

RELIGIOUS IDENTITY

&

CULTURE

The MacKillop-Josephite Charism

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THE MARY-MACKILLOP-JOSEPHITE STORY

Mary MacKillop was born in Melbourne in 1842. Mary was the Australian co-founder of a religious order known as the Sisters of St Joseph of the Sacred Heart. This religious order of Sisters had a particular call to care for the needs of the poor. They did this through providing schools to educate the children of the many poor people in the Australia and New Zealand of the nineteenth century. This work has continued until our own day. Apart from education the Sisters of St Joseph responded to other welfare needs of poor people including support for refugees and families in distress.

Mary MacKillop's family and early life

Mary Helen MacKillop was born of the 15th January 1842 in Fitzroy, Melbourne. There is a plaque on the footpath outside her birthplace in Brunswick Street Fitzroy to give recognition to this highly honoured and remarkable Australian. Mary, the eldest of eight children, was well educated by her father Alexander who was a Scottish immigrant to Australia who had spent some years studying for the priesthood in Rome but through ill health had returned to his native Scotland from where he migrated to Australia and landed in Sydney in 1838. Unfortunately, he lacked financial awareness, so the family was often without a home of their own, depending on friends and relatives and frequently separated from one another. Mary's mother, Flora McDonald was also a Scottish migrant who arrived in Australia in 1840. Mary was the eldest of the eight MacKillop children. One of Mary's brothers, Donald, became a Jesuit priest who worked with indigenous communities in Northern Australia. Mary's sister Lexie became a nun.

From the age of sixteen, Mary earned her living and greatly supported her family, as a governess, as a clerk for Sands and Kenny (now Sands and MacDougall), and as a teacher at the Portland school. While acting as a governess to her uncle's children at Penola, Mary met father Julian Tenison Woods who, with a parish of 22,000 square miles/56,000 square kilometres, needed help in the religious education of children in the outback. At the time Mary's family depended on her income so she was not free to follow her dream.

Mary MacKillop and the Sisters of St Joseph

However, in 1866, greatly inspired and encouraged by Father Woods, Mary opened the first Saint Joseph's School in a disused stable in Penola. On 19 March 1866, the feast day of St Joseph. "Mary. Sister of St Joseph". The Sisters of St Joseph date the foundation of their religious order to that day although the Rule for the order was not officially approved by Church authorities until some years later. On 15 August 1867 Mary MacKillop took the vows of poverty, chastity and obedience in a ceremony designed by father Julian Tenison Woods who acted as her mentor. Mary adopted the religious name "Sister Mary of the Cross. The mission of the order that came to

be known as the 'Josephites' or 'Brown Joeys' because of the colour of their religious habit was the schooling of the children of the poor and particularly the schooling of those who lived in rural and isolated areas. In addition to this good work Mary and her Sisters of St Joseph of the Sacred Heart established an orphanage, worked with neglected children and cared for the aged and the sick. The Sisters lived frugal lives just as did the people they served. As labourers, rail workers, miners and pastoral workers moved into the rural regions of the Australian colonies the Sisters of St Joseph would follow as educators of the children of these families. Mary and her Sisters also established Providences to care for the homeless and destitute both young and old, and Refuges for ex-prisoners and ex-prostitutes who wished to make a fresh start in life.

Young women came to join Mary, and so the Order of the Sisters of St Joseph was begun. In 1867, Mary was asked by Bishop Shiel to come to Adelaide to start a school. From there, the Sisters spread, in groups to small outback settlements and large cities around Australia and New Zealand. In 1870 Mary MacKillop and a small group of Sisters moved to Brisbane at the invitation of Bishop James Quinn. They established a base at Kangaroo Point and would row a boat across the Brisbane river to attend Mass at the cathedral of St Stephen. By 1875 there were 11 convents of the Sisters of St Joseph in the Brisbane diocese. In 1879, however, Mary began to withdraw some of her Sisters from Brisbane when there was a stalemate in a dispute with Bishop James Quinn.

Today the Sisters of St Joseph expanded their work into have Brazil as well as to refugee camps of Uganda and Thailand. Mary and these early Sisters, together with other Religious Orders and Lay Teachers of the time, had a profound influence on the forming of Catholic Education as we have come to know and experience it today.

Throughout her life, Mary met with opposition from people outside the Church and even from some of those within it. In the most difficult of times she consistently refused to attack those who wrongly accused her and undermined her work, but continued in the way she believed God was calling her and was always ready to forgive those who wronged her.

Mary suffered lifelong ill health. During the later years of her life Mary suffered from rheumatism. She suffered a stroke in New Zealand in 1902 and this paralysed her on her right side and forced her to use a wheel chair for the last seven years of her life.

Mary MacKillop (in wheelchair), April 1908, with her sister Annie MacKillop and brother Donald MacKillop S.J., North Sydney. 'Bobs' is sitting on the front of Mary's wheelchair. Mary MacKillop had a warm corner in her generous heart for dogs and other animals. Around 1897 Mary was presented with this well-trained and playful Australian Terrier, called 'Bobs'.

