3.2 Lent: A Time for Reaching Out in Love

In this unit the students will explore Lent as a time of renewal. The unit examines the season of Lent as a time to reflect on ways we can change and follow Jesus more closely through prayer, fasting and almsgiving. In the Gospels we learn how Jesus gave himself for others. The unit concludes by providing students with the opportunity to reflect on the events of Holy Week, in preparation for the great celebration of the Easter Triduum and Easter season.

|  |  |  |
| --- | --- | --- |
| **Values & Attitudes**  *Students will demonstrate that they are:* | **Knowledge & Understandings**  *Students will demonstrate that they can:* | **Skills**  *Students will demonstrate that they can:* |
| L2.1 aware of the relevance of the Scriptures to the liturgical seasons | explain major events in the life of Jesus which are recorded in the Scriptures and celebrated in the liturgical life of the Church | interpret the significant events in the life of Jesus |
| O2.2 attentive to ways in which they can apply the message of Jesus in reaching out and relating to others | identify the connection between the message of Jesus and their relationships | apply the message of Jesus in making decisions in their relationships with others |

**Syllabus Outcomes**  
Liturgical Year/Others – Stage 2

Classroom Outcomes

*Students will be able to:*

* describe how traditional Lenten practices help them grow to be more like Jesus
* identify and explain how Jesus acted out of love for others
  + sequence the events of Holy Week, linking these events to the Gospel accounts of the passion of Jesus

|  |  |
| --- | --- |
| Scripture | Doctrine |
| Mark 10:46-52 *The Healing of Blind Bartimaeus*  Matthew 18:21-22 *Forgiveness*  Luke 19:28-38 *Palm Sunday*  Luke 22:14-23 *Institution of the Lord’s Supper*  John 13: 1-9, 12-15 *Washing of the feet*  Luke 23:33, 44-46 *The Death of Jesus* | * + The Gospels tell us about the life and teachings of Jesus   + Jesus loved us so much that he gave his life for us   + Jesus calls us to follow his way of living, loving and giving   + Lent is a time when the Church calls us again to live as Jesus lived   + During Lent we try to do something in our lives to bring us closer to Jesus |

Spiritual Reflection for Teachers

*When I was a kid, Lent was mainly about giving up chocolates or lollies or soft drinks. Now I realise it’s a time to focus on how well am I loving people, and how generous am I in giving myself, my time, my resources in the service of the human community?*

*Giving up little luxuries is a means of helping me live more simply and focus on what really matters.*

*My real challenge is whether I’m generous or stingy; keen to change the world or just looking out for myself and my own comfort. I hope I’m up to the challenge.*

(Reflection by a teacher)

* How does this teacher’s experience speak to you?
* In what ways will you meet the challenge?
* How will you help your students understand the challenge?

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.**

**459** The Word became flesh to *be our model of holiness*: "Take my yoke upon you, and learn from me." "I am the way, and the truth, and the life; no one comes to the Father, but by me." On the mountain of the Transfiguration, the Father commands: "Listen to him!" Jesus is the model for the Beatitudes and the norm of the new law: "Love one another as I have loved you." This love implies an effective offering of oneself, after his example.

**610** Jesus gave the supreme expression of his free offering of himself at the meal shared with the twelve apostles “on the night he was betrayed.” On the eve of his Passion, while still free, Jesus transformed this Last Supper with the apostles into the memorial of his voluntary offering to the Father for the salvation of men: “This is my body which is given for you.” “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

**1438** *The seasons and days of penance* in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies, and pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).

**1698** The first and last point of reference of this catechesis will always be Jesus Christ himself, who is "the way, and the truth, and the life." It is by looking to him in faith that Christ's faithful can hope that he himself fulfils his promises in them, and that, by loving him with the same love with which he has loved them, they may perform works in keeping with their dignity:

*I ask you to consider that our Lord Jesus Christ is your true head, and that you are one of his members. He belongs to you as the head belongs to its members; all that is his is yours: his spirit, his heart, his body and soul, and all his faculties. You must make use of all these as of your own, to serve, praise, love, and glorify God. You belong to him, as members belong to their head. And so he longs for you to use all that is in you, as if it were his own, for the service and glory of the Father.*

*For to me, to live is Christ.*

Scripture: Background Information

**Mark 10:46-52 The Healing of Blind Bartimaeus**

Jesus and his friends go into and out of Jericho en route to Jerusalem. The incident with the blind man, Bartimaeus, just outside Jericho (10:46ff) is initiated by the man himself. This blind man is persistent. Although he cannot see, he jumps up and goes (stumbles?) to Jesus. Perhaps this is why Jesus asks the obvious question, "What do you want me to do for you?"

Apart from blindness, this man seems to have a lot going for him - courage, initiative, confidence, hope, trust. In fact Jesus implies this in the statement, "Your faith has restored you” (10:52). Jesus encourages Bartimaeus to trust and approach him. The man himself does the rest.

**Matthew 18:21-22 Forgiveness**

Matthew’s text on forgiveness is found within Jesus’ teaching on living as his disciple. In Jewish culture the number seven is a mystical sign of wholeness or completion, therefore Peter’s question might seem reasonable. Jesus’ response of “seventy times seven” shows that, for the Christian, forgiveness must be limitless.

The parable of the unforgiving servant follows this text and illustrates this theme to some extent. For Matthew the ultimate expression of love is forgiveness, the divine mercy revealed in the crucified Christ[[1]](#footnote-1).

