

People of God in Australia

In *People of God in Australia* students learn about the development of the Catholic Church in Australia. Students investigate the Church's history and some of the people who have shaped the Church. Students explore the different expressions of vocation. They reflect on how the Holy Spirit inspires individuals and organisations to spread God's justice and goodness and some of the ways that Catholics contribute to Australian society. At the end of the unit students form an action plan to serve their community.

DOCTRINAL FOCUS

In planning to teach this unit the following references from the *Catechism of the Catholic Church* and the *Compendium of the Catechism of the Catholic Church* are recommended:

#752 In Christian usage, the word 'church' designates the liturgical assembly, but also the local community or the whole universal community of believers. These three meanings are inseparable. 'The Church' is the people that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a eucharistic, assembly. She draws her life from the Word and the Body of Christ and so herself becomes Christ's Body.

(See *Compendium* #147 *What does the word 'Church' mean?*)

#768 So that she can fulfil her mission, the Holy Spirit 'bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her'. The Church ... 'receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that kingdom'.

(See *Compendium* #150 *What is the mission of the Church?*)

#688 The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

- in the Scriptures he inspired;
- in the Tradition, to which the Church Fathers are always timely witnesses;
- in the Church's Magisterium, which he assists;
- in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;
- in prayer, wherein he intercedes for us;
- in the charisms and ministries by which the Church is built up;
- in the signs of apostolic and missionary life;
- in the witness of saints through whom he manifests his holiness and continues the work of salvation.

(See *Compendium* #145 *What does the Spirit do in the Church?*)

#899 The initiative of lay Christians is necessary, especially when the matter involves discovering or inventing the means for permeating social, political, and economic realities with the demands of Christian doctrine and life. This initiative is a normal element of the life of the Church.

Lay believers are in the front line of Church life; for them the Church is the animating principle of human society. Therefore they, in particular, ought to have an ever-clearer consciousness not only of belonging to the Church, but of being the Church, that is to

say, the community of the faithful on earth under the leadership of the Pope, the common Head, and of the bishops in communion with him. They are the Church. (See *Compendium* #188 *What is the vocation of the lay faithful?*)

SPIRITUAL REFLECTION FOR TEACHERS

The arrival of the First Fleet in Australia in 1788 was the beginning of penal settlement and the birth of the Catholic Church in this land. The spirituality of the Indigenous people, who had been here for thirty thousand years, was misunderstood by the colonists.

Since that time the Catholic Church has grown from a people 'more sinned against than sinning' (O'Farrell, 1985) to a community involved in all areas of the religious, spiritual, political and social arenas. Do you know the history of the Church in Australia? Are you aware of the many men and women in our history who contributed to the Catholic fight for social justice? Are you aware of the sacrifices people made to promote Catholic education? What do you know of the richness of the spirituality of Australia's Indigenous people? Are you open to, and understanding of, other religious beliefs and people who have migrated to Australia?

Are Catholic voices still heard where social justice is absent? Is your voice heard when the community promotes injustice against our Indigenous people and the refugees who seek asylum here? Do you dare to be the voice that reminds people that there are no boundaries or prejudices in the Good News? How do you continue to spread God's justice and goodness to the world?

Do you pray the words of Jeremiah for yourself and for all people? 'For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future of hope' (Jer 29: 11). Are you a sign of hope in the middle of the confusion and hopelessness of many of our youth?

'The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ' (*Gaudium et Spes*, 1965, #1). Do you promote and live this message in your local and national community? Is your option for those who are poor or in any way afflicted?

LINKS WITH STUDENTS' EXPERIENCES

Students are developing a growing understanding of Australia's rich history and the contributions of peoples and cultures to this history. Many students will have been immersed in expressions of religious practices and traditions that have been integrated into the Australian Catholic Church over years of migration. Think of particular groups that have a special devotion to Mary and the public praying of the Rosary, or who carry out processions of statues, devotions to particular saints and the saying of Novenas and Benediction. Consider also the practices of the Eastern Rites and the Orthodox Traditions. Many students' lives are a part of this living, evolving history. *What are the migration stories of the class? What religious practices, objects and rituals did students' families bring with them that are part of students' lives today? If the class includes students from other religious denominations, what rituals, objects and practices do they bring to Australian religious life? What memories do their relatives have about religious observance and celebration in their home country?*

Integral to the story of the Australian Catholic Church are individuals who have contributed significantly to its growth and development. Consider Blessed Mary MacKillop, Caroline Chisholm and Archbishop Mannix, as well as a myriad of less well-known individuals who have served the Church and the wider community in the past 200 years. *What is the story of the local parish? Who have been significant people and what have been significant times and places for the parish? With whom do students associate the history of the wider Catholic Church in Australia?*

