

Year 9: Unit 2b

The Catholic Church in Australia

Standards

By the end of this unit it is intended that students:

- value the heritage, contemporary experience and cultural diversity of Australian Catholics
- describe the development of the Catholic Church in Australia from its beginnings to the present
- investigate and research the contributions that men and women have made to the Catholic Church in Australia.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	listen to and affirm each others' stories about being Australian and being Catholic	list the ways in which the Catholic Church is visible and active in Australian society today	analyse statistical information about religion in Australia today
2	discuss the early years of European settlement	describe the different spiritual/religious groups during the early years of European settlement (i.e. Aboriginal, Protestant, Roman Catholic)	investigate the relationship between Protestant and Catholic Australians as the colony developed
3	discuss the contribution of different personalities and groups from the story of the Catholic Church in Australia	outline the major events, personalities and groups contributing to the emergence and development of the Catholic Church in Australia	summarise events, trends and individual/group contributions from the story of the Catholic Church in Australia
4	reflect on their own experiences of 'being a Catholic' in light of the experiences of Catholics from the past	describe the experiences of ordinary Catholics in Australia as their Church was influenced by rapid social change	re-create events, rituals and practices which characterised different periods in the story of the Catholic Church in Australia
5	express their own hopes and concerns about present and future involvement in the Catholic Church in Australia	name some of the issues and challenges which confront the Catholic Church in Australia today	compare a range of viewpoints on significant issues being faced by the Catholic Church in Australia

Spiritual Reflection for Teachers

As you study the history of the Catholic Church in Australia, you will realise that Catholics in Australia have been in a continuous process of change. We are a people in process, just as the Church itself is a work in progress, constantly striving to bring people to God.

- Consider the experience of a Catholic in the early, priestless colony of Victoria.
- Consider the struggle for social parity and religious tolerance.
- Consider the changes seen by today's older generation of Catholics.

Then think about your own experience of being Catholic.

How can you help your students appreciate the evolving nature of the Catholic Church in Australia?

Links with Students' Life Experience

The Church in action in Australia

- Teaching and learning about the Catholic Church in Australia should begin and continually link in with students' own experience of being Australian and being Catholic. This is the only way that a sense of both diversity and shared identity can be achieved within the classroom. The classroom as well as the school community are microcosms of the Church community.
- Research how the origins and journeys of the students' families and ancestors provide a springboard for learning about the stages of migration which characterise the story of the Catholic Church in Australia. Involvement with local parishes and community service projects provides stimulus for reflecting on their own involvement in the wider Church. All the dimensions of learning of this unit can actually be experienced by students as they learn. Their experience is the Church in action in Australia.

The Church's Teaching and Lived Tradition

We are united with Catholics throughout the world by our shared beliefs

- The development of the Catholic Church in Australia (the local Church), while having its own unique characteristics, very much reflected the changes which took place in the Church as a whole (the universal Church). For example, the emphasis on devotion to Mary reflected the dogma of the Immaculate Conception (1854) and the doctrine of the Assumption (1950). The reforms of Vatican II (in liturgy, religious life, lay involvement, use of Bible) influenced the ways in which Catholics viewed and practised their faith.
- Post World War II migration saw a variety of cultural expressions of Catholicism impact upon the Church in Australia. Traditions valued by European, Asian, African and Latin American Catholics challenged the Anglo-Irish perception of what it means to be a Catholic in Australia. However the traditions we share, the Eucharist, the Sacraments, the Scriptures and our belief that Jesus is the Christ, unite all Catholics in Australia with Catholics throughout the world.

Catechism of the Catholic Church

The Church is by her nature missionary

In preparation for the teaching of this unit the following references are recommended:

Part One, Section Two: The Profession of the Christian Faith

Part Three, Section One: Man's Vocation: Life in the Spirit

849-856 Mission – a requirement of the Church's catholicity

850 The Lord's missionary mandate is ultimately grounded in the eternal love of the Most Holy Trinity: The Church on earth is by her nature missionary since, according to the plan of the Father, she has as her origin the mission of the Son and the Holy Spirit. The ultimate purpose of mission is none other than to make men share in the communion between the Father and the Son in their Spirit of love.

