

Year 8: Unit 3b

Ways of Being Catholic

Standards

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

- be open to different ways that Catholics express their relationship with God
- identify rites and cultural expressions of the Catholic Church
- demonstrate significant ways in which Catholics relate to God.

Indicators of Learning

| | Values and Attitudes | Knowledge | Skills |
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| | <i>It is intended that students will be able to:</i> | | |
| 1 | discuss issues which arise from a survey of the different expressions of Catholicism in class/school | become aware of the different expressions of Catholicism in their school/class | conduct a survey of the range of expressions of Catholicism within the school/year-group/class |
| 2 | propose ways in which understanding of the different Catholic Churches can be increased | identify the origins of various Eastern Catholic Churches | gather data on the different Catholic Churches represented within the Melbourne Archdiocese |
| 3 | share ideas about the religious significance of sacred objects used by various Catholic Churches | identify the feast days, patron saints and practices which are special to the different Catholic Churches | design a visual representation of the different rites of the Catholic Churches |
| 4 | acknowledge the desire by cultural groups within the Catholic Church for liturgy which reflects their particular devotions and practices | appreciate practices, attitudes and general characteristics of different cultural expressions within the Catholic Church | use appropriate religious terminology relating to the rites and cultural expressions of the Catholic Church |
| 5 | comment on the richness and diversity which is contained within the different Catholic Churches | understand those aspects of religious practice and belief which are held in common by the different Catholic Churches in their school and parish | ask questions to clarify their understanding of the religious background of fellow-students |

Spiritual Reflection for Teachers

The Catholic Church is not a monolithic institution, but a living, developing community that holds people from many different races and cultures within its embrace. People are often surprised to learn that the 'Roman' Catholic Church does not equal the whole Catholic Church.

How does this compare with your own understanding of the Church?

You may find some students in your class who belong to the Catholic Church other than the Roman Church (e.g. Ukrainian, Maronite or Melkite). They bring a rich heritage of Catholic spirituality to share: icons as an aid to prayer, the importance of mystery in liturgy, and the significance of Mary in the Christian story.

How can you incorporate the varied experiences of 'being Church' that are gathered together in your classroom?

Links with Students' Life Experience

Cultural Diversity

- All Australians now tend to live in, and experience, a society with mixed religious backgrounds and attitudes. In previous times, students of all denominations experienced much less diversity in their religious background: their families, neighbours, friends and teachers were likely to have a similar experience of religion to themselves. Nowadays, family members, teachers, members of sports or social groups or neighbours may come from other religious rites and cultures.
- For example, Latin Catholics and Maronite Catholics worship in widely different ways. This can be a chance to present diversity as an opportunity for richness and exchange of ideas.
- School assemblies should celebrate the feast days of a range of ethnic groups represented in the school population. This will assist students to affirm their own culture in personal terms and to experience and value other cultural expressions.

The Church's Teaching and Lived Tradition

All Catholic Churches are of equal dignity

- The unity of the Catholic Church has always been an important part of its ideal.
- Vatican II affirmed the Eastern Catholic Churches in its document *Orientalium Ecclesiarum*, stating that all Catholic Churches, whether of the East or West, are of equal dignity.
- Using the image of the East and the West as two lungs of the Church, Pope John Paul has asserted that 'the Church must breathe with her two lungs'.
- The *Catechism of the Catholic Church* affirmed that faith is 'proclaimed, celebrated and lived in all cultures in such a way that they are not abolished by it but redeemed and fulfilled. It is with and through their own human culture, assumed and transfigured by Christ, that the multitude of God's children has access to the Father, in order to glorify him in one Spirit' (n 1204).
- This module should include a study of the similarities and points of contact between the Catholic rites and cultures, as well as the differences. The commonality of devotions and the oneness of the Church can be emphasised.
- Students should gain respect for, and understanding of, the differing attributes of the various Catholic Churches and cultures. In some, saints are venerated because of the extraordinary life they led; in others, they are venerated for their intercessory power after their death, and for what they can do to help people now. The Church honours the saint: cultural groups choose their reasons for doing so. This unity in diversity can be paralleled with Australia's official policy of multiculturalism, which enables different groups to preserve, develop and celebrate their culture as part of one nation.