Significant leaders emerged in the Church because of the issues facing people at particular times. *What do the students know about the context of Blessed Mary MacKillop's, Caroline Chisholm's or Daniel Mannix's times?*

The identity of the Australian Church is known by its service to the wider community. *As members of the Church community how can students be supported to make a contribution to the life of the Church and the wider community?*

EXPLANATION OF SCRIPTURE

Jer 29: 11–14 Letter to the Exiles

Jeremiah the prophet lived in the seventh and sixth centuries BC at the time of one of Israel's biggest catastrophes – the Babylonian exile. The Temple and Jerusalem were destroyed by the Babylonians and many of the people of Judah were taken into exile in Babylon. So what we have in this text is Jeremiah's letter to those exiles in Babylon. The absolute worst had happened to them, and Jeremiah wisely advised them to build houses and settle down in the land of their enemies and make a life for themselves. He even suggested that they work for the good of Babylon and pray for it. This is a remarkable letter, considering the circumstances. Nonetheless, Jeremiah encouraged them, despite their feelings of hopelessness, to have hope and face their hardships and settle in that new and foreign land. 'I know the plans I have in mind for you – it is the Lord who speaks – plans for peace and not disaster, reserving a future full of hope for you' (29: 11). Our early pioneers in Australia would have experienced something of this feeling of exile from all they knew and loved. We can reflect on their experience in the light of the prophet Jeremiah's letter to the exiles in Babylon.

Acts 2: 44–47

The Acts of the Apostles, written by Luke, gives us the early history of the Church, and tells us that the faithful all lived together and owned everything in common. They shared out the proceeds from the sale of their goods according to what each one needed. They supported each other and went to the Temple and met in each other's houses for the breaking of bread. This is what we should be encouraging our students to be doing – supporting each other in community. The people of God in Australia are still a body of believers who need to serve others in our world, no matter what their vocation in this life may be.

POSSIBILITIES FOR PRAYER AND WORSHIP

- Use the 'Australia Day Prayer' in 'Our Prayer', *KWL*, 2nd edn, Year 5, Chapter 12, p. 122 for morning or afternoon prayer during the exploration of the unit on the Catholic Church in Australia.
- Identify the Australian images used in the 'Australia Day Prayer'. Invite children to write their own prayer of praise for our country, Australia, using images that reflect this land and its people.

- Use Jer 29: 11–14 in a prayer reflection. Have the Scripture passage (*KWL*, 2nd edn, Year 5, Chapter 12, p. 121) read slowly. Direct students to reflect on the difficulties, experiences and feelings discussed in relation to ‘exiles’ while quiet music is played or reflective images shown. Invite students to pray for ‘exiles’ like the early convicts and settlers in Australia – migrants, refugees, those who experience the difficulty of going to new places or schools. The prayers can be spontaneous or prepared beforehand. Finish with a concluding prayer or hymn. ‘The Chorus of the Hebrew Slaves’ from Verdi’s opera *Nabucco* is a beautiful piece on this theme.
- Pray with Scripture: Read Mt 18: 19–20 ‘Where two or three meet in my presence’ in a reflective meditation encouraging the children to connect to the gathering of the lay, priestless Catholics in the early settlement. Suggested song – ‘Where Two or Three are Gathered’ (Br Michael Herry FMS, *Song of the Pilgrim*, Marist Brothers Music).
- Students prepare a Liturgy of the Word around the theme of Unity in Diversity. Encourage the students to draw on the knowledge they have acquired about the history of the development of the Catholic Church in Australia, as well as the makeup of the Church today. Retell the story of the Catholic Church in Australia and give thanks for all of the work done in praise of God and in service to the Australian community. Use some of the suggested Scripture from the unit.
- Students celebrate their Catholic heritage and proclaim the Creed, highlighting their membership of the worldwide Catholic Church.

Related Chapters – *KWL*, 2nd edn, Year 5: Chapter 11, Our Church Community; Chapter 12, Our Church in Australia: How it Began.

Faith concepts: traditions, history, community, change, diversity, unity, service, vocation.

Seeking understanding:

How has the Australian Catholic Church changed over time?

How do people in the Catholic Church today serve the community?

Who, in the Australian Church's past or present, is an inspiration to you?

What do you imagine the Church will be like in the future, and where do you see yourself in this picture?

Understandings:

The Australian Catholic Church has changed and developed over the past 200 years.