2044-2046 Moral Life and Missionary Witness

2046 By living with the mind of Christ, Christians hasten the coming of the Reign of God, a kingdom of justice, love and peace. They do not, for all that, abandon their earthly tasks; faithful to their master, they fulfil them with uprightness, patience and love.

Explanation of the Scripture used in this unit

- Readings which emphasise the 'land' are particularly appropriate to teaching and learning about the Church in Australia. Isaiah 40:3–5 (wilderness, mountains, hills, valleys, plains) and Matthew 6:25–34 (grass in the field, birds in the sky) were proclaimed at the Beatification of Mary MacKillop in 1995. It is important that students can relate Scriptural images to their experience of Australia.
- Outcomes focusing on injustices against certain groups can be enhanced by using passages which emphasise justice, equality and freedom (Galatians 3:27–28, Galatians 5:13–15). Gospel incidents portraying the works and actions of Jesus are useful when examining the words and actions of important historical figures.

Matthew 5:13–16 *Salt and light* (Indicator 5)

These few verses are from Jesus' Sermon on the Mount, following the Beatitudes. The Gospel of Luke has a similar sermon, but it is set on a plain. The Gospel of Matthew is the only one to have a sermon on the mount. One of the themes of Matthew's Gospel is to depict Jesus as being like Moses who received the law from God on Mount Sinai, so to have Jesus proclaiming his teaching on a mountain is highly symbolic.

'You are the salt of the earth' – salt is both a flavourer and a preservative; so is a good teacher or disciple. Jesus makes this wise saying more personal by using 'you'. The teacher or disciple is also a light, one who enlightens: 'You are the light of the world.' Light guides and reveals our actions; we cannot hide our good works. 'Let your light shine.'

Galatians 3:23–26 *The Teacher's work accomplished* (Indicator 1)

In this letter, Paul suggests that the coming of the Christian faith ended the restrictive function of the Jewish law, and that Christians had a responsibility to educate themselves in faith. The old law provided the sort of protection needed by a child; the new law demanded much more.

In 3:24, the original Greek word (translated as 'in charge of') is *paidagogos*. This word described a slave who was responsible for looking after a boy between the age of six and sixteen. His work involved training, discipline, and helping the boy to mature. The *paidagogos* imposed restraint on the boy until he was mature enough to be trusted with his own decisions and behaviour.

The law served the same purpose for Israel, says Paul. It provided wisdom and discipline when these things were needed. Now, just as the boy matured, the Galatians should accept the responsibility for their own faith life. An adult relationship with God must be based on Christ, not on the law.

Isaiah 52:7 *How beautiful on the mountains* (Prayer and Liturgy)

The announced image in this verse is something that lies in the future, even though stated as a *fait accompli*. It is an Advent message of God's approaching rule; there will be peace, in the deepest sense of the word. There will be salvation from affliction, as God actively comforts his people. It is a message of profound hope in the future.

The messenger arrives in Jerusalem bearing the good news that God has triumphed over his enemies. Even from a distance, the people waiting in Jerusalem can see from the way he runs that it is good news he brings. The sentinels on the walls start shouting the good news to the people waiting below. 'God has won! We are free. Exile is over!' Hope re-enters Jerusalem, from which it has been absent, and the people rejoice in a renewed future.

Year 9 Unit 2b: The Catholic Church in Australia

STANDARDS

By the end of this unit it is intended that students:

