6.2 Lent: A Time for Building a Just World

This unit explores ‘mission’. The unit highlights the mission of Jesus as announcing the reign of God. It investigates how the Church, the baptised, work to bring about the reign of God – a time of truth, justice, love and peace. It explores Lent as a time when we renew our commitment to the mission of Jesus.

|  |  |  |
| --- | --- | --- |
| **Values & Attitudes**  *Students will demonstrate that they are:* | **Knowledge & Understandings**  *Students will demonstrate that they can:* | **Skills**  *Students will demonstrate that they can:* |
| L3.1 willing to accept their call to respond to God in their lives | identify challenges to respond to the presence of God | examine ways in which the liturgical life of the Church nourishes and challenges them to respond to the presence of God |
| O3.2 able to accept responsibility to reach out in justice to others as Christians | identify ways in which people of God reach out, and fail to reach out to others | evaluate ways in which they can reach out or fail to reach out, in justice to build unity |

Syllabus Outcomes  
Liturgical Year/Others – Stage 3

Classroom Outcomes

*Students will be able to:*

* recognise Lent as a time to renew commitment to the mission of Jesus
* explain the mission of Jesus in Luke 4:16-30
* describe how the Church, empowered by the Holy Spirit, lives the mission of Jesus
* connect the sufferings of Jesus to those who experience suffering and injustice today

|  |  |
| --- | --- |
| Scripture | Doctrine |
| Luke 4:16-22 *Jesus’ Mission*  Isaiah 42:1-4 *He brings true justice*  John 10:10-16 *Life to the full*  Traditional Stations of the Cross | * Jesus came to reveal the reign of God * The reign of God is a reign of justice and love * The Church celebrates Lent as a season of renewing our commitment to the mission of Jesus * Jesus suffered, was crucified and died * The suffering, death and Resurrection of Jesus were a consequence of his commitment to the mission of revealing the reign of God |

Spiritual Reflection for Teachers

Viktor Frankl, survivor of the Nazi Concentration camps, wrote of his experience, saying that those who have a *‘why’ for living, can sustain almost any ‘how’*. If you have a strong sense of mission or purpose, it gives your life direction and energises you. The more noble the mission, the more you-yourself are ennobled.

Jesus had a profound sense of mission. At the start of his public ministry, He applied these words of Isaiah to himself: “The Lord has sent me to bring good news to the poor, to bind up hearts that are broken, to proclaim liberty to captives and freedom to those in prison” (Is 61:1).

To work for a more just and caring world is as much a part of our Catholic faith and practice as is our reception of the Sacraments. All of us recommit ourselves, especially in Lent, to play a more active role in the mission of Jesus.

What injustices are we called to respond to as Christians? Are we aware of the Holy Spirit responding to injustice through us and in our world?

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.**

**542** Christ stands at the heart of this gathering of men into the "family of God". By his word, through signs that manifest the reign of God, and by sending out his disciples, Jesus calls all people to come together around him. But above all in the great Paschal mystery - his death on the cross and his Resurrection - he would accomplish the coming of his kingdom. "And I, when I am lifted up from the earth, will draw all men to myself." Into this union with Christ all men are called.

**1929** Social justice can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of society, which is ordered to him:

*What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt.*

**1938** There exist also sinful inequalities that affect millions of men and women. These are in open contradiction of the Gospel:

*Their equal dignity as persons demands that we strive for fairer and more humane conditions. Excessive economic and social disparity between individuals and peoples of the one human race is a source of scandal and militates against social justice, equity, human dignity, as well as social and international peace.*

**2437** On the international level, inequality of resources and economic capability is such that it creates a real "gap" between nations. On the one side there are those nations possessing and developing the means of growth and, on the other, those accumulating debts.

**2439** *Rich nations* have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events. It is a duty in solidarity and charity; it is also an obligation in justice if the prosperity of the rich nations has come from resources that have not been paid for fairly.

**2459** Man is himself the author, centre, and goal of all economic and social life. The decisive point of the social question is that goods created by God for everyone should in fact reach everyone in accordance with justice and with the help of charity.