Throughout history people have brought their faith, traditions and practices with them in migration which has contributed to a rich and diverse Catholic community.

Over time the Holy Spirit has inspired different individuals, organisations and structures to spread God's justice and goodness.

People in the Church have different vocations: single life, married life, members of religious orders and ordained men.

The People of God, the Church, is a Spirit-filled community of believers called to serve others in our world.

Scripture Text: Acts 2: 44–47; Jer 29: 11–14 (NRSV Edition).

Unit specific learning:

Students will learn about	Students will learn to	Students will undertake to
<i>Knowledge and Understanding</i>	<i>Reasoning and Responding</i>	<i>Personal & Communal Engagement</i>
<ul style="list-style-type: none">• How the Australian Catholic Church has changed and developed over the past 200 years.• How people who migrated to Australia	<ul style="list-style-type: none">• Gain new insights into and appreciation of the life of a migrant and their contributions to parish life and to the wider Australian Catholic Church.	<ul style="list-style-type: none">• Design and implement an action plan to assist others.

<p>brought their faith traditions and practices that have contributed to a rich and diverse Catholic community.</p> <ul style="list-style-type: none"> • How the Holy Spirit inspires different individuals to live God's justice and goodness. • Different vocations: single and married life, religious life, priesthood. • How people in the Catholic Church have served the Australian community. 	<ul style="list-style-type: none"> • Compare the similarities and differences between the early Church in Australia and the early Church of Acts. <p>Appreciate the contributions of the Catholic community to Australian society.</p>	
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PHASES OF STUDENT INQUIRY

Additional Reading for Teachers	Orientation to Inquiry <i>What do students already know, think or feel in relation to the topic? What are students' questions about the topic? What experiences and reflections can we offer students to become engaged with the topic?</i>	Assessment: for learning, as learning, of learning
<p>'Australia is a country of migrants. The Church is firmly committed to the biblical value of welcoming the stranger'.</p> <p>(Australian Catholic Bishops' Conference, 1 June 2004)</p> <p>The Catholic Church in Australia is made up of Indigenous Australians, migrants, refugees and Australian born residents who have their family roots in countries and cultures from all over the world. The Catholic Church in Australia is an expression of the universality of the Church.</p>	<ul style="list-style-type: none"> • Family Origins: Questionnaire Students prepare questions to gain information about their family origins. <p>What religious practices, traditions and religious artefacts did my family bring to Australia?</p> <p>Share findings with the class.</p>	

