

# Year 10 Unit 3a: Major Christian Denominations

## Standards

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

- appreciate what Christians share in common and the quest for Christian unity
- identify the different beliefs and practices of the major Christian denominations
- compare the beliefs and practices of various Christian denominations.

## Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	recommend those qualities which exemplify the Christian lifestyle	identify distinctive beliefs, practices, rituals, symbols, texts, story, religious experience, social structure common to the major Christian denominations	locate key Scripture references which form the basis of Christianity
2	debate issues which led to division and/or reconciliation between various denominations	outline the historical developments which led to the emergence of the variety of denominations	compile information in a variety of formats on the historical development of the Christian Churches
3	discuss the richness of diversity among the major Christian denominations	compare and contrast the rites, practices and beliefs of the Anglican, Protestant, Orthodox and Catholic traditions	analyse the rites, practices and beliefs of a range of Christian traditions
4	pose questions concerning their own and other Christian traditions	identify areas of unity and diversity among and in the various denominations today	classify the range of major Christian denominations today
5	appreciate the need for unity among Christian denominations	outline the progress of the ecumenical movement in the search for unity among Christians	research and record examples of cooperation and dialogue among denominations

## Spiritual Reflection for Teachers

*‘All those justified by faith through Baptism are properly regarded as brothers and sisters in the Lord by the sons and daughters of the Catholic Church’.*

Pope John Paul II 1995, *Ut Unum Sint*, n. 13

‘I got married in the sacristy because I married a Protestant.’

An 80-year-old woman

‘We had stone fights with the “state school kids” on our way home.’

A grandfather on his school days

There is a change! As Christians we now pray together, march together for peace and for social justice, dialogue together on sacred Scripture, work together in universities, schools, prisons ... and the list goes on. This unit provides a rich opportunity to view the history of both diversity and reconciliation within the Christian tradition. What is the significance of this study of what Christians share in common in contemporary Australia?

## Links with Students' Life Experience

### Diversity in religious backgrounds

What might the future hold if we value our distinctiveness and work together as Christians, reaching out to make a difference in our world? How can you lead your students to be part of this renewed relationship within Christianity?

- The students' attention should be drawn to the fact that all Australians now tend to live in a society with mixed religious backgrounds and attitudes (Christian and other). Previously, students of all denominations experienced much less diversity in their religious background.
- Even groups which have allegiance to the same tradition, e.g. Anglicans or Catholics, have members who not only worship in different ways but also hold a wide spectrum of attitudes.
- In acknowledging the difficulties this may present, it is important to present diversity as an opportunity for richness and for exchange of ideas.
- It is also important to stress that every Christian can in her/his own way get involved in inter-faith dialogue.

## The Church's Teaching and Lived Tradition

### Inter-Church dialogue between major Christian denominations

- One of the most noticeable and far-reaching consequences of the Second Vatican Council has been its effect on Ecumenism. The Council's Decree on Ecumenism recognised that all Christians are bound together in fellowship through their relationship with Christ. Through baptism, all share a fundamental equality as the People of God.
- This Council document encouraged the study of the history and customs of different Churches and ecclesial communities, as well as dialogue between those Churches.
- Inter-Church dialogue continues between the major Christian denominations. In 1994 the Catholic Church joined the National Council of Churches in Australia, which has 13 member Christian Churches. This Council encourages and facilitates dialogue between Churches.

## Catechism of the Catholic Church

### Ecclesial communities as means of salvation

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

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

#### 813–822 The Church is One

**814** From the beginning, this one Church has been marked by a great diversity which comes from both the variety of God's gifts and the diversity of those who receive them. Within the unity of the People of God, a multiplicity of peoples and cultures is gathered together. Among the Church's members, there are different gifts, offices, conditions and ways of life. Holding a rightful place in the communion of the Church there are also particular Churches that retain their own traditions. The great richness of such diversity is not opposed to the Church's unity ...

**819** ... many elements of sanctification and of truth are found outside the visible confines of the Catholic Church: the written Word of God; the life of grace; faith, hope, and charity, with the other interior gifts of the Holy Spirit, as well as visible elements. Christ's Spirit uses these Churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church. All these blessings come from Christ and lead to him, and are in themselves calls to Catholic Unity.