Mary MacKillop died on August 8, 1909 in the convent in Mount Street, North Sydney and was buried in Gore Hill cemetery in North Sydney. Her remains were later transferred to a vault in the memorial Chapel in Mount Street North Sydney where her tomb is now enshrined and a place of pilgrimage. At the time of her death the

order that she had co-founded with Julian Tenison Woods had almost one thousand members.

Since the death of Mary MacKillop the Order has grown and now numbers about 1200, working mainly in Australia and New Zealand but also scattered singly or in small groups around the world. The "Brown Joeys" may be seen in big city schools, on dusty bush tracks, in modern hospitals, in caravans, working with the "little ones" of God - the homeless, the new migrant, the Aboriginal, the lonely and the unwanted, in direct care and in advocacy, in standing with and in speaking with. In their endeavours to reverence the human dignity of others and to change unjust structures, the Sisters and those many others who also share the Mary MacKillop spirit continue the work which she began. The Rule of the Josephites expressly states that the Sisters must do all the good they can and never see an evil without trying to see how they might remedy it.

On 19th January 1995 at a ceremony at the Randwick Racecourse in Sydney, Pope John Paul II announced the beatification of Mary MacKillop so that she may now be called Blessed Mary MacKillop. This is the final stage before canonisation as a Saint.

This great Australian woman inspired great dedication to God's work in the then new colonies. In today's world, she stands as an example of great courage and trust in her living out of God's loving and compassionate care of those in need. In 2008 the Australian mint included Mary on a commemorative \$1 coin for "inspirational Australians".

Father Julian Tenison Woods

Julian Tenison Woods was born in London on November 15, 1832. He was one of eleven children and came from a family that encouraged a love of learning, nature and the outdoors.

In 1855 Julian arrived in Tasmania. He was ordained a priest in Adelaide and was sent to work in the Parish of Penola in South Australia. As Julian described it, this parish included '22,000 square miles* of country, more than half of which was desert. The remaining portion was taken up with sheep and cattle runs.' (* 56,000 square kilometres)

Julian was an Englishman in a largely Irish Church, a friend of leading Establishment figures, a founder of two religious orders, a gifted missionary priest, scientist, writer, musician and popular lecturer. In 1861, Julian met Mary MacKillop. Together in Penola in 1866, they founded the Sisters of St Joseph dedicated to the Catholic education of the children of the poor and to other pressing social needs. Later that year, Julian was appointed Director of Catholic Education and asked Mary to come to Adelaide to assist him in developing an organised system of Catholic education with schools staffed by the Sisters of St Joseph.

After four years as Director of Catholic Education, Julian continued working as a scientist and missionary priest in NSW, Tasmania and Queensland.

In 1883, he spent three years travelling through Asia, exploring and reporting on the mineral and coal deposits of the Malayan Peninsula and other nearby countries.

He returned to Sydney in 1886 and was later awarded the prestigious Clarke Medal for distinguished contribution to Natural Science.

He died in Sydney on October 7, 1889 at the age of 57.

Woods' life presents an enigma in its dichotomies: a gentleman-scientist and a roving Catholic missionary priest; a member of the elite Australian Club and a founder of religious orders; a talented and clear - thinking scientist and one who encouraged a suspect mysticism and piety in some members of the Sisters of St Joseph.

Woods was a visionary with extraordinary talents. He could also be volatile and erratic. He and Mary worked as a close team in the beginning but they clashed later in life. Mary was more firm and practical than Woods and their differing personalities created tensions and disagreements. Yet for all his shadow side, Woods worked tirelessly to extend the reign of God in his times. Creatively and innovatively he used his considerable gifts to add to the 'edifices' of Church and Society. Underpinning all that he strove to be and all that he did was his unshakeable belief that the Providence of a loving God guided him and pervaded all creation.

In 1903 Mary MacKillop wrote of her co-founder Tenison Woods.

How appropriate is the last resting place of the gentle learned priest and naturalist Crowned with the cross, beneath the statue of the 'Sweet Mother' whom he loved so tenderly - a little child in the next grave, 'Australia's gifted son' Deniehy at his feet, the 'Silver-tongued' Dalley close by - typifying all that during life had most delighted him - Devotion, Innocence, and Intellect!

There on the hillside at Waverley overlooking the Pacific, which washes far below the rocky cemetery and murmurs a perpetual requiem in its own soul-stirring music, the mortal remains of Father J.E. Tenison Woods await the resurrection.

In its triumphs and in its diminishments, in its serenity and in its turmoil Woods' life uniquely contributed to the symphony of creation.

Mary MacKillop declared Brisbane archdiocesan patron

THE Holy See has declared that Blessed Mary MacKillop is now patron of Brisbane archdiocese, causing great jubilation.

