4.2 Lent: A Time to Make Choices

This unit focuses on the Liturgical Season of Lent as a time to reflect on how we live our lives. It explores choices and their impact on our growth and conversion. It teaches about the sacrament of Penance. The unit then reviews the events of Holy Week through the Scriptural Stations of the Cross.

|  |  |  |
| --- | --- | --- |
| **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` |
| O2.1 able to choose to be guided and challenged by the message of Jesus in their relating to others | describe the actions and teachings of Jesus in his relationships | examine ways in which they can be guided and challenged by the message of Jesus |

Syllabus Outcomes
Liturgical Year/Others – Stage 2

Classroom Outcomes

*Students will be able to:*

* identify Lent as a time to reflect on the decisions they make in becoming more like Jesus
* explain the significance of the sacrament of Reconciliation, especially in the season of Lent
* sequence and describe the events of Holy Week using the scriptural stations of the Cross

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| --- | --- |
| Scripture | Doctrine |
| Matthew 6:1-18 *Prayer, Fasting and**Almsgiving*Luke 23:34-43 *The Good Thief*Scriptural Stations of the Cross | * We have the freedom to make choices
* The Holy Spirit is God’s gift to help us grow and change (conversion)
* During Holy Week the Church celebrates the entry of Jesus into Jerusalem, His Last Supper, His passion and death
* The Sacrament of Penance is the communal celebration of God’s forgiveness
* The Church calls us to grow in our relationship with God through prayer, fasting and almsgiving, especially during the season of Lent
 |

Spiritual Reflection for Teachers

Lent is a time for revaluing ourselves!

- seeing through the apparent ordinariness of our daily lives;

- catching a glimpse of the divine drama happening within each of us;

- recognising myself as a person of immense value and importance;

- believing I have a unique role in the history of humankind – a role that only I can

 fulfil!

Lent is an alarm clock, a wake-up call!

- A time to ask what is important in life;

- A time for a change of heart, for spring cleaning – to get rid of the clutter;

- A time to open our hearts to the presence of God’s Spirit all around us;

It is a time to remember: God invites me to relationship. God invites us to relationship.

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.**

**980** It is through the sacrament of Penance that the baptised can be reconciled with God and with the Church:

*Penance has rightly been called by the holy Fathers "a laborious kind of baptism." This sacrament of Penance is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn.*

**1430** Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes", fasting and mortification, but at the conversion of the heart, interior conversion. Without this, such penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures and works of penance.

**1434** The interior penance of the Christian can be expressed in many and various ways. Scripture and the Fathers insist above all on three forms, fasting, prayer, and almsgiving, which express conversion in relation to oneself, to God, and to others. Alongside the radical purification brought about by Baptism or martyrdom they cite as means of obtaining forgiveness of sins: effort at reconciliation with one's neighbour, tears of repentance, concern for the salvation of one's neighbour, the intercession of the saints, and the practice of charity "which covers a multitude of sins."

**1435** Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defence of justice and right, by the admission of faults to one's brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. Taking up one's cross each day and following Jesus is the surest way of penance.

**1731** Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude.

Scripture: Background Information

**Matthew 6:1-18 Deeds of loving kindness, prayer and fasting**

The Sermon on the Mount is the setting for these verses from Matthew. The mount represents Mount Sinai, the mountain where God gave Moses the law. Matthew is probably writing for a community made up of both originally Jewish and originally Gentile Christians. He wants both to assure the originally Jewish Christians that Jesus is in continuity with Judaism and also to assure the originally Gentile Christians that they are not locked into Judaism in a way that makes them second rate Christians to those of Jewish heritage. Matthew presents Jesus as another Moses, but Jesus transcends Moses. Jesus is the new law-giver; he gives an authoritative interpretation of the Law.

These deeds of loving kindness reflect the Jewish priorities of Matthew’s community. Almsgiving, prayer and fasting – these are things we do in Lent, and hopefully all year round. But the distinction Jesus and Matthew make is that they are better done quietly without a lot of fuss. They are part of life. One could see them as natural virtues that are good for society, the community and the individual.

Fasting should never be done for its own sake. Traditionally fasting is eating less than one would ordinarily eat. In our own times with the contradictions of human obesity and anorexia, fasting might simply be healthy eating, a wholesome practice that will benefit the person and the community as well. In the Christian context almsgiving can be practised in a variety of ways in the classroom and beyond. Fasting and almsgiving always have God as their focus.

Prayer and meditation are well-known traditions of holiness, health and wholeness that should be nurtured in children.

**Luke 23:39-43 The Good Thief**

In Lent we remember the suffering and death of Jesus. This text describes one scene from Jesus’ passion. Two criminals are crucified with Jesus. They both make different choices - one mocks Jesus, while the other, the ‘good’ criminal, is transformed by Jesus even while both are dying.

Only Luke presents this incident. The other three evangelists make no mention of it. This is not surprising, as the scene is typical of Luke’s approach. Luke in many ways softens the description of the suffering and death of Jesus. He also presents the reader with the unexpected. God’s goodness comes to unusual people in surprising ways and at surprising times.

We must always remember that each gospel is written for a particular group and their needs. It would seem that the community behind the gospel of Luke has a large group of poor within it and they are perhaps disillusioned. So they are being affirmed and encouraged to persevere – “today you shall be with me ...” They are assured that Jesus is with them – as he is with us in the context of our living and dying.

