5.5 The Catholic Church in Australia has

A Special Story

This unit explores the story of the Catholic Church in Australia.

It focuses on key events and people that have shaped the identity and growth of the Catholic Church in Australia. The unit also explores how the Church is organised and what it does in Australia today. It introduces very broadly the key expressions of Catholicism in the Catholic Church in Australia. The unit assists students to recognise their place in the Church as the people of God.

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| --- | --- | --- |
| **Values & Attitudes***Students will demonstrate that they are:* | **Knowledge & Understandings***Students will demonstrate that they can:* | **Skills***Students will demonstrate that they can:* |
| C3.1 able to value the beliefs and traditions which are founded on Scripture and expressed in the story of the Catholic Church  | summarise the traditions, beliefs and history important to life of the Catholic Church  | research traditions, beliefs and history of the Catholic Church  |

Syllabus Outcomes
Church – Stage 3

Classroom Outcomes

*Students will be able to:*

* describe the struggle of Catholics during the early years of white settlement in Australia
* identify key people and events that shaped the Catholic Church in Australia
* recognise and appreciate that the Catholic Church is made up of the Latin Church and various Eastern Catholic Churches.

|  |  |
| --- | --- |
| Scripture | Doctrine |
| Jeremiah 29:4-14 *Letter to the Exiles*Ruth 1:15-18,22 *Women living in Foreign Lands* | * The Holy Spirit empowers people to spread the Gospel of Jesus
* The Church is a sign of the presence of Jesus in the world
* The Church is the people of God
* The Catholic Church holds common beliefs proclaimed in the Creed
* The Catholic Church has many rites
* In an Archdiocese the Archbishop leads the Church and in a diocese, the Bishop is the leader of the Church
 |

Spiritual Reflection for Teachers

The conviction that we belong to one human family should influence the way we live, reflect, decide and respond, both individually and collectively. Just as we belong to a particular family, we also belong to the family of the Catholic Church.

The Catholic Church is a world-wide family of people who believe in the risen Jesus. In all its diversity, the Church is united in Jesus and we are all members of the Body of Christ.

Whilst being part of the Catholic Church, what do you think gives the Church in Australia its own distinctive character?

Catechism of the Catholic Church

**Excerpts from the Catechism of the Catholic Church are included below as information for teachers. They present the Church’s teachings contained in this unit.**

**833** The phrase “particular church,” which is the diocese (or eparchy), refers to a community of the Christian faithful in communion of faith and sacraments with their bishop ordained in apostolic succession. These particular Churches “are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists.

**854** By her very mission, “the Church…travels the same journey as all humanity and shares the same earthly lot with the world: she is to be a leaven and, as it were, the soul of human society in its renewal by Christ and transformation into the family of God.” Missionary endeavour requires *patience*. It begins with the proclamation of the Gospel to peoples and groups who do not believe in Christ, continues with the establishment of Christian communities that are “a sign of God’s presence in the world” and leads to the foundation of local churches. It must involve a process of inculturation if the Gospel is to take flesh in each people’s culture.

**863** The whole Church is apostolic, in that she remains, through the successors of St Peter and the other apostles, in communion of faith and life with her origin: and in that she is “sent out” into the whole world. All members of the Church share in this mission, though in various ways. “The Christian vocation is, of its nature, a vocation to the apostolate as well.” Indeed, we call an apostolate “every activity of the Mystical Body” that aims “to spread the Kingdom of Christ over all the earth.”

**910** The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them.

Scripture: Background Information

**Jeremiah 29:4-14 Letter to the Exiles**

Jeremiah the prophet lived in the 7th and 6th 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 to 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.

**Ruth 1:15-18,22 Women living in Foreign Lands**

The story of Ruth and her mother-in-law Naomi is rather unique amongst patriarchal texts and society. Both their husbands are dead and they are in the land of Moab. Ruth herself is a Moabite. Sadly they have no male provider in their lives and so they face starvation. Naomi urges Ruth to return to her family but Ruth will not leave Naomi – “Wherever you go I will go” are the famous words of Ruth to her mother-in-law. Ruth then accompanies Naomi back to Bethlehem. The entire story is short and is worth reading in total. It is the story of two penniless and widowed women who survive against the odds thanks to Ruth’s courage and love and Naomi’s wisdom and maturity. Again the Church in Australia, and Australia itself have grown through the efforts of women like Ruth and Naomi, be they of indigenous or later European, Asian, Middle Eastern, African or American cultures. Their lives are remembered as we read the story of Ruth.

The Church’s Teaching and Lived Tradition

**In Tradition: *To Know, Worship and Love* Year 5, p121 - Pastoral Letter on Immigration, 1950**

Part of the tradition of the Catholic Church has always been a priority for the poor, the oppressed and the marginalised in the world. This tradition is very evident in the Pastoral Letter from the Bishops of Australia, 1950. In this letter all Catholics are reminded of their solemn duty to welcome and assist immigrants as they attempt to make new lives in their adopted country, Australia.

**In Tradition:** ***To Know, Worship and Love* Year 5,p121** - **Eucharistic Prayer III – Mass of Australia Day**

The Eucharist is at the heart of our belief, our worship and our way of life as Catholics. Around the table of the Eucharist we are united in all our diversity. This understanding is celebrated in the liturgical life of the Church and is reflected in a particular way in the Preface of the Eucharistic Prayer for the Mass of Australia Day.