Scripture: Background Information

**Luke 4:16-22 Jesus’ Mission**

Jesus lived and worked within Jewish customs. Here, he is shown carrying out his faithful practices in the synagogue at Nazareth. Luke has Jesus quoting from Isaiah 61and 58. Jesus’ words are both a summary of his ministry and a reminder of his solidarity with outcasts of society. Jesus is clearly aware of the Spirit with him and the prophecy that he fulfils by aligning himself with those who are financially, physically and communally disadvantaged. Here he is presented as the fulfilment of the prophets. His mission is to proclaim the reign of God. Interestingly, in v28-30 the people turn on Jesus in anger and try to kill him. This is a sign of things to come. Being a prophet is never easy and often it is dangerous. Jesus lived his mission despite the danger and was eventually crucified.[[1]](#footnote-1)

**Isaiah 42:1-4 He Brings True Justice**

Here we have a section of the second part of the Book of Isaiah (chs 40-55) written in the 6th century BC probably in Babylon at the end of the exile. Most of the first part of Isaiah (chs 1-39) was written in or around Jerusalem in the 8th century BC. So the background is rejoicing, homecoming, anticipating and waiting. These first verses of chapter 42 give us the so-called first ‘servant song’ – there are four ‘servant songs’ in Second Isaiah. The identity of the servant of the Lord is unclear, however the qualities of the servant are endowed with the Spirit of God. Here the servant is depicted as gentle yet strong while faithfully bringing true justice to the nations. Certainly a challenging yet necessary message and dream for today.

**John 10:10-16 Life to the Full**

The image of Jesus as the Good Shepherd is one of the earliest images used in Christianity. It was used as a symbol even before the cross, which was initially a sign of shame as it was used for criminal executions. But the shepherd is concrete, experiential and taken directly from the Old Testament. God is represented as a shepherd in Psalm 23 and Ezekiel 34.

For the community behind the gospel, Jesus is a symbol of immense life – life to the full, as well as security and care. The fullness of life, the love and gentle care, are open to all – “And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice” (10:16). Jesus’ mission encourages fullness of life and immense love for all peoples.

The Church’s Teaching and Lived Tradition

**In Tradition: *To Know, Worship and Love* Year 6, p46**

**Memorial Acclamation 2** The memorial acclamation 2 is one of three proclamations that celebrate mysteries of our faith. It is part of the Eucharistic Prayer. The Eucharist itself is the mystery containing God’s saving acts.

**Good Friday Liturgy** Good Friday is the only day in the Church Year when the consecration of the bread and wine as the Body and Blood of Jesus does not occur. At the conclusion of the Holy Thursday liturgy the consecrated Hosts are taken from the main altar of the Church and placed in a tabernacle elsewhere in the church. On Good Friday during the liturgy the Eucharist is taken from this tabernacle and distributed to the people. Before the Communion rite, as a sign of reverence and devotion people come in procession and kiss or touch the crucifix.[[2]](#footnote-2)

**In Tradition: *To Know, Worship and Love* Year 6, p160**

The Christian person is challenged to live a moral life in Christ. Eternal happiness is seen as the ultimate goal for all. We are always challenged to put Christ’s words into action. Our lives are to be lived through Christ’s commandment to love, already witnessed in God’s Ten Commandments.[[3]](#footnote-3)

**Our Heritage: *To Know, Worship and Love* Year 6, p162-163**

The following is an extract from a letter by Sr Irene McCormack, written a little over a fortnight before her death.

*Huasahuasi, 5 May 1991*

*Dear Mum and Bernadette,*

*Heard West Coast had a big win over Hawthorn yesterday… Rather nice! Picked two lovely, big, white cauliflowers today. The last crop was poor because of too much rain, but the garden is in good shape again… Our valley continues to be free from cholera – apart from one family from an outlying village. There’s been over 1000 deaths… Kath and Mary (Australian sisters) replenished our stock of vegemite…! Irene* (Courtesy: Catholic Mission)[[4]](#footnote-4)

Celebration: Prayer and Liturgy

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

* Change the classroom prayer place - see suggested story script ‘Our Lent Prayer Place’ - Resource Sheet 1
* Participate in parish or school Ash Wednesday liturgy, school Lenten liturgies and Holy Week celebrations.
* Celebrate a liturgy focusing on the mission of Jesus and the Church’s call to build justice. Students make a class commitment to an action to raise funds and awareness of injustice issues. Use the Project Compassion kit for ideas of actions and prayers. See format in Resource Sheet 2.
* Prayer using Isaiah 42:1-4. Read passage reflectively. While playing music students respond to the Scripture by drawing a mandala. Write an explanation, or a prayer, for the mandala. (The teacher may wish to use another prayer style: meditation, contemplation … see 4.7 for ideas)
* Class celebration using Stations of the Cross. Relate the Stations of the Cross to situations of injustice in today’s world. The Caritas Project Compassion Kit will be helpful. Use Resource Sheet 5 and printed and laminated visuals used with story. Focus on one Station each day. This can be done in the last days of Lent or spread over the whole duration of the unit.
* Create and celebrate a class liturgy that relates the mission of Jesus, the Church and the experience of injustice and poverty. Focus on the hope of new life.
* Pray the prayers in KWL Year 6, p160 and p46-47.

