of this strategy. It is the combination of the collaborative analysis using all four resources of reading by the four students in the collaborative cube that enhances students' understanding of diverse texts. Life long learners of all ages engage subconsciously in literate practices and resources.

The Four Resource Model is also about reading, as a social practice as well as the associated resources. This suggests that while it is highly desirable to engage in skills, knowledge and process for reading any school program should be balanced. Reading should also be connected to and influenced by, real-life reading practice of the learning community.

The Four Resource model is about monitoring and addressing change in technology of texts and the ways in which they are used to ensure students are equipped for the future. It is about technology: multiple modes, multimedia and platforms. Its is important to acknowledge that texts are constructed with technology be it paper, pen or electronic (*Literature Futures: Reading* p.40*)*
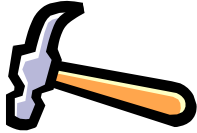
Process for a Collaborative Reading Cube

Collaborative cubes can be used in reading, writing, listening and speaking. The use of this strategy for reading follows.

1. Students are assigned a reading resource e.g. code breaker, meaning-maker, text user and text analyst before the reading task commences. The four readers become a collaborative reading cube.
2. Each student, in turn, reads a chosen text. Texts for reading can be selected from traditional print resources or hypertext.
3. When the text is read students complete the assigned reading resource sheet (cited over).
4. On completion of the sheets each member of the collaborative cube discusses their findings in turn to the other members of the cube.
5. An extension of this strategy would involve students in cubes jointly constructing and discussing synthesising statements from their recordings.
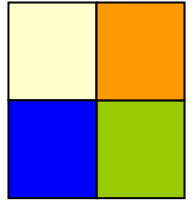
Task:

Read carefully as a code breaker and record the following. After recording discuss your findings with the other members of you collaborative reading cube.

1.   What is the purpose for reading this text?

_____

_____

2.   Each member of the collaborative cube reads a section of the text aloud.

3.   Complete the following chart independently after you have read the text.

Ideas and Word	Meaning
List new, difficult or unfamiliar words, ideas or symbols	
List ideas, symbols or words that are important or interesting	

4.   Return to your cube to discuss your findings.

Code Breaker

Collaborative Reading Cubes

Task

Read the text aloud as a member of the collaborative reading cube for the particular purpose of making meaning. Listen for the main ideas.

Record the main ideas and possible meanings in the boxes provided below.
Share your understandings with the members of your collaborative cube.
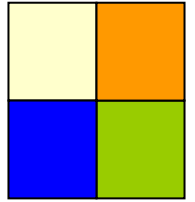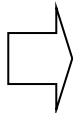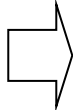
Main Ideas		**Meanings**
	⇨	
	⇨	
	⇨	

Consider the following questions:

Are the ideas linear or non- linear? _____

What prior or further knowledge might help you make meaning of this text?

Meaning Maker

Task

Record answers to the following questions;

1.   What is the purpose of reading this text?

_____

_____

_____

_____

_____

2.   Record some interesting ideas that could be used for your purpose.

3.   What could we do with what we have read and recorded?

4.   What might others do?

Text User
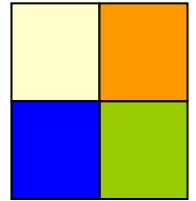
Collaborative Reading Cubes

Task

After reading answer the following questions. After completing your questions discuss your answers with members of your collaborative cube.

1.   What kind of person and with what interests and values, wrote this text?

        _____

        _____

2.   Where might some of the information from this reading have come from?

        _____

        _____

3.   What is this reading suggesting I believe and consider?

        _____

        _____

4.   What beliefs and points of view were presented in this reading? What points of view were missing?

        _____

        _____

        _____

5.   Do I think this text and its ideas is useful? Why?

        _____

        _____

6.   How has this reading influenced me? What might I do with this?

        _____

        _____

7.   How do the words read in the text relate to one another?

        _____

Text Analyst

ⓘ Opinionaire Strategy

The opinionaire is a form of survey that asks students to agree or disagree with particular perspectives on the issues they will be reading about. Results can be used to compare the beliefs of individual students to others who take the opinionaire and eventually to those perspectives of authors and characters in the texts to be read. In this way, an opinionaire helps students to see that various views exist about important issues and that they must converse with these perspectives and stake their own claim among the various views.

Like any good Frontloading technique, opinionaires activate background and beliefs that students can use during reading, build interest and motivation as students attempt to converse with views similar and different from their own. Finally, the opinionaire provides a template for thinking about and recording authorial and character views because students can ask how various authors and characters would respond to the survey questions and they can be asked to provide evidence supporting their choices. In this way, students can be motivated to find inquiry questions they may want to pursue, assisted to gather evidence supporting their views about authorial visions and themes and can be supported to gain material for writing essays and making arguments for particular positions on the issues.