Catechism of the Catholic Church

The Church is One

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**

830–856 **The Church is Catholic**

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.

Part Two, Section One: The Sacramental Economy

1200–1209 **Liturgical Rites and Cultures**

1207

It is fitting that liturgical celebration tends to express itself in the culture of the people where the Church finds herself, though without being submissive to it. Moreover, the liturgy itself generates cultures and shapes them.

Explanation of Scripture used in this unit

There was diversity in the earliest Christian communities. Although diversity remains a characteristic of the Church, it is in essence 'one in Christ' as in Galatians 3:27–28.

- The letters of Paul to different local communities provide examples of problems in particular cultural groups. Students could examine these situations.
- Jesus' attitude to different communities is pertinent to this study. For example, see the stories of the Syro-Phoenician Woman, John 4:1–42 and the Good Samaritan, Luke 10:25–37.

Galatians 3:27–28 *All Baptised in Christ* (Indicators 1–5)

Paul was writing to the Christian community in Galatia to remind them they were united in Christ through faith and Baptism. This union meant that all barriers were gone – barriers between races and cultures, between slave and free, between male and female. We are all equal and one in Christ Jesus as a result of faith and Baptism.

Think of how radical a statement it was in Paul's time when slavery was condoned and accepted as normal by all classes of society. What are the ideals we need to encourage today to live as fully baptised Christians?

Some scholars suggest that these words were part of the Baptismal ritual in the early Church, where adult baptism was the custom. These people committed themselves to a demanding ideal.

John 4:1–12 *The Woman at the Well* (Indicator 1)

The voice of the writer is particularly evident in these few verses; John's Gospel often featured this omnipresent explanatory voice. Here John explained that Jesus did not baptise (4:2) and that Jews and Samaritans did not relate well (4:9). So the text was not written for a purely Jewish or Samaritan audience, as the latter comment would not be needed.

This story is unique to John's Gospel. Jesus sat by the well on the ground at the sixth hour, which is noon, the hottest part of the day. He asked a Samaritan woman for a drink of water from the well. It was an act of courtesy as well as necessity. It was a Samaritan well and he probably had nothing with which to draw the water.

He was speaking to a real outcast from a male Jewish perspective. The woman was triply marginalised – (1) as a Samaritan, (2) as a woman and (3) as an unacceptable woman (prostitute?) – she was alone and not with other women. Men did not normally speak to unaccompanied women in public. So Jesus was flying in the face of normal convention. Even the woman was surprised. Jesus talked to her about 'living water' (4:10); for the early Church and us this means Baptism. She was both puzzled and curious.

Matthew 28:16–20 *The mission to the world* (Prayer: Indicator 2)

Every word counts in these final instructions of Jesus to his disciples. They were to preach to all nations (not just to Jews). They were given two tasks: to baptise and to teach. This was to be their life's work. These final instructions of Jesus reflected the mission of the Church to carry the message of Jesus to all people, everywhere.

Note the fact that 'some hesitated' – a very human reaction. Jesus responded with words meant to give them courage, to reassure them and give them a purpose and a mission in life.

The final words were an assurance that Jesus would be with the Church always, until it reached its fulfillment. This Church is reflected in many rites and denominations, and has spread to many cultures.