# Luke 19:28-38 Jesus’ Triumphal entry into Jerusalem

In Luke’s Gospel particularly, Jesus’ whole life is seen in terms of ‘going up to Jerusalem’ where his self surrender reaches its climax in his offering on the cross. In this passage he is about to enter the city. Jesus uses a donkey which historically was the mount of a prince who entered a town peacefully. In entering Jerusalem in this way Jesus fulfilled an ancient messianic prophesy (Zech 9:9). As is often the case in Luke’s Gospel, there is on one side ‘the group of disciples’ who hail the Lord, and on the other ‘some of the Pharisees’ who are annoyed by the reception he receives.

# Luke 22:14-23 The Institution of the Lord’s Supper

# With this meal which was probably a ritual Passover meal, Jesus farewells his disciples whilst establishing a timeless connection with them through the ritual of the *memorial*. In Hebrew tradition the Passover meal recalled the life-giving effects of the Exodus when, through the power of God, the Israelites were liberated from slavery in Egypt. Jesus’ death would be a new liberation for his disciples. So he gives them a different Passover sacrifice and meal[[2]](#footnote-2).

# John 13:4-9, 12-15 Washing of the Feet

The challenging and beautiful act of Jesus washing feet that we remember and re-enact on Holy Thursday is only recorded in one of the four Gospels – that of John. In the Gospel of John, the Last Supper focuses on loving service and hospitality and not on the Eucharist. Washing guest’s feet in the Ancient Near East was a sign of welcome and was usually done by servants. But here we see Jesus doing the feet washing as a humble sign of his love and an example for us to follow. The writer of John’s Gospel is using the Last Supper to remind his community of Jesus’ great love and just how much they should love each other. The Gospel of John is very different from the other three Gospels in many aspects but perhaps nowhere more than in the Passion narratives, which begin here in chapter 13 with the washing of the feet.

**Luke 23:33-34, 44-46 The Death of Jesus**

The image of darkness and destruction is strong in this text from Luke’s Gospel. Luke’s central message is that the liberation that comes with the day of the Lord has arrived. In Luke’s crucifixion account, Jesus’ humility is emphasised. With his last words, he commits himself totally to the love and action of God the Father. He shows his utter faith in the Father and his willingness to be obedient to him. Purposefully, Jesus loses everything in order to gain everything. The true disciples who follow Jesus Christ must be prepared to do the same[[3]](#footnote-3).

The Church’s Teaching and Lived Tradition

**In Tradition: *To Know, Worship and Love* Year 3, p41 - The blessing and giving of the ashes, Liturgy of Ash Wednesday.**

Ash Wednesday reminds us that Lent is a period of penance, reflection and conversion. The name of the day refers to the placing of blessed ashes on the foreheads of the faith community. The ashes are not a sacrament but a sacramental, a holy sign that fosters faith. Other sacramentals are: holy water, blessed palms and candles, holy medals, beads, scapulars, etc.[[4]](#footnote-4)

Celebration: 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.**

* Participate in Ash Wednesday liturgy.
* Change the classroom prayer place - see suggested story script ‘Our Lent Prayer Place’ - Resource Sheet 1
* Prayer celebration including: (Lenten promises)
  + - Gathering hymn, e.g. ‘Heart to Change the World’ (*Kids Praise 6*)
    - Scripture from the unit
    - Place the doctrine ‘Lent is a time when the Church calls us again to live as Jesus lived.’ on the Sacred Space
    - Reflection music - time to reflect on the actions of Jesus. Invite students to record their ‘Lenten Promises’ in their journal.
    - Pray the Our Father
    - Teacher prays Lenten blessing (KWL Year 3, p42)
    - Concluding hymn
* Class prayer celebration reflecting on our call to follow the message and teachings of Jesus. Include prayers of petition asking God for help to follow the way of Jesus in loving, giving and forgiving.
* Invite students to participate in a Second Rite of Reconciliation or classroom celebration of sorrow for the times when we have not given ourselves in love.
* Participate in a celebration that reflects on the events of the Last Supper and include the washing of hands as a call to service in love.
* Participate in school liturgies for Holy Week.

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 3, Chapters 4 and 5 (2003), James Goold House Publications, Melbourne, Victoria**

Bathurst CEO, NSW, (1998),*Breathing Life into the RE Classroom: Creative Teaching Strategies for Religious Education*, CEO, Bathurst NSW

Catholic Education Office, Sydney, (2003), *Creative Arts K-6, Dance and Drama Moments and Movements in Life,* CEO, Sydney

Wintour R, (2000), *Just Imagine: Creative Ways of Presenting Scripture*, Mountjoy Enterprises, Brisbane

**Children’s Literature**

Wild M, (1989), *The Very Best of Friends*, Margaret Hamilton Books, NSW

Silverstein S, (1987), *The Giving Tree*, Jonathon Cape, London

De Paola T, (1978), *The Clown of God,* Methuen

**Audio visual** (Available at CEO Resource Centre, CEO Sydney, Leichhardt)

*Bartimaeus*, (1988), Catholic Audio Visual Centre, Homebush

*The Giving Tree,* (1985), Churchill Films, Los Angeles

*The Clown of God,* (1982), Weston Woods, Weston, Conn

*The Proud Tree,* (1990), Redemptorist Pastoral Publications, Liguori, Missouri

**Music**

Rettino E and DK, (1987), *Kids Praise 6*: *Heart to Change the World*, Maranatha Press, USA

Mangan M, (1995), ‘Out of the Ashes’, *Renew and Rejoice*, Litmus Productions, Albany Creek

**Website**

http://www.caritas.org.au Caritas Australia for information and activities about Project Compassion

Key to Symbol

✪ denotes higher order activity

Unit Content 1

During Lent the Church calls us again to follow the way of Jesus.