- value the heritage, contemporary experience and cultural diversity of Australian Catholics
- describe the development of the Catholic Church in Australia from its beginnings to the present
- investigate and research the contributions that men and women have made to the Catholic Church in Australia.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V listen to and affirm each others' stories about being Australian and being Catholic</p> <p>K list the ways in which the Catholic Church is visible and active in Australian society today</p> <p>S analyse statistical information about religion in Australia today.</p>	<ul style="list-style-type: none"> • Learning about the Catholic Church in Australia is a task with geographical, historical, social and spiritual dimensions. People's experiences of being Catholic take place in a variety of contexts. There is a diversity of experience because the land is not the same for everyone and there is a great range in people's socio-economic circumstances. • People's experiences of being a Catholic in Australia differ according to the historical period into which they were born: <ul style="list-style-type: none"> – if you were a Catholic in 1788 you were probably a convict. – if you were a Catholic in 1900 you probably had two nationalities: Australian and either English, Scottish or Irish – if you were a Catholic in 1917 you would probably be opposed to conscription and considered disloyal to the empire – if you were a Catholic in the 1950s you probably belonged to either the Holy Name Society, the Sacred Heart Society or the Children of Mary. You could also have been Italian or Polish. 	<ul style="list-style-type: none"> • Create a class montage on 'Australian Identity' using the activity on KWL p. 118. • Use Paul Kelly's 'From little things, big things grow' and recount how the Christian religion was introduced to Australia. Complete activities on KWL p. 120. • Using the NCLS website <www.ncls.org.au> students analyse statistics about religious groups in Australia. The Catholic Church is the largest Christian denomination in Australia (26%) what reasons can be put forward to account for this growth? • Discuss how the Church is 'visible and active' within society. How aware of this presence were students prior to this activity? • Commence a timeline of significant events in the life of the Australian Church which will be added to throughout the unit. 	<p>Teacher Observation</p> <p>Mapping of Church organisations by small groups.</p> <p>Student response to mapping task.</p>

<p>– a Catholic in the 1990s could belong to the Roman, Maronite, Melkite, Ukrainian, Chaldean or Coptic Catholic Church.</p> <ul style="list-style-type: none"> • People's experiences of being a Catholic in Australia differ according to how they see the Church assisting them in their personal search for meaning, in developing their own spirituality. • Many who belong to the Church value the experience of the community it offers and the teaching which is central to this community's belief: Jesus Christ is risen. • There are many other ways in which the experiences of Catholics differ. The Catholic Church in Australia is a complex community. It is no less complex here than anywhere else. 		<p>– a Catholic in the 1990s could belong to the Roman, Maronite, Melkite, Ukrainian, Chaldean or Coptic Catholic Church.</p> <ul style="list-style-type: none"> • People's experiences of being a Catholic in Australia differ according to how they see the Church assisting them in their personal search for meaning, in developing their own spirituality. • Many who belong to the Church value the experience of the community it offers and the teaching which is central to this community's belief: Jesus Christ is risen. • There are many other ways in which the experiences of Catholics differ. The Catholic Church in Australia is a complex community. It is no less complex here than anywhere else. 	
<p>2.</p> <p>It is intended that students will be able to:</p> <p>V discuss the early years of European settlement</p> <p>K describe the different spiritual/ religious groups during the early years of European settlement (i.e. Aboriginal, Protestant, Roman Catholic)</p> <p>S investigate the relationship between Protestant and Catholic Australians as the colony developed.</p>	<ul style="list-style-type: none"> • The early Australian colony saw Anglicans (the official Church), Catholics (mostly convicts) and Aborigines pursuing their own spiritualities in very different ways. • The needs of Anglicans were satisfied by the establishment of churches and services. • The trauma of invasion would have severely undermined the Aboriginal sense of the land. • Catholics on the whole refused baptism for their children, marriage and last rites from the Anglican clergy. Catholics were without a priest or a church building for many years. They formed prayer groups in each others' houses, and looked after fellow Catholics who were sick, hungry or in trouble. • Fr Therry arrived in the colony in 1820, to carry out his pioneer ministry. • There were incidents of cooperation, and conflict between Catholics and Protestants are also mentioned. 	<ul style="list-style-type: none"> • Prior to commencing this section set students an enquiry task to find out one fact about religion in Australia in the early years of European settlement. Set challenges to encourage a meaningful search, for example, the most unusual fact, the most insightful fact and the most amusing fact. Students share findings. Use this discussion to propose an explanation of what religious expression in Australia was like at this time. • KWL p. 119, 'Religion in Australia Before White Settlement'. <i>Understanding Faith 6: The Catholic Church in Australia – European Heritage and Out of the Desert</i>, Book 3, pp. 171–174 provide additional support material. • Students complete a table summary of some of the religious groups in Australia in the early colony. Students add one other denomination (or religious tradition) of their choosing. If there is a local old Church, visit and observe the original building. There may be someone from the parish who can describe the sorts of changes that have occurred to the Church over time. 	<p>Teacher Assessment</p> <p>Observation of response to enquiry task.</p> <p>Marking of empathy task using set criteria.</p> <p>Peer Assessment</p> <p>Students exchange cloze passage with another pair for completion and comment.</p>

