5.3 Easter: A Time for Hope and New Life

In this unit the students reflect on the hope and new life that Jesus’ life, death and Resurrection brings to his disciples and followers. The unit examines the Christian belief in the Resurrection of Jesus and the Church’s belief in everlasting life. Students will explore how belief in the Resurrection influences the way we live. The unit concludes by focusing on the Easter Vigil.

|  |  |  |
| --- | --- | --- |
| **Values & Attitudes***Students will demonstrate that they are:* | **Knowledge & Understandings***Students will demonstrate that they can:* | **Skills***Students will demonstrate that they can:* |
| L3.2 able to value the importance of sign, symbol and ritual within the liturgical life of the Church | describe how the liturgical year uses signs, symbols and rituals to celebrate the presence of God | analyse the use of signs, symbols and rituals in celebrations of the liturgical seasons |

Syllabus Outcomes
Liturgical Year – Stage 3

Classroom Outcomes

*Students will be able to:*

* explain how Jesus’ life and ministry brings hope and new life
* identify ways that they live the message and hope of the risen Jesus
* express their understanding of death and everlasting life
* describe key symbols and rituals in the Easter Vigil liturgy

|  |  |
| --- | --- |
| Scripture | Doctrine |
| Luke 24:36-43 *Jesus appears to the disciples*John 11:25-26 *I am the Resurrection* | * Jesus lived and preached a message of hope
* God raised Jesus to new life
* The Church believes in the resurrection of the body and life everlasting
* Through Baptism we share in the life, death and Resurrection of Jesus
 |

Spiritual Reflection for Teachers

Resurrection is about transformation.

It is about dying and letting go, so as to receive new life and new spirit:

- accepting the reality of my own death and that of others

- the reception of new life

- a time for readjustment to the new and for grieving the old

- letting go of the old with gratitude, refusing to cling

- the reception of new spirit for the new life that one is already living.

This cycle is not something that we must undergo just once, at the moment of our deaths. Rather, it is something we must undergo daily, in every aspect of our lives. Christ spoke of many deaths, of daily deaths, and of many risings.

Resurrection is the secret to life.

Ultimately our happiness depends on daily deaths and many risings!

Therefore the support received from the faith community is vital in dealing with life and death issues with a sense of hope for the individual.

Reflect on your own experiences of death, grief and mourning.

- How did you react to the reality of death?

- How did you respond to those around you who needed your support during this time?

- What has death, grief and mourning taught you about relationships with others and God?

- Recall a recent ‘daily rising’.

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.**

645 By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognise that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his passion. Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when he wills; for Christ’s humanity can no longer be confined to earth, and belongs henceforth only to the Father’s divine realm. For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes: in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith.

655 Finally, Christ’s Resurrection – and the risen Christ himself – is the principle and source of our future resurrection: “Christ has been raised from the dead, the first fruits of those who have fallen asleep…. For as in Adam all die, so also in Christ shall all be made alive.” The risen Christ lives in the hearts of his faithful while they await that fulfillment. In Christ, Christians “Have tasted … the powers of the age to come” and their lives are swept up by Christ into the heart of divine life, so that they may “live no longer for themselves but for him who for their sake died and was raised.”

1002 Christ will raise us up ‘on the last day’; but it is also true that, in a certain way, we have already risen with Christ. For, by virtue of the Holy Spirit, Christian life is already now on earth a participation in the death and Resurrection of Christ.

*And you were buried with him in Baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.*

1168 Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. Gradually, on either side of this source, the year is transfigured by the liturgy. It really is a "year of the Lord's favour." The economy of salvation is at work within the framework of time, but since its fulfillment in the Passover of Jesus and the outpouring of the Holy Spirit, the culmination of history is anticipated "as a foretaste," and the kingdom of God enters into our time.

Scripture: Background Information

Luke 24:36-43 Jesus appears to the disciples

“Peace be with you” (verse 36) – Jesus’ message of peace so needed by our world today is thus still totally relevant. The word ‘shalom’ used by Jesus also means ‘wholeness’ and ‘fullness of life’. It is an extremely simple but richly complex message entirely in keeping with Jesus’ ministry. Jesus’ question “Why are you afraid, and why are these doubts arising in your hearts?” (verse 38) is strange if the Resurrection of Jesus was so obvious. Perhaps it was not any easier for them than it is for us to believe in the Resurrection of Jesus? All the gospel texts suggest this as they express doubts, fears and uncertainties on the part of the apostles. The grilled fish which Jesus ate “before their eyes” (verse 43) made clear to the disciples that Jesus had indeed risen. Table fellowship is an important Lukan theme and so Jesus continues to share meals with others. Trying to make sense of Jesus’ sudden and unnecessary death - a very real sadness and disappointment for the disciples – was not easy. Here we catch a glimpse of how they coped, as we do in that other famous Lukan story – the journey to Emmaus.