*Students will learn:*

* about the Catholic Church’s practices of prayer, fasting and almsgiving during Lent
* to identify ways they can give of themselves during Lent
* about the words, symbols and actions used during the season of Lent

Unit Content: Background Information

The season of **Lent** begins on Ash Wednesday and concludes before the Mass of the Lord’s Supper on Holy Thursday evening. Lent has traditionally been a period of prayer and fasting connected to 40 days. The number 40 has scriptural symbolism as Elijah fasted for 40 days on his journey to Mt Horeb (1 Kings 19:8), Moses fasted for 40 days on Mt Sinai (Exodus 34:28) and Jesus fasted for 40 days after his baptism and before beginning his public ministry (Matthew 4:2, Luke 4:1-2).

**Ash Wednesday** is the day when blessed ashes are placed on the foreheads of the faith community. The tradition of ashes has its origin in the Order of Penitents. Those who were preparing for penance covered themselves with ashes. Later in history, it became common for all who desired to repent to mark themselves with the sign of ashes. The ashes used in the Ash Wednesday ceremony are the burnt remains of the palms from the previous year’s Passion Sunday (Palm Sunday). The ashes are a *sacramental* – a holy sign that fosters faith. Other *sacramentals* include holy water, blessed palms and blessed candles. The Ash Wednesday ceremony invites us to make a fresh start during Lent in preparation for Easter.

The colour and mood of Lent remind us that this is a penitential season for the baptised. Lent has a long history of being a time of reconciliation and beginning again. It is a time when we are invited to spiritual growth. Prayer, fasting and good works (almsgiving) are traditional means of spiritual growth. In introducing the practices of prayer, fasting and almsgiving students will need to know the reasoning behind them.

**Prayer**

Prayer helps us grow in our relationship with God. This relationship will help us improve our discipleship (living a Christian life).

**Fasting**

Fasting has a twofold gain:

1. It allows us to grow in discipline and to experience cutting back the less important ‘things’ that clutter our lives. For students it could be doing without types of food or giving up other things. We can make room for God.
2. It has a social dimension. Doing without reminds us of all we have and how little others have. It reminds us that there are people who are hungry, thirsty and in need; and we need to respond.

**Almsgiving**

Almsgiving is a freewill gift for those in need and the giving of alms is linked to the love or charity exemplified and commanded by Jesus.

The practice of prayer, fasting and almsgiving encourages us to focus our attention on God and challenges us to share in Jesus’ ministry of feeding the hungry and healing the sick. All three practices fit together and support one another in helping us become more like Jesus.

Suggested Teaching/Learning Strategies

**ASH WEDNESDAY**

* Prior to attending the Ash Wednesday liturgy, discuss the receiving of Ashes with the students. Explain the origin of the practice of placing ashes on the forehead and the preparation of the Ashes.
* Following the Ash Wednesday Liturgy visit the church and ask students to identify the changes they can see e.g. the use of colour and symbols. Discuss with the students the words spoken during the Giving of Ashes: ‘Turn away from sin and be faithful to the Gospel.’
* Change the classroom prayer place - see suggested story script ‘Our Lent Prayer Place’ - Resource Sheet 1
* Provide students with individual copies of the Concept Spiral (Resource Sheet 2) Students complete the worksheet throughout the unit. The concept spiral records details about significant days in the season of Lent and the Easter Triduum. Students record a symbol for the season or feast, an event from Jesus’ life associated with it, and the meaning of this season or event for us today. NB: Keep the ‘Concept Spiral’ for use during the Easter unit.

**LENT**

* Brainstorm with students, prior knowledge of Lent: What do we know about Lent? Organise a ‘Lent Fact File’. Display in the classroom or in student workbooks. Record students’ responses about Lent. List days, events and practices known by the students.
* Relate the season of Lent to the liturgical calendar. Review length and purpose of the season.
* Listen to hymn/song on the theme of Lent. Examine the words and discuss why, during Lent, we reflect on our baptismal call to follow Jesus and to change our ways.
* Read and discuss KWL Year 3 p38-39. Introduce and discuss the three practices of Lent. Discuss: What is prayer, almsgiving, fasting? Why are they important during Lent? Students record definitions for the terms prayer, fasting and almsgiving. Invite students to add information from the text to the ‘Lent Fact File’.
* Discuss how we can participate in these traditional practices. Explore with students what it means to ‘give as a sign of love’. Discuss what we can do to follow Jesus’ way of loving and giving. How can prayer, almsgiving and fasting help us to do this?
* Help students to develop suggestions that link prayer, fasting and almsgiving together as a complete action of giving e.g.:
  + - Prayer: A prayer for someone in the class or school who is lonely
    - Fasting (giving up/going without): give up playing only with my close friends during recess so that I can reach out to others or going without lollies or treats
    - Almsgiving (doing for others): Spend time with the person in my class who is lonely during recess or giving some of my pocket money to the missions.
* Invite students to identify and list practical ways that they can follow the Church’s tradition of Lenten observances and practices.
* Organise a journal for the students titled ‘My Lenten Promises’. Each week invite students to select or make ‘a Lenten Promise’ and record it in their journal.
* During class prayer, participate in a Lenten celebration, including making the ‘Lenten Promises’.
* Throughout the season of Lent, invite students to reflect on how they have applied their ‘Lenten Promises’ to their lives as a sign of a change of heart.