Celebrating Prayer and Liturgy

**Celebration is a key part of Religious Education. The following suggestions provide opportunities throughout the unit for celebration in prayer and liturgy. Most of these suggestions are included as ‘teaching/learning’ activities in Unit Content sections.**

* Use (KWL Year 5, p122) Our Prayer ‘Australia Day Prayer’ for morning or afternoon prayer during the exploration of the unit on the Catholic Church in Australia.
* Identify the Australian images used in ‘Australia Day Prayer’. Invite children to write their own prayer of praise for our country, Australia, using images that reflect this land and its peoples.
* Use Jeremiah 29:11-14 in a prayer reflection. Have the Scripture passage (KWL, Year 5, p121) 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’ – the early convicts and settlers in Australia, migrants, refugees, those who experience the difficulty of going to new places, schools. The prayers can be spontaneous or prepared beforehand. Finish with a concluding prayer or hymn. ‘The Chorus of the Hebrew Slaves’ from *Nambucco,* is a beautiful piece of music on this theme.
* Use Scripture, Matthew 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’ by Br Michael Herry fms from *Song of the Pilgrim*.
* Children reflect on the Church’s mission in the Australian context and journal how and what they can do in their own lives to continue the Pentecost story. Use in closing prayer ritual at the end of the whole unit.
* 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 make-up 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 can celebrate their Catholic heritage and proclaim either the Apostles’ or the Nicene Creed, highlighting their membership of the world-wide Catholic Church.

Assessment

 **Interim Assessment Statement 2014**

The identification of Teaching/Learning strategies as ‘suggested assessment’ has been removed from the 3-6 RE curriculum. The type of assessment activity and the way evidence of learning is gathered will vary, depending on such factors as; the outcomes being assessed, the evidence being gathered, the teaching and learning activity, context and students’ learning needs (NSW Board of Studies, <http://syllabus.bos.nsw.edu.au/support-materials/k-6-assessment-strategies/>) .

Assessment in Religious Education is based on the same principles as in other key learning areas. Please refer to the CEO Sydney site supporting the implementation of the Australian Curriculum in the context of the NSW BOS Syllabus. At this site <https://sites.google.com/a/syd.catholic.edu.au/professional-learning-modules/home> professional learning modules are provided to support teachers as they engage with the NSW BOS Syllabuses for the Australian Curriculum.

**Module 4, Assessment and Planning** explores the principles of effective assessment ***for***, ***as*** and ***of*** learning and considers a range of strategies and methods for assessing student learning. Activities focus on moving beyond assessment as an index of learning, towards assessment that motivates, enhances learning and achieves deeper understanding to meet the diverse learning needs of all as students. Participants are encouraged to reflect on assessment as a driver for improvement in teaching and learning.

**Religious Education Curriculum and Assessment**

In Year 3-6 Religious Education Curriculum, both Syllabus Outcomes and Classroom Outcomes are key reference points for decisions about students’ progress and achievement. Classroom outcomes are more specific to the unit content. Unit Content statement and *Students will learn* statements in each unit should also be taken into account in planning and developing learning and assessment opportunities. Outcomes and Unit Content Statements are derived from Syllabus objectives.

Effective Religious Education involves teaching the Catholic faith (Scripture, doctrine, traditions, prayer and sacraments) and nurturing the faith of the child. There is no attempt to assess the child’s faith. Assessment is concerned with skills, knowledge and understanding of the Catholic faith taught in the curriculum and supported in the religious life of the school.

Resources

***To Know Worship and Love* Year 5, Chapter 12, (2003), James Goold House Publications, Melbourne, Victoria**

##### Books

Australian Catholic Bishops’ Conference, (1997), *Eastern Catholics in Australia,* Canberra, ACT

*Catholic Education Office, Bathurst,* (1998), *Breathing Life into the RE Classroom,* CEO, Bathurst NSW

CEO Melbourne, (1999), ‘To Breathe Again With Two Lungs – A Resource for Religious Educators about Eastern Catholic Churches’

Campion E, (1988), *Australian Catholics: The Contribution of Catholics to the Development of Australian Society*, Viking Press, Ringwood

*The Catholic Church and Community in Australia: A History*, (1985) NSW University Press

*Catholics in Australia: A Social History*, (1992), Collins Dove, North Blackburn Victoria

*The Code of Canon Law* (English Translation), (1983), Collins Liturgical Publications, Sydney

Directory of the Catholic Church in Australia *published yearly by the National Council of Priests Inc*

Dwyer B and English G, (1988), *Catholics in Australia*, Collins Dove, Melbourne

Luttrell J, (2001), *St Mary’s to St Catherine’s:* *Catholic Schools of the Archdiocese of Sydney 1836-2000,* Catholic Education Office, Leichhardt, NSW

McClish B, (1999), *The Australian Church Story*, HarperCollins Religious, Melbourne

*Ryan M and Brennan D,* Keystones – Book 5 Profiles *(A Religion Series for Catholic Primary Schools)*

Ryan M and Brennan D*, Keystones – Book 6 Connections* (A Religion Series for Catholic Primary Schools)

##### DVDs and Videos

*The Early Church in Australia – (1988), Part 1, ‘*The Priestless Years and *Part 2, ‘*The Unconvicted Convict’*, for sale at* CEO Bookshop , Leichhardt and for loan from CEO Resource Centre Leichhardt.

(The notes and worksheets that accompany this DVD need to be adapted for primary use.)

*Caroline Chisholm: The Emigrants’ Friend,* (1992), Equality Videos, Richmond

##### Music

Herry fms M, (2000), *Song of the Pilgrim*, ‘Where Two or Three are Gathered’,Spectrum Publications Richmond Victoria Australia

Mangan M, (1997), *Sing Jubilee,* ‘Land of the Southern Cross’, Litmus Productions, Brisbane, Australia

Woodley B, (1997), *I Am Australian,* EMI Music, Sydney, Australia

Norbet G, (1980), *Wherever You Go*, The Benedictine Foundation of the State of Vermont

##### Websites

Suggested Papal and Vatican Sites <http://www.vatican.va/><http://www.newadvent.org/cathen/12260a.htm>

The Australian Catholic Bishops’ Conference: <http://www.catholic.org.au/>

##### Excursion Suggestions

Mary MacKillop Place Museum, Chapel and Retreat Centre, 7 Mount St, North Sydney, NSW (Phone O2 89124878)

St Mary’s Cathedral and Crypt, Sydney

Cathedral Church of the Diocese

Key to Symbol

✪ denotes higher order activity

Unit Content 1

In the early years of the colonisation of Australia, people faced many challenges and struggles in establishing the Catholic Church.