The declaration, received on May 6, follows a request from Archbishop John Bathersby of Brisbane who petitioned the Congregation for Divine Worship for Mary to be made diocesan patron.

Archbishop Bathersby said the Australian woman's "deep faith, energy, courage, vision and contribution to Catholic education made her a most appropriate patron for the archdiocese".

Provincial of the Josephites in Queensland Sr Moya Campbell said the order "was delighted" at their founder's selection for a number of reasons, including her involvement in opening four schools for Brisbane and Maryborough's poorer children in 1870.

Dean of St Stephen's Cathedral Ken Howell, making the announcement in the May 10 cathedral bulletin, said he had "witnessed first hand the devotion and faith of the people expressed visibly each and every day at the archdiocesan shrine in honour of Mother Mary of the Cross".

The shrine was established in 1999 after an announcement by Archbishop Bathersby that the first church building of Brisbane – the chapel beside the cathedral – would be restored and become a centre of devotion to Mary MacKillop.

Archbishop Bathersby said Blessed Mary MacKillop "is inspirational whether she is 'Blessed' or a 'saint' of the Church which, please God, she will be in the not too distant future".

"As a woman of faith, courage and determination, Blessed Mary MacKillop displays the best of our combined Australian and New Zealand character, and will undoubtedly attract many people, whether Catholic or not, to the joy and peace of the Christian faith," the archbishop said.

Archbishop Bathersby said he had developed a special devotion to Blessed Mary ever since celebrating a Mass in her honour in the small convent hut where she acted as housekeeper for her sisters in the later years of her life, beside Arrowtown church in New Zealand.

Sr Campbell told The Catholic Leader that the Josephites were "especially delighted" to see their founder made patron in the year of the archdiocese's 150th anniversary and the 100th anniversary of their founder's death.

Speaking from St Stephen's Chapel where a wooden sculpture of their founder is located, Sr Campbell said the honour "is truly a recognition of the greatness of this woman and her enduring contribution to the early life of Australia".

"In December, 1869, Mary MacKillop and five of the Sisters of St Joseph came to Brisbane and rented a house in South Brisbane.

"During 1870, they opened three schools for the poorer children in Brisbane and one in Maryborough."

Mary MacKillop was beatified by Pope John Paul II on January 19, 1995.

Blessed Mary MacKillop's cause for canonisation has been recently given a boost with doctors from the Medical Board of the Vatican concluding that there was no scientific explanation for the cure that had been presented to them as part of Mary's journey to sainthood.

Josephite Spirituality:

Radical Trust in our Times

Spirituality

'There, where you are you will find God,' these words of Mary MacKillop in 1871 and the teaching of Julian Tension Woods *'for us to have faith in God's presence in every circumstance'*, sums up what Spirituality is for the Sisters of St Joseph.

It is an energy that seeks right relationships with God, others, self and the earth. Wherever we are, in town or country, city or across the seas, we trust that we will find God's meaning, purpose and vitality daily in whatever we do; that we will draw on the strength and resilience of God's love, live simply, engage with others to meet human needs, be advocates for the voiceless, care for the earth, wonder at nature and create homely communities.

This spirituality is mutually enriched and nourished by prayer, companionship, love of life, silence, reflection on Scripture and discovering that the ordinary is holy. It finds expression in encouragement of youth, compassion for those who might fall through the cracks, big heartedness and a readiness to pull together to get the jobs done.

It is nourished by the Eucharist and a range of traditional devotions which find expression in contemporary ways.

The Josephite charism brings a particular flavour to the church's rich prayer and devotional tradition. The Josephite Constitution names t Mary the Mother of God, Joseph her husband and John the Baptist, as models of faithful service in the name of Christ. These three patrons are symbolised in the Josephite emblem - the badge that identifies a Josephite Sister.

Like Mary who pondered the Word of God with a listening heart those who follow in the way of Mary MacKillop seek Jesus in their daily lives.

The MacKillop-Josephite charism challenges those who follow this way to imitate the humility of Joseph by standing for the truth with courage and faith in their daily work and ministry reflecting upon r the Word of God and forming a personal relationship with Christ that flows from the celebration of the Eucharistic devotion.

The cross personifies for those who engage with this charism the compassionate love of Christ symbolised in the Sacred Heart of Jesus. We are happy to offer the daily sacrifice of our lives each day in loving service of our God who suffered and died to liberate oppression and injustice in our world.

Charism

The charism is expressed in the following dispositions that lead to ways of being and acting. We can ask for each of these expressions of the charism what it might look like, feel like, and sound like in our school community. In the context of our particular Catholic school what is the challenge for leaders, teachers, staff, students and parents?

Radical Trust

The concept of radical trust comes from Mary MacKillop's conviction that God would always provide and that if she set her heart on loyal service of the Church and the vision of Jesus, then material needs would be taken care of.