Each week invite the students to review their ‘Lenten Promise’. Give students the option to continue with the promise they have made or make a new ‘Lenten Promise’ each week. This will help students of this age to observe the call to penance and preparation during Lent, by allowing them to focus on each promise in a series of smaller, more manageable time periods, that combined will cover the whole season of Lent.

Unit Content 2

**Lent is a special time when we think about the way Jesus gave himself to others. We can follow Jesus by loving and giving ourselves to others.**

*Students will learn:*

* about how Jesus responded to others in love
* about forgiveness as an expression of love
* to identify times in their lives when they need to show love and forgiveness as a way of being like Jesus

Background Information

The season of Lent enables us to deepen our relationship with God and with one another. Lent is a preparation for the celebration of Easter. It is a time when the catechumens prepare for Baptism and the baptised are called to penance and prayer. For the baptised, Lent calls us to reflect on our Baptism and on how we are responding as Jesus did to the call to love and serve others.

Throughout his life, Jesus reached out to others showing forgiveness and compassion. During Lent we can reflect and gain inspiration from Jesus’ actions and example. When we reflect on the life and ministry of Jesus presented to us through scripture, we can experience conversion – a change of heart. This inner conversion is necessary and by grace God gives us the strength to begin anew. It is the change of heart that leads to a change in our actions. Students need to be encouraged to reflect on the words and actions of Jesus and explore how they can change their attitudes and behaviours to reach out to others.

As previously explored, Lent is a time for prayer, fasting and almsgiving. These are practical ways for us to respond to Jesus’ invitation to follow him. When we combine fasting with prayer, it becomes a special way for us to listen to God. We listen to the prompting of the Holy Spirit within us and see how we can better love and serve others, thus sharing and living more deeply the life and mission of Jesus.

Suggested Teaching/Learning Strategies

* Read a piece of children’s literature, like ‘The Very Best of Friends’ or watch the video ‘The Giving Tree’. Explore with the students the themes of love, giving, rejection, and forgiveness presented in the story. Invite students to identify times when they have felt like one of the characters in the story. Explore the effect of forgiveness. What is the relationship between forgiveness and love? Why do we need to forgive? How does forgiveness demonstrate love?
* Lent is a time for us, the baptised followers of Jesus, to reflect on how we are following his ways in our lives. Read ‘Jesus Teaches Us How Much He Loves Us’ (KWL Year 3, p30). Identify the sentences which describe how Jesus showed his love for all people.
* Following reading of KWL Year 3, p30-31, discuss the questions: What is love? How did Jesus show love? Design a concept map on ‘Jesus as love’. Students complete the concept map recording what they know about Jesus loving others.
* ✪ - Invite students to recall and list times when Jesus reached out to others (e.g. the sick, the poor, the rich, the outcasts). Students use the information in KWL Year 3 p30 to recall points about Jesus’ ministry and to answer the following questions: How did these people change? What did they do?
* Read Matthew 18:21-22. (KWL Year 3, p32). Explore the notion of seven. What is Jesus telling Peter about forgiveness? Invite students to retell accounts in the Gospels where Jesus demonstrates love and forgiveness e.g. ‘Zacchaeus’ and ‘The Prodigal Son’ (Year 2) or other stories the students recall.
* Students complete a Y chart - What does forgiveness look like, feel like and sound like?
* During class prayer, reflect on forgiveness as a sign of love. Ask students to think of a person to whom they need to say sorry, or someone they need to forgive. Invite students to examine their Lenten promises and see if they wish to make a new promise that includes being a person of forgiveness.
* Invite students to participate in a Second Rite of Reconciliation or classroom celebration of sorrow for the times when we have not given ourselves in love.
* Tell the story of *The Healing of Blind Bartimaeus* (Mark 10:46-52). See Resource Sheet 3 for script.
* Invite the students to wonder about the story. The following ‘I wonder’ statements are suggestions:
* I wonder what it would be like to be blind.
* I wonder how Bartimaeus felt when he heard that Jesus was coming along the road.
* I wonder if Bartimaeus already knew something about Jesus.
* I wonder why Bartimaeus called out to Jesus to have mercy on him.
* I wonder how Bartimaeus felt when the he heard that Jesus was calling him.
* I wonder what Jesus meant when he said to Bartimaeus, “Go; your faith has made you well.”
* I wonder what it would be like get your sight back if you were blind.
* I wonder why Bartimaeus followed Jesus on the way.
* Dramatise this account. Use strategies from *Breathing Life into the RE Classroom* (1998) to assist in developing mime, liquid frames or role-play.
* Examine Mark 10:46-52 to determine the following:
  + Who were the main characters and where did the event happen?
  + What feelings and reactions best describe the people in this event - Jesus, Bartimaeus and the crowd?
  + Why do you think Jesus reached out to Bartimaeus?
* Students record responses to: How did the encounter with Jesus change the life of Bartimaeus? What did Bartimaeus do after Jesus healed him? Why do you think this event was told and passed on to us?
* Bartimaeus reached out to Jesus in faith and need and Jesus responded to him in love. Play reflective music and invite children to think about the people in their lives who are in need and how they can respond to them. Children journal a personal response.
* Introduce class prayer by drawing students’ attention to the account of Bartimaeus, where we read the words, ‘Many sternly ordered him to be quiet...’ These people were rejecting Bartimaeus. Invite students to reflect: “When are we like the people in the story and ignore or reject those around us who are suffering or in need?”
* Provide students with playground or home scenarios that call for reaching out to others in love and forgiveness. Individually or in groups, students role play how they would react/solve the situations in ways that reflect the ways of Jesus.
* Present students with information material from Project Compassion. Investigate the work of Caritas Australia and how Project Compassion raises funds to support this work. Plan with the students practical ways that the class can raise money through Lent to support Project Compassion. Students may like to add this class activity to their personal ‘Lenten Promises’.
* Assist the students in constructing a prayer of petition asking God’s help during the season of Lent. Students write an individual prayer of petition.