## Explanation of Scripture used in this unit

- The Scriptures are of crucial importance to all Christians, as God's living word and rule of faith. After the Reformation many Protestant denominations insisted on Scripture alone as the only source of truth. The interpretation and authority of Scripture has at times been a source of disunity among Christians. This position is now more nuanced. Since Vatican II, Scripture has increasingly been restored to a central position in the life of the Catholic Church. This needs to be reflected in how the Bible is used and respected.
- Scriptural references became the source of many teachings in Protestant groups. Romans 1:16 inspired Luther's belief in the primacy of the Gospel and faith; Ephesians 2:20 and Matthew 18:20 helped Calvin's understanding of the authentic Church.
- When discussing Christian unity it would be useful to locate New Testament passages which support the present ecumenical movement for Christian unity: Ephesians 4:2-15; Galatians 3:27-28; Romans 11:13-24; 1 Corinthians 3:1-11, 10:16-17, 12:1-27; Ephesians 2:11-22; Philippians 2:1-2; 1 John 4:7-12.

### **Romans 1:16-17** *Salvation to all that have faith* (Indicator 1)

Paul takes an extraordinary stand in these verses, as he proclaims his absolute confidence in the power of the Gospel.

He makes his powerful statement straight into the face of mighty Rome – he is writing to people who live at the centre of power and influence in the ancient world. Despite their position and his own relative insignificance, Paul knows that he has 'good news' which gives him even greater power. He will not accept the human proclivity to be embarrassed or shy when we are in the minority. He has a great treasure, and he wants the whole world to know about it.

Chapter 1:17 contains the phrases that dominated the teachings of both Luther and Calvin in the Reformation. Luther believed that 'God gives his own righteousness to make men righteous through faith.' It was the foundation of his doctrine, that faith alone was necessary for salvation. The Catholic Church, on the other hand, teaches that both faith and good works are necessary for salvation.

### **1 John 4:7-12** *God's love* (Liturgy)

In this passage, John is writing about love: not only what it is, but what inspires us to love one another. He explores the connection between love and God. How is love reflected in the lives of men and women who exhibit this love?

The most famous phrase in the passage is John's statement that 'God is love' (4:8), which corresponds to two other statements he has made about God: 'God is light' (1:5) and 'God is Spirit' (4:24).

So does this mean that all loving people have found God? Paul suggests that we must recognise that love originates with God, that it is the essence of God's being. The ultimate act of God's self-revelation is found in the person of Jesus Christ. Christ is God's heart and essence unveiled to the world, for all to see. Because of this, Paul says, we have an obligation to love one another, as an active response to God's generosity to us.

### **Colossians 1:15-20** *The Head of the Body, the Church* (Indicator 5)

This is an ancient Christian hymn, probably chanted or sung by the earliest Christian communities as they gathered in their house churches. It may not have been composed by Paul, but borrowed and then inserted in the letter to serve the author's teaching purposes. There are echoes of Genesis 1:1 and Proverbs 8:22 in this hymn. In fact, there are elements from a range of different settings, with Jewish wisdom themes being the most prominent.

Its stately verses sum up the beliefs that all Christians hold in common: that Jesus is the Son of God and the source and head of the Christian Churches, and that through him we are reconciled with God. Christ is the image of the invisible God, and gives access to God.