John 11:25-26 I am the Resurrection

This brief Scripture passage comes to us after the miracle of the resurrection of Lazarus. Jesus’ raising of Lazarus from the dead showed that he had power over earthly life. Jesus speaks to Martha about his being the resurrection and the life. Through Jesus’ death and Resurrection, those who are spiritually dead because of sin may gain eternal life because of him.[[1]](#footnote-1)

The Church’s Teaching and Lived Tradition

In Tradition: *To Know, Worship and Love,* Year 5, p79 - Exsultet, the Easter Proclamation from the Easter Vigil

In darkness at the beginning of the Easter Vigil, the risen Lord is proclaimed in the Exsultet. This proclamation is sung by the deacon in the light of the Easter candle, the light of the risen Christ. The vigil is a night to remember, when we read again the stories of God’s saving action in the lives of his people, culminating in the Resurrection, the foundation event of Christian faith.[[2]](#footnote-2)

**In Tradition: *To Know, Worship and Love*, Year 5, p162 - Nicene Creed and “Give them eternal rest …”**

The death and Resurrection of Jesus our Saviour are fundamental to our Catholic faith. Our Christian belief is that death is not the end of life but rather a transformation of life. In death we hope to share fully in the Resurrection of Jesus Christ and in the new life he offers us. The moment of our death will be the final passing into the mystery of Christ and the coming to new life in him.

During Jesus’ ministry, he often referred to his approaching death and his rising on the third day. Death did not mark the end of his journey, rather the transformation of his whole life in the Resurrection. As people of faith our hope is in the resurrection offered to us by Christ. We celebrate those who have gone before us “marked with the sign of faith”, the sacramental signs of Baptism and Confirmation. As we pray for them, we look beyond the sadness of death to the hope and promise of everlasting life.

As Christians we strive to feel the peace, joy and hope for eternal life alongside the feelings of pain, grief and loss.[[3]](#footnote-3)

Celebrating Prayer and Liturgy

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

* To introduce the Easter Season set the Easter Prayer Place. See Resource Sheet 1 for suggested script and materials**.**
* **Daily Prayer ideas:**
* Prayerful readings from Scripture about Jesus bringing hope to others and/or Scripture from the Liturgy of the Word in the Easter Vigil.
* Students compose prayers expressing their understanding of hope and new life which the Resurrection brings. Incorporate suggestions in ‘Our Prayer’ (KWL, Year 5, p152) as concluding prayers.
	+ Present the Scripture passage Lk 24:36-43 (KWL, Year 5, p78-79) as a guided meditation. Invite students to reflect on this story of Jesus after his Resurrection through journaling, artwork or drama.
	+ Prepare a class prayer based on the scriptural passage Lk 24:36-43 (KWL, Year 5, p78-79). Use the technique of ‘Prayer Mantra’ (*Prayer Strategies. A Teacher’s Manual*, Beth Nolen, p83). Pray the words of Jesus “Peace be with you” as a repetitive chant.
* Class celebration to proclaim Christ, the light of the world. Use the special classroom Paschal candle made for story above. Highlight the lighting of this candle in prayer. Use the sample prayer in *Sign & Symbol, Word & Song*, Amy Florian, p62–64 or prayer video clip from REsource Catholic Education Office Melbourne [http://www.resourcemelb.catholic.edu.au](http://www.resourcemelb.catholic.edu.au/) choose ‘Worship’ then ‘Prayer for Easter’. Class prayer reflecting on the words of ‘A Renewal of Our Baptismal Promises’ (KWL, Year 5, p81-82). For each promise statement, invite students to reflect on how they live this statement. In prayer, ask the Holy Spirit to strengthen our commitment to live the promises made at Baptism.
	+ During the Unit Content on the Easter Vigil, organise periods of contemplative prayer (*Prayer Strategies. A Teacher’s Manual*, Beth Nolen, p94–97). Use the guide on p97 to assist in organising journal writing about the events of Easter and in response to the Resurrection. Alternatively, use the symbols of the Easter Vigil as stimulus for silent 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 5, Chapters 7 & 16 and p140-111 (2003), James Goold House Publications, Melbourne, Victoria

Carswell M, (2001), *Teaching Scripture ‘The Gospel of Mark*’, Harper Collins Religious, East Melbourne, Victoria