*Students will learn:*

* about their own family’s story of arrival in Australia
* to identify the struggles and hardships faced by the Catholic community in early colonial times in Australia
* significant dates and events in the history of the Catholic Church in Australia

Unit Content: Background Information

The history of the Catholic Church in Australia began with the arrival of the First Fleet in 1788. Of the 1,044 convicts who arrived at Sydney Cove, 316 were Catholics. As Campion (1988, p9) asserts, “Here was a pre-ecclesiastical Catholicism, a Catholic reality already in existence before regular priestly ministry began in Australia.”

In the early colony, Catholics were looked upon with suspicion, and the authorities at the time did not allow Catholics to celebrate Mass and gather together for worship. This did not stop Catholics from gathering in secret, and finding ways to celebrate their faith, even without a priest at times.

The activities in this unit will enable students to learn more about the history of Catholicism in early colonial times and appreciate the hardships that were faced.

The arrival of Catholics in Australia during the days of early settlement has often been described as being ‘dumped in an unknown land’. Many of the Catholics, who were mainly convicts, would have felt extremely deserted and isolated from their lives back in England and Ireland, and also from the Catholic Church. The first Catholics were a minority group. They would have had strong feelings of desolation and hopelessness. The early Catholic Church in Australia could be described as being a Church of exiles.

The words of Jeremiah, addressed to the exiles in Babylon, can equally be applied to the situation of the early settlers and to situations in Australia today. God has a plan for us. God’s plan is one of peace and hope. Australian history since settlement is marked with exiles, whether convicts, economic migrants, refugees or people looking for a better future. Our history is marked by unlikely people who have risen to the challenge to demonstrate great courage and strength. We can remember Jeremiah’s message at every stage of our history. God’s plan for us is for peace and hope, not disaster.

In introducing Jeremiah’s Letter to the Exiles it is important to read the Scripture: Background Information about who Jeremiah was and the context in which he lived. The fact that he was a prophet is important and ‘prophets’ could be explained to the students as people who speak about the ways of God to people in different situations and at different times. Prophets are often unlikely people who feel ill equipped for the task. However, God gives them strength and insight.

Jeremiah is young. He describes himself as a child (Jeremiah 1:6). He is not equipped to do the work of a prophet. But God assures him that he will give him the skills he needs. This unlikely man becomes a prophet, encouraging God’s people in a time of trouble and assuring them of God’s love and faithfulness.

Suggested Teaching/Learning Strategies

* Students listen to the song ‘Land of the Southern Cross’ by Michael Mangan or ‘I Am Australian’ by Bruce Woodley and discuss the stories of different Australians. Identify the original Australians, the Aboriginal peoples and also the various way people came to be in this country. In groups, students discuss the stories of what they know of their own family’s arrival in Australia.
* Students interview their parents/grandparents to find out details of the history of their family in Australia and complete a recount of ‘The Beginning Story of My Family in Australia’.
* Class display of a map with the different countries of origin linking to Australia.
* Tell the story ‘The Catholic Church in Australia’. See Resource Sheet 1 for suggested script and resources.
* Engage students in wondering. The following suggestions are offered as a guide.

I wonder what it would have been like to be sent from your home in England or Ireland all the way to Australia to live.

I wonder what some of the hardships were for the convicts in those early days.

I wonder how the early Catholics kept their faith without Mass or a priest.

I wonder why it was important for Australia to have a Catholic Church.

I wonder if you know of a religious order or a religious sister, brother or priest.

I wonder which part of this story is the most interesting for you.

I wonder if there’s something more you’d like to find out about this story or any of the people in it.

* Using the chapter ‘Our Church in Australia: How it Began’ (KWL Year 5, p117) read through the brief summary of the beginnings of the Catholic Church in Australia. If possible use a selection of excerpts from books such as, *The Australian Church Story* by Bruce McClish or *Catholics in* *Australia*, Barry Dwyer and Graham English, to further explore the beginnings of the early Catholic Church in Australia.
* View DVD, ‘The Early Church in Australia – Part 1, The Priestless Years’ and discuss the impact of isolation and exile on the early Catholic Church in Australia.

✪ Identify some of the struggles faced by early Catholics and discuss how these were overcome. Pose questions such as:

* What was the official church of the early Australian colony and how did this impact on the Catholics?
* Why were there many conflicts between the authorities and Catholics?
* Who was Samuel Marsden and what impact did he have on the lives of Catholic convicts in early Australia?
* What were some of the difficulties early Catholics faced?
* How did the laity cope with the lack of a visible, active clergy in the early years of settlement?

A good resource for this is *The Australian Church Story* by Bruce McClish, p17–32.

✪ Use DeBono’s Six Hats strategy, *Breathing Life into the RE Classroom,* p65, to further explore the beginnings of the Catholic Church in Australia. Students are asked to ‘put on’ various thinking hats to discuss the experiences of Australian Catholics in the early settlement of Sydney.

Hat categories are:

* Red Hat - Emotional – How do you feel about being a Catholic in the early settlement?
* Black Hat - Negative – How can we keep our faith if we do not have priests and cannot celebrate Mass?
* Yellow Hat - Supreme Optimist – What are some of the good points about being a Catholic in the early settlement?
* Green Hat - Lateral thinker – What can we do to keep our faith community alive?
* White Hat - Logical thinker – What are some of the difficulties we face as Catholics?
* Blue Hat - Group leader – What can we learn from the story of Catholics in the early settlement?
* Share briefly with students, background information about Jeremiah 29: 4-14 (see Scripture: Background Information and Unit Content: Background Information)
* Discuss the meaning of the word ‘exile’.
* Explain that Jeremiah was a prophet. Briefly outline in reference to the background material, the situation in which he was writing to the exiles in Babylon.
* In what way were the first people to come to Australia ‘exiles’?

Explore experiences of being in new places as a means of understanding some of the feelings of being an exile eg coming to a new country, moving home or school.