## Year 10 Unit 3a: Major Christian Denominations

### STANDARDS

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

- appreciate what Christians share in common and the quest for Christian unity
- identify the different beliefs and practices of the major Christian denominations
- compare the beliefs and practices of various Christian denominations.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I. <i>It is intended that students will be able to:</i></p> <p>V recommend those qualities which exemplify the Christian lifestyle</p> <p>K identify distinctive beliefs, practices, rituals, symbols, texts, story, religious experience, social structure common to the major Christian denominations</p> <p>S locate key Scripture references which form the basis of Christianity.</p>	<p>*All figures for religious affiliation set out below relate to the 2001 census.</p> <ul style="list-style-type: none"> <li>• Although Christians share the essential belief that Jesus Christ the Son of God, suffered, died and rose again for their salvation, the Church is divided on certain matters of doctrine and ritual.</li> </ul> <p><b>Catholic</b></p> <ul style="list-style-type: none"> <li>• The majority of Christians who are in communion with Rome follow the Latin/Roman rite. A minority follow the Eastern rites in communion with Rome. 26.6%* of Australians are affiliated with the Catholic Church. For further information on the Catholic Church refer to Year 8 Unit 3b and Year 9 Unit 2b.</li> </ul> <p><b>Eastern Orthodox Churches</b></p> <ul style="list-style-type: none"> <li>• This is a federation of self-governing Churches who express unity through their tradition and beliefs. Orthodox Christians trace their heritage back to the Apostolic Church and continue to practise ancient liturgical and spiritual traditions. Orthodox Churches share a lot of common ground with Catholics, but at the same time they are separated ecclesiastically and to some extent theologically on a number of key beliefs.</li> </ul>	<p>• A revision of the eight aspects of religions: beliefs, practices, rituals, symbols, texts, story, religious experience, social structure.</p> <p>• Divide the class into teams of four. Provide an overhead sheet and pen for each group. Set a time limit to:</p> <ul style="list-style-type: none"> <li>– list as many Christian denominations as they can</li> <li>– identify 3 key beliefs that they think are common to all Christians.</li> </ul> <p>• Groups present their ideas as the basis of discussion to introduce the topic, KWL p. 98.</p> <p>• In groups students visit the National Council of Churches website: &lt;<a href="http://www.ncca.org.au/about_us?&gt;">http://www.ncca.org.au/about_us?&gt;</a>. This provides links to major Christian denominations. Using the jigsaw method the group presents a report (variety of styles of report) on the major denominations.</p> <p>• Explore popular culture, songs where comments on belief are raised.</p> <p>• To introduce the students to the Nicene Creed have them cut and paste the major sections of the creed to identify core beliefs.</p>	<p><b>Teacher Assessment</b> Observation of:</p> <ul style="list-style-type: none"> <li>– initial teams' challenge</li> <li>– presentations on the beliefs of various denominations.</li> </ul> <p><b>Peer Assessment</b> Students are given criteria to assess or comment on presentations of denominational beliefs by other groups.</p> <p><b>Self-assessment</b> At the conclusion of the group activities students respond to the following:</p> <ol style="list-style-type: none"> <li>1. Before commencing this investigation of Christian denominations my understanding of them was ...?</li> <li>2. The most significant thing I have discovered from this investigation is ...?</li> </ol>

<ul style="list-style-type: none"> <li>• 2.8%* of Australians are affiliated with the Eastern Orthodox Church. Three ordained ministries are recognised – bishop, priest, deacon. Priests may marry or remain single, but those who do not marry are usually expected to become monks before their ordination.</li> <li>• Seven sacraments or mysteries are celebrated. The Eucharist is considered central to Orthodox Christian life.</li> <li>• The Orthodox Divine Liturgy is a structured liturgical service which in its complex ritual commemorates and makes present the events which took place at the Last Supper and the death and resurrection of Jesus.</li> <li>• The largest Orthodox Church in Australia is the Greek Orthodox Church and it is regionally divided into Archdiocesan districts. The Archbishop has the authority to determine spiritual matters while other concerns are decided by the clergy–laity conference. The Greek Orthodox Church in Australia ultimately comes under the jurisdiction of the Patriarchate of Constantinople.</li> </ul>	<ul style="list-style-type: none"> <li>• Following presentations students complete a review of denominational beliefs in conjunction with the Nicene Creed. How does this compare with the original lists of beliefs generated in the previous activity? Identify examples of distinctive beliefs in the denominations studied.</li> <li>• Read Romans 1:16–17. Students use a Venn diagram to identify the common bond shared by Christians.</li> </ul>		
<p><b>2.</b></p> <p><b><i>It is intended that students will be able to:</i></b></p> <p><b>V</b> debate issues which led to division and/or reconciliation between various denominations</p> <p><b>K</b> outline the historical developments which led to the emergence of the variety of denominations</p>	<p><b>Anglican Communion</b></p> <ul style="list-style-type: none"> <li>• Within the Anglican Communion members of the Evangelical/Low Church or High Church/Anglo-Catholics hold a wide spectrum of opinion on matters of doctrine and faith as well as expressing their faith and worship in different ways.</li> <li>• Anglicanism began during the Reformation in England (1527–1603) under Henry VIII, Edward VI and Elizabeth I. It was the first Christian Church established in Australia in 1788.</li> <li>• 20.7%* of Australians are affiliated with the Anglican Church. Three ordained ministries are recognised – bishop, priest, deacon.</li> </ul>	<ul style="list-style-type: none"> <li>• It is suggested that the unit on the Reformation, Unit 2a, be completed prior to the current unit. Use this content as the basis of a historical review. Reference can also be made to the Year 8 unit. Using this material, construct a review activity of historical developments. For example, in pairs students create a crossword and exchange with another pair to complete; in pairs students create a jumbled timeline by placing words and/or images of people and events in an envelope and exchanging with another pair to reorganise.</li> <li>• KWL p. 100 ff., 'East and West: One Faith in Many Communities'.</li> </ul>	<p><b>Teacher Assessment</b></p> <p>Observation of historical review activities.</p> <p>Marking of individual students' visual summaries of the historical development and shared beliefs of the Christian tradition.</p> <p><b>Peer Assessment</b></p> <p>Comment on historical review activity developed by another pair.</p>