The Church’s Teaching and Lived Tradition

**In Tradition: *To Know, Worship and Love,* Year 4, p40, Preface of Lent 1**

Lent is a designated time during the Liturgical Year when we recall our salvation history, i.e. the stories of God’s unending love and the self-giving love of Jesus Christ. At this time we practise prayers and penances to help us to develop a spirit of humility and gratitude for the goodness of God. [[1]](#footnote-1)

**In Tradition: *To Know, Worship and Love*, Year 4, p96, The “Jesus Prayer”**

The “Jesus Prayer” is based on the gospel story of the Pharisee and the Tax Collector found in Luke 18:9–14. It has come to us from the tradition of the Hesekyists (an Eastern Christian spirituality) and is an effective means of prayer and meditation. It is called “The Jesus Prayer” because it is centred on the name of Jesus. It sums up the essential message of the Gospel. It professes the Reign of Christ over us and evokes our commitment to his will. (See Student book, ‘Our Prayers’.)[[2]](#footnote-2)

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 the parish or school Ash Wednesday liturgy and the celebrations of Holy Week.
* Change the classroom prayer place - see suggested story script ‘Our Lent Prayer Place’ - Resource Sheet 1
* In prayer ask God for help to remember what is important and a priority during Lent. Use the scripture, Matthew 6:25-34, hymn, and prayer in KWL, Year 4, p40 (Preface of Lent 1). Students may want to share their Lenten promises.
* Pray using the “Jesus Prayer” in KWL, Year 4, p96 as a repetitive chant. Alternately pray the Jesus prayer as an antiphon in an examination of conscience.
* Lead students in a guided meditation reflecting on Jesus praying at Gethsemane. (See *Guided Meditations for Children*.) Write a prayer journal as a response to the meditation.
* Prepare for and participate in a celebration of the sacrament of Penance (First or Second Rite of Reconciliation). Use an examination of conscience.
* Prepare and participate in a non-sacramental rite of reconciliation to recognise our willingness to ‘walk’ as followers of Jesus. Students’ prayers of sorrow may be included. Use an examination of conscience.
* Pray the Stations of the Cross formally or informally:
1. as a focus of class prayer during Holy Week - take a few stations each day.
2. Use the Stations of the Cross as a focus for class prayer over the period of Lent. For example, focus on one or two Stations each Wednesday and Friday, or one Station of the Cross each day, following a cycle.

Choose appropriate music and hymns to include at the beginning and end of the prayer.

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 4, Chapters 5 and 12 (2003), James Goold House Publications, Melbourne, Victoria**

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

Huebsch B, (1991-1993), *The New Scripture Way of the Cross*, Twenty-Third Publications, Mystic, Conn

Reehorst J, (1986), *Guided Meditations for Children*, Brown-Roa, Iowa, USA

Reehorst J,(1991), *Guided Meditations for Children 2,* Brown-Roa, Iowa, USA

Stead B M, (1997), *A Time of Jubilee: Using Luke’s Gospel with Children,* Desbooks, Melbourne, Victoria

Woods L, (1999), *A Dictionary For Catholics*, HarperCollins, Victoria

**Videos**

*Stations of the Cross for Children,* Twenty-Third Publication, USA

Key to Symbol

✪ denotes higher order activity

Unit Content 1

During Lent the Church calls us to grow and change through prayer, fasting and almsgiving.

*Students will learn:*

* about the traditional practices of prayer, fasting and almsgiving
* to review how prayer, fasting and almsgiving help them to grow and change

Unit Content: Background Information

Lent begins on Ash Wednesday for the Latin Catholic Church. Some Eastern Catholic Churches begin Lent on Ash Monday. Lent concludes before the beginning of the Mass of the Lord’s Supper on Holy Thursday evening, which is the beginning of the Easter Triduum (3 days). This follows the Jewish understanding of a day beginning at sunset on one day and concluding at sunset on the following day.

Ash Wednesday (or Ash Monday): the name of the day refers to the placing of blessed ashes on the foreheads of the faith community. The tradition of ashes has its origin in the Order of Penitents, in which 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 are a sacramental – a holy sign that fosters faith. The Ash Wednesday ceremony invites us to make a fresh start during Lent in preparation for Easter.

Lent is a 40 day season. The colour and mood of Lent remind us that this is a penitential season. Lent has a long history of being a time of conversion, reconciliation and renewal for the baptised, and preparation for those seeking Baptism. It is a time when we are invited to greater spiritual growth. Traditional practices for growth are: prayer, fasting and good works. The Church community recalls their Baptism and renews their commitment by acts of penance. This parallels the process of conversion: turning towards God, and continually striving to do better.

This content section focuses on prayer, fasting and almsgiving. They are tools for conversion – turning towards God and reaffirming our baptismal commitment. They include a personal and communal dimension. The aim of the practices is to grow closer to God and be better followers of Jesus. For this, we need to be open to the power of the Holy Spirit. If we practise fasting, almsgiving and praying simply because they are traditional practices there is limited growth. Lent is about opening ourselves to the Spirit of God and about gaining perspective in our life journey towards God.

Suggested Teaching/Learning Strategies

* Change the classroom prayer place - see suggested story script ‘Our Lent Prayer Place’ - Resource Sheet 1
* Tell the story of ‘The Church’s Year’. See Resource Sheet 2 for suggested script and materials. This script is presented in two parts for use together or separately.
* Engage students in wondering. Suggested wondering statements are :

I wonder which season of the Church’s year you like the most.

I wonder why Easter is the greatest feast in the Church’s year.

I wonder why the colour for getting ready is purple.

I wonder why the colour for joy is white.

I wonder why the colour for the season of ‘ordinary time’ is green.

*Note: you may decide to only ask one or two of the colour questions. See other wondering statements for specific times of the year on Resource Sheet 2, following story script.*

* Read KWL Year 4, p36 and review what the students know about the liturgical seasons. Refer students to KWL, Year 4, p40. Invite students to recall facts they already know about Lent. Complete the proforma:

|  |  |  |
| --- | --- | --- |
| What we know about Lent? | What do we want to find out about Lent? | How can we find out about what we want to investigate further? |
|  |  |  |

During the unit, add to this proforma by including new understandings about Lent.

* Read Matthew 6: 1-18.

- In pairs/threes, students are allocated a few verses from the Scripture passage and invited to:

1. Underline unknown words to research the meanings– use a Biblical Dictionary for students.
2. Using KWL Year 4, p37 students rewrite their verse/s in their words.
3. Present the verse/s and their version to the class.