* Read Jeremiah 29: 4-14.
* What advice does Jeremiah give to the exiles? What do the words of the Lord assure the exiles about? What does this tell us about God?
* What is God’s plan for Israel? What might this mean for us today?
* Arrange for a migrant or refugee parent or community member to talk about their experiences of coming to a new land. Note: Encourage the students to be aware of the distinction between a ‘migrant’ and a ‘refugee’.
* Use Jeremiah 29:4-14 in a prayer reflection. Read the Scripture passage 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’ – the early convicts and settlers in Australia, migrants, refugees, those who experience the difficulty of going to new places, schools. The prayers can be spontaneous or prepared beforehand. Finish with a concluding prayer or hymn. ‘The Chorus of the Hebrew Slaves’ from *Nambucco,* is a beautiful piece of music on this theme.

✪ Students imagine that they are a young Irish Catholic who has been transported to the colony of NSW and write a letter home telling of some of the problems they have faced and the feelings they have experienced.

Unit Content 2

As the colony of NSW grew and expanded, the early Catholic communities were served by pioneers, priests and religious orders.

*Students will learn:*

* about significant people who helped the growth and development of the Catholic Church in Australia
* about the life and mission of Caroline Chisholm and her contribution to the Church and Australian society

Unit Content: Background Information

At Pentecost, with the coming of the Holy Spirit, the disciples were transformed from people who were living in fear to people empowered to live, celebrate and proclaim their faith. The same spirit can be seen at work in the story of the establishment of the Catholic Church and its various ministries in Australia.

Despite the many hardships and obstacles faced by the early Catholics in Australia, Catholicism was able to take root and survive. This was largely due to the courage, strength and faith of the pioneering people, the laity, priests, sisters and brothers who kept the faith alive and set up parishes, schools, hospitals and religious communities. As the settlement of Australia expanded, so too did the Catholic Church.

Catholicism, a religion that was initially persecuted and unlawful in the early colony, was eventually permitted and recognised by the colonial government. In 1820 Fathers John Therry and Phillip Conolly became the first Catholic priests to enter Australia with government approval. During the 1800s many people, such as Caroline Chisholm continued to follow the apostolic commissioning given by Jesus and described in the last chapter of Matthew’s Gospel, “Go out to all nations and proclaim the Good News.”

In this unit students will explore the continuing Pentecost story and the significant events and people that shaped the identity of the Catholic Church in Australia during the 1800s.

Suggested Teaching/Learning Strategies

* Tell the story of ‘The Church in Australia’ again using the date cards. See Resource Sheet 1, p3.
* Engage in Wondering using some of the suggestions on script sheet.
* Review timeline of significant dates in sections “Our Church in Australia” and “Did You Know?” (KWL Year 5, p117-120 and 125).

Students sequence key events in the development of the Catholic Church in Australia on a timeline including events such as:

\*1788 – The First Fleet, \*1803 – First Mass celebrated by Fr James Dixon, \*1804 – Irish Uprising led to banning of Catholic worship, \*1817 – Fr Jeremiah O’Flynn conducted illegal worship services, was deported and left the Blessed Sacrament at a Sydney home, \*1820 – Fr Therry and Fr Conolly in the colony with Govt. approval, \*1835 – First Catholic Bishop in Australia (John Bede Polding), \*1830’s – first Catholic Schools, \*1838 – First Religious Order (Sisters of Charity), \*1838 – 1846 – Caroline Chisholm, \*1866 – Mary MacKillop with Fr Julian Tennison Woods founded the Sisters of St Joseph.

The timeline could be built up on the classroom wall and referred to throughout the unit.

* View video *The Unconvicted Convict* which traces the story of William Davis who was transported to Australia in 1800 and settled into life in the early colony, prospering and contributing to the Catholic Church in Sydney.
* Students read ‘Living the Gospel’ section (KWL Year 5, p123) to familiarise themselves with some of the work of Caroline Chisholm.
* Students view the video *Caroline Chisholm: The Emigrants’ Friend*. In groups, children record facts on the life and mission of Caroline Chisholm and identify how she continued the Pentecost story in Australia.
* Tell the story of Ruth 1:15-18, 22. See Resource Sheet 2 for script and suggested resources.
* Engage students in wondering. The following suggestions are offered as a guide.

I wonder how Naomi felt when she lost her husband and then both her sons.

I wonder why Naomi told her daughters- in- law that they could go back to their families.

I wonder why Ruth stayed with Naomi and moved to a foreign country with her.

I wonder who your favourite character is in this story.

* Identify the hardships faced by Ruth and Naomi as women living in foreign lands and how they worked together to overcome adversity. Identify the hardships and struggles faced by migrant women in the settlement of Australia and Caroline Chisholm’s work in helping the immigrant poor and needy. Sing ‘Wherever You Go’ by Gregory Norbet, which is based on the scripture from Ruth.
* Read ‘In Tradition’ section of KWL Year 5, p121 and link the mission of Caroline Chisholm with the Bishops’ Pastoral Letter of 1950. Discuss the relevance of this to our contemporary situation.
* Students design a cartoon or storyboard of the life and achievements of Caroline Chisholm.
* Students research the contribution of a significant Catholic individual or group who served the needs of others in the history of Australia. Present as a research project with the following sub-headings: Biographical Details, Description of Contribution, Challenges that had to be overcome, Personal Comments.

Possible people for research: Fr James Dixon, Fr John Therry, Archbishop John Bede Polding, Sisters of the Good Samaritan, Mary MacKillop, Fr Julian Tenison Woods, Sisters of St. Joseph, Sisters of Charity, Christian Brothers, Marist Brothers, Jesuits.

Students could use the Chapter ‘Saints, Servants and Stars’ in *Catholics in Australia* by Barry Dwyer and Graham English.

✪ Extension activity: Prepare an imaginary interview for television on research gathered on a prominent Australian Catholic.