Discernment

Followers of the vision of Mary MacKillop are required to discern the urgent needs of our time and to act accordingly. They are to look for those who are voiceless and excluded-by others and themselves- in our world, and in the Church. We are urged to recapture the radical response of Mary MacKillop and her companions to the "misery and wretchedness" of our era.

Faith

Josephite spirituality calls us to a commitment to our own conversion on a daily basis: it is an acknowledgement that we have never arrived at full belief; that the One we search for is never fully found and that we are always on a journey to fulfilment and reconciliation. In this we turn to the Word which continually nourishes and transforms us and our world.

Courage

Followers of the charism of Mary MacKillop are called to live lives of courage- not just to face the blocks of fear, conformity, lack of truthfulness, arrogance, entrenched attitudes and exclusion, but also to risk suffering and failure in the cause.

Simplicity

In the spirit of Mary MacKillop, we are called to live simply, in mind and heart, to travel lightly and to make room for all because we are not encumbered with too much nor desire to have it all.

Joy

Optimism is born out of courage and hope and so, as followers of the charism of Mary MacKillop, we plunge into the very worst the world can offer as people of Resurrection. Believing that love is the key to eternal life, we exhibit a joy in life and death that causes others to ask its source that they too may have it in their lives.

Prayer

We do not live and work alone. It is not our vision we seek to bring to the world. We are called and chosen by an ever-present God who is our hope and our strength. As inheritors of the Josephite charism, wherever we are, whoever we are, however we can, whatever we do, it is preceded, supported and reflected on in prayer with the One who sends us out.

Wholehearted Generosity

The Josephite charism teaches that our desire and commitment for union with God calls us to be wholeheartedly generous with who we are and what we have after the heart and mind of our compassionate God revealed in Jesus. We continually have to make difficult decisions out of our option for those people afflicted by injustice and poverty, or in situations of wretchedness and misery.

Mutual Relationship and Recognition

In the Josephite tradition, communion is nurtured by a deep spirit of mutual respect and relationship. We must be the change we see in others. Neither do we presume to fully know or own or be able to define the MacKillop charism: we are filled with joy when we recognise it in the spark of it in others.

Loyal Service to the Tradition and the Local Church

The Josephite tradition is loyal to the local church, seeking to discern our mission and ministry there and to draw from the storehouse of tradition treasures that will enrich us on the quest.

RESOURCES

Paper based

Ryan M & Grajconeck J, 2009 *LearningLinks to Mary MacKillop – teacher resources for the religion classroom* Lumino Press Brisbane

This useful book provides teacher background to Mary MacKillop and the Sisters of St Joseph as well information about the process of canonisation and making saints in the Catholic Church. The book provides a series of black line masters containing many suggestions for student activities

Websites

Below is a major website of the Sisters of St Joseph with a number of drop-down menus and links covering most significant people, events and topics in the Mary MacKillop and Josephite story from the past and into the present.

<http://www.sosj.org.au/about/index.html>

This is a website from Flinders ranges research. It has numerous links to people, places and events in the Mary MacKillop story and a good deal of useful information

<http://www.southaustralianhistory.com.au/mackillop.htm>

This is a website from Catholic Australia and has succinct information and links to Mary MacKillop under the headings under the headings 'Her Personality' and 'Her Spirit'

<http://www.catholicaustralia.com.au/page.php?pg=prayer-marymckillop>

This website contains information and links related to Mary MacKillop Place at Mount Street North Sydney. Mary MacKillop Place is unique in Australia. The heart of this sacred site is the Mary MacKillop Memorial Chapel where the Tomb of Blessed Mary MacKillop is located. Other features include a Museum celebrating the life, work and spirituality of Mary MacKillop, facilities for education, shop and cafe, accommodation, and venues for retreats/conferences.

<http://www.marymackillopplace.org.au/about/index.asp>

This website provides information about the beatification and process for canonisation of Blessed Mary MacKillop.

<http://www.sosj.org.au/mary/sainthood.html>

Below are additional links to material on Mary MacKillop

MacKillop Biography

<http://adbonline.anu.edu.au/biogs/A050199b.htm>

Encyclopaedia of World Biography on Mary MacKillop

<http://www.bookrags.com/biography/mary-mackillop/>

Biography from Answer.com

<http://www.answers.com/topic/mary-mackillop>

The Process of beatification in the Catholic Church

http://www.sosj.org.au/mary/r_beatification.html

Learning Object Mary-MacKillop

<http://catholicfaitheducation.blogspot.com/2009/01/catholic-education-learning-objects.html>

Mary MacKillop East Timor Mission

<http://www.mmiets.org.au/>

Mary MacKillop Penola Centre

<http://www.mackillop-penola.com/index.html>

BCEC Multimedia Centre

The MM Centre has some resources and teaching ideas on its blog at the web address below

http://web.mac.com/bcecmultimedia/multimedia/Blog/Entries/2008/7/3_Mary_McKillop_%3A_patron_of_%E2%80%98a_fair_go%E2%80%99.html

By scrolling to 'charism-Josephite' at the 'Delicious' site below you can find further material including a 'Learning Object' on Mary MacKillop

<http://del.icio.us/bcemmedia>

Audio Visuals available for borrowing from the BCE Multimedia Centre

MARY MACKILLOP - A LEGACY FOR TODAY VHS

Notes: AGE LEVELS: Junior High to Adult.