**S** compile information in a variety of formats on the historical development of the Christian Churches.

- Anglicans recognise Baptism and the Eucharist as the two great sacraments. Other sacraments are referred to as 'lesser sacraments'.
- The Australian Prayer Book (formerly referred to as the Book of Common Prayer) advises on faith, worship and format of the varying services.
- It is officially governed by Diocesan, Provincial and General Synods. The Anglican Archbishop/Primate presides over the General Synod, which meets every four years.

**Protestant Churches**

This is an umbrella term for the various denominations who trace their heritage to the Protestant Reformation and tradition.

**Uniting Church in Australia**

- Officially united with the Basis of Union declaration in 1977, the majority of Congregationalists, Methodists and Presbyterians formed the Uniting Church.
- 6.7%\* of Australians are affiliated with the Church. Ministers of the word, elders, deaconesses, lay pastors and lay preachers hold official ministries within the Church.
- Baptism and Holy Communion are celebrated as sacraments.
- Liturgical practice reflects the variety of traditions within the Church, from informal to structured worship. Increasingly, worship has been observing the liturgical year and is guided by *Uniting in Worship* No. 2, approved by the 2003 Assembly.

- *Out of the Desert*, Book 4, pp. 47–65 provides historical background to a range of Christian denominations. See also Australia's Religious Communities (second edition) CD ROM from Christian Research Association. More information in 'Resources' section at the end of this unit.
- Students complete a visual summary of the development of the Christian tradition. The visual summary must indicate:
  - the individual branches of Christianity
  - the central beliefs that form the shared foundation of the whole tradition.