Year 8 Unit 3b: Ways of Being Catholic

STANDARDS

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

- be open to different ways that Catholics express their relationship with God
- identify rites and cultural expressions of the Catholic Church
- demonstrate significant ways in which Catholics relate to God.

| Indicators of Learning (Incorporating Values, Knowledge and Skills) | Essential Reading for Teachers | Suggested Learning/Teaching Strategies | Possible Assessment |
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| <p>I. It is intended that students will be able to:</p> <p>V discuss issues which arise from a survey of the different expressions of Catholicism in class/school</p> <p>K become aware of the different expressions of Catholicism in their school/class</p> <p>S conduct a survey of the range of expressions of Catholicism within the school/year-group/class.</p> | <p>Eastern Churches which have different liturgy and laws from the Roman Church</p> <ul style="list-style-type: none"> • The various Eastern Churches of the Catholic Church evolved from the five great centres of ancient Christianity: Rome, Antioch, Alexandria, Constantinople and Jerusalem. They developed in these cities when the first Christian missionaries went out to take the message of Jesus to the whole world. • Each of the main cities had its own language and philosophy, its own ways of interpreting laws and its own culture, so the Churches that grew up in them were different. • They have the same faith, the same sacraments, the same unity, but they came to have different liturgy, different laws (e.g. Eastern Churches confirm at Baptism), and their own spirituality. • The different Catholic Churches most represented in Australia are: Latin (Rome), Armenian, Syrian, Maronite and Chaldean (Antioch), Coptic and Ethiopian rites (Alexandria), Melkite, Ukrainian and Russian (Constantinople). Over 98% of Catholics worldwide belong to the Latin Church (see <i>To Breathe Again with Two Lungs</i>). | <ul style="list-style-type: none"> • KWL p. 115. Students could conduct a class survey of their parents' country of origin. When this is completed, students read through the words of the song 'We are one, but we are many'. Teacher draws comparison: many national groups in Australia, many rites of Catholics in Australia. • KWL p. 115, 1 Corinthians 1:10-13. After completing the associated activity, students work in pairs to create an image of this passage, especially Paul's question 'Is Christ Divided?' Encourage a range of techniques. These can form the basis of a developing display throughout the unit. • What is a rite? See Eastern Rites Worship in KWL p. 118. • Students conduct a class survey of the number of families that belong to the various Catholic Churches. They collate the results and produce a graph of the percentages involved. • Personal reflection: 'What does 'being Catholic' mean to me? How do I live my faith?' Non-Catholic students can respond from their own experience. | <p>Teacher Assessment</p> <p>Students present and collate survey findings to class, using graph form.</p> <p>Peer Assessment</p> <p>Pairs exchange images of 1 Corinthians 1:10-13 and comment on their effectiveness in presenting the message of the text.</p> <p>Self-assessment</p> <p>Personal reflection on 'being Catholic'.</p> |

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| <p>2.</p> <p><i>It is intended that students will be able to:</i></p> <p>V propose ways in which understanding of the different Catholic Churches can be increased</p> <p>K identify the origins of various Eastern Catholic Churches</p> <p>S gather data on the different Catholic Churches represented within the Melbourne Archdiocese.</p> | <ul style="list-style-type: none"> • The Western Churches also have various rites: Roman, Ambrosian etc. • Over 16 million Catholics worldwide belong to the Eastern Churches. • A large proportion of Australian Catholics of the Eastern Churches live in the Sydney area. • There are approximately 150,000 Maronites in Australia, the majority living in Sydney. • There is a Maronite diocese in Sydney (Diocese of St Maroun); many Lebanese students link their identity with the Maronite Church; there are also several thousand Melkites and Ukrainian Catholics in Sydney, as well as many from the other rites mentioned above. There is a Melkite eparchy in Sydney, and a Ukrainian eparchy in Melbourne. <p>The different Catholic Churches can be likened to the members of a family: they are distinct but joined.</p> | <ul style="list-style-type: none"> • KWL p. 116 – Celebrating an ancient family of Churches. <p>Students locate countries of origin for each Eastern Catholic Church on a world map.</p> | |
| | <p>CULTURES: (different cultural expressions of Catholicism)</p> <ul style="list-style-type: none"> • On the whole, the Mediterranean, Latin American and Asian Catholic experience of liturgy is festive and devotional. There may be cultural ownership of expressions of devotion, alongside an emphasis on living a life based on Christ's moral teachings. Emphasis is on the family or the clan, more so than on the individual. The orientation of spirituality and devotion is public more than private. • In the Anglo-Celtic Catholic community, there is a strong emphasis on personal spirituality, on a personal relationship with God. This is fostered through prayer and meditation, which focus on the interior life and development of the person. | <ul style="list-style-type: none"> • Dictogloss, Understanding Ways of Being Catholic. • KWL p. 116–121 – Research key features of the four main Churches. See end of this unit, and Resources section for a range of websites. • Draw up a chart which shows the various rites of the Catholic Church, with information on the country of origin, significant feast days, when sacraments are received, and differences in expressions of worship. • Visit an Eastern rite church and St Patrick's Cathedral or other Roman rite church in your vicinity if possible, and make a list of the similarities and differences between it and a Roman rite church. • Visit website of <i>Hagia Sophia</i>. It is a good example of an Eastern rite Church. | <p>Peer/Self-assessment</p> <p>Students read and check their written information in the Dictogloss activity.</p> <p>Teacher Assessment</p> <p>Teacher marks research task on key features of the different ways of being Catholic – see end of unit.</p> |