<p>Like the early Church at Pentecost, the Catholic Church in Australia worships and expresses its faith in many languages. While belonging to many different geographical and ethnic communities, Australian Catholics form one faith community.</p>	<ul style="list-style-type: none"> • Family Origins Immersion: Mapping, Viewing, Listening <ul style="list-style-type: none"> – On a map of the world mark the countries of origin of class members, connecting to Australia. – Listen to songs that express periods of Australian history and migration, e.g. <i>I Am Australian</i> by Bruce Woodley, <i>Land of the Southern Cross</i> by Michael Mangan – View images of periods of migration from Australian history. – Read literature about Australia's history of migration e.g. Nadia Wheatley's <i>My Place</i>, Rachel Tonkin's, <i>To the Goldfields</i>, Hazel Edward's <i>Boat Boy</i>. See Resources section below. <p>Ask:</p> <ul style="list-style-type: none"> – What is mind boggling? – What is puzzling? – What is moving? – What is important? 				
	<ul style="list-style-type: none"> • Classification Students bring religious items from home. Classify in the chart below: <table border="1" data-bbox="833 1262 1413 1396"> <tr> <td data-bbox="833 1262 1025 1396">Country of origin</td> <td data-bbox="1025 1262 1218 1396">Religious objects and symbols</td> <td data-bbox="1218 1262 1413 1396">Religious traditions and practice</td> </tr> </table>	Country of origin	Religious objects and symbols	Religious traditions and practice	
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	<table border="1" data-bbox="833 240 1413 312"> <tr> <td></td> <td></td> <td></td> </tr> </table> <ul style="list-style-type: none"> • Excursion Excursion to the Immigration Museum; St Patrick’s Cathedral and James Goold Museum of the Diocesan Historical Commission; Sovereign Hill. 													
<p>‘When we look at migration through the eyes of faith we see the people of God throughout its history ... we see the people of Judah exiled to Babylon. God told them to settle down and build homes there, to seek the welfare of their new country and to pray for it because ‘in its welfare you will find your own welfare’ (Jer 29: 7) (Archbishop Denis Hart, <i>Kairos</i>, 2006).</p> <p>The first Christians used the Greek word for church, <i>ekklesia</i>, meaning assembly or gathering. The Church is literally the assembly or gathering of the people of God.</p>	<ul style="list-style-type: none"> • Exile In A New Land: Triple Play Jeremiah 29: 11–14 Reference: <i>KWL</i>, 2nd edn, Year 5, Chapter 12, p. 121. Students explore ‘What is it like to be an exile?’ Students use the chosen text and annotate their opinions under each of these headings: <table border="1" data-bbox="833 943 1413 1321"> <thead> <tr> <th>Initial Play:</th> <th>Replay:</th> <th>Triple Play:</th> </tr> </thead> <tbody> <tr> <td>What was it like to be an exile in Jeremiah’s world?</td> <td>What is it like to be an exile in my own school or family?</td> <td>What is it like to be an exile in Australia or in the world?</td> </tr> <tr> <td></td> <td></td> <td></td> </tr> <tr> <td></td> <td></td> <td></td> </tr> </tbody> </table>	Initial Play:	Replay:	Triple Play:	What was it like to be an exile in Jeremiah’s world?	What is it like to be an exile in my own school or family?	What is it like to be an exile in Australia or in the world?							<p style="text-align: right;">Assessment as/for Learning</p>
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	<p>Discuss:</p> <ul style="list-style-type: none"> – What changes are necessary when going to a new land or a new place? – What positive influences have migrants and refugees brought to Australia? – What changes have migrants and refugees brought to the Church community? 	<p>All of these tasks will enable students to demonstrate their prior understandings, perceptions and experiences and the attitudes and values they bring to this unit. Some of these responses may be affirmed and/or challenged throughout the unit.</p>
Additional Reading for Teachers	Development <i>What experiences and religious texts will provide new learning for students? What skills will students need in order to work with these resources? What strategies and tools will enable students to think and reflect on these experiences and texts? How will students process their thinking and learning?</i>	Assessment: for learning, as learning, of learning
<p>The word gospel literally means good news. It was a word used by the early Christians to describe the transforming message of Jesus Christ. In the New Testament there are four versions of the good news called gospels.</p> <p>Mission: Australia was originally viewed as a mission country. The word <i>mission</i> literally means a sending. Christian missionaries, priests and nuns were sent here (mainly from Ireland) to nurture and spread the good news of Jesus Christ. They were also sent here to educate, nurse and minister to the fledgling Church in the colony.</p>	<ul style="list-style-type: none"> • How Did The Catholic Faith Come To Australia? The teacher leads the students into an inquiry on: ‘How did the Catholic faith come to Australia?’ To begin this inquiry students watch a video on the Church in early Australia. Example: <ul style="list-style-type: none"> – Ursula Frayne: a Woman of Mercy – Sisters, Pearls and Mission Girls – Caroline Chisholm: the Emigrant’s Friend 	
<p>The word apostle is from the Greek, meaning someone who is <i>sent</i> as a messenger. In the</p>	<ul style="list-style-type: none"> • Read Acts 2: 44–47 Discuss how the Holy Spirit 	<p>Assessment of Learning The Y-chart allows students the opportunity to</p>

<p>gospels the apostles were sent out to preach the good news of salvation.</p> <p>The word Gentile literally means foreigner or heathen. It is the word used by Jews to describe anyone who is not a Jew.</p> <p>The early Church began as a Jewish sect and eventually included both Jews and Gentiles. By the second century the Church had been separated from the Jewish synagogue. In the fourth century Christianity became the religion of the Roman empire and, from that time, grew rapidly.</p> <p>St Paul is sometimes called the Apostle to the Gentiles. He was an early missionary who established and nurtured numerous church communities in Gentile areas.</p>	<p>empowered ordinary people to do extraordinary things.</p> <p>In the first few weeks following Pentecost, the numbers grew. Imagine you are one of the people present at this time. What do you see? Feel? Hear? Represent this in a Y-Chart.</p> <p>The teacher assists the students to make connections with the growth of the Church and the need for more meeting places ⇒ more buildings ⇒ churches in different locations.</p> <p>Focus and discussions can include:</p> <ul style="list-style-type: none"> – Apostles – spreading of the Good News. – The church for both Jews and Gentiles. – St Paul’s travels – mapping them. 	<p>show how they perceive the Pentecost experience.</p>
	<ul style="list-style-type: none"> • The Early Church in Acts and the Early Church in Australia From the above activity students use a Venn diagram to compare the similarities and differences between the early Church in Australia and the early Church from their original Scripture (Acts 2: 44–47). • The Struggles of the Early Church in Australia Reread <i>KWL</i>, 2nd edn, Year 5, Chapter 12, pp. 117–120. Identify the struggles faced by early Catholics and 	