Catholic Education Office, Bathurst NSW (1998), *Breathing Life Into the RE Classroom. Creative Teaching Strategies for Religious Educators,* CEO, Bathurst NSW now available online at <http://intranet.kmpplism.catholic.edu.au/CALY/Upper_level/contents/cdrom/upper/breathtlife.pdf>

Catholic Education Office Melbourne, RESource <http://www.resourcemelb.catholic.edu.au/>

Copley B and D’Arcy T, (2003), *Break Open The Word The Book for Readers Year…,* The Liturgical Commission, Sydney (published annually)

Florian A, *(*2001), *Sign & Symbol, Word & Song Creating and celebrating Classroom Rituals*, Ave Maria Press, Inc. Notre Dame, Indiana

Maloney, G A, (1980), *The Everlasting Now,* Notre Dame, Indiana

Nolen B, (1999), *Prayer Strategies. A Teacher’s Manual*, Harper Collins Publishers, East Melbourne, Victoria

The Roman Missal, English translation according to the Third Typical Edition.

Key to Symbol

✪ denotes higher order activity

Unit Content 1

The life and message of Jesus brought hope and new life to people.

*Students will learn:*

* about experiences which bring hope in the midst of confusion and sadness
* to identify words and actions of Jesus which brought acceptance and healing to others

Unit Content: Background Information

This section of the unit is aimed at recalling accounts in the Gospels when encounters with Jesus changed people’s lives. In our life we all experience times when we feel ‘darkness’ and ‘fear’. These experiences can be due to illness, a lack of acceptance or even concern with the unknown. During these times there are often people who help us, provide us with assistance and hope, so that we can journey through these times of trouble.

Jesus’ mission (Luke 4:16–21) was to proclaim and bring about God’s Kingdom of love, peace and justice to all people. Throughout the Gospels we read accounts of the times when Jesus, moved with love and compassion, responded to people in need. He responded to those whom society treated as outcasts and undesirable. Jesus’ actions brought acceptance and healing to people, providing wholeness and hope in their lives.

Suggested Teaching/Learning Strategies

* To introduce the Easter Season set the Easter Prayer Place. See Resource Sheet 1 for suggested script and materials.
* Use a piece of children’s literature to introduce this section. Choose a picture book which tells of a person’s experience of being alienated, lonely or afraid. See suggested book titles in ‘Summary Curriculum Resource Year 5’ in Primary Curriculum and Resources on RE Online. Engage students in discussion about the feelings of the central character and how the character gains a sense of hope.
* Brainstorm and list a range of situations that can cause a person to feel afraid, lonely or hurt, including sickness.
* Examine the variety of ways in which a person can make another feel better. Encourage students to present their findings to the class in different ways, eg role play, story board, poster, written procedure.
* Assist students to recall known scriptural stories where Jesus reached out to people in need, giving them hope and new life (e.g. the woman at the well, the tax collector…). Discuss the ways Jesus did this, including acceptance, physical healing and spiritual healing.
* Students choose a Scripture passage that tells of Jesus bringing hope and new life. They present a brief retell and explain how the actions or words of Jesus brought hope and new life to the person or people in the passage. Encourage students to choose the means /medium to retell their selected scriptural passage e.g.
* Retrieval charts
* Flow charts
* Drama
* Power Point

Unit Content 2

The death and Resurrection of Jesus offers life in union with God.

*Students will learn:*

* about the disciples’ experiences of the risen Jesus
* about the importance for Christians of the death and Resurrection of Jesus
* about the Church’s belief in everlasting life

Unit Content: Background Information

The empty tomb raised fear, doubt and confusion in the hearts and minds of the disciples and followers of Jesus. They were yet to fully understand the Resurrection of Jesus.

In reading the accounts of the appearances of Jesus, we see how the disciples and followers of Jesus moved from fear and confusion to confidence and hope. For us today, we remember the words of Jesus to Thomas, “Blessed are those who have not seen and yet believe” (Jn 20:29b). We can draw strength from the experiences of the disciples as we also struggle to fully understand the Resurrection of Jesus.

Through Baptism we share in the life, death and Resurrection of Jesus. We are called to follow Christ who lives in us through the Holy Spirit. In this way we become the ‘Good News’ of God’s love for others.

We bring Jesus’ message of hope into the ordinary events of our lives by sharing God’s mercy and love. In life when there is suffering we draw strength from Jesus who is with us in the joys and sorrows, the ‘dying’ and ‘rising’ moments of our lives.