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| <p>3.</p> <p>It is intended that students will be able to:</p> <p>V share ideas about the religious significance of various Catholic Churches</p> <p>K identify the feast days, patron saints and practices which are special to the different Catholic Churches</p> <p>S design a visual representation of the different rites of the Catholic Churches.</p> | <p>The following is a sample only of the type of information which can be gathered about the various cultural expressions of Catholicism in Australia, and religious practice in the country of origin:</p> <ul style="list-style-type: none"> • Anglo-Celtic Catholics: They derive mostly from Ireland and the United Kingdom, and the Australian Catholic Church has been strongly influenced by the Irish clergy and laity who laid the foundations for the Australian Church. A special feast day is St Patrick's Day, 17 March. Anglo-Celtic Catholics used to form the dominant group among teachers, but not among students, in the Melbourne Archdiocese. Members of this group have been, and continue to be, characterised by a strong belief that a Christian will live by a particular moral code. Spirituality is often viewed as an interior, private matter, rather than a public one. • Filipino: Filipino Catholics have a strong devotion to Mary, particularly in the feasts of the Immaculate Conception (8 December) Our Lady of the Rosary (7 October) and in May and October; the months of Mary and the Rosary. On evenings in May, following a Mass of thanksgiving, processions (called the 'flowers of May') are held, honouring Mary and Biblical women for their role in the history of salvation. Prayers are said for rain during the month of May, this being the crucial month in the agricultural calendar. The Rosary is an important prayer for Filipinos, and is a regular family activity. | <ul style="list-style-type: none"> • Where applicable, students from various expressions of the Catholic Church bring sacred objects used in family devotions, for example statues or holy pictures. They explain the meaning these items have for them to the class. • Using KWL, internet and library research, explore the imagery of the various Churches, especially the use of icons in the Eastern Churches. Students design a visual representation of the different rites of the Catholic Churches. • KWL p. 131. In pairs, students prepare and present a storyboard of a saint's life. The saint chosen for this activity should have a special meaning for the students, such as a patron or name-saint, or a favourite saint of one of the different expressions of the Catholic Church. • Students could do a research assignment in groups on an associated saint of their culture. How is the feast day recognised? Is there an associated ritual or ceremony? They could use a day of solemnity, e.g. Pentecost, Corpus Christi. Material from KWL Chapter 18 could be used. | <p>Teacher/Peer Assessment</p> <p>Enquiring during show and tell activity.</p> <p>Teacher Assessment</p> <p>Teacher marks students' storyboard of a saint's feast day or their research assignment.</p> <p>Self-assessment</p> <p>Visual representation of Catholic Churches</p> <p>Does my image show:</p> <ol style="list-style-type: none"> 1. that the Churches share one faith? 2. that the Churches have distinctive features? <p>Is there anything that could be changed or improved?</p> |
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| <p>4. It is intended that students will be able to:</p> <p>V acknowledge the desire by cultural groups within the Catholic Church for liturgy which reflects their particular devotions and practices</p> <p>K appreciate the practices, attitudes and general characteristics of different cultural expressions within the Catholic Church</p> <p>S use appropriate religious terminology relating to the rites and cultural expressions of the Catholic Church.