* Students investigate the major role that Catholics Schools have played in the mission of the Church in Australia since the 1820s. Identify particular orders of nuns, brothers and priests who contributed to the establishment of Catholic Schools in Australia.
* Create a class timeline highlighting major events in the development of Australian Catholic Schools. An excellent resource to use is the Chapter ‘The Catholic School’ in *Catholics in Australia* by Barry Dwyer and Graham English.
* Students find facts on their local Catholic school and present as a group project, which could be presented to the school. Possible facts to find:
* School name - patron saint, school motto and meaning
* Date the school was opened
* First Principal / Parish Priest – How many Principals? Priests? Religious, Lay
* Is there a Foundation Stone?
* Any connections with Religious Orders?
* Find photos and other appropriate archival material
* Find the oldest building on site, old uniforms, ways of teaching, old resources, class sizes
* Plan an excursion to Mary MacKillop Place, North Sydney, which has exhibits about the life and mission of Mary MacKillop, the early pioneers, bush schools and way of life in Australia during the 19th Century.

Unit Content 3

**The Catholic Church in Australia is made up of archdioceses and dioceses and is actively involved in service of God and people.**

*Students will learn:*

* about the organisational structure of the Catholic Church in Australia
* to identify those organisations and groups that serve the Australian community

Unit Content: Background Information

The Catholic Church in Australia is part of the universal Church whose members all cooperate in building up the Body of Christ. The Church has specific governing structures which are designed to serve the unity and mission of the Church. There are very diverse ministries that fulfil certain functions and address particular needs with specific agencies engaging in active service within our society.

This unit will explore the contemporary structure and organisation of the Catholic Church in Australia as part of the ‘Universal Church’ under the leadership of the Bishop of Rome, the Pope. Students will also be encouraged to become more aware of the various ministries and organisations of service that exist in the Catholic Church in Australia today.

Suggested Teaching/Learning Strategies

* Teacher led discussion comparing and contrasting global organisations that the students know, eg Coca-Cola, McDonalds, International Red Cross, United Nations, Rotary etc. Discuss the structures and purpose of each organisation and identify where the headquarters of each are. Do they have local structures? Compare these organisations with the Catholic Church.
* Conduct an internet search on the Pope. Students answer Who, What, Where, Why questions about the present Pope, his work, role, etc. Good websites are*:* [*http://www.vatican.va/*](http://www.vatican.va/)and [*http://www.newadvent.org/cathen/12260a.htm*](http://www.newadvent.org/cathen/12260a.htm)
* Students prepare a fact file on the Vatican including aspects such as the Vatican departments, congregations that administer the ministries of the Church, Vatican Museums and the Pope’s Swiss Guards.

Students complete in symbolic representation, the structure of the Catholic Church. One suggestion could be to represent the Church as a tree with many branches. The trunk of the tree could be labelled,

“The Church – Christ’s Faithful” with the following branches shooting off from the trunk:

***Example:***

|  |
| --- |
| The ChurchChrist’s Faithful |
| Lay Faithful  | Clerical Faithful |
| Religious Brothers and Sisters | Married People | Single People | College of Bishops (led by the Pope) | Priests | Deacons |

Note: it might be useful to check the students’ understanding of each group within the Church and create a class description of each. For example: lay people (married and single), religious brothers and sisters, deacon, priest, bishop, archbishop, cardinal, pope. Also it might be useful to review the concept of parish, archdiocese / diocese and universal Church.

* On a class map of Australia, highlight/name archdioceses/dioceses.
* Complete a fact file on the archdiocese or diocese to which they belong. Include aspects such as Archbishop or Bishop’s name, name of Cathedral, when the archdiocese or diocese was founded. Research the difference between an archdiocese and diocese. For an official definition of a diocese, see *The Code of Canon Law* (English Translation) p65.
* Excursion to the Cathedral of the archdiocese/diocese and arrange for a possible visit with the Archbishop or Bishop. Students could prepare questions based on the previous work they have done in the unit about the Archbishop/Bishop’s role and place in the structure of the Church. Could use *Keystones – Book 6 Connections, A Religion Series for Catholic Primary Schools*, for further activities.
* Explore the role of the priest in the parish and invite the priest to the school to talk with the students about his vocation and ministry. Could use *Keystones – Book 6 Connections, A Religion Series for Catholic Primary School*, for further activities.
* Invite religious men and women to discuss their founders, the history of their orders and the various ministries of service undertaken by members of their orders in the past and today.
* Brainstorm areas of service in our community and identify those organisations that are Catholic eg St Vincent de Paul, Centacare, hospitals founded by Religious Orders, ie St Vincent’s Hospital – Sisters of Charity & Calvary Hospital – Little Company of Mary, Catholic Mission, CARITAS, CWL etc.
* Students list the many services that different Catholic groups provide for not only the Catholic but the wider community. Students identify how these people are continuing the mission of the Pentecost story.
* Students reflect on the Church’s mission in the Australian context and journal how and what they can do in their own lives to continue the Pentecost story. Use in closing prayer ritual at the end of the whole unit.

Unit Content 4

There are different expressions of the Catholic Church in Australia, originating from the Eastern traditions as well as the Western tradition.

*Students will learn:*

* about multiculturalism and the Church in Australia
* about the Eastern Catholic Churches in Australia.

Unit Content: Background Information

By the 20th century people from various parts of Asia, the Americas, the Middle East and Europe had settled in Australia. Some of these were Catholic, both from the Western and Eastern traditions.

After World War II, Australia experienced a great surge of migrants, who unlike earlier periods of migration were not from England and Ireland. They were from other European countries such as Italy, Greece, Malta and the Netherlands. Initially these ‘new’ Australians were expected to assimilate into the prevailing Anglo-Celtic culture and character that was also part of the Catholic Church in Australia. This was extremely difficult for many Catholic migrants as they were used to different ways of expressing their faith. Many migrants from countries such as Italy and Greece were accustomed to celebrating Church events with colourful processions, festivals, holidays and feast days that often involved the whole community and were quite different in flavour from that of the Anglo-Celtic culture of the Church in Australia. In fact, migrants often criticised ‘Australian’ Catholicism as lacking in vitality and celebration, “like soup without salt” as described by one migrant.