The belief that life does not end in death is part of our Catholic faith. In death, life is transformed, not ended. Jesus spoke of everlasting life and this is the new life that the risen Jesus offers to us. The Church teaches that heaven is promised to those who accept God’s grace in their life. When we die in God’s grace, we enter everlasting life in full union with God.

The scripture passage Lk 24:36-43 in this Unit Content follows immediately after the Emmaus story
(Lk 24: 13-35) presented in Yr 3 (Unit 3.3). The first strategy here suggests a means of recalling this story for the students.

Suggested Teaching/Learning Strategies

* Re-call the Emmaus story (Lk 24:13-35) from Year 3 using the reading (with illustrations) on [Together At One Altar](http://www.togetheratonealtar.catholic.edu.au/explore/dsp-content.cfm?loadref=70) or read it from the Bible.
* Present the Scripture ‘Jesus Appears to the Disciples’ (Lk 24:36-43) also in KWL, Year 5, p78-79 as a guided meditation.

Students choose one or two of the following activities to explore this scripture story.

* Invite students to reflect on this story of Jesus after his Resurrection through journaling, artwork or drama.
* In groups, students prepare a presentation of Lk 24:36-43. Each group selects a suggested strategy drawn from *Breathing Life Into the RE Classroom* (1998), available online at <http://intranet.kmpplism.catholic.edu.au/CALY/Upper_level/contents/cdrom/upper/breathtlife.pdf>
* Slide Story (Ektagraphic Slides) p121
* Visual Overlay p123
* Talking Pictures p14
* Photo Storyboard p127.
* Explore the use of contrasting colours and symbols to represent fear/joy, death/life, confusion/hope. Students use line and colour to express the feelings of the disciples before and after the appearance of the risen Jesus.
* Students read the scriptural account of the appearance of the risen Lord Lk 24:36-43 (KWL, Year 5, p78-79).
* What were the disciples/ followers of Jesus doing? How did they feel?
* When and how did Jesus enter the story?
* What were the reactions of the disciples?
* How did Jesus’ presence change them?
* ✪ Re-tell the event from the point of view of a central character.
* Read and process with students ‘He is Risen’, KWL Year 5, p77-78.
* Use the ‘One Step Removed’ model outlined in *Breathing Life Into the RE Classroom* (1998), p68 online (see address above). Identify the character to be used from Lk 24: 36-43. Develop a series of questions which require the students to reflect more deeply on the significance of the scripture event from the view of a key character in the story.
* Read John 11:25-26 (KWL, Year 5, p160). Engage students in wondering.

I wonder what these words of Jesus really mean.

* Group work - each group to look up*,* read and present one of the ‘images of heaven’ presented in the text, *The Promise of Heaven* in ‘Invited by God’ (KWL, Year 5, p157-158). Class or group discussion to identify what each text tells us about the Christian belief in heaven and everlasting life.
* Share the story of *If Only …* in ‘Living the Gospel’ (KWL, Year 5, p163-164). Discuss with students the images of heaven presented in this story. Students record their ideas about heaven in drawing and/or writing.
* Explore the Church belief about life after death, including heaven, purgatory and hell. Use the sections *Preparing for Heaven* (KWL, Year 5, p159-160) and ‘In Tradition’ (KWL, Year 5, p162) to identify and discuss sections in the text about heaven, purgatory and hell.
* Invite students to record their understanding of ‘everlasting life’. Students may include points about the Resurrection of Jesus and hope in the resurrection of the faithful.

Unit Content 3

During the Easter Vigil the Church celebrates the death and Resurrection of Jesus

*Students will learn:*

* about the Easter Vigil
* to identify key symbols and ritual actions used during the Easter Vigil

Unit Content: Background Information

The Easter Triduum (3 days) celebrates the passion, death and Resurrection of Jesus as one feast. The Easter Triduum begins with the evening Mass of the Lord’s Supper on Holy Thursday. Good Friday celebrates the Lord’s Passion. The liturgies of Holy Thursday and Good Friday do not have a dismissal rite. Each flows into the other and culminates in the Easter Vigil on Saturday night. The Triduum concludes on Easter Sunday with Evening Prayer. Easter Sunday is both the last day of the Triduum and the first day of the Easter Season, which lasts for 50 days.