This docu-drama presents a background to the life and ministry of Mary MacKillop. The story uses dramatised recreations and archival material to trace Mary MacKillop's humble origins, her dream to educate the poor and the establishment of an Australian community of religious women

LONG HAVE I LOVED YOU VHS

Notes: AGE LEVELS: Middle Primary to Junior High.

Young Kate learns from her grandfather about Mary MacKillop. Her questionings and grandfather's pictures begin the simple narration of Mary's life. A booklet with activities for a variety of age levels accompanies the video

Mary MacKillop [VHS] : the beatification

Notes: AGE LEVELS: LS to Adult

The video is a presentation of the highlights of the ceremony of the beatification of Mary MacKillop conducted by Pope John Paul II in Sydney, January 1995

Mary MacKillop "On line" [VHS]

Notes: AGE LEVELS: Up to Adult

Historical photographic images help tell the story of Mary MacKillop's works in the first segment of this On Line programme. It is followed by the story of a sister in Herberton who met Mother MacKillop on her arrival in Australia as a young woman.

The third segment presents an interview with two present-day Sisters of St Joseph whose work is shown as carrying on the ideals of their founder. Sr Bridget Moloney and the Mary MacKillop centre at Annerley are the subject of the fourth segment and the programme concludes with Mariah Carey singing "Hero".

Mary MacKillop [DVD] ; Caroline Chisholm DVD

Notes: AGE LEVELS: Up to MS

Mary MacKillop (15 mins): Young people tell the story of Australia's first official saint. They provide a chronological account of the significant events in Mary's life and there is a timeline of the canonisation process. The presentation includes archival photos and excerpts from Mary's writings. The program speaks of the relevance of Mary's life for people today.

Caroline Chisholm (13 mins): Caroline's words of dedication to the work she "had in hand", caring for migrant women in early Australia, introduce this presentation. The story of her life is told - becoming a Catholic, migrating to Australia, and the many instances of the amazing work that earned her the title of "emigrant's friend".

I REMEMBER MARY MACKILLOP VHS

Notes: AGE LEVELS: Middle High to Adult.

Bill McLeod was only a boy in the 1890s, when he was placed in the Josephite orphanage in Kincumber NSW. In an interview with Caroline Jones, Bill recalls his time at Kincumber and the hardships of life endured by both boys and sisters during those days. One of Bill's most vivid memories is a visit by Mary Mackillop and the life-long impression she made on him and the lives of all those who knew her.

Title: Mary 71 min.

AGE LEVELS: Junior High to Adult.

Starring Lucy Bell as Mary, the film is presented as a docu-drama on the life of Mary MacKillop and her struggle to establish the new religious order of the Sisters of St Joseph. The dramatic representations of scenes from Mary's life are interwoven with commentary from Sisters Margaret McKenna and Marie from the Sisters of St Joseph; Clare Dunne, broadcaster and biographer; and from Father Peter Guerin, the Relator of Mary's cause in the Vatican. A detailed study guide accompanies this film. Also available on VHS.

STRATEGIES

Learning and teaching religion

The learning and teaching strategy suggestions below are referenced to the publication from the religious Education Team at Brisbane catholic Education, ***A-Z Learning Strategies***. Strategies need to be adapted by teachers to the students they are working with.

1. Narrative elements of the MacKillop-Josephite history

Below are some strategies that you can select from to help your students and adult community to explore the Mary MacKillop-Josephite story. Narrative elements include events and sequence, the context of the story, the places and people of the story and the personal and social and religious relevance of the story for us today

- Big Book Strategy p.9; Flap Book p.48; Flip Book p.49; Fold Out Book p. 51; "Split page Big Book Strategy p.117; Stick and Elastic Band Book p.119
- Character Emotions Thermometer p. 13 Ideas & Emotions Masks Strategy p.69
- Story Board Strategy p. 120; Story Frame p.121 Story Ladder p. 122; Story Probe p.123; Story Wheel p.124
- Character Map p.14
- Character Sketches p. 14
- Class Postcard Strategy p.16 Postcard Strategy p. 98
- Collaborative Reading Cubes pp. 18-22 (Four Resources Model)
- Context Pizza Strategy p. 28; Contextual Spectacles Strategy p. 29
- Curtains Up, Curtains Down Strategy p. 32
- Diamante Strategy p.35
- Drama Strategies p.36
- Dramatic Play Strategy p. 37
- Echo Mime Strategy p. 38
- Emotions Map Strategy p.39
- Freeze Frame Strategy p.56
- Giant Puppets Strategy p.58
- Group Crossover Strategy p.61
- Readers Circle Strategy p. 102
- Seven Strip Question Strategy p. 106
- Vocabulary Map Strategy p. 142
- WAPPT Strategy p. 143

2. Visual elements of the MacKillop-Josephite history

Below are some strategies that will assist your students and adult community to respond to visuals associated with the MacKillop –Josephite history and create their own visuals related to that history.