	<p>how these were overcome.</p> <p style="text-align: center;"><u>Struggles</u> <u>Resolution</u></p>	
<p>The earliest Christian communities took very seriously the obligation of sharing all they had. Read, for example, Acts 2: 42–47 and Acts 4: 32–35.</p>	<ul style="list-style-type: none"> • The Migration Of Faith-Filled People To Australia: Research Project 1 <p>Individually or in groups, students select a country from which a group of people in the local parish has originated, e.g. Italy, Vietnam, Chile, Malta, Philippines, Sudan, Ireland. The research could involve:</p> <ul style="list-style-type: none"> – Circumstances for migration - why they left their country of origin; how they travelled to Australia; why they settled in the current location; who helped them settle in the parish; how they experience and contribute to the parish now. – Beliefs, practices, traditions, symbols, religious items, prayers, hymns and songs they brought to Australia. <p>Students may need to interview parishioners for their stories and reflections.</p> <p>Students present their findings in a</p>	<p>Assessment of Learning</p> <p>This task will enable students to demonstrate their knowledge of an ethnic group within the local parish. It will also show how students understand and perceive the experience of the migrant and how they perceive and value the influence of migration on the life of the Church today.</p>

	<p>suitcase that contains written information; maps; photos (real or imagined); religious objects, symbols and texts or their replicas made by students; scripts; audio or written texts to hymns and prayers.</p>	
<p>After World War II, Australia experienced an unprecedented wave of migration from countries other than England and Ireland, especially from Italy, Greece, Malta and the Netherlands. Initially these migrants were expected to express their faith according to the Anglo-Celtic culture of the Church in Australia. They were used to different ways of expressing their faith with vibrant processions, festivals and feast days that involved the whole community. In fact, migrants often criticised Australian Catholicism as lacking in vitality and celebration, 'like soup without salt' as described by one migrant (Archdiocese of Sydney, <i>RE Education Curriculum</i>, Yr 5, p. 89). Later, especially in the 1980s, the valuing of multiculturalism and the recognition of many ways of being Catholic were embraced.</p> <p>In the 1970s and 80s Australia welcomed a large number of Indochinese and South American refugees. The churches were particularly important in extending this welcome. Some religious houses opened their doors to refugees, and the St Vincent de Paul Conferences offered great practical help. Indeed, many Cambodians still refer to the Vinnies who first met them as Mum and Dad –</p>	<ul style="list-style-type: none"> • Creating a Timeline: Information Gained Through Research Read <i>KWL</i>, 2nd edn, Year 5, Chapter 12, pp. 117–120. From reading the text and from the Research Project 1, students create a timeline of phases of migration of faith-filled people. <p>Pose the questions:</p> <ul style="list-style-type: none"> – How has the Church changed over time? – What has stayed the same? 	<p>Assessment of Learning This task will provide information on a student's ability to infer meaning from the given text.</p>

<p>they are blessed with hundreds of children! (Australian Social Justice Council, 'A Generous Heart in the Love of Christ: Challenging Racism in Australia Today', Social Justice Sunday Statement for 2003)</p> <p>The 1990s and new millennium have witnessed the arrival of refugee groups from Africa and the Middle East. Many of the African groups have strong Catholic roots and they bring a richness to Catholic school and parish life. Many migrants and refugees from the Middle East are Muslim. 'The Church is concerned with the human development of these people and seeks to witness to them with Christian charity. Part of the process of hospitality means being ready to welcome the newcomer into the process of dialogue ... our particular task (is) to help immigrants find their place in their new country'. (Archbishop Denis Hart, 2006)</p>		
<p>After the end of World War II and the migration of many from European nations, the diversity of cultures slowly began to seep into the lives of Australians who had only previously known an Anglo-Celtic Church. There was still some hostility between Catholics and Protestants. Attendance at the Mass on Sundays and special feast days was of prime importance even to young people, and some may have attended Benediction and the Rosary on a regular basis as well. If you belonged to the Church in the 1950s you</p>	<ul style="list-style-type: none"> • The Church of the 50s and 60s Invite a person who practised their faith through the 50s and 60s to talk about what Church meant to them, e.g: <ul style="list-style-type: none"> – attendance at Church occasions – religious practices – role the Church had in their social life. 	