<p>• It was a time characterised by <i>sectarianism</i> (promotion of a particular religious group at the expense of another), <i>bigotry</i> (intolerance of particular religious practices) and injustices of <i>colonisation</i> (destruction of aboriginal land, marginalisation of original inhabitants).</p> <p>• While the early years saw Catholics on the receiving end of sectarianism, it was very much a two-way phenomenon at the turn of the century.</p>	<p>• Have students imagine what going to Church would have been like when the Church was first built (no heating, carpet, different altar, etc.); clothes people wore, how people got to Church and so on.</p> <p>• In pairs, students create a cloze passage using words such as: achievement, cooperation, sectarianism, official church, Catholic Church, Protestant, colonisation, clergy, Rev Samuel Marsden, Fr John Therry, Aboriginal peoples, pioneers.</p> <p>• Empathy task: Write a letter to the editor from the point of view of an Irish settler or convict concerned about religious division. Use Galatians 3:23–26 as a reference for your response.</p>	<p>• KWL p. 120 ff. provides material on events, personalities and groups in the emerging Catholic Church.</p> <p>• Students use this material as the starting point for preparing a multi-media/ A3 visual summary of an event, personality or group that has been allocated to them.</p> <p>• Visit your diocesan Cathedral or a place of significant pilgrimage, to give students a sense of the history and pioneering ministry of your diocese, and a greater appreciation of the Church in its broader context.</p> <p>• Students respond to the questions relating to the role of religion in early Catholic schools in Australia KWL pp. 124–127.</p> <p>• Students to prepare some questions to ask grandparents or family members what RE was like for them in the 1950s. Report to class.</p> <p>• Have students undertake an enquiry task on key Catholic figures in the early Church and their role in the political life of the time.</p>	<p>Teacher Assessment Marking of individual visual summaries, at end of this unit. Observation of People and Events Time Line. Activities associated with a particular diocesan excursion.</p> <p>Peer Assessment Assessment of visual summaries.</p>
<p>3. It is intended that students will be able to:</p> <p>V discuss the contribution of different personalities and groups from the story of the Catholic Church in Australia</p> <p>K outline the major events, personalities and groups contributing to the emergence and development of the Catholic Church in Australia</p> <p>S summarise events, trends and individual/group contributions from the story of the Catholic Church in Australia.</p>	<p>• To outline the numerous events in the story of the Catholic Church in Australia it is advisable to use a detailed timeline.</p> <p>• It is important to emphasise: <ul style="list-style-type: none"> – the contribution of the laity in the first, priestless years of the colony – the establishment of a Catholic hierarchy (bishops like Polding, Vaughan, Moran, Goold, Quinn, Mannix, etc.) – the arrival of religious orders and their work (Sisters of Charity, Christian Brothers, etc.) – the development of Catholic Education (including the work of Mary MacKillop) – political debates in which Catholics were involved. – Conscriptio – ‘the Movement’ – the contribution of other significant groups like the Knights of the Southern Cross, the St Vincent de Paul Society and Australian Catholic Relief – the effects of migration (especially post World War II and Vietnam War) – the establishment of Maronite (1973), Ukrainian (1982), and Melkite (1987) dioceses – the development of a multicultural Church – the gradual movement of religious out of Catholic schools (beginning in the 1970s) to be replaced by lay staff. </p>	<p>• It was a time characterised by <i>sectarianism</i> (promotion of a particular religious group at the expense of another), <i>bigotry</i> (intolerance of particular religious practices) and injustices of <i>colonisation</i> (destruction of aboriginal land, marginalisation of original inhabitants).</p> <p>• While the early years saw Catholics on the receiving end of sectarianism, it was very much a two-way phenomenon at the turn of the century.</p>	<p>• KWL p. 120 ff. provides material on events, personalities and groups in the emerging Catholic Church.</p> <p>• Students use this material as the starting point for preparing a multi-media/ A3 visual summary of an event, personality or group that has been allocated to them.</p> <p>• Visit your diocesan Cathedral or a place of significant pilgrimage, to give students a sense of the history and pioneering ministry of your diocese, and a greater appreciation of the Church in its broader context.</p> <p>• Students respond to the questions relating to the role of religion in early Catholic schools in Australia KWL pp. 124–127.</p> <p>• Students to prepare some questions to ask grandparents or family members what RE was like for them in the 1950s. Report to class.</p> <p>• Have students undertake an enquiry task on key Catholic figures in the early Church and their role in the political life of the time.</p>