- Why does Jesus, in Matthew’s Gospel, invite us to practise prayer, fasting and almsgiving “in secret”? Explore and record what “in secret” might mean for us today. Refer to the scripture background information for Matthew 6:1-18.

- Create a visual text based on Matthew 6:1-18 highlighting prayer, fasting and almsgiving.

* Read KWL Year 4, p37 with the class. Explore the concepts of fasting, almsgiving and prayer. Draw a concept map of ideas for each, eg: What is fasting? How can we fast/do without this lent?
* Use the material in the Project Compassion Education kits published by Caritas Australia to assist students to make connections between praying, fasting, almsgiving and Lenten growth and injustice in our world. Encourage the students to decide on ideas for raising awareness of injustice and money for Project Compassion.
* Discuss the connection between fasting, praying, almsgiving. For example we do without and give to the poor and pray for others and ourselves. Also lead students to understand the purpose.

Write personal Lenten promises:

I can fast this Lent by … so that …

I can pray this Lent by … so that …

I can give this Lent by … so that …

For example ‘I can fast this Lent by not buying sweets once a week so that I can put the money into the Project Compassion box.’ ‘I can pray this Lent by reading and praying for the people in the Caritas profiles so that I can show more care for others.’

* In prayer ask God for help to remember those who are poor during Lent. Use the scripture Matthew 6:1-18, hymn, and prayer in KWL Year 4, p40 (Preface of Lent 1). Students may want to share their Lenten promises or some aspect of the community’s Lenten journey.

Unit Content 2

The choices we make can help us to grow in our relationships with God and others.

*Students will learn:*

* about Lent as a season when we review our choices to follow Jesus
* to explore what is involved in making decisions

Unit Content: Background Information

The season of Lent is a time for us to deepen our relationship with God and with one another. Making decisions involves responsibility and the need to reconcile with those whom we have hurt or offended. At the heart of decision-making is the desire to seek the truth and often this may require forgiveness in our relationships. In exploring decision-making lead the students to a process, for example: Stop, Think, Pray and Decide.

As Christians we choose to follow Jesus. Discipleship is a continuous decision. For this reason conversion is a life long process. The season of Lent reminds us that we need to continuously reaffirm our Baptism, reviewing where we have succeeded and where we have failed. We either affirm or erode that decision to follow Jesus with each day and each action we take. In this regard Lent is a time to stop, ‘take-stock’ and review the decision to follow Jesus. Am I living this decision each day? How can I improve my “YES” to God? How am I open to the Holy Spirit working in the community, in me and in the world? Fasting, almsgiving and prayer are tools in this conversion / evaluation process.

This has both a personal and communal dimension. Lent reminds us that as individuals and as communities our journey to God, our effort to live our baptismal commitment, is life-long and daily. The decisions we make impact on our journey. They take us forward (grace) or backwards (sin or weakness). Encourage students to make the link between decision-making, our Lenten practices and moving towards a closer relationship with God. Moving forward in our relationship and commitment to God is an initiative of God. We participate in the working of the Holy Spirit to enable conversion.

Suggested Teaching/Learning Strategies

* Read children’s literature on the theme of choices and making decisions. Discuss the choices and implications/consequences that emerge from the story.
* Relate this to a time in student’s own life when they have had to make choice/s.

|  |  |  |
| --- | --- | --- |
| Choices in a situation | Consequence of the choice | Values to keep in mind |
|  |  |  |
|  |  |  |
| Final decision made: |

* In pairs/small groups, students represent in some form (flow chart/brainstorm) the process involved in making a choice. Students report to the class and together develop a decision making chart. The process must recognise the importance of prayer, and knowing what is true.
* Students brainstorm conflict and/or other decision-making situations. Role-play a solution that demonstrates the use of the class decision-making chart and incorporates the teachings of Jesus. In this situation how can I be like Jesus?
* Use the material in the Project Compassion education kits to explore decision-making. What decisions create situations of injustice? What decisions make life easier for the poor?
* In a class discussion, draw out the connection between decisions we make and reconciliation with others. Link this to Lent as a time to reconcile with others and grow more like Jesus, to respond to the Holy Spirit.
* What choices might help me/us grow closer to God during this season of Lent? Make a list.

Unit Content 3

The Sacrament of Penance is a celebration of God’s love and our choice to live as followers of Jesus.

*Students will learn:*

* about choices that we make
* about the sacrament of Penance

Unit Content: Background Information

In the early Church Lent was the time for the baptised, who had seriously sinned, to seek reconciliation. Despite our commitment to Jesus, we do not always make wise choices in our lives. Lent is a time to reaffirm our “Yes” to God. Acts of reconciliation, including the sacrament of Penance, are important in our preparation for Easter.

The sacrament of Penance, one of the sacraments of healing, helps us to return to right relationship with God and with the community and to continue as disciples. The sacrament of Penance has been linked with preparation for Easter from the earliest times in Judaeo-Christian tradition. At the heart of the sacrament is the forgiveness offered by God. Through this sacrament we celebrate that we are forgiven and reconciled. We are strengthened and open to God’s love in ourselves, in our relationships with others and in the Christian community. Any act of reconciliation, and the sacrament of Penance, always has both an individual and communal dimension. Sin always affects more than the individual.

In the life of every individual and every community decisions can lead to doing good or to sin. Hence we seek repentance and forgiveness. This is a vital part of reconciliation. During Lent we strive to reconcile with others and God through our Lenten practices. Fasting, almsgiving and praying are actions of penance and reconciliation. Forgiveness is always an initiative of God. The sacrament of Penance is the sacramental celebration of our repentance and forgiveness, bringing us closer to God.