Example of a Sports Opinionaire

Think carefully about each of these statements.
Write A (agree) or D (disagree) in the 'S' column for yourself.
Discuss with someone from home (H) and your group (G).
After reading the novel write what you think the author (A) thinks about these statements.

	S	H	G	A
Serious athletes care greatly about their physical health and would never do anything to endanger it.				
Serious athletes will risk their health and even premature death to use performance-enhancing drugs if they think these will help them win.				
Participation in sports builds character.				
Participation in sports reveals character.				
Participation in sports makes people self-absorbed and care only about personal accomplishment and winning.				
An overemphasis on winning and competition robs us of the true value of sports and exercise.				
Winning is what sports (and life) are really about.				
Sports are better at building character and values than other kinds of activity.				
The values learned in sports are the values of the competitive free market place, and that's a good thing.				
Athletes are not held to the same standards for behaviour as academics. They are given unfair preferential treatment.				

(example from M. Smith and J. Wilhelm '*Reading Don't Fix No Chevys': The Role of Literacy in the Lives of Young Men*, 2002)

ⓘ 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				

ⓘ Spider Map

The Spider Map is used to describe a central idea: a thing, a process, a concept, a proposition. The map may be used to organise ideas or brainstorm ideas for a writing project.

Key frame questions: What is the central idea? What are its attributes? What are its functions?

Topic
Concept
Theme

Main Idea

Detail
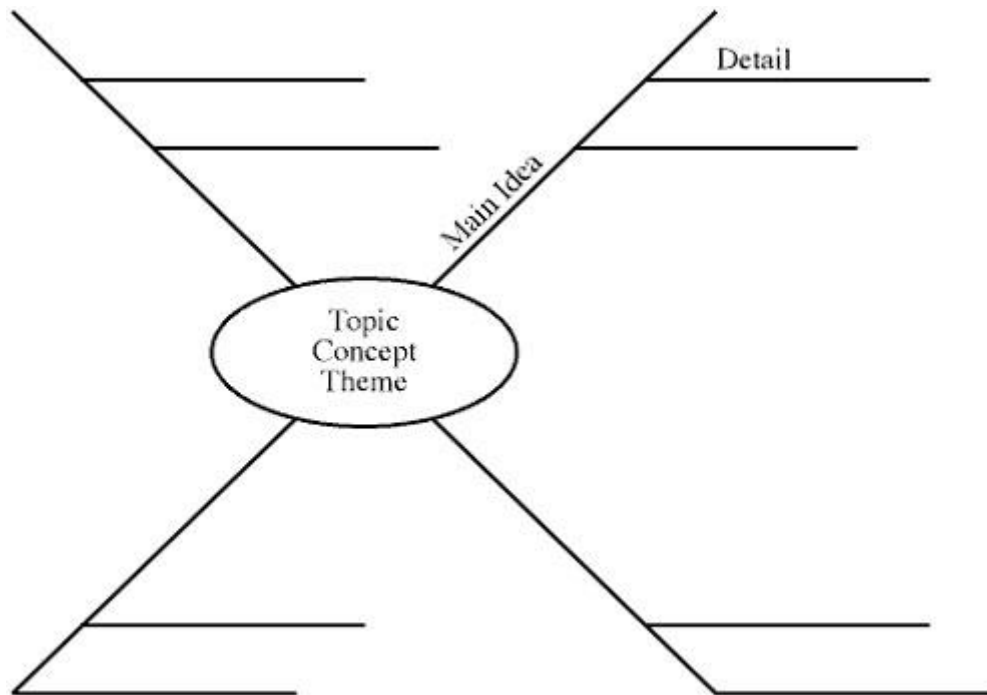
ⓘ Six Thinking Hats Strategy

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

Red Hat   Feelings and emotions

Blue Hat   Thinking about my thinking (metacognition)

Yellow Hat   Positive issues

Green Hat   Creative Improvement

Black Hat   Negative Issues

White Hat   The Facts

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

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

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

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

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

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

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

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

ⓘ Compare / Contrast Strategy

Compare / Contrast Charts do just about what you'd expect them to with a name like that: they're useful for looking at two quantities and determining in what ways they are similar and in what ways they are different. The chart pictured here is one way to approach this comparison. First you look at the similarities. Then you consider the differences, making sure to indicate on what criteria you are drawing out the dissimilarities.