The Easter Vigil is the most important liturgy of the Church calendar. It is rich in symbolism. The Vigil is arranged in four parts:

1. The Service of Light – Blessing of the Fire and Lighting of the Paschal candle, including the Easter Proclamation (Exsultet)
2. The Liturgy of the Word – A total of nine readings from the Old Testament and New Testament are read. For pastoral reasons, some parishes reduce these to five readings. The readings remind us of God’s action and covenant – Creation, The covenant with Abraham, the renewal of the covenant with the prophets and finally the resurrection of Jesus.
3. The Liturgy of Baptism – A person or small group of people are baptised and the community renews their baptismal promises. The Congregation is sprinkled with water.
4. The Liturgy of the Eucharist

Key Symbols of the Easter Vigil include:

1. Light – The liturgy begins in darkness. Fire is lit, as the fire illuminates the darkness, so too the risen Jesus transforms the darkness of death to the light of God.
2. Water – The Paschal candle and the community are blessed with water. There is a liturgy of Baptism. Water represents the freeing waters of baptism. We are made new in Christ.
3. Paschal Candle – The candle represents Jesus Christ the light of the world.

The Easter Vigil is rich in symbolism and ritual. Some children will have experienced this liturgy while for others it will be new. The aim is to give students a general overview of the Easter Vigil liturgy and a sense of its importance and richness. Focus on the key symbols and engage students with them.

Teachers will need access to *The Sacramentary,* the *Sunday Missal* or the *Lectionary* (or copies of *Break Open the Word*) to resource this section of the unit. These books should be located in the school or in the sacristy of the parish church.

Resurrection comes from the Latin and Greek words meaning to be made to “stand up again”. God raised Jesus to new life.

Suggested Teaching/Learning Strategies

In this Unit Content, key parts of the Easter Vigil Mass are presented so that the teacher and students can explore the Easter celebration through the symbols and rituals.

* Tell the liturgical story, ‘The Easter Vigil’ as an introduction and overview of the Easter Vigil. See Resource Sheet 2 for suggested script and materials.
* Engage students in wondering about story. *Remember that students may not respond to all the wonderings yet. At this stage we leave them open so that wondering may continue throughout the unit. There is no* ***one*** *response to these statements.*

I wonder why we gather in darkness at the beginning of the Easter Vigil on Holy Saturday night.

I wonder why there is so much light in this celebration.

I wonder why Baptism is an important part of the Easter celebration.

I wonder if you’ve seen white used at another time in the church.

I wonder how you celebrated Easter.

* Invite the parish priest to talk to the students about the main symbols and rituals of the Easter Vigil. This needs to be brief and simple.

**The Service of Light**

* In groups, students explore the symbol of light. Share understandings and experiences of fire, e.g. bushfires and the generation of new growth, light, e.g. to guide us through the dark.
* Use Power Point – ‘The Easter Vigil’ on RE Online for Unit 5.3 and present slides for Part 1 – The Service of Light.
* Read *‘*Our Heritage’in KWL, Year 5, and p82. Commence a wall display for the symbols of the Easter Vigil. Using wax crayons and black paint, students create art work to represent the fire gradually breaking into the darkness as a ‘Service of Light’. Display with students’ statements about the symbolism of light.
* Read the explanation of the Paschal candle in ‘Our Prayer’ (KWL, Year 5, p80). Visit the church and explain to the students the markings placed on the Paschal candle. Refer to ‘The Easter Vigil’ in the *Missal* for the process of preparing the candle. Students complete Resource Sheet 3 after the class visit to the church.
* Class celebration to proclaim Christ, the light of the world. Use the special classroom Paschal candle made for story above. Highlight the lighting of this candle in prayer. Use the sample prayer in *Sign & Symbol, Word & Song*, Amy Florian, p62–64 or prayer video clip from REsource Catholic Education Office Melbourne [http://www.resourcemelb.catholic.edu.au](http://www.resourcemelb.catholic.edu.au/) choose ‘Worship’ then ‘Prayer for Easter’. Incorporate ‘*We remember’* (KWL, Year 5, p80) during the celebration.

**The Liturgy of the Word**

* Use Power Point – ‘The Easter Vigil’ on RE Online for Unit 5.3 and present slides 12 – 17 for Part 2 – Liturgy of the Word.

The focus of the following set of strategies is to explore broadly an overview of the Easter Vigil readings. Resource Sheet 4 provides a selection of verses from the readings that could be used. These provide the key themes of the readings and are sufficient for the purposes of this unit. Also included is Resource Sheet 5 (for teacher) with a brief explanation of each reading.

* Draw students’ attention to the number of readings in comparison with the Sunday liturgy. Explain that the readings of the Easter Vigil present the unfolding revelation of God’s presence and saving action from the beginning of time.
* Review of Readings – Use all 8 readings or choose 5 readings. Always use the Exodus reading.
1. **Class task. Teacher models the task.** Use Exodus 14:15–15:1. Class discusses the following questions:

What is happening?