Suggested Teaching/Learning Strategies

* Using children’s literature and/or students’ life experience, explore the concepts of reconciliation, choices and relationships.
* Brainstorm and define the following words: forgiveness, sorry, reconciliation, penance, sin, conversion.
* Tell the Story of ‘The Sacrament of Penance’ - 2nd Rite of Reconciliation using suggested script - Resource Sheet 3 and Posters provided with this unit on RE Online. You will need to print and laminate posters.
* Engage students in wondering -see suggested wondering below.

I wonder why the Sacrament of Penance is called a Sacrament of Healing.

I wonder why sin affects our relationship with God.

I wonder why sin affects our relationship with others.

I wonder why the season of Lent is a special time for forgiveness and Reconciliation

I wonder why this sacrament can be received again and again.

* Students use the visuals to re-tell the story and sequence the parts of the Rite of Reconciliation. They can check with KWL Year 4, p98-99.
* Represent times of hurt and sin / times of forgiveness and healing using art, drama, music. See Creative Arts ideas.
* List and examine the many ways that we can be people who are forgiving and healing. How can we experience forgiveness and healing as part of our everyday lives?
* Review the structure of the sacrament of Penance using KWL Year 4, p98-99.
	+ Explore with the students the examination of conscience. Ask them to review their day/week for the ‘right’ and ‘wrong’ decisions they have made. Link this to the concept of grace and sin. This **must** respect the students’ right to non-disclosure. Students can participate in an examination of conscience without sharing their thoughts and reflections.
	+ Class review the Act of Sorrow and then construct a prayer of sorrow.
* Pray the ‘Jesus Prayer’ in KWL Year 4, p96 as a repetitive chant. Alternatively, pray the ‘Jesus Prayer’ as an antiphon in an examination of conscience.
* Students attempt to write a similar prayer to the ‘Jesus Prayer’ that expresses sorrow. They may adapt the prayer itself. For example, “Jesus, have mercy on me”…
* View the Statement of Commitment to the New-Millennium on the video of the Sydney Schools Jubilee celebration (CEO Sydney); or introduce the issue of National Reconciliation with Indigenous Australians. Why is National Reconciliation important for Australia? Why do you think the Australian Catholic Church supports National Reconciliation?
* Prepare a sacramental/non-sacramental rite of reconciliation to celebrate our willingness to ‘walk’ as followers of Jesus. Students’ prayers of sorrow may be included.
* Explain why reconciling with others and God helps me/us grow? In what ways can I experience reconciliation with God and others? Creatively present a response to these two questions. For example: poster, interviews, series of illustrations and captions…

Unit Content 4

We enter into the events of Holy Week by reflecting on the scriptural Stations of the Cross.

*Students will learn:*

* about the events of Holy Week
* about Jesus’ choice to love others and forgive them even on the Cross
* to reflect on the scriptural Stations of the Cross

Unit Content: Background Information

Holy Week is a time set aside for the preparation of the Easter celebration. It begins with Palm Sunday. The core of Holy Week is the Easter Triduum – Holy Thursday, Good Friday and Holy Saturday -and its climax, the Easter Vigil. The Triduum concludes with evening prayer on Easter Sunday.

The ‘Scriptural Stations of the Cross’ depict Jesus’ journey to his death and Resurrection as recorded in the Scriptures. These stations followed a suggestion by The Congregation for Sacred Rites in 1975 and adhere more closely to the Gospel accounts. There is a structure for prayer and meditation on the Stations of the Cross (see resources). While the focus is on the scriptural stations, the teacher will need to mention the traditional stations (which are looked at in 6.2) as some students will be familiar with the stations as they appear in churches, and these are usually the traditional stations. Both Stations of the Cross are important reminders of the events of Jesus’ life.

In exploring the Stations of the Cross remember:

1. The Stations of the Cross tell the story of Holy Week (The Last Supper to the Resurrection)
2. The Stations of the Cross are a meditation. It is a prayer/devotion traditionally used during Lent and especially on Good Friday.
3. The Stations of the Cross also relate to the students’ experience. Use visual stimulus, drama, readings, reflection and celebration to bring the stations alive.

When reflecting on the Stations of the Cross look at Jesus’ choices and decisions. What decisions did others make? Consistently throughout the Passion – the Stations of the Cross, Jesus chose to struggle on, to respond with love and forgiveness. In fact, Jesus’ decision to be faithful to God and his mission led to his passion and death.

Suggested Teaching/Learning Strategies

***NOTE****: Unit Content 4 could be covered in two ways: 1) spread the activities over the whole unit and focus on the Stations of the Cross once or twice a week. 2) Teach unit content 4 as a whole at the end. In teaching the Stations of the Cross you will need to:*

*- Tell the story of ‘The Stations of the Cross’ which could be done in a number of ways e.g. half the stations in one session and the other half in the next session or 3 or 4 stations per session. Including a number of stations will assist the story sequence. After the initial telling, stations could be focussed on individually or used for prayer / reflection each day over Lent.*

*- Relate the Stations of the Cross to the life experience of the students and the world today. The Caritas material would be very helpful here.*

*- Pray using the Stations of the Cross.*

**Introducing the Stations of the Cross (Scriptural)**

* Tell the story ‘The Scriptural Stations of the Cross’. See Resource Sheet 4 for suggested story script and information about visuals, which will need to be laminated.
* Engage students in wondering. See suggested generic wondering statements below for use after the story/stories - either all the stations or after each group of stations.

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

I wonder if any part of this story makes you feel happy.

I wonder if any part is sad for you.