<p><b>3.</b> <i>It is intended that students will be able to:</i></p> <p><b>V</b> discuss the richness of diversity among the major Christian denominations</p> <p><b>K</b> compare and contrast the rites, practices and beliefs of the Anglican, Protestant, Orthodox and Catholic traditions</p> <p><b>S</b> analyse the rites, practices and beliefs of a range of Christian traditions.</p>	<p><b>Presbyterians</b></p> <ul style="list-style-type: none"> <li>• Presbyterians trace their heritage back to the sixteenth century Protestant reformers, Zwingli, Calvin and Knox. The first Presbyterian service in Australia was in 1795.</li> <li>• 3.4% of Australians are affiliated with the Presbyterian Church.</li> <li>• Presbyterians observe both Baptism and the Lord's Supper. Generally, Holy Communion is celebrated four times per year.</li> <li>• Variety of practice characterises worship, although a set form is recommended to ministers for sacraments and ordinances, e.g. funerals, weddings.</li> <li>• Ordained Ministers of Word and Sacrament administer sacraments and pastoral care.</li> </ul> <p>Presbyterians use a system of graded Councils as their form of Church government, e.g. Session, District Council and State Assembly. The General Assembly of Australia is the National Council, which the Moderator presides over.</p> <p><b>Baptist</b></p> <p>The Baptist Church emerged from an English Congregational background in 1609. The Church was firmly established in Australia in 1834.</p> <ul style="list-style-type: none"> <li>• 1.6%* of Australians are affiliated with the Church. The members of the Church appoint a Pastor, ordained by the Baptist Union, as their spiritual leader. The Pastor is sometimes assisted by a layperson who is elected to hold the office of Deacon.</li> <li>• The believer's Baptism and Communion are recognised as religious rituals but are non-sacramental.</li> <li>• Worship tends to be informal with a non-structured service. The main emphasis is upon preaching.</li> <li>• The Baptist Church practises Congregational Church government with each Church being autonomous. The Baptist Union in each state is headed by a Superintendent, who coordinates activities between Churches.</li> </ul>	<ul style="list-style-type: none"> <li>• In small groups, students research the rites and practices of the denominations they explored in Indicator 1. Students explain how these rites and practices express the beliefs of the denominations. Use the National Council of Churches link above, and <i>Out of the Desert</i>, Book 4, 47–65.</li> <li>• Create a 'Rites, Practices, Beliefs' wall, using the following headings: Major Beliefs, Rites (Sacraments – Nature of Communion), Foundation, Visible Head of the Church, Key Moral Teachings. Small groups develop A4 size summaries for each of the three areas within the denominations they are studying. (PowerPoint may be used as a mode of presentation.)</li> <li>• Prepare a series of questions to ask a minister of religion about the beliefs, rites and practices, and moral teachings of a Christian denomination other than Catholic.</li> </ul>	<p><b>Teacher Assessment</b></p> <p>Observation of research and creation of 'Rites, Practices, Beliefs' wall. Response to guest speaker.</p> <p><b>Peer Assessment</b></p> <p>Students ask for clarification/ explanation of points from wall summary.</p>
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<p><b>4.</b></p> <p><b>It is intended that students will be able to:</b></p> <p><b>V</b> pose questions concerning their own and other Christian traditions</p> <p><b>K</b> identify areas of unity and diversity among the various denominations today</p> <p><b>S</b> classify the range of major Christian denominations today.</p>	<p><b>Lutheran</b></p> <p>This Church was established during the Reformation in Germany under the influence of Martin Luther (1483–1546). The first Lutheran Congregation in Sydney was formed in 1866.</p> <ul style="list-style-type: none"> <li>• 1.3%* of Australians are affiliated with the Lutheran Church. The ordained minister of the Church undertakes the ministry of word and sacrament.</li> <li>• Baptism and the Lord's Supper are the two sacraments celebrated.</li> <li>• The Book of Concord and the Bible form the basis of Lutheran faith and worship. Lutheran liturgical practice of formal worship is known as the Common Order.</li> <li>• The Lutheran Church is organised into parishes, zones and districts. The General Synod federally governs the Church. The President of the Church exercises spiritual authority within the Church.</li> </ul>	<ul style="list-style-type: none"> <li>• Students use KWL p. 118 to construct a diagram or table illustrating the Churches in communion with Rome and with another Patriarch.</li> <li>• Analysis of 2001 Census figures, Australian Bureau of Statistics, see Resources at the end of this unit. Students develop graphs to illustrate denominational adherence and interpret the major information.</li> <li>• Returning to small groups, students use various religious and secular media to investigate denominational responses to current issues, e.g. poverty, globalisation, environment, refugees employment, role of women, gender) &lt;http://www.mondotimes.com/2/topics/2/society/94&gt; provides direct links to a range of Christian media. For example, Australian Catholics, Alive, Madonna, Melbourne Anglican, etc. Students select one issue and present their findings as PowerPoint presentations or other visual medium.</li> <li>• Students gather logos of Anglican, Uniting, Salvation Army, Baptist, Lutheran, and Presbyterian church organisations from an internet search or elsewhere. They prepare a poster of the logos explaining the symbolism.</li> </ul>	<p><b>Teacher Assessment</b></p> <p>Checking for accuracy, diagram based on KWL p. 118.</p> <p>Observation of Census 2001 analysis.</p> <p>Marking of presentations of Christian responses to current issues in Australian society using set criteria.</p> <p><b>Student Self-reflection</b></p> <p>What is the most significant thing I have learnt by completing these tasks relating to Christian denominations in Australia?</p> <p>How does this assist my understanding of my own religious background?</p>
<p><b>5.</b></p> <p><b>It is intended that students will be able to:</b></p> <p><b>V</b> justify the need for unity among Christian denominations</p> <p><b>K</b> outline the progress of the ecumenical movement in the search for unity among Christians</p> <p><b>S</b> research and record examples of cooperation and dialogue among denominations.</p>	<p><b>Ecumenism</b></p> <p>The New Testament emphasises that the visible unity of Christians is an essential aspect of their witness as followers of Jesus Christ (John 17:20–23; 1 Cor 1:10; 1 Cor 12:12; Gal 3:27–28). The Vatican II Decree on Ecumenism recognised that the division of Christians is a contradictory witness; it therefore affirmed the need for the restoration of unity among the followers of Christ.</p> <ul style="list-style-type: none"> <li>• Ecumenism refers to relations between different Christian Churches who are working towards unity and reunion. Pope John Paul II's 1995 encyclical <i>Ut Unum Sint</i> (That All May Be One) emphasises that ecumenism 'is an organic part of (the Church's) life and work and, consequently, must pervade all that she is and does' (n. 20).</li> </ul>	<ul style="list-style-type: none"> <li>• KWL p. 120 provides a range of background material and links to ecumenical organisations. The Webquest on KWL p. 125 is a particularly useful tool for exploring the progress of the ecumenical movement. If you wish to look at webquest designs consult &lt;http://webquest.sdsu.net&gt;. A webquest could incorporate more than one of the Indicators and make for an in-depth analysis of Christian denominations. This Webquest could then become the major assessment task for this unit.</li> <li>• Use <i>Ut Unum Sint</i> (On commitment to Ecumenism) to complete the activity at the end of this unit. A search engine will locate text on the Internet. Can also be found on &lt;www.vatican.va&gt;.</li> </ul>	<p><b>Teacher/Peer Assessment</b></p> <p>Marking of Webquest.</p> <p><b>Student Self-reflection</b></p> <p>Re-read the reflection you wrote at the start of this unit. What else can you add to this as the unit draws to a conclusion?</p>