Unit Content 3

During Holy Week we remember that Jesus shared the gift of himself:

* At the Last Supper
* On the Cross

*Students will learn:*

* about the Last Supper as an act of love – sharing of the meal and washing of the feet
* about Jesus’ death as an act of love
* to identify the events of Jesus’ passion and link them to the celebration of Holy Week
* to identify the gift of the Eucharist as the way Jesus gives himself to us today

Unit Content: Background Information

Holy Week is a time set aside in the Church calendar to remember the events in Jesus’ life leading up to his death and Resurrection. Holy Week is the final period of preparation before the celebration of Easter. It begins with Passion Sunday (Palm Sunday), the triumphant entry of Jesus into Jerusalem. The core of Holy Week is the Easter Triduum – Holy Thursday, Good Friday and Holy Saturday. Holy Thursday evening is the beginning of the Easter Triduum (3 days). The climax of the Easter Triduum is the Easter Vigil when new members are initiated into the Church. The Triduum closes with evening prayer on Easter Sunday. This follows the Jewish understanding that the day begins at sunset on one day and concludes at sunset on the following day.

The Easter Triduum celebrates Jesus’ passion, death and Resurrection as one feast. All of these events are key moments in the Paschal Mystery. On Good Friday the Church remembers the life giving death of Jesus. The Holy Thursday and Good Friday liturgies do not have a dismissal, each flows into the other and culminates in the Easter Vigil. By his life, death and Resurrection, Jesus transformed the meaning of sacrifice by giving himself in love.

Jesus mission was to bring about the Kingdom of God. His refusal to compromise the work of God led to his death. However, Jesus’ death was not the end. In his Resurrection he brought victory over death – new life for all.

Suggested Teaching/Learning Strategies

* Tell the story of *Holy Week* using Resource Sheet 4 and concrete materials. This story may be told as one story or in two parts (see script).
* Engage students in wondering about the story. The following are some suggested wondering statements for both Part One and Part Two. Generic statements may be used after both parts.
* I Wonder - Part 1
* I wonder how Jesus felt when the crowd came to greet him as he entered Jerusalem.
* I wonder why the crowd were so happy to see Jesus.
* I wonder if you’ve ever heard the words Jesus said over the cup and the bread before.
* I wonder how the disciples felt when Jesus washed their feet.
* I wonder what Jesus meant when he said to Peter, “If I do not wash your feet you cannot follow me”.
* I wonder what Jesus meant when he said, “For I have set you an example that you also should do as I have done to you.”

I Wonder - Part Two

I wonder why the soldiers made fun of Jesus.

I wonder why Jesus prayed for the people who put him to death.

I Wonder - (Generic) - can be used with both parts.

I wonder if there’s some part of this story you wonder about.

I wonder what part of this story makes you feel happy.

I wonder if any part is sad for you.

* Use the sequence of pictures in ‘Lent, Holy Week and Easter’ (KWL, Year 3, p40-41) to recall the events of Holy Week. Explore each of the events of Holy Week (Easter will be done in Unit 3.3, however students should see it as part of the one great feast). See suggestions below for each event.
* **Passion Sunday (Palm Sunday) - Luke 19:36-38**
  + - Invite students to imagine they are a person in the crowd. Complete a Y chart to record Jesus’ entry into Jerusalem. What did it look like, sound like, feel like?
    - Students express through drama the joy of Jesus’ entry into Jerusalem. Use the ‘Freeze and Walk like’ or ‘Street Kids’ strategy to assist students in forming freeze frames or still pictures to capture the mood of the event. (*Drama and Dance,* CEO Sydney, p22,26)
* **The Last Supper - Luke 22:14-23**
  + - Dramatise the Scripture passage. The ‘Curtains Up – Curtains Down’ strategy (*Breathing Life into the RE Classroom,* p12) or an echo mime (*Just Imagine,* p53) could be used.
    - Discussion: What is Jesus doing? How did Jesus show love?
    - Explore the significance of meals. Who do we share meals with? Why do we share meals with family and friends (loved ones)?
    - In groups, invite students to reflect on their experience of the celebration of the Eucharist, using the 1:2:4 strategy (Think, Pair, Share). Guiding questions: How does this celebration reflect the Last Supper? How does Jesus give himself to us today?
* **The Washing of Feet - John 13:1-15**
  + - Discussion: What did Jesus do? Why did he wash the feet of his disciples? Whose role is it to wash feet? (servant or slave of the house).
    - Discuss the importance of service as Christians. In groups brainstorm ways students can serve others. Link service with love: service is love in action.
    - Participate in a celebration that reflects on the events of the Last Supper and include the washing of hands as a call to service in love.
* **Good Friday - Luke 23:33-34**
  + - Explore the mood. What did Jesus do as he was crucified? Why? What do these actions show us?
    - Reflect on the doctrine - Jesus loved us so much that he gave his life for us (see last paragraph of Unit Content: Background Information above). How did Jesus show this love during his life on earth?
    - Invite students to design a bookmark based on Luke 23:33-34. Students select words from the Scripture passage that show how Jesus continued to show love, even when dying on the cross. Students incorporate these words on their bookmark.
* In groups, students are given an event of Holy Week to illustrate as ektagraphic slides (overhead transparencies) supported with narration using the scripture reference. Refer to *Breathing Life Into The RE Classroom,* p120.
* Students visually portray how the church/school celebrates the events of Holy Week. What symbols, words and actions belong to each day in Holy Week: Passion Sunday (Palm Sunday), Holy Thursday, Good Friday? Explore the practices of Holy Week.
* Students sequence the days of Holy Week. Match the days of Holy Week with liturgical symbols, words, actions and events in Jesus’ life. A retrieval chart or matrix could be organised for this. The following grid could be used.

|  |  |  |
| --- | --- | --- |
| Day of Holy Week | Symbols, words and actions used during the Church celebration | Events in Jesus’ life remembered |
|  |  |  |

* ✪ - **Invite** students to select one event during Holy Week and explain how Jesus reached out in love through this event.