* In focusing on each station or groups of stations allow students to select one or more of the following activities:
1. View the Stations of the Cross in KWL Year 4, p35-36, and also make story visuals available for students to work with - to retell story and other activities using visuals.
2. Using crayons / paints create an artwork to express your feelings and thoughts.
3. Use drama to represent the feeling or meaning of a station or stations.
4. Lead students in a guided meditation on Jesus’ prayer at the Garden of Gethsemane (see *Guided Meditations for Children*). Write a prayer journal as a response to the meditation.
5. Write a prayer in response to a station.
* In what ways do people carry their ‘cross’ in the present time? Some answers may include: suffering illness, discrimination, abuse, teasing… Also relevant is the suffering as a consequence of standing up for justice for the poor, underprivileged, the unpopular. Use the Project Compassion Education kits.
* Explore the concept of empathy and supporting others. How can we support others in ‘carrying their cross’? What choices can we make to support others?
* Decide on a class action in support of Caritas. This may be raising awareness of issues in the Project Compassion kit and also raising money for Project Compassion.
* Visit your parish church, view the Stations and explain how to pray this devotion. Identify if the stations are traditional or scriptural. Discuss the difference.
* Use one Station each day as a reflection through Lent. Focus students’ attention on the Station using an image eg the visual from the story. Read an appropriate scripture passage. Relate the station to the students’ experience. Choose appropriate music to include at the beginning and end of the prayer.

**Exploring individual Stations**

* In focusing on each station select appropriate questions:
1. Connect the station to the day of Holy Week in which the event is celebrated.
2. What decisions did Jesus make in the station?
3. What decision did the other characters make in the station?
4. What might the characters be saying/feeling in the station?
5. What is the mood/feeling of the station?
6. How can we spend time with Jesus in this station?
* When looking at station 10:

Read Luke 23:34-43. (See Barbara M Stead, p88-89.)

* + Explore a variety of artistic images of the crucifixion (and the passion events) of Jesus. These may include paintings (traditional and contemporary) and different crosses/crucifixes. Discuss observations and reactions to representations. What is depicted and how? What beliefs is it trying to present? What are your favourites and why? (This activity could focus on different representations of the Stations of the Cross.)
	+ List the characters and their roles. What decisions did they make? Fill out a matrix.

|  |  |  |
| --- | --- | --- |
| Character | Decisions that led to their crucifixion. | Decisions and response to each other. |
| First Thief |  |  |
| Second Thief |  |  |
| Jesus |  |  |

In doing the matrix explore with students the choices that the two men crucified with Jesus made that led to them being thieves; explore also the choice Jesus made - to continue the work of God, despite opposition. Explore the decisions of the two thieves in their response to Jesus. (In the story, the first thief chose to rebuke Jesus, the second thief chose to see the goodness of Jesus and recognise his own guilt and ask for mercy). How did Jesus respond to the thieves and to those who were crucifying him?

**General**

* Students in small groups are allocated a Station. Read a scripture passage connected to the station. Create liquid frames or freeze frames to go with the station.
* Sequence the Stations of the Cross and match them to the days of Holy Week. Students should be able to sequence the stations in a logical order, though there is no need for a perfect sequence.
* Make these Stations the focus of class prayer during Holy Week. Each group leads the class in their station or stations. Choose appropriate music to include at the beginning and end of the celebration.
* Review the Stations of the Cross depicted in the classroom or in KWL Year 4. Students choose one person in one Station; write about the event from that person’s point of view. Reflect on the scene. What are the sights, sounds, smells and feelings you encounter within this scene? These could be incorporated into class prayer.

**Suggested Scripture to use for each Station of the Cross**

For a list of the Stations of the Cross see KWL Year 4, p155 (version 2) and p34-35 for pictures of the Stations of the Cross. Below are some suggested Scripture passages that may be used to reflect on each station. Others can be used. Stations are put into pairs or threes. These groups may be helpful in teaching.

Station 1: The Last Supper Mk 14:22-24

Station 2: The Garden of Gethsemane Mt 26:36-39

Station 3: Jesus before the Sanhedrin Lk 22:66-71

Station 4: Jesus before Pilate Lk 23:3-4 and Lk 23:20-21

Station 5: Jesus is whipped and crowned with thorns Mk 15:16-19

Station 6: Jesus carries his cross Mk 15:20

Station 7: Jesus is helped by the Cyrenean (Simon) Mk 15:21

Station 8: Jesus speaks to the women of Jerusalem Lk 23:27-28

Station 9: Jesus is stripped and nailed to the Cross Jn 19:23-24

Station 10: Jesus and the good thief Lk 23:32, 39-43

Station 11: Jesus speaks to Mary and John Jn 19:25-27

Station 12: Jesus dies on the cross Lk 23:44-46

Station 13: Jesus is buried Lk 23:50-54

Station 14: Jesus is risen from the dead Lk 24:1-7

**Resource Sheet 1**

**Our Lent Prayer Place**

**Unit 4.2**

**YOU WILL NEED:**

* Small table
* Box or basked, containing a *purple* cloth, ashes, outline of feet, Cards: prayer, fasting, giving to the 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.**[[3]](#footnote-3) **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 symbolize following Jesus, the Bible, a crucifix and a candle.**

**Resource Sheet 2**

**The Church’s Year - Part 1**

**Unit 4.2**

|  |
| --- |
| **You will need:*** 90cmx50cm felt underlay in plain non-seasonal colour, e.g. yellow, blue, beige, brown
* 9 white, 10 purple, 33 green felt, cardboard or paper 5cm joined squares as per diagram at end of PART 1
 |

You can tell PARTS 1 and 2, or just PART 2, of ‘The Church’s Year’.
Sections of the script can be repeated at the beginning of each season throughout the year.