	Going to Church	Religious practices	Social life
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<p>probably belonged to either the Holy Name Society, the Sacred Heart Society or the Children of Mary.</p> <p>The Church was the centre of social life and Saturday nights may have been spent at dances organised by the parish or by the YCW. You may have played tennis for the parish tennis club. Vocations were at their height and many families would have had one or two children join the priesthood or the religious life. Catholic primary schools were taking in many new migrants and there were sometimes up to 120 in one classroom.</p>	<table border="1"> <tr> <td data-bbox="831 240 958 352">1950s and 1960s</td> <td data-bbox="958 240 1104 352"></td> <td data-bbox="1104 240 1279 352"></td> <td data-bbox="1279 240 1429 352"></td> </tr> <tr> <td data-bbox="831 352 958 427">Today</td> <td data-bbox="958 352 1104 427"></td> <td data-bbox="1104 352 1279 427"></td> <td data-bbox="1279 352 1429 427"></td> </tr> </table>	1950s and 1960s				Today				<p>What are the similarities and the differences between that experience and parish life today?</p>
1950s and 1960s										
Today										
<p>Many lay people and religious came to the fore to respond to the issues of the time. If an injustice could be seen there was someone who responded. Organisations like St Vincent de Paul, Centacare and Aboriginal Catholic Ministry were born, and many religious, priests and lay people worked tirelessly to respond to the needs of the people.</p>	<ul style="list-style-type: none"> • People Of Faith Who Have Made A Difference: Research Project 2 Students use a variety of texts including web sites to research an Australian Catholic person or group. The teacher may set up an electronic learning folio on the MyClasses page for this research. <p>This inquiry should allow the students an opportunity to discover the wealth of people and organisations of faith that have read the signs and needs of their time and responded, and that may inspire us today. Examples: Mum Shirl (Shirley Smith), the religious order that founded your school, Father John Therry, Archbishop Mannix, John Bede Polding, Caroline Chisholm, Sir William Deane, Father William Ullathorne, Patrick Dodson,</p>									

	<p>Centacare, St Vincent de Paul, Aboriginal Catholic Ministry, Catholic Women's League.</p> <p>Sources of information:</p> <ul style="list-style-type: none"> – <i>KWL</i>, 2nd edn, Year 5, Chapter 11, p. 113; Chapter 12, pp. 122–124. – Web based information (see Resources below) – Email or interview relevant people or groups – Guest speakers <p>This project can be worked individually or in groups.</p> <p>The project should address these areas:</p> <ul style="list-style-type: none"> – The person or group's history – Struggles endured – Reasons for changes made – How resolutions were made – Effects of the changes – Why do they inspire me/us? <p>Students choose how they will share this learning with their peers, e.g.</p> <p>Dance and Drama: dramatisation</p> <p>Media and visual arts: video; wall hanging</p> <p>Mathematics: Timeline</p>	<p>Assessment of Learning</p> <p>This task will provide information about how students understand and perceive the contributions of Catholics to the Australian community.</p>
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	<p>Music: Rap chant</p> <p>English: Wall story; Diary</p>	
<p>Vocations include priesthood, single life, married life and religious life. The word 'vocation' simply means a calling. All Christians have a vocation to be disciples of Jesus Christ and to seek the Kingdom of God.</p>	<ul style="list-style-type: none"> • Vocations Read <i>KWL</i>, 2nd edn, Year 5, Chapter 11, pp. 109–115. Revisit the people from Research Project 2. Brainstorm the type of vocations represented. Students identify the vocations from each person and write this up in a T-chart. 	
<p>The Church is a hierarchical communion. Its members consist of laity, clergy and religious.</p> <p>The current Archbishop of Melbourne is the Most Reverend Denis Hart. A large Archdiocese like Melbourne also has auxiliary bishops.</p> <p>The laity simply means 'the people'. The laity share in the mission of the Church because they are baptised members. This word is commonly used to describe the people of God who have not been ordained.</p> <p>The clergy, or priests, are men who are ordained ministers of the Church. The priest leads the Church community in worship and sacraments and builds up the parish and church community with the bishop and other people of the diocese. A Catholic diocesan</p>	<ul style="list-style-type: none"> • Archdiocese of Melbourne Today Students develop a diagram that summarises the current composition of the Archdiocese of Melbourne. This diagram could include: <ul style="list-style-type: none"> – Who is in the hierarchy of the Church in Melbourne? e.g. who is the Archbishop? Who is the auxiliary bishop in your region? What religious orders exist in the diocese or in your region? Who are some of the lay leaders in the Archdiocese? Who are some married and single people you know in the Archdiocese? – What are some of the agencies and organisations in the Archdiocese? – What are some of the parishes in Melbourne? 	