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 6, Chapters 5 and 17, (2003), James Goold House Publications, Melbourne, Victoria**

Australian Catholic Bishops’ Conference, (1998), *Faces: the Mission of the Australian Church,* Catholic Mission, Ashfield, NSW

Catholic Mission, *Mission Mad*, Catholic Mission, Ashfield, NSW

Catholic Mission, *The Prayer Box 1*, (1995), Catholic Mission, Ashfield, NSW (See p30 for an explanation of fasting, p31-32 for Stations of the Cross, p33-34 for information on Irene McCormack.)

Catholic Mission, *The Prayer Box II*, (1996), Catholic Mission, Ashfield, NSW (See p35)

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

White D, O’Brien K, Todd S *Into the Deep* (2003) K.D. Publications, Maryong, NSW

**Websites/Other**

Together At One Altar: a web-based resource: <http://www.togetheratonealtar.catholic.edu.au/>

Catholic Mission: [www.catholicmission.org.au](http://www.catholicmission.org.au)

Caritas: <http://www.caritas.org.au/>

Caritas Australia publishes a variety of good resources that are useful for this unit. Also very useful are the Project Compassion Education kits published each year.

Catholic Mission publishes good resources/kits to be used in schools.

Key to Symbol

✪ denotes higher order activity

Unit Content 1

Lent is a season of the Church’s year when we are called again to renew our commitment to the mission of Jesus.

*Students will learn:*

* about Lent as a time of renewal
* about the mission of Jesus

Unit Content: Background Information

Lent begins on Ash Wednesday for the Latin Catholic Church. Some Eastern Catholic Churches begin Lent with 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: 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. Those who were seeking reconciliation covered themselves with ashes and did penance in preparation for forgiveness. Later in history, it became common for all who desired to repent to mark themselves with the sign of ashes. The Ash Wednesday ceremony invites us to make a fresh start during Lent in preparation for Easter.

The colours and moods of Lent remind us that this is a penitential season. In the early Church penitents would do penance for their sins by fasting, prayer and works of charity in preparation for forgiveness by the bishop. The sacrament of Penance is linked to this season. Lent has a long history of being a time of reconciliation and conversion: beginning again for the baptised. As we celebrate this season, we are invited to live out in very practical ways this spirit of repentance. During Lent we reaffirm our commitment to the mission of Jesus. It is a time of review and change, a change of heart – conversion.

Lent is a time when we are invited to renew our commitment to the mission of Jesus. In Luke 4:18-19 the mission of Jesus was announced: “…bring good news to the poor, proclaim liberty to captives, to the blind, new sight and to set the downtrodden free”. Jesus commissioned his disciples to work in his name, and through Baptism we share in the same mission. Working for justice is a fundamental part of our mission as Church, it is not an optional extra. The bishops reaffirmed the centrality of “working for justice” in their statement ‘Justice in Our World’ in 1971. In the same way that Jesus carried out his mission as a response to his relationship with the Holy Spirit. We, as the Church, respond to the Holy Spirit. Any work for justice and peace must be united to our prayer and liturgy. We respond to the Holy Spirit present and active in the world today.

The reign of God (the kingdom of God) is a scriptural concept. It is an expression to denote a situation within the world, nation, communities or persons in which all of creation lives in harmony with God’s will. Jesus came to reveal the reign of God on earth. The reign of God happens whenever and wherever the will of God is fulfilled. The reign of God is characterised by peace, justice, love and right relationship and has its fulfilment at the end of time.