**Resource Sheet 1**

**Our Lent Prayer Place**

**Unit 3.2**

**YOU WILL NEED:**

\* small table

\* box or basket, containing a ***purple*** cloth, ashes, outline of feet, Cards: prayer, fasting, giving to poor; Bible, bookstand, crucifix and purple candle (white candle tied with purple ribbon) next to your chair

*Invite children to sit reverently in a circle in the part of the classroom where you intend to set up a prayer place. Begin by saying…*

**As Lent begins we’re going to change our prayer place. During Lent we’ll have different symbols and objects on our prayer place.**

*Cover the prayer table with a purple cloth.***At this time of the Church’s year we place a purple cloth on the table. Purple is the Church’s colour for getting ready or preparing. During Lent we prepare ourselves to celebrate the great season of Easter.**

*Place ashes on the prayer place.*

**The season of Lent begins on Ash Wednesday.**[[5]](#footnote-5) **Today, a cross is drawn on our foreheads with ashes.**

*Place feet on the prayer place. Place word cards on the feet.*

**Lent is a time to think of ways we can change and follow Jesus more closely through prayer, fasting and giving to the poor.**

*Hold the Bible up for all children to see. Be conscious of handling the Bible in a reverent manner.*

**Our Bible - At this time in the Church’s year we remember and tell the stories of what Jesus said and did towards the end of his life.**

*Place the Bible on the bookstand.*

*Hold the crucifix.*

**This is a crucifix. It’s different to a cross because it has Jesus on it. The crucifix reminds us of the way Jesus died on Good Friday.**

*Place the crucifix on the prayer place.*

*Hold the candle.*

**The candle reminds us that Jesus, the light of the world is always with us. We’ll light the candle each time we pray or when we’re listening to the stories from the Bible.**

*Place the candle on the prayer place.*

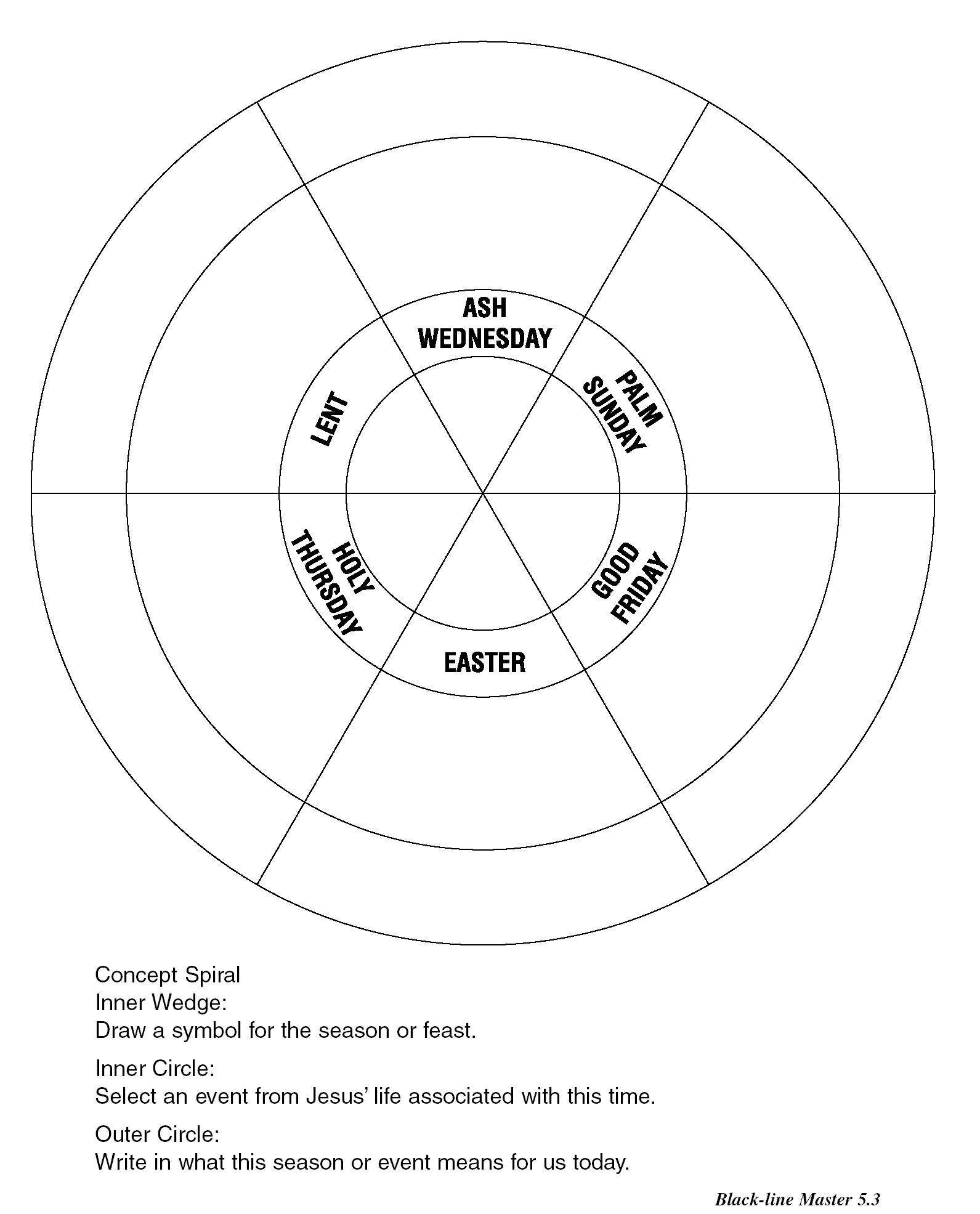
**This is our prayer place for the season of Lent.**