</p> | <ul style="list-style-type: none"> Italian: Special saints and feast days which are common to most Italian communities are St Anthony of Padua, 13 June; St Francis of Assisi, 4 October; St Catherine of Siena, 28 April; and the Feast of the Assumption, 15 August. Many people celebrate the name-day of the saint after whom they are named. Devotion to other saints depends on the region where the feast day is being celebrated: the patron saint of the parish is always honoured. The feast day of the parish is preceded by a novena (nine days of prayer), instructions and the sacrament of Penance. There is a solemn sung Mass on the festival day, followed by a procession, a fair, and social celebrations. Portuguese: Special saints and feast days are St Anthony of Padua, 13 June (although Padua is in Italy, St Anthony was born in Lisbon); Our Lady of Fatima, 13 May, which is celebrated with a large procession; Our Lady of the Mountains, 15 August; Our Lady of the Snows, near to 16 July; Christ on the Cross, 8 October; Corpus Christi; and the feast of Ss Peter and Paul, 29 June. | <ul style="list-style-type: none"> KWL p. 129–135, 'A Snapshot of Catholic Culture', completed as individual or group research. Students prepare to explain variations in the Mass and Divine Liturgy to a Year 5 class. If possible, students visit a primary school and share their 'lesson' with a group of students, using KWL 123–125. Year 8 classes are allocated different areas of Catholic culture to research, culminating in a display of 'Ways of Being Catholic', in an appropriate venue. Invite guest speakers from different Catholic rites and cultures in the Australian Church. Students prepare questions beforehand, to identify differences and commonalities. | <p>Peer Assessment</p> <p>Visit to Year 5 class, primary students give feedback on group presentation.</p> <p>'Ways of Being Catholic' display. Students comment on display with awards for 'best display', 'most informative', 'most creative'.</p> |
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| <p>5.</p> <p>It is intended that students will be able to:</p> <p>V comment on the richness and diversity which is contained within the different Catholic Churches</p> <p>K understand those aspects of religious practice and belief which are held in common by the different Catholic Churches in their school and parish</p> <p>S ask questions to clarify their understanding of the religious background of fellow-students.</p> | <ul style="list-style-type: none"> Spanish: As well as Spain itself, Australian Catholics come from the twenty Spanish-speaking countries of Latin America (e.g. Mexico, Chile, Guatemala). Different regions have special patron saints, devotions to Mary, feast days, and practices. The one feast day which is common to all Spanish speakers (excluding the major feast days of the Church) is 12 October, the feast of Our Lady of Pilar; the patron of all Spanish-speaking people. Processions in Holy Week are held, with statues and pictures of the suffering Christ, or Our Lady grieving. Pilgrimages, and processions between shrines and churches, are very popular, as are eight-day novenas. Each Spanish-speaking country has devotion to a particular feast-day of Mary, e.g. in Mexico, Our Lady of Guadalupe 12 December; in Chile, Our Lady of Mount Carmel 16 July. Vietnamese: Vietnamese Catholics in Australia have a great faith in God as their Saviour. A special feast day is November 24, the Vietnamese Martyrs. They celebrate significant Vietnamese feast days of the lunar calendar, e.g. New Year, a three-day celebration in which members of the family visit friends, teachers, and relatives; the Feast of Fruit on May 1, in which children give fruit and cakes to their parents; the commemoration of parents and ancestors on July 15, and the Festival of Children in August. | <ul style="list-style-type: none"> KWL p. 276 'Our Prayers': Students use 'The Lord's Prayer', and 'The Creed' to identify and list five key beliefs that are held in common by the different Churches. Students could look at Schools Mission Statement to see if it reflects the key beliefs of the Church. Students interview another class member to clarify understanding of their religious background. They write their findings in the form of a recount. Students could use the following questions in their interview: <ul style="list-style-type: none"> – What religious background have you and your family been associated with? – What has been your most memorable religious ceremony? – How does your church celebrate special events such as Christmas/Easter/weddings/funerals? KWL p. 134 – 'Reaching Out to Others': Debate: That we should encourage cultural groups to merge together, not try to keep their separate ethnic identities. | <p>Teacher Assessment</p> <p>Enquiring about list of beliefs held in common by different Catholic Churches.</p> <p>Marking of recount of interview with another class member.</p> <p>Peer Assessment</p> <p>Group task KWL, p. 135 – 'The learnings from this unit'.</p> |
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Celebration: Prayer and Liturgy