- Art Analysis Guide p.7
- Curiosity Box p.31

- Four Resources Model Visual Analysis Strategy p.53
- Picture Story Map Strategy p. 90
- Viewing Strategies Parts A & B pp. 139-140
- Visual Language Strategy p. 141

3. Applications of the MacKillop-Josephite history

Below are some Strategies that will assist students and adult community to apply learnings from the story and elements of the MacKillop charism, Josephite spirituality to their own lives and to the communities and groups they live and work in especially the community of the school.

- Concept Spiral Strategy p.25
- Concept Web Strategy p.26
- Forum Theatre Strategy p. 52
- Frayer Concept Model Strategy p. 55
- Half Class Debate p. 64
- Hot Potato Strategy p. 66
- Learning Centre Strategy p.73
- Placemat Round Robin p. 93
- PMI Strategy p. 95
- Poetry Forms p.96
- Six Action Shoes Strategy p. 108
- Six Thinking Hats Strategy p. 111
- SWOT Analysis p. 124; SWOT Strategy p. 125;
- Triple Play Strategy p. 136
- 5W's+ H Strategy p. 144
- Web Quest Strategy p. 145

Ryan M & Grajconeck J, 2009 LearningLinks to Mary MacKillop – teacher resources for the religion classroom Lumino Press Brisbane

This useful book provides teacher background to Mary MacKillop and the Sisters of St Joseph as well information about the process of canonisation and making saints in the Catholic Church. The book provides a series of black line masters containing suggestions for student activities including the following:

- Mary MacKillop's Footprints: A School Focus p.17
- Mary MacKillop – This is Your Life p.18
- Mary MacKillop's Travels p.19
- WebQuest Making a Saint p.22
- Small Group research Project p. 24
- Ten Ideas for Early years Classrooms p. 31
- Mary MacKillop Timeline p.38
- Prayer for Mary MacKillop p.43

Religious life of the school

Students create prayers and rituals related to the Mary-MacKillop-Josephite history including the use of appropriate symbols and ritual actions. The following are referenced to the publication ***A-Z Learning Strategies***. Strategies need to be adapted by teachers to the students they are working with.

- Creating a Simple Ritual p.30
- Sketch a Prayer Strategy p. 112

There are a variety of prayers related to the MacKillop-Josephite charism and spirituality in the resources on the CD and these can be used and adapted. Students can also be encouraged to create their own prayer rituals related to particular aspects of the MacKillop-Josephite charism and spirituality. Some prayer types are given below that could be readily adapted to the MacKillop-Josephite context.

A litany is a devotional prayer for two or more people gathered together. The principle phrase is said or prayed by one person and the responses by the others. This form of communal prayer is repetitive; the assembly sings or recites a common response to a series of petitions or acclamations sung by a cantor or proclaimed by a reader.

There are opportunities for litanies to be used in class and school prayer gatherings and these are far more meaningful if students have been involved in the writing of these litanies.

Litanies may include the four purposes of prayer; to praise, to thank, to ask for help (petition) and to say sorry. In litanies, the verses are short and the responsorial phrases are easy to learn so this means that students can participate fully in the prayers.

A Litany of Praise

For the life of Mary MacKillop...

Response: We praise you, God.

For Mary MacKillop's care of the poor

Response: We praise you, God.

For the Sisters of St Joseph who founded our school etc.

A Litany of Thanksgiving

For Mary MacKillop's parents who gave her life

Response: We thank you, God. etc.

A Litany of Intercessions

For peace in our world in the spirit of Mary MacKillop

Response: We ask your help, God.

For the homeless so dear to Mary MacKillop

Response: We ask your help, God

For our teachers following in the footsteps of Mary MacKillop

Response: We ask your help, God. etc.

How to write Litanies:

Students are provided with a simple generic structure to support the designing of their litany e.g.

Prayer leader: For..... and the Response: We..... You God.

Students change the verb in the response to match the purpose of each short prayer. Litanies can be used for whole class prayer or other whole school prayer times e.g. Prayer Assembly.

Students could be encouraged to design litanies of saints that are significant to them and the school community. They use the standard generic structure of naming the saint.....

Blessed Mary MacKillop Response: Pray for us.

Students can sing these litanies. A student cantor could lead the group and the remainder of the students could sing the response. Students could include the names of Saints that they are named after and/or patron saints of the school and parish.