*Point to the symbols and objects as you name them again.*

**It has a purple cloth, a bowl of ashes, ‘feet’ to remind us that we follow Jesus, the Bible, a crucifix and a candle.**

[During Holy Week symbols for Palm Sunday and Holy Thursday could also be added to the prayer place.]

**Resource Sheet 2**



(KWL, Teaching Companion, 3a, p88)

**Resource Sheet 3**

**The Healing of Blind Bartimaeus**

Mark 10:46-52

**You will need:**

* Bible
* Buff coloured felt underlay
* Brown material or felt strip for road
* Cutout of city of Jericho
* Peg figures, Jesus; 2 disciples; 3 crowd
* Peg figure in cloak – Bartimaeus

*Hold the Bible reverently and place a ribbon or marker at the story of Bartimaeus (Mark 10:46-52)*

**This story is from the New Testament section of the Bible, our Sacred Book. It is in St Mark’s Gospel. It is a story about a person who met Jesus.**

*Place Jesus his disciples and the crowd on the opposite side of the road facing away from the city.*

**Jesus and his disciples were with a large crowd leaving the city of Jericho.**

*Place Bartimaeus a little way from Jericho facing the city.*

**Bartimaeus, a blind beggar was sitting by the roadside.**

*Turn Bartimaeus to face Jesus*

**He called out: “Jesus, Son of David, have mercy on me!”**

*Move crowd members up and down suggesting discomfort.*

**Many in the crowd told Bartimaeus to be quiet.**

*Move Bartimaeus to call out again*

**He called out even louder:****“Son of David, have mercy on me!”**

*Move Jesus clear of crowd to centre of the road*

**Jesus said: “Call him here!”**

*Move some members of the crowd closer to Bartimaeus*

**Some members of the crowd said to Bartimaeus: “Take heart, go, he is calling you!”**

*Remove Bartimaeus’ cloak and move him closer to Jesus*

**Bartimaeus threw off his cloak and went over to Jesus**

*Move Jesus closer to Bartimaeus. Cup your hands above the figure of Jesus*

**Jesus said to Bartimaeus: “What do you want me to do for you?”**

*Join hands in gesture of pleading above Bartimaeus*

**“My Teacher, let me see again.”**

*Lay your hands on the road to surround both figures in an inclusive gesture*

**Jesus said to the Blind man: “Go, your faith has made you well!**

*Move Bartimaeus beside Jesus and move them a few steps together.*

**Immediately, Bartimaeus could see and he walked with Jesus on the way.**

*Pause quietly for a moment and then begin to wonder together.*

**I WONDER**

* **I wonder what it would be like to be blind.**
* **I wonder how Bartimaeus felt when he heard that Jesus was coming along the road.**
* **I wonder if Bartimaeus already knew something about Jesus.**
* **I wonder why Bartimaeus called out to Jesus to have mercy on him.**
* **I wonder how Bartimaeus felt when the he heard that Jesus was calling him over.**
* **I wonder what Jesus meant when he said to Bartimaeus, “Go; your faith has made you well.”**
* **I wonder what it would be like get your sight back if you were blind.**
* **I wonder why Bartimaeus followed Jesus on the way.**

*Carefully pack story materials into storage box and put away.*

## Resource Sheet 4

**HOLY WEEK**

*This story is written in two parts and can be told as one long story or can be divided into two stories.*

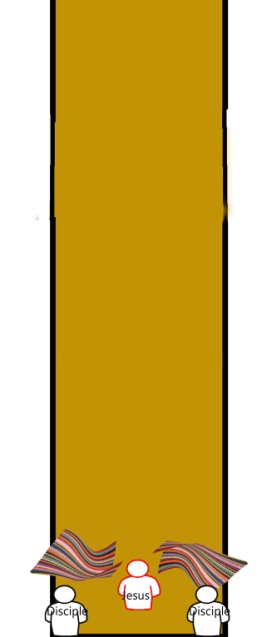
Palm Sunday (Lk 19:28-38) and Holy Thursday (Lk 22:14-23) & (Jn 13: 1-9, 12-15), Good Friday (Lk 23: 33, 44-46)

|  |  |
| --- | --- |
| **YOU WILL NEED** | |
| * Purple felt underlay * Brown felt road * Small colourful cloths for garments * Bowl and towel * Two small crosses for thieves (perhaps made with paddle pop sticks) | * One other cross for Jesus * 3D figures: Jesus, 2 disciples, 2 soldiers,   2 members of crowd * Flat bread on a small plate * Small chalice or goblet * Basket or box for story materials |

**PART ONE**

*Lay down the purple underlay and smooth it out*

*Place the brown felt road on the purple underlay and say,*



**Our story today is about a special week in the Church’s year called ‘Holy Week’. Most of our story today comes from the Gospel of Luke.**