<p>priest promises to live a life of celibacy. A priest in a religious order vows to live in poverty, chastity and obedience in a religious community. Some priests are chaplains in hospitals, prisons, universities and schools.</p> <p>Women and men in religious orders commit to living and sharing their lives in a religious congregation, e.g. Sisters of St Joseph, the Christian Brothers. They live vows of chastity – living celibately; obedience – listening attentively for God's call to respond to the needs of our world; and poverty – living simply and sharing their personal gifts, time and resources with the community and those with whom they minister. Some serve as missionaries to people of other cultures. Most religious serve in education, health care, parish or youth ministry, social work, spirituality, media, aged care ... Some choose to live as contemplatives. Some may be commissioned by their community to serve wherever there is any need, especially among those who are the most disadvantaged. (Catholic Oz Vocations, 2006)</p>	<p>– What are some of the roles that people carry out in a parish?</p> <p>The website for the Catholic Archdiocese of Melbourne might be helpful to students: http://www.melbourne.catholic.org.au/</p>	
<p>Additional Reading for Teachers</p>	<p>SYNTHESIS</p> <p><i>How will students demonstrate their understandings, beliefs, values, skills and feelings in relation to the topic? How will students take action based on their learning? What strategies and tools will enable students to discern their action, to plan and implement action and to evaluate their action?</i></p>	<p>Assessment: for learning, as learning, of learning</p>
	<ul style="list-style-type: none"> • Faith in Action Students prepare a brochure 	<p>Assessment of Learning This task will demonstrate what students</p>

	<p>advertising a service organisation within the local and wider Catholic Church community, e.g. St Vincent de Paul, Centacare, Mary of the Cross Centre, Aboriginal Catholic Ministry.</p>	<p>know and value about the work of organisations and groups in the Archdiocese.</p>
	<ul style="list-style-type: none"> • Putting You in the Picture Students draw a picture frame. Within the frame draw a picture of the Catholic Church in 10 years time. Draw yourself in the picture. What will you be doing? What will you be thinking? 	<p>Assessment of Learning This task will indicate students' feelings, values, attitudes and thinking about the Catholic Church in Australia. It will demonstrate how students see themselves in relation to the Church.</p>
	<ul style="list-style-type: none"> • Journals Students write in their journals about how they felt at the beginning of this activity and how they felt after putting their plan into action. Students can use these headings as a guide: <ul style="list-style-type: none"> – One thing I'd never thought of before I started this topic is ... – One thing I've changed my mind about is... – The most important thing I'll remember from this topic is ... – One thing I'm still thinking about is ... 	<p>Assessment as Learning Students can use their journals to reflect on their learning throughout the unit – what has affirmed and what has challenged their understanding, perceptions and attitudes.</p>

RESOURCES

To Know, Worship and Love, 2nd Edition

Year 5: Chapter 11, Our Church Community; Chapter 12, Our Church in Australia: How it Began.

Teacher Resources

White, D, O'Brien, K & Todd, S 2003, *Into the Deep*, KD Publications, NSW.

Ryan, M 2003, *Expressions, A Religion Series for Catholic Primary Schools*, Book 5, Social Science Press, Tuggerah NSW.

Catholic Education Office 2003, *Exploring Rituals: Archdiocese of Sydney: Religious Education Curriculum, Primary Year 5*, Catholic Education Office, Sydney.

Australia's Immigrant 2000, Macmillan Education, Melbourne.

Titles in the series:

Convicts and settlers (1788–1850), Miners and farmers (1850–1890), Free settlers (1891–1939), Post-war Europeans (1940–1975), Migrants and Refugees (1976–1999)

Australians All series 2000, Macmillan Education, Melbourne.

Titles in the series:

Lebanese Australians, Italian Australians, German Australians, English Australians, Irish Australians, Spanish Australians, Chinese Australians, Greek Australians.

We came to Australia series 2002, Macmillan Library, Melbourne.

Titles in the series:

We came to Australia looking for ... peace, ... family, ... jobs and education, ... freedom, ... a different lifestyle, ... a different environment

Student Resources

Boardman, A & Harvey, R 1982, *The First Fleet*, Fontana Picture Lions.

Breckler, R 1996, *Sweet Dried Apples: A Vietnamese Wartime Childhood*, Houghton Mifflin, Boston.

Edwards, H 1990, *Boat Boy*, Harcourt Brace Jovanovich, Marrickville, NSW.'