Suggested Teaching/Learning Strategies

* Recall previous learning about Lent, and remind the students that Lent is a time to try to renew our commitment to the mission of Jesus through prayer, fasting and almsgiving. Refer to KWL Year 6, p43-44. Use the analogy of the tree to define renewal and conversion during Lent.
* Change the classroom prayer place - see suggested story script ‘Our Lent Prayer Place’ - Resource Sheet 1
* Using an English dictionary and Catholic dictionary formulate a definition of ‘mission’. What is mission?
  + Look at the school’s Mission/Vision Statement. Discuss and interpret in light of the school community. Invite the Principal to speak about the development of this statement in conjunction with the mission of Catholic education.
  + As a class, identify people with a specific mission in life and the responsibilities and challenges related to the mission (eg Ian Keirnan – Clean Up Australia; Fr Chris Riley – Youth Off the Streets; Gabi Hollows - Hollows Foundation; a parish worker – St Vincent de Paul member/catechist). What enabled them to keep going even when faced with challenges and difficulties? How might God be active in their lives?
* **Luke 4:16-22 Jesus’ Mission** (also see Barbara Stead *A Time of Jubilee*, p36-37)
  + - Organise students in groups of 4. Give each group one of the following two references with the allocated task. Students complete the task and present their work to the class.

- Read Isa 61:1-2. What was this prophet sent to do? Who sent the prophet? What was given to the prophet?

- Isa 58:6-8. What does God ask of the people? How is this linked to fasting?

After the groups have shared their understandings of the Scripture present to the students the idea of fasting for the sake of justice, and that the Holy Spirit is sent to help the prophets proclaim God’s message. Link together praying, fasting and almsgiving for the sake of justice.

* + Teacher reads Lk 4:16-22 (KWL Year 6, p159). The passage could be read role-playing Jesus reading from the scroll. Compare this with the previous passages from Isaiah. Assist students in making the connection between the mission of the prophet and Jesus, and the role of the Holy Spirit in both. Lead students to understand that the power of the Holy Spirit was with Jesus.
  + List the groups named in v18-19. How would these people feel about Jesus’ words? What would their hope be?
  + ✪ - Who are the blind, poor, captives, oppressed today? Find newspaper clippings, stories, photos of people in our world who fit these categories. What is the significance of Jesus’ message for these people today? (Use the Caritas Project Compassion Kit to help answer this question.)
  + Pose the following two questions separately: What was the mission of Jesus? How does the Church participate with the Holy Spirit to continue the mission of Jesus?
* In pairs, students list ways they can continue the mission of Jesus today. Pairs report back and form a data bank.
* Assist students to connect the mission of Jesus with announcing the Reign of God. Determine what the term ‘the Reign of God’ means. What challenges did Jesus face in bringing about the Reign of God?
* Through our Baptism we are called to continue the mission of Jesus. In groups, students brainstorm actions that could bring about the Reign of God in their families, classroom, and school. Students journal: ‘I bring about the reign of God when…’
* Play reflective music and invite the students to choose from the data bank what they will do this Lent to continue the mission of Jesus. Students choose two challenges that they will commit to during Lent, individually and as a class group. Record on scroll/leaf to be placed on prayer table/ tree. Students journal the difficulties associated with these challenges and suggest ways they might overcome them. By undertaking these Lenten promises we help to bring about the reign of God.
* Celebrate a liturgy focusing on the mission of Jesus and the Church’s call to build justice. Students make a class commitment to work for justice by action to raise funds and awareness of injustice issues. Use the Project Compassion kit for ideas of actions and prayers. See format in Resource Sheet 2.
* Read Isaiah 42:1-4
  + Prayer: Read passage again reflectively. While playing music students respond to the Scripture by drawing a mandala. Write an explanation, or a prayer, for the mandala. (The teacher may wish to use another prayer style: meditation, contemplation … see 4.7 for ideas)
  + Discussion: What is the mission of this ‘servant’? How will the ‘servant’ complete the mission?
  + Christians interpret this text by seeing Jesus as the servant. Does this fit? Who else can fit this passage as servant? (Isaiah, Irene, Sr. Patricia…?)

Unit Content 2

We, the Church, continue the mission of Jesus by loving and serving others, and working to create a just and caring world where:

* + human rights are respected
  + resources are shared
  + inequalities are challenged

*Students will learn:*

* about human rights, inequality and the distribution of resources in today’s world
* about the Church’s response to these realities
* about the ways the Church continues the mission of Jesus, being compassionate and just and proclaiming the reign of God locally and globally

Unit Content: Background Information

We carry on the mission of Jesus when we stand together with all people, especially the poor and needy, and when we work for human liberation from all forms of oppression. Respect for human rights comes about when we share resources and challenge inequalities. As baptised members of the Church we are called to bring about justice, peace and reconciliation. Justice is integral to the mission of the Church. In Church teachings justice and love always go together. We cannot have one without the other. The challenge to take up the mission of justice is present in each day of our lives. Lent is an appropriate time to commit ourselves more deeply to this challenge. As a Church we participate in a twofold task: proclaiming the reign of God (building justice and peace) and celebrating the liturgical and sacramental life of the community. Both compliment and strengthen each other. We cannot work for justice and peace without love, prayer and worship. We participate with the Holy Spirit in the mission of Jesus. Our work for justice and peace is a reflection of the liberating and saving power of Jesus’ life, passion and resurrection.