*Place the figures of Jesus and his disciples at the base of the road, closest to you and say,*

**Jesus was going up to Jerusalem with his disciples. He sent two of them ahead to bring him a colt. The disciples brought the colt to Jesus and set him on it.**

*Place the small cloths, representing the garments, on either side of the road (see diagram)***As Jesus rode along people spread their garments on the road.**

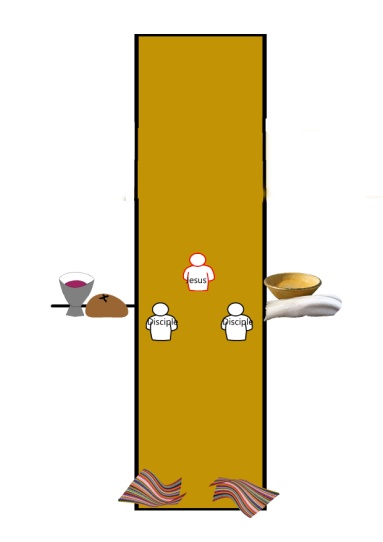
*Place the two crowd figures near colourful cloths.*

**Crowds of people came to welcome him, praising God joyfully. They called out “Blessed is the King who comes in the name of the Lord!”**

*Move the figures of Jesus and his disciples to the middle of the road.*

**Later that same week Jesus sat at table with his disciples.**

*Pick up the plate and hold it in your hands.  
Indicate with hand actions that you are sharing this with the disciples.*



**He took the bread, and after giving thanks he broke it and gave it to them saying, “This is my body which is given for you. Do this in remembrance of me”.**

*Place plate on left side of the road.*

*Pick the cup up and hold it in your hands*

**Then he took the cup, and after giving thanks, he said,**

*Indicate with hand actions that you are sharing this with the disciples.*

**“Take this and share it among yourselves.”**

*Lay down the cup next to the plate.*

**Jesus looked at his disciples and told them that one of them would betray him that night.**

**The next part of our story comes from the Gospel of John and is not in any other gospel:**

**Jesus got up and wrapped a towel around himself.**

*Pick up towel and basinand hold in your hands*

**He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel.**

*Place the towel and basin in front of Jesus on your right side of the road*

*Turn Jesus to face one of the disciples (Simon Peter)***Simon Peter did not want Jesus to wash his feet, but Jesus said to him, “If I do not wash your feet you cannot follow me”.**

**Simon Peter replied, “Lord wash not only my feet but also my hands and my head!”**

*Move Jesus to the middle of the group*

**When Jesus had finished washing the disciples’ feet he asked them,   
“Do you know what I have done to you? I, your Lord and Teacher, have washed your feet, so you ought to wash one another’s feet.   
For I have set you an example, that you also should do as I have done to you.”**

*Pause for a while before wondering with the students*

I Wonder - Part One

**I wonder how Jesus felt when the crowd came to greet him as he entered Jerusalem.**

**I wonder why the crowd were so happy to see Jesus.**

**I wonder if you’ve ever heard the words Jesus said over the cup and the bread before.**

**I wonder how the disciples felt when Jesus washed their feet.**

**I wonder what Jesus meant when he said to Peter, “If I do not wash your feet you cannot follow me”.**

**I wonder what Jesus meant when he said, “For I have set you an example, that you also should do as I have done to you.”**

I Wonder - Part 1 - Generic

**I wonder if there’s some part of this story you wonder about.**

**I wonder what part of this story makes you feel happy.**

**I wonder if any part is sad for you.**

**PART TWO**

*Lay out the materials as they were at the end of Part One as you say,*

**At the end of the last story Jesus had just washed his disciples’ feet.**

*Move Jesus and his disciples a little further on and off to the side of the road*

**Later that night, Jesus went with his disciples to the Mount of Olives to pray.**

*Move soldiers next to Jesus*

**The soldiers came to arrest Jesus.**

*Move Jesus with soldiers further along the road*

**They led him away to be crucified.**

*Lay cross towards the end of the road, facing students. Place Jesus on the cross. Lay the two smaller crosses on either side.*

**Two criminals were crucified with him, one on his right and one on his left.**

*Point to Jesus as you say,*

**From about noon until three o’clock darkness came over the whole land. Then Jesus crying out with a loud voice said, “Father, into your hands I commend my spirit”.**

**Having said this, Jesus breathed his last.**

*Pause for a while before wondering with the students*

I Wonder - Part Two

**I wonder why the soldiers made fun of Jesus.**

**I wonder why Jesus prayed for the people who put him to death.**

I Wonder - Generic

**I wonder if there’s some part of this story you wonder about.**

**I wonder what part of this story makes you feel happy.**

**I wonder if any part is sad for you.**

1. KWL, Teaching Companion, 3a, p70 [↑](#footnote-ref-1)
2. KWL, Teaching Companion, 3a, p 81 [↑](#footnote-ref-2)
3. KWL, Teaching Companion, 3a, p 81 [↑](#footnote-ref-3)
4. KWL, Teaching Companion 3a, p82 [↑](#footnote-ref-4)
5. Most Eastern Catholic Churches begin the season of Lent on the Monday before Ash Wednesday. For Maronite and Armenian Catholics this day is called Ash Monday and for Byzantine Catholics it is called Clean Monday. For more information on Eastern Catholic Churches see <http://resource.fraynework.com.au/object.cfm?o=205&pid=1472&showrm=true&uptam=false> [↑](#footnote-ref-5)