In Australia, in the 1980s especially, the values of multiculturalism and recognition of other ways of being Catholic were embraced. The Catholic Church in Australia became and is now a Church that is more able to recognise different expressions of the faith originating from other cultures. These expressions are now part of the rich tapestry of the Catholic communion of the Church in Australia.

After 200 years of white settlement in Australia, the Catholic Church in this country has parishes and dioceses from many Eastern Churches as well as the predominant Roman Church. The Roman Church and the Eastern Catholic Churches share the same faith and are ‘one universal Church’. However, there are differences. These differences can be explored and celebrated. It is important to note that there is also diversity among Eastern Catholic Churches. Each Church has its distinctive character. See Resource Sheet 3 for further background on the Eastern Catholic Churches.

In this unit we introduce students to the diversity within the Catholic Church by looking broadly at the Eastern Churches in Australia. This topic is covered in more depth in the secondary RE curriculum. In this unit content, it is sufficient for the students to recognise something of the diversity of the Church and the existence of Eastern Catholic Churches. If there are students of Eastern Churches in the class/school it would be most appropriate to focus on those Eastern Churches in a little more depth.

Suggested Teaching/Learning Strategies

* Explore with students any local knowledge of Eastern Catholic Churches that they might be a part of or know about.
* Use Resource Sheet 3 as background to explore with students:

a) What do we mean by different expressions of the Catholic Church?

b) Give examples of Churches from the different traditions (East and West).

* Teacher makes up work cards for some of the Eastern Churches outlined in Resource Sheet 3 eg Maronite Church, Melkite Church, Ukrainian Church. In groups, students are given an Eastern Church or the Western Church to research from the work cards. Each group will locate on a map where the particular Church originated and develop an information report to be presented to the whole class. A good resource for this is *To Breathe Again With Two Lungs*, CEO Melbourne. Some of the Eastern Catholic Churches in Australia have their own websites with valuable information about their history in Australia, e.g. Maronite and Melkite Churches.
* If appropriate, invite a priest or religious from an Eastern Church to talk to the students about their expression of Catholicism – e.g. priesthood, liturgy, sacraments… It might also be appropriate to experience a prayer service or liturgy of an Eastern Church.
* Look at the Eastern Catholic Churches’ Australian websites. Review their history in Australia, prayers, images etc.
* Students conduct an internet search for any images, symbols and pictures related to the church that they have researched.

✪ Students identify some of the feelings, emotions and struggles that European or Asian migrants may have had (and may still have) upon first arriving in Australia and experiencing the Anglo-Celtic culture in the Church in Australia.

* Identify the Eastern and Western Catholic Churches that are represented in the local region. Invite a member of one of the Eastern churches to speak to the class about their particular Church in Australia.

**Resource Sheet 1**

**The Catholic Church in Australia**

**YOU WILL NEED:**

* 2m length of rope tied with ten knots tied at various points (See Resource Sheet 2)
* Length of rainbow coloured material or ribbon (1 ½ - 2m long)
* Small length of chain (50cm)
* Image of Jeremiah O’Flynn (see RE online – Primary Curriculum & Resources)
* Symbols to represent the Eucharist e.g. a small cup and plate OR small monstrance (made from painting a small photo frame gold with a circle of white paper inside to represent a host).
* 2 small papier-mâché boxes, approx. 8x5x3 cm painted brick colour to represent bricks.
* Small simple cardboard house (see template on RE Online – Primary Curriculum & Resources) and stick to front of a small cardboard box)
* Image of Fr John Therry (see RE online)
* Image of Bishop Polding (see RE online – Primary Curriculum & Resources) OR small mitre OR small crozier (symbols of Bishop)
* Picture of Mary MacKillop (either one in school or holy card from Mary MacKillop Place and / or small slate / blackboard (piece of board painted black)
* Insignias of local religious orders (founding order of the school and / or local high schools or historical photos of same – school and parish)
* Symbols of the agencies of the Catholic Church today e.g. St Vincent de Paul, Caritas, CWF and images of outreach, parish life, school life etc.
* Image of Southern Cross
* Eight cards with significant dates : 1803, 1817, 1821, 1834, 1840, 1850s, 1870s, Present

*Students are seated in a semi-circle ready to listen to the story. When students are settled, go to the shelf, collect the materials and place them beside you.*

**Australia is an ancient land. The Aboriginal people have lived and cared for the land for over forty thousand years.**

*Take rainbow coloured material and place in snake like shape in front of you.*

**They are a deeply spiritual people and share their beliefs through the Dreaming.**

*Pick up the end of the rope and say:*

**Europeans arrived in Australia in 1788. This is where our story about the Catholic Church in Australia begins.**

*Continue to hold the rope in your hand as you say the following. Pull on the last knot on the rope when you say the word ‘struggle’*

**The first Catholics arrived as convicts on the First Fleet. For many years there were no priests or religious brothers or sisters in the settlement. Also, Catholics were not allowed to gather for Mass in the colony. They had to struggle to keep their faith alive.**

*Run your fingers along the rope as if you are counting the knots and say:*

**One way they did this was through prayer. They created small rosaries using a piece of string. They would pray the rosary using the knots to help them keep count.**

*Place the rope over the coloured material, in a horizontal line and say:*

**As we lay out our section of the rosary, let us recall other key events and people who shaped the growth of the Catholic Church in Australia.**

*Drop a small chain under the first knot as you say:* ***(1803)***

**A convict priest, Fr James Dixon, was given permission to celebrate Mass and the Sacraments, but this only lasted for ten months. Once again Catholics returned to praying in families and small groups.**

*Place picture of Jeremiah O’Flynn under the second knot:* ***(1817)***

**Fr Jeremiah O’Flynn came to Australia to minister to Catholics in Australia.**

*Place symbols to represent the Eucharist or the little monstrance also under second knot.*

**He celebrated Mass in the homes of Catholic families. Fr O’Flynn did this without permission from the government. He was deported after eighteen months but left the Blessed Sacrament in the home of a Sydney Catholic family.**