Who are the main characters?

What imagery is used?

What does this tell us about God?

Write a brief class summary answering the above questions. Students then choose one activity to explore or stay with the reading.

* Create a story map, ‘filmstrip’ or another means of telling or responding to the story.
* Dramatise the passage using liquid pictures, ‘curtains up – curtains down’ or another suitable drama strategy
1. **Group task**. Divide the class into 7 groups and give each group an abbreviated reading with Scripture reference – see Resource Sheet 4 for selected readings. Each group reads the full text. Discuss questions and students choose an activity as in class task (a).
2. **Reporting to the Class**. Each group reads the abbreviated reading and shares their work with the class. Display the short readings on the wall under ‘Liturgy of the Word’.

**The Liturgy of Baptism**

* Explore with students the importance of water in our lives. Invite students to share their understanding of the use of water in our Church tradition. What does water symbolise? Make connections to the Exodus story and Baptism.
* Use Power Point – ‘The Easter Vigil’ on RE Online for Unit 5.3 and present slides 18 – 21 for Part 3 – Liturgy of Baptism.
* Share with students ‘The Spirit Alive in Us’ (KWL, Year 5, p85-86) which explains the inclusion of the Rites of Christian Initiation in the Easter Vigil. Students identify and record the early practice of initiation during the Easter vigil.
* Read ‘Living the Gospel’ (KWL, Year 5, p81) and the section from ‘Our Heritage’ (KWL, Year 5, p83). Record the symbols and ritual actions used during The Liturgy of Baptism. Discuss the use of baptismal water, the baptismal promises and the use of white as the liturgical colour.
* Add ‘The Liturgy of Baptism’ to the classroom wall display for the Easter Vigil. Record the symbols and rituals used and statements about the celebration of Baptism.
* Students read the questions that form the ‘Renewal of Our Baptismal Promises’ (KWL, Year 5, p81-82). Identify the words used in the baptismal promises that relate to the Easter event, e.g. Jesus died and rose again. Invite students to explain why the Church celebrates Baptism during the Easter Vigil and Easter season.
* Class prayer reflecting on the words of ‘A Renewal of Our Baptismal Promises’ (KWL, Year 5, p81-82). For each promise statement, invite students to reflect silently on how they are living this statement. In prayer, ask the Holy Spirit to strengthen our commitment to live the promises made at Baptism.

**The Liturgy of the Eucharist**

* Use Power Point – ‘The Easter Vigil’ on RE Online for Unit 5.3 and present slides 22 – 24 for Part 4 – Liturgy of the Eucharist.
* Briefly review with students the importance of the Liturgy of the Eucharist in the celebration of the Mass. Use KWL, Year 5, and pp140–141 ‘Liturgy of the Eucharist’. Students may read this or relate text to visuals on these pages.
* Identify and describe a key symbol used in the Easter Vigil liturgy. How is it used? What does it mean? Students may wish to present their work by using PowerPoint presentations, posters or art work.
* Form generalisations to answer: “How does the Church celebrate the hope and new life of the risen Jesus in the Easter Vigil Mass?”
* ✪ - Extension: Students write an exposition on the topic – *Jesus’ mission was to bring hope and new life to people. How is this mission evident in the world today?*

**Resource Sheet 1**

**Unit 5.3 Our Easter** **Prayer Place**

**YOU WILL NEED:**

\* small table

\* Liturgical calendar (see links at end of script)

\* a ***white*** cloth, Bible, bookstand, paschal candle and bowl of Easter water in a box or basket

*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 Easter begins we’re going to change our prayer place. During Easter we will have different symbols and objects to help us to be with God.**

*Cover the prayer table with a* **white** cloth*.***At this time of the Church’s year we place white fabric on the table. White is the colour of joy. Easter is the season of joy, hope and new life when we celebrate the resurrection of Jesus, God raising Jesus to new life. Easter is the greatest season of the Church’s year.**

*Point to the season of Easter on the Liturgical calendar.*

**The season of Easter follows the season of Lent and begins with the vigil Mass of Easter.**

*Hold the Bible. Be conscious of handling the Bible in a reverent manner*

**At this time in the Church’s year we remember, and listen to stories from Scripture, about the disciples’ experiences of the risen Jesus.**

*Demonstrate how to carry the Bible as you would in a procession.*

*Place the Bible on the bookstand.*

*Hold the paschal candle.*

**The paschal candle is lit for the first time at the Easter Vigil. The letters and numbers on the paschal candle show that the risen Jesus is always with us.**