Journal Writing

Prayer Journals can be a very helpful way for students to engage with prayer. They can use them to write or draw their thoughts, feelings, prayers or reflections. Teachers could encourage students to write or draw about how they feel, whatever is on their mind or anything that they would like to talk to God about. Guidance can be given to students in the form of stimulus e.g. images, words, scripture, or by providing sentence starters.

As part of their prayer journaling students could have as a focus a person or event from the life of Mary MacKillop. Another focus might be on a maxim or a saying associated with the Mary MacKillop story and the Josephites. Visual material associated with the MacKillop-Josephite story could be another focus.

Some possibilities for 'sentence starters' include:

God today I would like to tell you about.....

Gracious God I would like to thank you for.....

Listening God, sometime I find it really hard when...

Ever Present God, I ask you to help.....

Loving God today I feel.....

Caring God sometimes I feel afraid that.....

What is a labyrinth? A labyrinth is to walk and pray a Labyrinth and experience a journey closer to God. Recently labyrinths have been rediscovered as a Christian spirituality tool. Based on a pattern from Chartres, Labyrinths can now incorporate 'stations' and activities en route with music. Labyrinths were common in Europe in the Middle Ages, and walking them was part of popular and religious culture.

A labyrinth could be created incorporating written and visual texts related to the MacKillop-Josephite story, charism and spirituality.

Why pray walking a labyrinth?

Walking a labyrinth has many symbols:

- God meets us in the experiences of everyday life
- Labyrinths have long been used as meditation and prayer tools
- Labyrinths in sacred spaces represented the intersection of the human and the divine.
- The circle, a perfect form, can be seen as symbolizing eternity, the universe, the repetition of the seasons, the cosmos—the overall perfect plan of the divine.
- The cross that bisects the circle can be seen as a symbol for Christ in the world.
- The meandering path is the journey of life. It can also be seen as a path of truth through the maze of choices that the world presents.
- The path through the labyrinth constitutes the longest possible way to arrive at the centre.
- It is important not to hurry the experience, but to submit to its structure and discipline.
- Pass others by stepping to the side and around them. Similarly, step around others walking in the opposite direction.
- This path is an opportunity for meditation.
- Walk its circuitous route mindfully.
- It is a symbol of the universe, God's masterpiece.
- A labyrinth is an ancient symbol that relates to wholeness.
- The labyrinth combines the imagery of the circle and the spiral into a meandering but purposeful path.
- The Labyrinth represents journeys to our own centre and back again out into the world.
- Labyrinths and mazes have often been confused. When most people hear of a labyrinth they think of a maze. A labyrinth is not a maze. A maze is like a puzzle to be solved. It has twists, turns, and blind alleys.

How do you walk a labyrinth?

1. Focus: Pause and wait at the entrance. Become quiet and centred. Give acknowledgment through a bow, nod, or other gesture and then enter.
2. Experience: Walk purposefully. Observe the process. When you reach the centre, stay there and focus several moments. Leave when it seems appropriate. Be attentive on the way out.
3. Exit: Turn and face the entrance. Give an acknowledgement of ending, such as "Amen."
4. Reflect: After walking the labyrinth reflect back on your experience. Use journaling or drawing to capture your experience.
5. Walk often.

Mandala

Mandala comes from the Indian language of Sanskrit meaning "circle". Mandalas have a rich and long history being a part of Eastern traditions and Western cultures.

In the Christian tradition, the circular shape symbolises all things being encompassed by God. The centre point symbolises that God is in or at the centre of our lives. The mandala represents wholeness.

Mandalas appear in all aspects of life – the celestial circles we call earth, sun and moon as well as conceptual circles of friends, family and the community. They can be used as a tool of visual prayer.

Tibetan monks create sand mandalas to demonstrate the impermanence of life. They use coloured sand. Their mandalas take many hours to create and contain many symbols. When finished, the monks chant and gather the sand to empty it into a nearby body of water as a blessing. This action symbolises the cycle of life and life's impermanence.

From Muslim mosques to Christian cathedrals, we find a structure build around a centre; dome structures. Sacred circles in the Christian tradition have circular jewel toned rose windows placed in Gothic cathedrals.

The mandala pattern has been used and is used in many religious traditions. Hildegard of Bingen, a 12th century German abbess, created many mandalas to express her visions and beliefs. Hildegard had a deep and rich spirituality. In her symbolic mandalas which accompany her text, she frequently shows all creation, including humans emanating from God's love.

Praying while creating a mandala, drawing a mandala or colouring a mandala is a powerful tool to help one to silence and centredness. Mandalas also have the ability to:

- help us understand ourselves and our place in the scheme of things
- evoke a sense of harmony, order and fulfilment
- provide relaxation and a soothing balance
- uncover meaning
- deepen our meditation
- enable us to experience spiritual energy

Students or adults can create a mandala inspired by an aspect of the Mackillop-Josephite story, charism and spirituality.