**PART 1**

*Children are seated in a semi-circle ready to listen to the story. When the children are settled, go to the shelf and carry the materials as you would the Bible. Place these beside you.*

*Place underlay in the middle of the story area.*

**Just as our calendar year has seasons, the Church’s year also has seasons. Each season recalls and celebrates the different events in Jesus’ life.**

**Unlike the calendar year, the seasons in the Church’s Year are different lengths.**

*Place two white squares on the left half of the underlay. (See diagram at the end of this script).
Place seven white squares below the two on the underlay.*

**These are the two great seasons.**

*Point to the two white squares.*

**These squares represent the season of Christmas.**

*Point to the seven white squares.***These squares represent the season of Easter**

*Place four purple squares on the right half of the underlay.
Place six purple squares below the four on the underlay.* **These are the two preparation, or getting ready seasons.**

*Point to the four purple squares.*

**This is Advent. It is the season when we prepare for**

*Point to the two white squares.*

**the great Feast of Christmas.**

*Point to the six purple squares.*

**This is Lent. It is the season when we prepare for**

*Point to the seven white squares.*

**the great Feast of Easter.**

*Run your finger along the Lent squares, then the Advent squares.*

**The time for preparing for Easter is longer than the time for preparing for Christmas.**

*Run your finger along the Easter squares, then the Christmas squares.*

**and the time for celebrating Easter is longer than the time for celebrating Christmas.**

**This is because Easter is the greatest feast of the Church’s year.**

*Place seven green squares on the underlay below the purple and white squares.
Place twenty six green squares below the seven on the underlay.*

**These are the two green seasons of Ordinary Time, the time when we remember what Jesus said and did during his time on earth.**

*Place labels and name each season with the students.***These are the seasons of the Church’s Year: Advent, Christmas, Lent, Easter, Ordinary Time, and Ordinary Time.**

**Advent**

**Christmas**

**Lent**

**Easter**

**Ordinary Time**

**Ordinary Time**

**Resource Sheet 2**

**Ordinary Time**

**Advent**

**Ordinary Time**

**Easter**

**Christmas**

**Lent**

**The Church’s Year - Part 2**

**Unit 4.2**

|  |
| --- |
| **You will need:*** 90cmx50cm felt underlay in plain non-seasonal colour, e.g. yellow, blue, beige, brown; lightly marked as per diagram 1 at the end of script
* 9 white felt 5cm squares
* 10 purple felt 5cm squares
* 33 green felt 5cm squares
* Red ribbon (short piece)
* Arrow or dot

*(See diagram at the end of this script).* |

**PART 2**

*Children are seated in a semi-circle ready to listen to the story. When the children are settled, go to the shelf and carry the materials as you would the Bible. Place these beside you.*

*Place underlay in the middle of the story area.*

**Just as our calendar year has seasons, the Church’s year also has seasons. Each season recalls and celebrates the different events in Jesus’ life.**

**Unlike the calendar year, the seasons in the Church’s Year are different lengths.**

**We’re now going to place the Church’s seasons into the order that they happen in the Church year.**

*Place the four purple Advent squares on the calendar. (See diagram at the end of this script).*

**The Church’s year begins on the first Sunday of Advent.**

**Advent is a season of preparation or getting ready and the colour for getting ready is purple.**

**During Advent we prepare for the Feast of Christmas.**

*Place the two white Christmas squares on the calendar.*

**Christmas is a season of joy and the colour for joy is white.**

**Christmas is the season when we celebrate the birth of Jesus.**

*Place the seven green Ordinary time squares on the calendar*

**The next season is Ordinary Time and the colour is green.**

**Ordinary Time is when we remember what Jesus said and did during his life on earth.**

**‘Ordinary’ doesn’t mean average. It means the time outside the major seasons of Lent, Easter, Advent and Christmas.**

*Place the six purple Lent squares on the calendar.*

**The next season is Lent.**

**Lent is a season of preparation or getting ready and the colour for getting ready is purple.**

**During Lent we prepare for the great Feast of Easter by fasting, giving to the poor and praying.**

*Place the seven white Easter squares on the calendar.*

**The next season is Easter.**

**Easter is a season of joy and the colour for joy is white.**

**Easter is the season when we celebrate Jesus rising from the dead (**OR **Yrs 5 and 6: the resurrection of Jesus).**

*Place the red ribbon on the calendar at the end of the 7th white square.*

**Pentecost Sunday marks the end of the Easter season. On this Sunday we celebrate the Holy Spirit coming to the disciples in what appeared to be tongues of fire, resting on each of their heads. This is why the colour for Pentecost is red, the colour of fire. Pentecost is not a season but it is a very important feast in the Church’s year.**

*Place the twenty six green Ordinary Time squares on the calendar.*

**The next season is Ordinary Time again and the colour is green. As you can see it’s a long season, giving us plenty of time to grow closer to God.**

*Point to the last week of Ordinary Time.***This is the end of the Church’s year.**

*Point to Advent.*

**The Church’s year begins all over again on the first week of Advent.**

*Point to and name each of the season in order with the students.*

**These are the seasons of the Church’s Year: Advent, Christmas, Ordinary Time, Lent, Easter and Ordinary Time.**

*Trace around the Church’s year.*

**All these seasons help us remember Jesus’ life and tell us about God’s love.**

***Diagram : View of materials at end of story***

*Engage in Wondering.*

**I wonder which season of the Church’s year you like the most.**

**I wonder why Easter is the greatest feast in the Church’s year.**

**I wonder why the colour for getting ready is purple.**

**I wonder why the colour for joy is white.**

**I wonder why the colour for the season of ‘ordinary time’ is green.**

*Note: you may decide to only ask one or two of the colour questions.*

*Carefully pack story materials into storage box and put on shelf. Ensure that children are watching so they know how to pack the materials away and where to find them.*

*Other wondering which could be used at other times of the year*:

**I wonder which Holy Week story about Jesus is your favourite.**

**I wonder which part of the Christmas story you like the most.**

**I wonder which story about Jesus is special to you.**

**I wonder if you can name people from the Old Testament who waited and prepared for Jesus.**

**I wonder how you wait and prepare during the season of Advent**.

Resource Sheet 3

Penance - 2nd Rite of reconciliation

**You will need:**

* Penance visuals on RE Online laminated (see Related Files for this unit).
* length of purple cloth (optional)

**Note:** Script is for the Second Rite of Reconciliation, which is the Rite covered in this unit and referred to in KWL Year 4.

Script suggested for use with the numbered visuals.