<p>4. <i>It is intended that students will be able to:</i></p> <p>V reflect on their own experiences of 'being a Catholic' in the light of the experiences of Catholics from the past</p> <p>K describe the experiences of ordinary Catholics in Australia as their Church was influenced by rapid social change</p> <p>S re-create events, rituals and practices which characterised different periods in the story of the Catholic Church in Australia.</p>	<ul style="list-style-type: none"> Many active women's organisations emerged in the first half of the 20th century: <ul style="list-style-type: none"> the Catholic Women's League (Adelaide), founded in 1914 to support the war effort the Catholic Women's Social Guild (Melbourne 1916) which argued for equal pay, criticised working conditions and encouraged unionism for women; it also ran hostels for working women, holiday homes for worker's children and soup kitchens during strikes the Catholic Social Service Bureau (Melbourne 1935), established to encourage women to gain social work qualifications the St Joan's Alliance which encouraged Catholic women to be politically active the Grail movement, established in 1936 in Australia to encourage women to keep their religious lives in their own hands. <p>Some of these and many new organisations continue their work in and for the Church in Australia.</p> <ul style="list-style-type: none"> It is important to complement the major events and historical figures with the everyday experiences of Catholics. 	<ul style="list-style-type: none"> Invite a panel of guest speakers from a range of backgrounds to share their experience of being Catholic in Australia as well as in another culture if applicable. Highlight personal story and response to change. Have student choose a time period – 1950s or 60s, and prepare a presentation about Catholic life at that time. Presentation should include information about the political life and include at least one piece of memorabilia that reflects Catholic life in Australia during the assigned period. Use the items to develop a three-station display of the eras. The display becomes a summary of the experience of change in the Church. Select from activities KWL pp. 132–142. Have students do a visual representation of the different countries from which their classmates come. 	<p>Teacher Assessment</p> <p>Observation of response to guest speakers.</p> <p>Recognition of individual contributions to class display.</p> <p>Self-assessment</p> <p>Students complete a self-review on the display activity. For example:</p> <p>My contribution to the class display was ...</p> <p>I could have ...</p> <p>I am proud of ...</p> <p>I learnt ...</p>
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<p>5. <i>It is intended that students will be able to:</i></p> <p>V express their own hopes and concerns about present and future involvement in the Catholic Church in Australia</p> <p>K name some of the issues and challenges which confront the Catholic Church in Australia today</p> <p>S compare a range of viewpoints on significant issues being faced by the Catholic Church in Australia.</p>	<ul style="list-style-type: none"> The high visibility of Catholic culture in the middle years of the twentieth century is less defined as Australia begins the 21st century. While the technological age stimulates our need for information, materialism and poverty are overarching trends which divide Australians. There are, however, many signs of hope. The disastrous consequences of colonisation for the Aborigines have begun to be addressed. Sectarianism is no longer a feature of the Australian religious landscape and Catholic Church membership of the Australian Council of Churches marks a new era of dialogue. As we enter a new millennium, Catholics in Australia have new symbols which point to the spirit at work: the life of Mary MacKillop (representing the corporate achievements and struggles of all Australians), and the land where God is present in the sun, soil and sea that are the essential motifs of Australian life. 	<ul style="list-style-type: none"> Have students prepare a written response: To what extent should a Church leader participate in political life? Refer to KWL p. 132 for further activities. Discuss with students whether different nationalities affect religious expression. KWL p. 156 ff. explores the impact and challenge of Vatican II for the Church in Australia. Invite a speaker who has experienced being Catholic in another country or context. How was religion expressed in their home country and what are the differences they notice about being Catholic in Australia. Create a class montage incorporating religious events and celebrations of various religious ethnic groups. Draw on local experience as much as possible. Display next to the montage begun at the beginning of the unit. Consolidate with activities on KWL p. 154. Have students examine the challenges facing the Church in the 21st century and write a brief for why Vatican III should be held. Using a self, pairs, small group process, students develop a list of three challenges confronting the Catholic Church in Australia for presentation to the class. As well as naming the challenges, students describe reasons for choosing them. They also develop positive ways of responding to them. Media search: Students seek examples showing the way in which the Church is responding to challenge. This should include local initiatives as well as those described in various Catholic media: <ul style="list-style-type: none"> <i>Australian Catholics</i>, examples of people making a difference <http://www.australiancatholics.com.au/> <i>Catholic Telecommunications</i> daily news, <http://www.cathtelecom.com/> Personal response in a format of choice using Matthew 5:13-16, 'the salt of the earth'. What will I add to the Church? How will I be 'salt'? 	<p>Teacher Assessment Enquiring about the challenges confronting the Church.</p> <p>Peer Assessment Exchange and comment on media samples showing response of the Church to challenge.</p> <p>Self-assessment Journal/reflection on a personal response using Matthew 5:13-16.</p>
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Celebration: Prayer and Liturgy