- The *Catechism of the Catholic Church*, nn. 820–822, clearly points out certain requirements crucial to the ecumenical movement: reform and renewal of our own Church; dialogue at all levels with other Churches and communities; cooperation between Christians in service to society; sharing in prayer together; knowledge of other Christian Churches.

- Use Ephesians 4:2–15 as the basis of a personal response to this unit. What is the challenge of this Scripture for the Christian Churches today? In my own life, how do I live a life worthy of my calling?
- The prayer at the end of this unit relates the message of 1 John 4:7–12 to all Christians.
- Students develop a Venn diagram illustrating the unity and diversity present among Christian denominations today.

## Celebration: Prayer and Liturgy

This unit offers the opportunity to explore the various ways that sacraments, feast days and other Christian events are celebrated in different Christian denominations.

- A survey could be undertaken of the different structures and emphases of Christian religious celebrations, in order to find out what each tradition considers important. The findings could be compared with Catholic worship.

### Suggested celebration based on 1 John 4:7-12

**Preparation:** Students complete the activity at the end of this unit which is based on KWL p. 124.

Ensure that adequate room is available for the symbols developed during the preparation to be incorporated into the prayer space. Place a table containing a candle, a Bible in excellent condition and a cross in the centre of the space. When the groups bring their symbols forward during the liturgy they should be placed as 'rays' emanating from the Word.

Students will need a copy of the Prayer for Christian Unity, available on the KWL website.

The class should be made aware of the need for attentive stillness during the presentation of the symbols and the reading of the Word.

#### *Opening hymn*

'Gather Us In' by Marty Haugen. (available in *As One Voice* and *Gather Australia*.) Use verses 1 and 2.

Leader: We are gathered today to pray as a Christian community. The symbols on the table remind us of the faith that is shared by all Christians. They represent God's Word to us in sacred Scripture, the death and resurrection of Jesus for our salvation, and God's presence in this community.

*Invite one group at a time to lay their symbol based on Ut Unum Sint on the floor around the table. Once it is in place the group shares the Prayer Reflection that they have written to explain their symbol.*

Leader: In the Scripture that we are about to hear, Jesus calls us friends and asks us to love one another. Our symbols are an expression of the unity that Jesus challenges us to find. We pray that we will be people of vision and courage who not only listen to God's Word, but act on it in our daily lives.

Reader: A well-prepared student proclaims 1 John 4:7-12.

Leader: We will spend a few moments in silence placing our needs and the needs of the world for peace and unity before God.

*Allow a suitable period of time.*

As we conclude this time together we share the prayer for Christian unity.

Lord Jesus Christ, at your Last Supper you prayed to the Father that all should be one. Send your Holy Spirit upon all who bear your name and seek to serve you. Strengthen our faith in you and make us love one another in humility. May we who have been reborn in one baptism all be united in one faith under one Shepherd.

**All: Amen.**

## Possible Assessment Tasks

### TASK 1: Webquest on KWL p. 125

#### PURPOSE

For students to develop an in-depth study of the major Christian denominations in Australia and the efforts towards Christian unity.

#### ASSESSMENT

Report on the ecumenical movement in Australia today. Style could be:

- PowerPoint presentation
- article for circulation on the Internet
- video presentation
- another medium incorporating written text and visual image
- special report for a magazine or newspaper.