**The light of the candle reminds us that Jesus is the light of the world.
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.*

*Hold Easter water*

**This water, blessed at the Easter Vigil reminds us of our new life in Christ.**

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

*Point to the symbols and objects as you name them:*

**It has a white cloth, a calendar of the Church’s year, a Bible, a paschal candle, and Easter water.**

**Let us pray…***Pause*

**Lord Jesus, by rising from the dead and showing yourself to the disciples you brought peace and joy. *Alleluia!***

**We thank you, Lord of Life, you give us hope by your rising from the dead. *Alleluia!***

**Lord of Easter, we praise you. *Alleluia!***

**Links to liturgical calendars:**

http://www.catholicculture.org/culture/liturgicalyear/calendar/season.cfm?y=2003&m=10

<http://www.cyberfaith.com/calendar_index.html>

<http://smvparish.org/liturgy/liturgical_calendar.gif>

<http://sesnaperville.org/sesmain/wp-content/uploads/2009/07/liturgical.gif>

<http://www.marypages.com/LiturgicalCalendar.htm>

<http://www.getreligion.org/2008/08/pericopal-politics/>

Resource Sheet 2

The EASTER VIGIL

 Unit 5.3

**You will need:**

* Felt squares: 2 red, 1 white, 1 black (from 5.2 Holy Week), 1 more white square
* Objects: Paschal candle (white candle, two pieces of red ribbon for cross, 4 red tacks), 5 tea lights, bible, bowl of water, very small branch with leaves, bread and wine (cup), taper

*Turn off the lights, and close the blinds.

Children are seated in a semi-circle ready to listen to the story. When the children are ready, carry the materials carefully from the story shelf to the story area and place beside you.*

*Place the red, white, red, black square (have a 2nd white square hidden under the black) from 5.2 Holy Week story in a line to your right. Name them as you lay them down:***Palm Sunday, Holy Thursday, Good Friday, Holy Saturday**

*Point to the black square***On Holy Saturday night we gather in darkness to celebrate the Easter Vigil.***Remove the black square to reveal the white one* **The celebration begins with the Service of Light.***Light the Paschal Candle and hold.***The Easter fire is lit. The Easter candle, called the Paschal Candle, is lit from the fire as a sign of the Risen Jesus, the Light of the World.**  *Place the Paschal candle in one corner of white square.*

*Light the tea lights from the paschal candle using a taper*

**The light from the Paschal Candle is gradually spread from candle to candle throughout the church. The church is transformed from darkness. It is bright with the light of all the candles being held by the people.***Place the tea lights around the candle. Turn on the lights, open the blinds.*

*Hold bible open to the Old Testament, as you say:***The second part of the Easter Vigil is the Liturgy of the Word.
Beginning with the Book of Genesis, there can be up to seven readings from the Old
Testament. Each story tells of God’s saving love for God’s people since the beginning of time.**

*Hold bible open to the New Testament, as you say:***There are two readings from the New Testament telling of Jesus’ resurrection from the dead.***Place bible in another corner of white square

Hold bowl of water, as you say***The third part of the Easter Vigil is the Liturgy of Baptism.****The focus of the celebration moves to the baptismal font.** *Hold Paschal Candle over the water, as you say:***The priest places the Paschal Candle in the font and blesses the baptismal water. This blessed water is used to baptise new members of the Church at Easter.**

*Use small branch to demonstrate sprinkling motion***The priest walks throughout the church sprinkling the people with the blessed water to remind them of their Baptism.***Place bowl in a third corner of white square*

*Hold the bread and cup***The fourth part of the Easter Vigil is the Liturgy of the Eucharist. We praise and thank God for Jesus. Bread and wine are changed Christ’s the body and blood. The people then receive Jesus in Holy Communion.**

*Point to white square as you say:***At Easter time, the priest wears white, the colour of joy, to celebrate the joyful news that Jesus is alive.**

*Point to the Paschal candle, bowl of water and white square as you say:*

**The Church uses light, water and the colour white to celebrate the new life of Easter.**

*Sit back, pause for a moment and look up at students, then wonder about the story together.*

**I wonder why we gather in darkness at the beginning of the Easter Vigil on Holy Saturday night.**

**I wonder why there is so much light in this celebration.**

**I wonder why Baptism is an important part of the Easter celebration.**

**I wonder if you’ve seen white used at another time in the church.**

**I wonder how you celebrated Easter.**

*Remember that students may not be able to respond to all the wonderings yet. At this stage we leave them open so that wondering may continue throughout the unit. There is no* ***one*** *response to these statements.*