*Place an image of Fr Therry under the third knot.* ***(1820)***

**The first priests officially appointed to minister to Catholics in the colony were Fr John Therry and Fr Philip Conolly. They arrived in 1820.**

*Place the two small papier mache bricks under the image of Fr Therry.*

**Fr Therry secured a land grant from Governor Macquarie to build the first Catholic Church in the settlement. In 1821 Father Therry blessed the foundation stone laid by Governor Macquarie. It would become St Mary’s Cathedral. Father Therry organised the building of many churches and schools.**

*Place an image of Bishop Polding and/or small mitre or crozier under the fourth knot.* ***(1835)***

**John Bede Polding was the first Catholic Bishop in Australia. He arrived in 1835. He organised the growing colony into regions called dioceses so priests could respond easily to the needs of their local Catholic community. Due to his leadership he was appointed Archbishop of Sydney.**

*Place little cardboard house under the fifth knot (to represent houses opened for immigrant women).* ***(1840)***

**As the colony grew, some Catholics recognised the many needs in the colony and worked to continue the mission of Jesus. They worked in hospitals, visited prisoners, cared for orphans, cared for the poor and started Catholic schools. One such person was Caroline Chisholm. She worked to improve living and working conditions for women prisoners and immigrants.**

*Place an image of Mary MacKillop and/or a little black slate under the sixth knot.* ***(1850s)***

**Another pioneer of the Catholic Church in early Australia was Mary MacKillop who brought Catholic education to poor children in country areas by starting local Catholic schools. With Fr Julian Tenison Woods, Mary MacKillop founded a religious order for women called the Sisters of St Joseph.**

*Place insignias of religious orders that relate to your school (and/or parish) and nearby Catholic high schools under the seventh knot.* ***(1870s)***

**Religious sisters and brothers were invited to Australia to continue the work of the pioneers. They established schools, hospitals and cared for those in need.**

*Place Southern Cross image under eighth knot as you say:* ***(Present)***

**The Catholic Church in Australia has continued to grow. We see the Holy Spirit at work through the many Catholic agencies which are active in all parts of Australian life such as, Church parishes, Catholic schools, hospitals, counselling services, family and marriage support, youth services, aged care facilities, the St Vincent de Paul society, and Catholic universities.**

*Pause for a moment before engaging in wondering.*

***I wonder***

I wonder what it would have been like to be sent from your home in England or Ireland all the way to Australia to live.

I wonder what some of the hardships might have been for the convicts in those early days.

I wonder how the early Catholics kept their faith alive without Mass or a priest.

I wonder why it was important for Australia to have a Catholic Church.

I wonder if you know of a religious order or a religious sister, brother or priest.

I wonder which part of this story is the most interesting for you.

I wonder if there’s something more you’d like to find out about this story or any of the people in it.

*Carefully pack story materials away, naming the objects as you put them into a basket or box.*

*After some exploration of the unit content, this script could be retold adding* ***dates*** *to rope timeline. See* ***Resource Sheet 1 (last page)***

*The script could be retold, stopping at a certain point to add significant detail eg add in the history of your local parish and school when talking about religious orders.*

**Layout for first** telling **of script**

Image of Mary MacKillop

Insignias of Religious Orders

Chain

Symbols for the Eucharist

Image of Fr John Therry

Image of Bishop Polding OR Mitre, Crozier

Image of Caroline Chisholm

Image of the Southern Cross OR

Collage of various agencies and works of the Church

**Layout for Script with Dates (for later telling)**

Image of the Southern Cross OR

Collage of various agencies and works of the Church

Symbols for the Eucharist

Present

1870s

1850s

1840

1835

1820

1817

1803

Image of Fr Therry

Image of Caroline Chisholm

Image of Mary MacKillop

Image of Polding or mitre and crozier

Chain

Insignias of Religious Orders

**Resource Sheet 2**

**Ruth 1-3**

**You will need**

* Beige felt for story underlay (approximately 50cm x 90cm)
* Brown felt winding road (approx. 16cm wide)
* 8 peg figures: Naomi, he husband, two sons, Ruther and Orpah (daughters in law), Boaz, child (cut down peg)
* Wooden blocks to represent Bethlehem and Moab

Note: Orpah pronounced *Orpu*

*See diagram below*

*Lay felt background out. Put some blocks to indicate Bethlehem and a few blocks at other side to indicate Moab. Put felt road between the two sets of blocks. Put Naomi, husband and two sons at one end of the road. Move them across to Moab on other side.*

**Long ago, in the days before Israel had a king, Naomi and her husband and their two sons had to leave their home town of Bethlehem because there was a famine and they journeyed to Moab.**

*As you tell the next part, visually represent changes to family by moving characters on and off the story area.*

**While they were in Moab, Naomi’s husband died.** *Move husband off story area.*

**Her two sons married women from Moab.** *Move the two women beside two sons to represent their marriages*

**About ten years later both her sons died.** *Move the two sons off story****.***

**Naomi was now alone with her two daughters-in-law, Ruth and Orpah.** *Only Naomi and her two daughters-in-law should remain.*

*Turn Naomi and her daughters-in-law towards Bethlehem and move them only a little distance.* **Naomi heard that the rains had come in her homeland and the crops were ready to be harvested. So she set off from Moab with her two daughters-in-law. In those days women always left their families and joined themselves to their husband’s family for the rest of their lives.**

*Turn Naomi to face the daughters-in-law as they speak to each other.* **Just as they were leaving, Naomi did something extraordinary. She told her daughters-in-law, “You may go home to your own families.” They both said to her, “No, we will return with you to your people.” But Naomi urged them “No go home to your families that you might marry again and have families of your own.”**

*Move Oprah to give Naomi a kiss and then move her back to Moab and off the story area.*

**Orpah decided to go. She hugged Naomi and thanked her for her love and care, then left.** **But Ruth stayed with Naomi and said,**

*Move Ruth to face Naomi. Put hand behind Ruth to indicate that she is speaking. Try to learn these lines or have them up in the room.*