Compare and Contrast Diagram

Concept 1		Concept 2

HOW ALIKE?

HOW DIFFERENT?

	with regard to	

ⓘ 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.

ⓘ Echo Mime Strategy

An Echo Mine assists students to understand and recall a Scriptural story.

Process for an Echo Mime

- ❑ Choose a scriptural passage or transcript appropriate to the age and interest of the students
- ❑ Break down the scriptural passage or transcript into short manageable sentences or phrases
- ❑ For each sentence or phrase an action is designed and enacted
- ❑ The leader delivers the sentence or phrase and performs the corresponding action to the group
- ❑ The sentence or phrase and performs the corresponding action is echoed by the group.

ⓘ 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

Topic

Looks like

Sounds like   Feels like
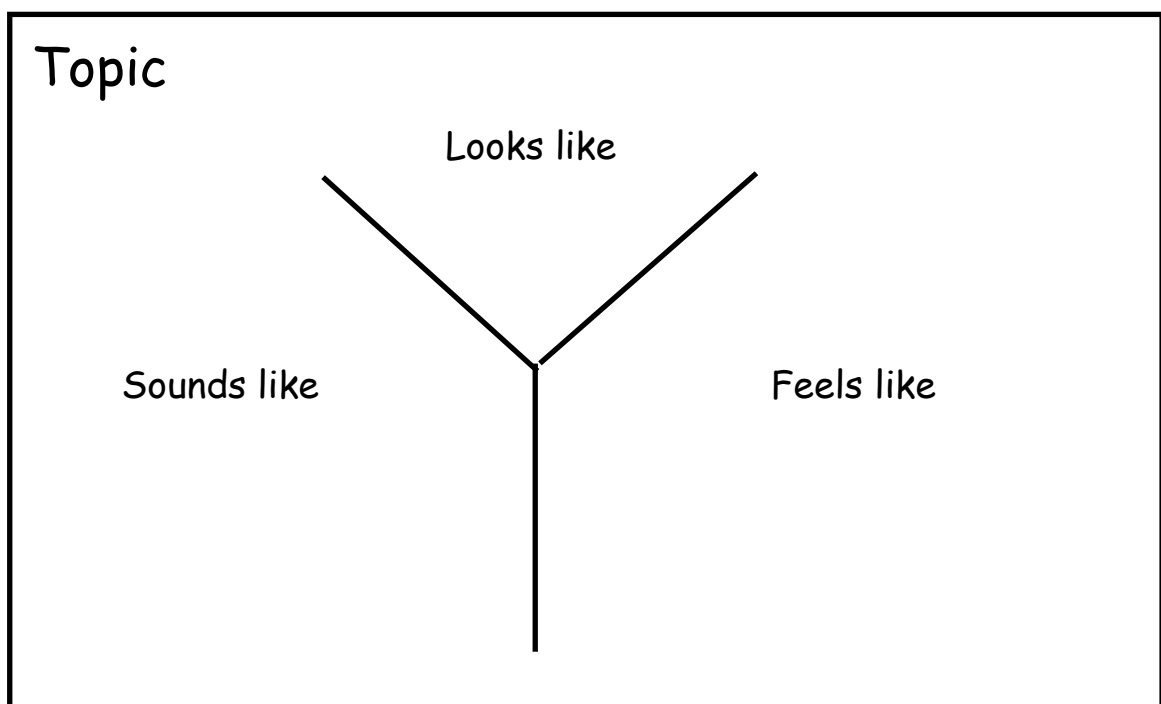
ⓘ "Split page" Big Book Strategy

The "split page" big book strategy encourages students to distinguish between facts and feelings. Students design "split page" big books for a particular purpose. The generic structure of the book is similar to that of a big book (cited below) however, this book is structured with one page of facts and factual illustrations followed by one page of feelings and matching illustrations.

Facts   Feelings
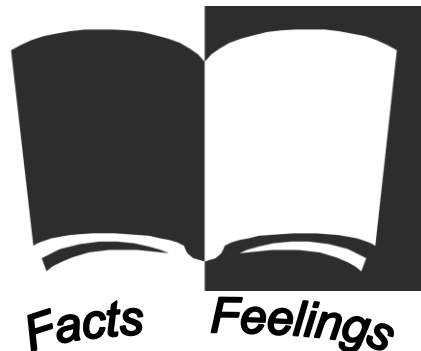
ⓘ Big Book Strategy

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

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

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

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

Big books can be used at any stage of learning. The following site is excellent for students or teachers who are interest in creating interactive/digital big books.
www.kented.org.uk/ngfl/pembury/lessons.html