### TASK 2: Ecumenism

Use the themes from *Ut Unum Sint* explained in the mind map in KWL p. 124, in preparation for the class liturgy.

#### PURPOSE

The five material 'strands' that are produced in this activity will be used to recreate the message of *Ut Unum Sint* as the visual focus of the class liturgy.

#### ACTIVITY

##### *Materials required*

A large piece of material (calico or similar) for each small group. If this is not available, use large sheets of paper joined together. Provide students with paints and brushes or other means of application, for example, sponges, rags, cotton wool.

##### *Background*

The Webquest on KWL p. 125 provides examples of symbols used by groups within the ecumenical movement. Explain to students that they will be working in small groups to develop their own symbols of this desire for unity. Their work will be based on the section of *Ut Unum Sint* used for the group activity in KWL p. 124.

- Students work individually to develop a symbol they believe illustrates the theme of the strand of the *Ut Unum Sint* mind map that their group has previously studied. The five 'strands' in the mind map are:
  - Desire for Unity
  - Christianity Divided
  - Foundations of Unity
  - Full Communion
  - Christians in Society
- The groups reform and select the symbol that provides the best visual description of the message of their strand.
- Groups work collaboratively to transfer their selected symbol to the material.
- Each group is also asked to prepare a short introduction to be used when they bring their symbol to the class liturgy. They can use the words from the mind map in KWL p. 124 to help them develop this. This introduction should be worded as a prayer. For example, 'Desire for Unity'.

*This symbol of Baptism reminds us that all Christians are brothers and sisters in Christ.  
We pray that we will always be aware of our mission as Christians  
to search for peace and unity in our world.*

- Leave the finished symbols in a secure place where they can dry, ready for the class liturgy.

#### ASSESSMENT

Examination of each visual strand and appropriateness of introductory prayer.

## Resources

### Essential Reading

John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'Ecumenism', n. 23; 'Interreligious Dialogue', n. 25. St Pauls Publications, Strathfield NSW.

John Paul II 1995, Encyclical Letter: *Ut unum sint*. St Pauls Publications, Strathfield.

### Teacher Resources

Australian Catholic Bishops' Conference 1997, *Eastern Catholics In Australia*. Australian Catholic Bishops' Conference, Canberra.

Bentley, P & Hughes, P 1998, *Australian Life and the Christian Faith: Facts and Figures*. Christian Research Association, Melbourne.

Bentley, P & Hughes, P 1999, *A Directory of Australian Religious Organisations*. Open Book Publishers, Adelaide.

Hughes, PJ (ed.) 2005, *Australia's Religious Communities*, 2nd Edition, CD Rom, A multimedia exploration. Christian Research Organisation, Nunawading.

### Classroom Resources

Lovat, T et al. 1999, *New Studies in Religion*, Ch. 12. Social Science Press, Sydney.

McClish, B 1999, *The Australian Church Story*. Harper Collins Religious, Melbourne.

Morrissey, J et al. 2000, *Out of the Desert*, Book 4, Ch. 2. Longman, Melbourne.

### Websites

- <[www.wcc.coe.org](http://www.wcc.coe.org)> (World Council of Churches)
- <[www.ncaa.org.au](http://www.ncaa.org.au)> (National Council of Churches in Australia)
- <[www.forceten.org.au](http://www.forceten.org.au)> (Churches working together for development)
- <[www.abs.gov.au](http://www.abs.gov.au)> (Australian Bureau of Statistics)
- <[www.anglican.org.au](http://www.anglican.org.au)> (Anglican Church of Australia)
- <[www.baptist.org.au](http://www.baptist.org.au)> (Baptist Church)
- <[www.catholic.org.au](http://www.catholic.org.au)> (Australian Catholic Bishops)
- <[www.salvos.org.au](http://www.salvos.org.au)> (The Salvation Army)
- <[www.uca.org.au](http://www.uca.org.au)> (Uniting Church)
- <[www.cra.org.au](http://www.cra.org.au)> (Australia's Religious Communities)
- <<http://home.it.net.au/~jgrpsas/pages/>> (Greek Orthodox)
- <<http://webquest.sdsu.net>> (How to set up a Webquest)
- <[www.vatican.va](http://www.vatican.va)> (*Ut unum sint*)

## Unit Evaluation

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

- How have students shown appreciation of the common goals of Christianity?
- To what extent can students identify the beliefs and practices of the major Christian denominations?
- How well have students been able to compare the beliefs and practices of various Christian denominations?
- 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?