Gleitzman, M 2001, *Boy Overboard*, Puffin, Melbourne.

Hathorn, L 2002, *The Wishing Cupboard*. Lothian, Melbourne.

Tan, S 2006, *The Arrival*, Lothian, Melbourne.

Wheatley, N & Rawlins, D 1996, *My Place*, Lothian, Melbourne.

DVDs, Video, CDRoms

The Early Church 1988, Video production, Homebush, NSW, Catholic Audio-Visual Centre. (Summary: This video is in two parts for middle to upper secondary students about the first years of the Church in Australia [Videorecording]. It introduces the first years of Church history in Australia. The first part begins with the Aboriginal people, and continues with the coming of the whites and the status of the Christians, especially the Catholics, in the early years of the colony. The second part shows three people, tracing the story of an Irish Catholic who arrived in the colony in 1800.)

Ursula Frayne: A Woman Of Mercy 1996, Video recording, Melbourne, Fraynetwork. (Summary: This 1996 production, narrated by Geraldine Doogue, is a quality docu-drama. It tells the story of Sister Ursula Frayne, the Irish nun who sailed to newly colonised Australia 150 years ago, to lead the Sisters of Mercy, who were committed in faith to the pursuit of justice and compassion. Ursula Frayne was an extraordinary woman, a pioneer educator, welfare reformer, advocate and policy maker.)

Sisters, Pearls and Mission Girls 2002, Video recording, Sydney, Australian Broadcasting Corp. (Summary: Using a mixture of re-enactments, contemporary anecdotes, and archival material, this video tells the story of the Sisters of St John of God who established a mission in the Kimberley region of north-west Australia. It shows the work and ministry of the Sisters through the twentieth century, especially with the Aboriginal people, and is set against the rich history of the area and the government policies of the day.)

Caroline Chisholm: The Emigrants' Friend 1992, Video recording, Prahran, Victoria: Equality Videos. (Summary: Presents the story of one of Australia's outstanding women. It traces her life from birth and her early upbringing, through her marriage and settling her family in Australia, and details the variety of tasks she undertook in a passionate concern for the disadvantaged people of her time. The narration by Beverly Dunn includes some of Caroline's own words and describes the conditions aboard the emigrant ships and in the colony. As well as mothering nine children, Caroline immersed herself in such issues as unemployment, the exploitation of women, and family resettlement. The visuals are mainly black and white photography and drawings.)

Make Poverty History, DVD, Caritas Production, Australia. (Summary: A 12 minute presentation on DVD. Caritas includes teaching and learning activities and PowerPoint presentations on its website at www.caritas.org.au)

CDs

Mangan, Michael 1997, 'The Land of the Southern Cross', *Sing Jubilee*, Litmus Productions, Brisbane.

Woodley, Bruce 1997, *I Am Australian*, EMI Music, Sydney.

Websites

The Immigration Museum website provides information on countries of origin and when and why people immigrated to Australia from specific countries

<<http://immigration.museum.vic.gov.au/origins/>>

Early Catholic Church in Australia

<<http://dlibrary.acu.edu.au/staffhome/yukoszarycz/ecc/MOD8.HTML>>

Caroline Chisholm

<<http://www.sydney.catholic.org.au/Archdiocese/History/Chisholm.shtml>>

<<http://www.abc.net.au/schoolstv/australians/chisholm.htm>>

Catholic Archdiocese of Melbourne

<<http://www.melbourne.catholic.org.au/>>

St Vincent de Paul

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

Catholic Saints Online

<<http://www.catholic.org/saints/>>

Centacare

<<http://www.centacare.com.au/>>

<<http://www.centacaremelbourne.org/>>

Information About Life Choices and Vocations in the Australian Church

<www.catholicozvocations.org.au/>

John Paul II

<<http://www.abc.net.au/news/indepth/pope/>>

Mary MacKillop

<<http://stage.cecns.catholic.edu.au/tlf/MaryMackillop/index.html>>

<<http://www.convictcreations.com/history/marymac.htm>>

Mother Teresa

<<http://www.ewtn.com/motherteresa/index.htm>>

Mum Shirl (Shirley Smith)

<http://www.abc.net.au/schoolstv/australians/smith.htm>

Patrick Dodson

<http://www.universalrights.net/heroes/dodson.htm>

RELIGIOUS EDUCATION STANDARDS

This unit may be used to assess some of the Level 4 standards.

Students analyse and reflect on scripture texts and stories in Church Tradition to inform actions, attitudes and values.