**“Where you go, I will go.**

**Where you live, I will live.**

**Your people shall be my people,**

**And your God, my God.**

**Where you die, I will die**

**there I will be buried.**

**May the Lord let the worst come upon me if ever I let anything but death separate me from you.”**

*Move Ruth and Naomi back over to Bethlehem.*

**The two women journeyed together to Bethlehem and were welcomed back into Naomi’s town.**

**Ruth went out into the barley fields to gather grains for their food.** *Ruth is placed a small way off from Naomi. Make a sweeping movement to indicate grain on the ground.*

*Bring Boaz into the scene with Ruth*

**The owner of the field, Boaz, came to the field and greeted the workers. He found out who Ruth was and then told her where to find the best and safest places to gather grains and water for drinking.**

*Bend Ruth over in front of Boaz.*

**She fell down to the ground and thanked him. She asked, “Why have you been so good to me when I am a foreigner?”**

**Boaz answered her, “I have heard about all that you have done for your mother-in-law and how you left your father and mother and your native land and came to a people you didn’t know.” At meal time he shared his bread and wine with her.**

*Move Ruth back to Naomi* **After work each day Ruth would go home to share what she had with Naomi. Ruth told Naomi all about Boaz. Naomi advised Ruth to go to Boaz and choose him as a husband**.

*Move Ruth over to Boaz*

**Boaz was honoured to be chosen by Ruth and said “You could have chosen a richer or younger man but I will honour you and care for you and Naomi.”**

*Move the child in to join Ruth and Boaz and move Naomi to join them too.*

**Boaz and Ruth married and the Lord blessed them with a son, Obed. Naomi loved and cared for him and thanked God for him. Obed grew up to become the grandfather of Israel’s greatest king, King David.**

**I Wonder**

I wonder how Naomi felt when she lost her husband and then both her sons.

I wonder why Naomi told her daughters-in-law that they could go back to their families.

I wonder why Ruth stayed with Naomi and travelled to a foreign country with her.

I wonder who your favourite character is in this story.

Moab

Brown path

Bethlehem

Beige underlay

**Resource Sheet 3**

**The Catholic Church – East and West**

There is one Universal Catholic Church. It is led by the Pope in Rome. This Universal Church is, as Vatican II taught, ‘a communion of Churches’.[[1]](#footnote-1) All Catholic Churches recognise the authority of the Pope in Rome.

When the apostles went out to spread the Good News of Jesus Christ they founded Churches in various cities; eg Rome, Constantinople, Antioch and Alexandria. From the very early centuries each of these cities had developed different languages and cultures and ways of interpreting laws. So the Churches that grew up in them were different. They had the same faith, same beliefs, same unity, same sacraments, but they had different liturgies, laws and their own spiritualities and theology.

The Universal Church traditionally has been divided into ‘East’ and ‘West’. These terms are used in ecclesiastical language with reference to the division of the Roman Empire, introduced by Diocletian at the end of the third century and which became definitive at the death of Theodosius.[[2]](#footnote-2)

Ecclesiastically, the Western (and Latin) territories, together with the faithful who reside there, are those which were formally part of the Western Roman Empire and those which received Christianity from these countries. Eastern territories are those which were formally part of the Eastern Roman Empire, and a few others situated beyond the Eastern boundaries of the Empire, together with their faithful and those who received Christianity from them.”[[3]](#footnote-3)

There are four original Eastern traditions: Antiochian, Alexandrian, Byzantine and Armenian. The four of these can be further subdivided into the following Churches:

**Antiochian:** West Syrian (Syro-Antiochian, Malankarese and Maronite Churches)

 East Syrian (Malabarese and Chaldean Churches)

**Alexandrian:** Coptic and Ethiopian Churches

**Byzantine:** Fifteen Churches originate from this tradition including the Melkite Church and the Ukrainian Church

**Armenian:** The Armenian Church.[[4]](#footnote-4)

Tragically in 1054 there was a schism between East and West. In this schism the western Church became mainly the Latin (Roman or Western) Church. Some of the Eastern Churches remained a part of it but these Churches were smaller in numbers and not near the centres of power. Because of this they have often been less well known and little understood by the Latin Church.

As pointed out by the Australian Catholic Bishops (1997), we have been accustomed to speaking of these Churches as ‘rites’. However the Code of Canon Law and the Code of Canons of the Eastern Churches make it clear that we should refer to them as ‘Churches’ not ‘rites’.[[5]](#footnote-5) The word ‘Rite’ refers more specifically to the liturgical practices and customs of a particular Church.[[6]](#footnote-6)

Most Eastern Churches have a Patriarch. The Patriarch is the leader of the Church. The Patriarchs acknowledge the authority of the Pope. He governs the universal Church.

Some differences between Eastern Catholic Churches and the Roman (Western) Church that could be explored are:

* Reception of the sacraments – e.g. when people receive the sacrament of Confirmation and Eucharist.
* Liturgy – what are some of the similarities and differences?
* Priests
* Major saints and/or feast days

N.B. Most Eastern Catholic Churches have an Orthodox counterpart e.g. Coptic Orthodox, Ukrainian Orthodox, Melkite Orthodox. Orthodox Churches are not in full communion with Rome; that is, they do not recognise the authority of Rome and have significant differences in faith, theology and expression.

However, as pointed out by the Australian Bishops’ Conference, “Vatican 2 regarded the Churches not in full communion with the See of Rome with the greatest respect.”[[7]](#footnote-7)

1. LG, n. 23 [↑](#footnote-ref-1)
2. , *Eastern Catholics in Australia*, ACBC p3, 1997 [↑](#footnote-ref-2)
3. ibid [↑](#footnote-ref-3)
4. Ibid, [↑](#footnote-ref-4)
5. *Eastern Catholics in Australia*, ACBC p4, 1997 [↑](#footnote-ref-5)
6. *To Know Worship and Love, Year 8,* p119 [↑](#footnote-ref-6)
7. *Eastern Catholics in Australia*, ACBC p33, 1997 [↑](#footnote-ref-7)