Intercessions

Intercessions are prayers of petition – that is, we are asking God for something. Intercessions may take the form of a litany. Intercessions need to be short and simple, placing our needs before an all loving God. They are offered by the whole assembly and are meant to intercede for the needs of the church and the world.

A time of Silence follows the statement of the prayer intention so that the “faithful” can pray. The use of a pause is very important in the intercessions. The reader announces the intention and then pauses (count to 5 in your head). General Intercessions are to bear relation to what is currently happening in the community and the world. Intercessions can be prayed in the context of classroom or school prayer assemblies.

If they are written to be used in the context of liturgy, the General Instruction of the Roman Missal states that the petitions should be offered for the Church civil authorities and the salvation of the world those oppressed by any needs the local community.

A good classroom strategy would be to gather to discuss or plan the intercessions before you actually pray, remembering the choice of formats and what may be current and local needs. Stimulus could come from current affairs as in images from newspapers. A class list titled “We Pray for....” can be added to as situations and needs arise.

How to write prayers of Intercession:

Invitation to prayer: a brief invitation to pray e.g. with trust in God’s mercy, let us pray.

Intentions

Silence for prayer

Lord hear us

Response – Lord hear our prayer

Concluding prayer: e.g. We make these prayers through Christ our Lord Amen.

Invitation to prayer: Trusting that our God is near, let us pray for the needs of the world.

Example Prayers of intercession:

For all members of the church throughout the world who in the spirit of Mary MacKillop educate the poor and neglectedPAUSE Lord hear us

Response: Lord hear our prayer

For all people in our school and families who care for others following in the footsteps of Mary MacKillop PAUSE...Lord hear us

Response: Lord hear our prayer

For the care and protection of the sick and the neglected so dear to the heart of Mary MacKillop.....PAUSELord hear us

Response: Lord hear our prayer

For peace and reconciliation of all peoplePAUSE..... Lord hear us

Response: Lord hear our prayer

For the prayers in our hearts today.....PAUSE.....Lord hear us

Response: Lord hear our prayer

Concluding Prayer: We make this prayer through Christ our Lord Amen

Prayer Walks/Pilgrimages

Creating your own prayer pilgrimage in your local context can be a great way to offer a retreat experience. Think about special places within the school / parish grounds that could be sacred places for a prayer pilgrimage. Some possibilities might include the foyer of the school, beside the school motto or Vision and Mission Statement; a place in the school grounds, the school Chapel or the parish Church. For each place along your pilgrimage path decide on a particular prayer focus such as:

1. Start in school Chapel – pray for hope for the world. (Hope)
2. Near school Motto on wall – pray for love in our hearts. (Love)
3. Quiet place in the school grounds – pray for peace. (Peace)
4. Corner of the library – pray for the gift of wisdom (Wisdom)
5. In the playground – pray for forgiveness in our world and in our own hearts. (Forgiveness)

Teach students how to pray a mantra prayer. Ask students to focus on their breathing and to imagine breathing God's love into our world with every breath. Then ask students to say the single word mantra prayer every time they breathe out (hope, respect, peace, wisdom, forgiveness – create your own).

A Prayer Walk/Pilgrimage can be created related to places and artefacts related to the MacKillop-Josephite charism. There are also places of pilgrimage associated with

Mary MacKillop and the Josephites beyond the school. Other schools linked to the MacKillop-Josephite charism may also provide places or materials that can be the focus of Prayer Walks/Pilgrimages.

Praying with Icons & Images

Icons and images related to the MacKillop-Josephite story, charism and spirituality can be used as a prayer focus in a prayer corner or sacred space.

You Who Do Through Prayers

This pattern or structure can be used to compose a prayer for any occasion; grace, opening prayer, closing prayer, blessing.

Simple structure for Composing Prayers

An easy way to compose a prayer for use as an opening or concluding prayer, or 'collect', is to follow the

YOU-WHO-THROUGH pattern.

YOU- begin by addressing God or naming God. "Loving God", "God of Mercy", "God who heals", "Father in Heaven".

WHO- name 'WHO' God is for us, for example: "Giver of all good gifts", "You are always ready to forgive", "Our strength and hope".

DO- we ask God to act, to 'DO' something: "Be with us as we gather in your name", "Grant peace to our world".

THROUGH- We pray to God in and THROUGH Christ, so our prayer concludes with a simple "Through Christ our Lord Amen", or "In the name of Jesus your Son, Amen."

The following generic structure for a prayer of petition could be used:

You <i>(A description of God to whom the group is praying)</i>	Compassionate God,
Who <i>(A confirmation of the relationship between God and humankind)</i>	you called Blessed Mary MacKillop to educate the poor and the needy
Do <i>(What God is asked to do)</i>	Give us strength to reach out in love to those in need
Through <i>(The prayer is made through Jesus Christ or the Holy Spirit)</i>	We pray in the name of Jesus our loving saviour. Amen.