You may choose to lay each visual on a length of purple cloth. If this is the case:

*Lay length of purple cloth on floor with students seated around in semi-circle.*

**These images tell the story of the Second Rite of Reconciliation.**

*Lay images one by one from your right to left, the students left to right.*

1. **It begins with the Introductory Rites** **where we come together as a community to**

 **celebrate the forgiving love of God.**

 **We may sing a hymn.**

1. **The priest greets us and invites us to pray.**
2. **During the Celebration of the Word, one or more readings from sacred Scripture are**

**proclaimed.**

 **God’s Word calls us to repentance and a change of heart.**

1. **The priest then explains the readings and helps us to think about how we are living our**

 **lives.**

1. **The next part is called the Rite of Reconciliation. Together, we say we are sorry for our**

 **sins, confident that God will forgive us.**

**We pray the Our Father.**

1. **We then go to the priest to confess our sins. The priest gives us a penance.**
2. **He raises his hand over our heads as he says,
 “I absolve you from your sins in the name of the Father and of the Son and of the Holy**

**Spirit.”**

**We say, “Amen”.**

1. **After everyone has had the opportunity to confess their sins, we praise God together for his mercy and thank him through song or prayer.**
2. **In the final part, the Dismissal, the priest blesses us all and sends us out to live in**

 **peace and love with each other**.

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

* **I wonder why the Sacrament of Penance is called a Sacrament of Healing.**
* **I wonder why sin affects our relationship with God.**
* **I wonder why sin affects our relationship with others.**
* **I wonder why the season of Lent is a special time for forgiveness and Reconciliation.**
* **I wonder why this sacrament can be received again and again.**

Prayer:

Forgiving and Compassionate God, Help us today to forgive those who have hurt us.

Forgive our own acts of selfishness and help us to reconcile with those we have hurt or offended.

We ask this through Christ our Lord. Amen

*Pack visuals into storage box and put on shelf. Ensure that these are available for students to use.*

**Resource Sheet 4**

**The Scriptural Stations of the Cross - Unit 4.2**

Telling the story of ‘The Stations of the Cross’ could be done in a number of ways e.g. half the stations in one session and the other half in the next session or 3 or 4 stations per session. Including a number of stations will assist the story sequence. After the initial telling, stations could be focussed on individually or used for prayer / reflection each day over Lent.

**You will need:**

* Optional: a piece of purple material long enough to fit 7 visuals and wide enough to fit two rows of visuals. Alternatively, a purple ribbon rolled as each station is placed down.
* Visuals from ‘Stations of the Cross’ CD - with the stations indicated in the script printed off and laminated. **(**N.B. This CD can be purchased at CEO Leichhardt. It is also needed for visuals for the Traditional Stations in 6.2)
* candle
* Bible - NRSV

*Place your hand on the Bible and say*

**The stories of Jesus’ journey to his death and resurrection are recorded in the New Testament of the Bible.**

*Roll out a long piece of purple material or use purple ribbon*

**This story tells of Jesus’ journey to his death and his Resurrection as recorded in the Scriptures** **and so it is called ‘The Scriptural Stations of the Cross’.**

 CD Stations of the Cross F1000001

*Hold Visual 1,The Last Supper (Mk 14:22-24) as you say*

**Station 1 The Last Supper. This is the last meal Jesus had with his disciples.**

**While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take; this is my body.” Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, “This is my blood, which is poured out for many.”**

*Place Visual 1 down and pause briefly allowing the students silence to reflect on Station 1.*

CD Stations of the Cross F1000002

*Hold Visual 2, The Garden of Gethsemane* (*Mt 26:36-39) as you say*

**Station 2: The Garden of Gethsemane.**

**After the supper, Jesus went with his disciples to a place called Gethsemane. He took Peter and the two sons of Zebedee further into the garden with him, saying, "I am deeply grieved; remain here, and stay awake with me."**

**And going a little farther, he threw himself on the ground and prayed,**

**“My Father, if it is possible, let this cup pass from me;**

**yet, not what I want but what you want.”**

**Later that evening, Jesus was arrested.**

*Place Visual 2 down beside Visual 1 and pause briefly allowing the students silence to reflect on the Station 2.*

 CD Stations of the Cross F1000004

*Hold Visual 3, Jesus before the Sanhedrin (Lk 22:66-71) as you say*

**Station 3: Jesus before the Sanhedrin**

**The next morning, *Jesus* was brought before the council of the Jewish people.**

**They said, “If you are the Messiah, tell us.”**

**Jesus replied, “If I tell you, you will not believe me.”**

**All the elders asked, “Are you, then, the Son of God?”**

**Jesus said, “You say that I am.” They used this to accuse Jesus of claiming he was the Messiah.**

*Place Visual 3 down beside Visual 2 and pause briefly allowing the students silence to reflect on Station 3.*

 CD Stations of the Cross F1000006

*Hold Visual 4, Jesus before Pilate (Lk 23:3-4 and Lk 23:20-21) as you say*

**Station 4: Jesus before Pilate**

**The whole group then brought Jesus before Pilate. They accused him of**

**stirring up the people against the Romans, and claiming to be the Messiah, a king.**

**Pilate asked Jesus, “Are you the King of the Jews?”**

**Jesus answered, “You say so.”**

**Then Pilate said to the elders and the crowd, I find no reason to arrest this man.”**

**But the crowd shouted, “Crucify, crucify him.”**

*Place Visual 4 down beside Visual 3 and pause briefly allowing the students silence to reflect on Station 4*

 CD Stations of the Cross F1000008

*Hold Visual 5, Jesus is Whipped and Crowned with Thorns (Mk 15:16-19)* *as you say*

**Station 5: Jesus is Whipped and Crowned with Thorns**

**Then the soldiers led *Jesus* into the courtyard of the palace*.* They clothed**

 **him in a purple cloak, placed a crown of thorns on his head, and mocked him saying,**

**“Hail, King of the Jews!”**

**They struck his head,spat upon him, and knelt down in homage to him.**

*Place Visual 5 down beside Visual 4 and pause briefly allowing the students silence to reflect on Station 5.*