Feast/founders/nameday celebrations are a time to emphasise the achievements and needs of the local Catholic Church community. Anzac Day services can provide very positive opportunities to recall the heroic contributions of all Australians, and promote peace. The official liturgy of the Church provides a ritual for the feast days of Blessed Mary MacKillop (8 August), Our Lady Help of Christians (24 May) and Anzac Day (25 April).

There are many contemporary songs and hymns by Australian composers which celebrate Australian themes. Liturgy celebrated by Maronite, Melkite, Ukrainian and other rites of the Church are crucial in highlighting the identity of particular schools as well as the diversity of the Church community.

Suggested celebration based on Isaiah 52:7

Preparation: An excellent resource for this prayer is the set of posters reflecting the life and times of Mary MacKillop. These can be purchased from Mary MacKillop Place at North Sydney. The posters that have been developed during research for Task 1 will also be used for reflection during the prayer.

Students will need pen and paper. They should be reminded that this prayer will require times of silence and times of sharing. Each student will need a copy of the concluding prayer. A capable student should prepare to proclaim the Word during the liturgy.

Leader: We gather today to reflect on the story of the Catholic Church in Australia. We are mindful of the pioneers of the early colony and their courage in the face of adversity. We remember the great leaders of our Church who in times of crisis held fast to their vision. We rejoice in the mixing of cultures that has enriched our Church. We give thanks for all those who have gone before us to build this community of faith and hope to which we belong as members of the Catholic Church in Australia.

Students spend time in silence reviewing the visuals located around the room. Quiet music will assist in maintaining a reflective atmosphere. After a suitable time students are seated.

Leader: Having reflected on the journey of our Church in Australia you are invited to write a prayer expressing gratitude, hope for the future of the Church or for a specific intention.

Students spend time writing their prayer.

Leader: We have previously reflected on how the Prophet Isaiah speaks of those who bear God's Word to the world. We listen once again to this message:

The Word: *A student proclaims Isaiah 52:7 – The Word of the Lord.*

All: **Thanks be to God.**

Leader: We now listen to the prayers of our community.
The response is: **Lord, hear our prayer.**

Students now share the prayers they have composed.

Leader: Remembering the example of Mary MacKillop we give thanks for those who have ensured that God's Word is honoured in the lived tradition of our Church as we pray together. **Response**

Holy God, source of all holiness, you show us in Mary MacKillop a woman of faith who lived by the power of the Cross. Teach us to embrace what she pioneered: new ways of living the Gospel that respect and defend the human dignity of all in our land. **Response**

May her example and that of all those who have offered their life's work to you be a constant example of our call to proclaim your Good News from the mountaintops. **Response**

We ask this through Christ our Lord. **Amen.**

Possible Assessment Tasks

TASK 1: Research and visual presentation reflecting Isaiah 52:7

- In preparing for this task read Isaiah 52:7 – ‘How beautiful on the mountains ...’

Ask students to propose connections between this passage and the current unit of work.

PURPOSE

For students to understand events, personalities and organisations that have contributed to the story of the Catholic Church in Australia.