During this unit, students can be encouraged to bring a range of religious objects from their homes, e.g. statues, icons, holy water, pictures, etc. to set up a sacred space in the classroom. As well, particular practices and ways of praying can be researched and described, with an informal liturgy which reflects the variety of practices which are important to class members. Teachers could also supervise the construction of a calendar which showed those feast days throughout the year which had special significance for class members. It is suggested that you introduce students to the use of icons as aids to prayer throughout this unit.

Suggested celebration based on Matthew 28:16–20

Preparation: *Ensure the icon corner or space that you have used throughout this unit is reverently prepared and lit with candles. Place a large icon of St George in a central place. (Google Advanced Image Search provides a range of icons – check copyright.)*

Invite students to sit quietly and focus on the icon. Lead them through a gentle breathing exercise. When the room is settled commence the prayer.

Leader: In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Icons help us to pray with our eyes open. They act as bridges to Christ. They are also links to Mary and the Saints. Look at the icon while remaining focused on your breathing. As you breathe out, say to yourself, 'Lord Jesus Christ, be with me'. Slowly and gently repeat this prayer, inviting Jesus into your life.

Allow appropriate time for this.

Narrator: **The Story of St George:** This is an icon of St George. In the legend, St George saved a king's daughter from being fed to a dragon (a symbol of evil) who terrified the people of the town. Before he approached the dragon, George prayed to the Blessed Trinity for strength and courage. He then captured the creature, and it followed him meekly into the city. Many people were baptised because they believed it was God who enabled George to perform this miracle and save the town from the dragon's fury.

The real St George had shown great courage at a time when the leaders of the Roman Empire were putting Christians to death. One day when people were being led away to be tortured and executed George strode into the town square and said, 'All the pagan gods are devils. My God made the heavens and is the true God.' He was arrested and put to death, but many people became Christians because of the example of St George's immense faith.

As you look at the icon, think about the faith of the real St George, and how his example made a difference.

Allow a period of reflection and quiet music.

Leader: In the Gospel passage we hear Jesus' command to his followers to bring others to God through Baptism. All Christians are called to do the same thing through their choices and actions towards others.

Reader: *Matthew 28:16–20 is proclaimed by a suitably prepared student.*

Leader: Like the disciples, St George brought other people to know and love God. He made a choice between doing what was right or saying nothing about the evil of the Roman persecutions. His choice meant confronting the fear of his own death. The icon reminds us of these things. Place your fears before God. Ask for the courage to choose what is right in life. Pray that because of you others will experience God's love in action.

Allow some time for silent prayer. Students could be invited to share prayers.

Conclusion: Invite students to focus again on their breathing and repeat the phrase – 'Lord Jesus Christ, be with me'.

Pray the 'Our Father' asking for the courage to live the example of St George.

Extinguish the candles.

Possible Assessment Tasks

TASK 1: Four different ways of being Catholic

PURPOSE

Students to understand the key features of the four different ways of being Catholic.