 CD Stations of the Cross F1000009

*Hold Visual 6,* *Jesus Carries his Cross* (*Mk 15:20) as you say*

**Station 6: Jesus Carries his Cross**

**The soldiers then stripped Jesus of the purple cloak; put his own clothes on him;**

**and led him out to crucify him.**

*Place Visual 6 down beside Visual 5 and pause briefly allowing the students silence to reflect on Station 6.*

 CD Stations of the Cross F1000012

*Hold Visual 7, Jesus is Helped by the Cyrenean (Simon) (Mk 15:21) as you say*

**Station 7: Jesus is helped by the Cyrenean (Simon)**

**The soldiers forced a passer-by, Simon of Cyrene, to carry Jesus’ cross.**

*Place Visual 7 down beside Visual 6 and pause briefly allowing the students silence to reflect on Station 7.*

 CD Stations of the Cross F1000015

*Hold Visual 8, Jesus Speaks to the Women of Jerusalem* (*Lk 23:27-28)* *as you say*

**Station 8: Jesus Speaks to the Women of Jerusalem**

**A great number of the people followed Jesus, among them women who were weeping for him. But Jesus turned to them and said,**

**“Do not weep for me, but weep for yourselves and for your children.”**

*Place Visual 8 down in a new row, under visual 1 and pause briefly allowing the students silence to reflect on Station 8.*

 CD Stations of the Cross F1000017

*Hold Visual 9, Jesus is Stripped and Nailed to the Cross* (*Jn 19:23-24)* *as you say*

**Station 9: Jesus is stripped and nailed to the Cross**

**The soldiers took Jesus’ clothes and divided them into four parts, one for each soldier.**

*Place Visual 9 down beside Visual 8 and pause briefly allowing the students silence to reflect on Station 9*

 CD Stations of the Cross F1000019

*Hold Visual 10, Jesus and the good thief Lk 23:32, 39-43 as you say*

**Station 10: Jesus and the Good Thief**

**Two criminals were crucified with Jesus. One of them mocked Jesus saying, “Are you not the Messiah? Save yourself and us!” The other criminal tried to stop the insults and said “We are getting what we deserve for our deeds, but this man has done nothing wrong” Then he said to Jesus, “Jesus, remember me when you come into your kingdom.” Jesus replied, “Truly, I tell you, today you will be with me in Paradise.”**

*Place Visual 10 down beside Visual 9 and pause briefly allowing the students silence to reflect on Station 10*

 CD Stations of the Cross F1000020

*Hold Visual 11, Jesus speaks to Mary and John (Jn 19:25-27) as you say*

**Station 11: Jesus speaks to Mary and John**

**Standing near the cross were his mother, his mother’s sister and Mary Magdalene. When Jesus saw his mother and the disciple, whom he loved,**

**he said to his mother, “Woman here is your son.”**

**Then he said to the disciple, “Here is your mother.” This disciple is thought to be John.**

**From that moment on, the disciple took Mary into his home.**

*Place Visual 11 down beside Visual 10 and pause briefly allowing the students silence to reflect on Station 11.*

 CD Stations of the Cross F1000021

*Hold Visual 12, Jesus dies on the cross (Lk 23:44-46) as you say*

**Station 12: Jesus dies on the cross.**

**It was now about noon, and darkness came over the whole land until three in the afternoon.**

**Then Jesus cried out, “Father, into your hands I commend my spirit.”**

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

**Let us pray silently as we think of Jesus dying on the cross.**

*Place Visual 12 down beside Visual 11 and pause briefly allowing the students silence to reflect on Station 12.*

 CD Stations of the Cross F1000023

*Hold Visual 13, Jesus is buried (Lk 23:50-54) as you say*

**Station 13: Jesus is buried**

**Joseph of Arimathea, a good and righteous man,went to Pilate to ask for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a tomb made of rock.**

*Place Visual 13 down beside Visual 12 and pause briefly allowing the students silence to reflect on Station 13.*

 CD Stations of the Cross F1000024

*Hold Visual 14, Jesus is raised from the dead (Lk 24:1-7) as you say*

**Station 14: Jesus is raised from the dead**

**At early dawn*a* group of women came to the tomb.**

**They found the stone rolled away from the tomb, but when they went in, they did not find the body.**

**While they were puzzled about this, suddenly two men in dazzling clothes stood beside them.**

**The women were terrified and bowed their faces to the ground,**

**But the men said, “Why do you look for the living among the dead? He is not here, but has risen.**

*Place a candle in front of station 14 as you say*

**Christ has died, Christ is risen, Christ will come again**

14

1

6

5

4

3

2

13

12

11

10

9

8

7

Generic Wondering for use after the story/stories - either all the stations or after each group of stations.

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

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

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

Station 1: The Last Supper Mk 14:22-24

Station 2: The Garden of Gethsemane Mt 26:36-39

Station 3: Jesus before the Sanhedrin Lk 22:66-71

Station 4: Jesus before Pilate Lk 23:3-4 and Lk 23:20-21

Station 5: Jesus is whipped and crowned with thorns Mk 15:16-19

Station 6: Jesus carries his cross Mk 15:20

Station 7: Jesus is helped by the Cyrenean (Simon) Mk 15:21

Station 8: Jesus speaks to the women of Jerusalem Lk 23:27-28

Station 9: Jesus is stripped and nailed to the Cross Jn 19:23-24

Station 10: Jesus and the good thief Lk 23:32, 39-43

Station 11: Jesus speaks to Mary and John Jn 19:25-27

Station 12: Jesus dies on the cross Lk 23:44-46

Station 13: Jesus is buried Lk 23:50-54

Station 14: Jesus is risen from the dead Lk 24:1-7

1. KWL, Teaching Companion, 3b, p74 [↑](#footnote-ref-1)
2. KWL, Teaching Companion, 3b, p125 [↑](#footnote-ref-2)
3. 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-3)