ACTIVITY

- Each student is given the name of one person or organisation to research. Allocation of topics could be through a ‘raffle’. Research can be done using Internet and library resources as well as those of the local Catholic community. Possible areas of study include:
 - founders and figures related to the individual school and parish communities
 - events such as Papal visits to Australia, World Youth Day, Eucharistic Congresses and those of significance to the local Catholic community
 - 19th century personalities: Fr John Therry, Caroline Chisholm, Archbishop Vaughan, Archbishop Bede Polding, Cardinal Moran, Blessed Mary MacKillop and significant local figures
 - 20th century personalities: Archbishop Daniel Mannix, BA Santamaria, Cardinal Norman Gilroy, Caroline Jones, Patricia Pak Poy RSM, Frank Brennan SJ, Mum Shirl, and significant local figures.
 - Catholic organisations: Antioch Youth Movement, Catholic Women’s League, Catholic Youth Ministry, Centacare, L’Arche Australia, Paulian Association, Young Christian Workers. For a more complete list go to Australian Catholic Bishop’s Conference website: <www.acbc.catholic.org.au>
- Students develop an A3 visual summary on the area that they have been allocated for research. Their summary should include:
 - an indication of historical information appropriate to the individual topic
 - an explanation of the importance of the topic in relation to the Catholic Church
 - images related to their topic
 - an explanation (visual or written) of how the event, personality or organisation being studied reflects the meaning of Isaiah 52:7.

This summary is displayed in the classroom.

Sample guide for peer assessment of visual summaries: Students should be given this guide prior to completing the research, to ensure they are aware of the criteria.

ASSESSMENT

AREAS OF THE TASK	Substantial Evidence	Adequate Evidence	Limited Evidence
Incorporates relevant historical details.			
Explains the importance of the topic in relation to the story of the Catholic Church in Australia.			
Explains how the topic reflects the meaning of Isaiah 52:7 in the context of the Catholic Church in Australia.			
Includes a bibliography citing all references used.			
Indicates care in planning and presentation.			
General Comment by Student Reviewer			
General Comment by Class Teacher			

Resources

Essential Reading

John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'The Gospel and Culture' nn. 16–17. St Pauls Publications, Strathfield.

Teacher Resources

- Bentley, P & Hughes, P 1999, *A Directory of Australian Religious Organisations*. Open Book Publishers, Adelaide.
- Bouma, G (ed.) 1996, *Many Religions, All Australian: Religious Settlement, Identity and Cultural Diversity*. Christian Research Association, Melbourne.
- Breward, I 2001, *A History of the Churches in Australasia*, (material relating to a range of Christian Churches). Oxford University Press, Oxford.
- Liddy, S & Welbourne, L 1999, *Strategies for Teaching Religious Education*. Social Science Press, Sydney.
- Massam, K 1996, *Sacred Threads*. UNSW Press, Sydney.
- O'Farrell, P 1985, *The Catholic Church and Community: An Australian History*. NSW University Press, Sydney.
- Ritchie, J et al. 2002, *Australian Dictionary of Biography*. Melbourne University Publishing, Melbourne.
- Ryan, M 1998, *The Catholic Church in Australia, Teachers' Manual*. Social Science Press, Sydney.

Classroom Resources

- Healey, J (ed.) 2003, *Religions and Beliefs in Australia*, Spinney Press, Thirroul.
- Lovat, T et al. 1999, *New Studies in Religion*, Ch. 5. Social Science Press, Sydney.
- McClish, B 1999, *The Australian Church Story*. Harper Collins Religious, Melbourne.
- Morrissey, J et al. 1998, *Out of the Desert*, Book 3, Ch. 7. Longman, Melbourne.
- Ryan, M 1998, *The Catholic Church in Australia*. Social Science Press, Sydney.

Websites

- <<http://www.australiancatholics.com.au/>> (Australian Catholics Magazine – examples of people making a difference)
- <<http://www.cathtelecom.com/>> (Catholic News)
- <<http://www.acbc.catholic.org.au>> (Lay organisations)
- <<http://www.ncls.org.au>> (Research site)

Unit Evaluation

In evaluating the indicators of learning, the teacher could consider the following:

- To what extent did students value the heritage, contemporary experience and cultural diversity of Catholics in Australia?
- How well did students describe the development of the Catholic Church in Australia from its beginnings to the present?
- How effectively did students investigate and research the contributions that women and men have made to the Catholic Church in Australia?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?