ACTIVITY

1. The teacher places students in groups of 3 or 4.
2. Each group is allocated a Church: either Roman, Antiochene, Alexandrian or Byzantine.
3. Students research the allocated Catholic Church using KWL, p. 116-121 and any other valuable resources, for 'Key Features of the four Catholic Churches (grid below).
4. Each student fills in the appropriate section of the 'Key features of the four Catholic Churches' grid.
5. Groups are then changed, with one student from each group moving to another group.
6. Each new group member presents their information on their allocated Church until all have been covered, with students gradually filling in their grids.

Key features of the four Catholic Churches

| | Latin Church (Rome) | Maronite Church (Antioch) | Coptic Church (Alexandria) | Melkite & Russian Church (Constantinople) |
|-----------------------------------|------------------------|------------------------------|-------------------------------|---|
| Cultural origins of the Church | | | | |
| The languages used in the liturgy | | | | |
| Cultural backgrounds of followers | | | | |
| General information | | | | |
| Reception of the sacraments | | | | |

ASSESSMENT

Completion of the grid.

TASK 2: Research activity in groups

PURPOSE

To become familiar with saints from different cultural groups.

ACTIVITY

Class would be divided into cultural groups, e.g. Anglo-Celtic, Filipino, Italian, Portuguese, Spanish, Sri Lankan and Vietnamese. Students will research an associated saint of their culture.

Criteria

- Some background on the Saint.
- How is the feast day recognised?
- Are there any associated rituals or ceremonies performed on the day?

Material may be presented in a variety of formats, e.g. annotated visual display, jigsaw, report to class, PowerPoint display.

ASSESSMENT

Presentation of one of the above and fulfilment of set criteria.

Resources

Essential Reading

- Australian Catholic Bishops' Conference 1997, *Eastern Catholics In Australia*. Canberra.
- Flannery, Austin OP (GE.) 1975, Vatican Council II: The Conciliar and Post Conciliar Documents: *Orientalium Ecclesiarum*, Decree on the Catholic Churches of the Eastern Rite. Liturgical Press, Minnesota.

Teacher Resources

- Catholic Education Office Melbourne 1999, *To Breathe Again With Two Lungs: A Resource for Religious Educators about Eastern Catholic Churches*. Catholic Education Office, Melbourne.
- Catholic Education Office Melbourne, *The Rites of the Catholic Church*, wall chart. Catholic Education Office, Melbourne.
- Maronite Diocese 1978, *The Maronite Rite: Questions on the Maronites*. Maronite Diocese, Sydney.
- Ryan, M 1998, *The Catholic Church in Australia*, Teachers' Manual. Social Science Press, Sydney.

Classroom Resources

- Gustafson, J 2004, *The Light of Faith*. Harcourt Publishers, Orlando.
- McClish, B 1999, *The Australian Church Story*. Harper Collins Religious, Melbourne.
- Morrissey, J et al. 1998, *Out of the Desert*, Book 2, Ch. 3. Longman, Melbourne.
- Ryan, M 1998, *The Catholic Church in Australia*. Social Science Press, Sydney.

Video

- Maronites: Between Flower and Gun* (history, beliefs and culture of the Maronites).

Websites

- <www.maronite.org.au> (Maronite)
- <www.stmichaelsmelkitecathedral.com/history.html> (Melkite Cathedral)
- <www.byzantines.net> (a link to Byzantines on the net)
- <www.melkite.org.au> (Melkite)
- <www.catholicweekly.com.au/02/jul/21/20.html> (Chaldean)
- <www.incommunion.org/forest-flier/books/praying-with-icons> (background information on praying with icons)
- <www.ukrweekly.com/Archive/1999/329920.shtml> (history of the Ukrainian Catholic Church in Australia)
- <www.catholic.org.au> (Catholic Church in Australia)
- <www.catholicukes.org.au> (Ukrainian Catholic Church)
- <www.patriarchate.org/ecumenical_patriarchate/chapter_4/html/hagia_sophia_page_1.html> (Hagia Sophia)

Unit Evaluation

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

- To what extent were students open to different ways that Catholics express their relationship with God?
- How effectively did students identify the different Catholic Churches?
- How well did students demonstrate significant ways Catholics relate to God?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?