*Pack materials away for students to use during ‘exploring’ time.*

**Resource Sheet 3**

**In the marking of the Paschal Candle the priest prays:**

Christ yesterday and today,

the beginning and the end,

Alpha, and Omega;

all time belongs to him,

and all the ages;

to him be glory and power,

through every age for ever. Amen

*What do the words used during the marking of the cross tell us about Christ?*

*The Paschal Candle or Easter Candle has a special place in the Church during the Easter Season. Why?*

*How is the Paschal Candle used during the liturgy of the Easter Vigil?*

 Resource Sheet 4

The Easter Vigil Readings - Extracts

*Each reading in the Easter Vigil is especially chosen. The nine readings remind us of God’s everlasting covenant. The first eight readings are proclaimed each year. The ninth reading, the Gospel, changes according to the Church’s three year cycle.*

*Below are the Scripture references for the 8 readings (not including the Gospel) and a selection of verses from each. Those marked with a \* are suggested if you choose to look at only 5 readings with your class.*

Genesis 1:1 – 2:2 \*

In the beginning God created the heavens and the earth… God saw all he had made, and indeed it was very good.

Genesis 22:1–8

…because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore…

Exodus 14:15 – 15:1 \*

…Yahweh drove back the sea with a strong easterly wind all night, and he made dry land of the seas. The waters parted and the sons of Israel went on dry ground… That day, Yahweh rescued Israel from the Egyptians…

Isaiah 54:5–14

…for the mountains may depart, the hills be shaken, but my love for you will never leave you and my covenant of peace with you will never be shaken, says Yahweh who takes pity on you.

Isaiah 55:1–11 \*

Come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. … With you I make an everlasting covenant out of the favours promised to David.

Baruch 3:9–15, 32 – 4:4

This is the book of the commandments of God, the Law that stands for ever; those who keep her live, those who desert her die. … Israel, blessed are we: what pleases God has been revealed to us.

Ezekiel 36:16–28 \*

I shall pour clean water over you and you will be cleansed; … I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws… You shall be my people and I will be your God.

Romans 6:3–11 \*

…when we were baptised in Christ Jesus we were baptised in his death; … so that as Christ was raised from the dead by the Father’s glory, we too might live a new life. If in union with Christ we have imitated his death, we shall also imitate him in his resurrection.

 **Resource Sheet 5**

**(for Teacher)**

The Easter Vigil Readings - Summary

*T**he nine readings remind us of God’s everlasting covenant. The first eight readings are proclaimed each year. The ninth reading, the Gospel changes according to the Church’s three year cycle.*

*Below is a brief summary of each of the eight readings in the Liturgy of the Word. They present a brief overview of salvation history – Creation to the Resurrection.*

Genesis 1:1 – 2:2

This is called the first creation account. God creates the world and all that is in it. God pronounces everything created to be very good.

Genesis 22:1-18

Abraham is asked by God to sacrifice his son. He shows himself willing to do this. He demonstrates total trust in God.

Exodus 14:15 – 15:1

The story of the Israelites crossing the Red Sea. This is the great story of deliverance in which God rescues the Israelites from the powerful armies of the Egyptians and brings them to safety.

Isaiah 55:1-11

This passage speaks in images of the faithfulness of God and of God’s saving love. The prophet proclaims the good news that despite turmoil and danger we are safe and secure with God.

Isaiah 55:1-11

All are invited into God’s love. The only requirement is a thirst for God. This beautiful passage speaks of God’s love which is open-handed, lavish and brings good things to all God’s people.

Baruch 3:9-15, 32 – 4:4

Israel is reminded of the importance of observing the law given to them by God. God’s word is the true wisdom and Israel has been given the word of God. When Israel follows God’s word they will live in peace.

Ezekiel 36:16-28

The prophet speaks of God’s promise to restore the people of Israel. God promises to forgive Israel and replace their ‘heart of stone’ with a new heart and a new spirit; so that they will be able to love God and live in the covenant relationship which is restated here – ‘You shall be my people and I will be your God.’

Romans 6:3–11

In this passage Paul writes about the meaning of the Resurrection. He connects baptism to the Resurrection. As Christians we enter into the Paschal Mystery in Baptism. The resurrection is a hope for each person.

1. KWL, Teaching Companion, 4a, p151 [↑](#footnote-ref-1)
2. KWL, Teaching Companion, 3a, p82 [↑](#footnote-ref-2)
3. KWL, Teaching Companion, 4a, p151 [↑](#footnote-ref-3)