It is important that the students see that work for justice and peace is work for the reign of God. This work is based on love of neighbour, self and God. Love and justice are intertwined. The Church is immersed in this work of building justice in our world: as individual members, communities and institutions.

Suggested Teaching/Learning Strategies

* Share with students the [two case studies](http://www.togetheratonealtar.catholic.edu.au/live/dsp-content.cfm?loadref=84) on Together at One Altar. This could be done in small groups. After examining the case studies, scroll down to ‘Reflection and Discussion’ 2 or 4. Note: This part of Together at One Altar relates Jesus Mission and Social Justice to the Eucharist where we are sent out to bring about the Reign of God in the world.
* Use information in the Caritas Project Compassion Kits or view a mission DVD and/or invite a guest speaker from Catholic Mission or Caritas Australia.to help develop students’ understanding of human rights, inequality and the unfair distribution of resources. Give students time to collect information from other resources.
* Begin a discussion on, ‘What are basic human rights?’ Students research appropriate websites for information, eg United Nations: Universal Declaration of Human Rights, Declaration of the Rights of the Child. Create a class list and then match them with the UN recognised rights.
* Pose the question:
  + Is the respect and recognition of human rights a reality? Why/why not? Allow students to discuss and debate an answer to the question. Challenge them to give reasons for their answer. (Use a discussion process from *Into the Deep*)
  + Discuss how to make the recognition and respect of these human rights a reality.
  + ✪ - Write an exposition: We must work towards the full respect of human rights.
* Look for ways to translate the information into practice e.g. fundraising, donating food, clothing, writing letters for amnesty international/ government bodies/local council.
* Refer to the quotes in Resource Sheet 3. Either read them to the class or give students a copy of the quotes. Explain that these come from Church teachings and statements. What is the Church’s response to human rights abuse and poverty?
* Investigate the work of other church agencies (St Vincent de Paul, Centacare, Charitable Works Fund). Determine the services they provide and where their services are offered – local, Archdiocesan, international.
* View the story of Sr Patricia Pak Poy from *Faces: the Mission of the Australian Church* video (Catholic Mission, 1998) highlighting her work with landmines. Students take notes. Answer the questions: What is Sr. Patricia doing? Why is she doing this work? How does she describe her mission and the mission of the Church? How does she continue the mission of Jesus?   
  ✪ - How is the Holy Spirit demonstrated in her work? (If students have not viewed the whole video of ‘Faces’ then review the other two people and explore how they participate with the Holy Spirit to continue the mission of Jesus.)
* Refer to the student text KWL Year 6, p161-163. Students read both accounts in ‘Living the Gospel’ and ‘Our Heritage’ sections. From these two stories and Sr Patricia’s story, students choose one story and present the information using a text type, eg report, letter writing, journal entry, interview, exposition, recount etc. Present or display students work over a period of time.
* What would the following look like in our families, in our classroom, in our school community, local community and global community?
  + respecting human rights
  + sharing resources
  + challenging inequalities even when it is difficult

Explore the possibilities it opens up for us in following the mission of Jesus.

* When presentations are concluded, ask students to reflect on what they have heard and seen and write a short passage describing how the Church continues the mission of Jesus today.

Unit Content 3

In Holy Week the Church remembers that Jesus, in being faithful to his mission suffered and was crucified.

*Students will learn:*

* about Jesus’ commitment to his mission
* about others who gave their lives because of their commitment to the mission of Jesus
* to identify connections between the passion of Jesus and those who suffer injustice today

Unit Content: Background Information

Holy Week begins on Palm Sunday (sixth Sunday in Lent) and comprises the last seven days before Easter. The Gospel passion story is read on Palm Sunday and Good Friday.

Luke 4:16-21 explores the actions that may have led to the events of Jesus’ suffering and death. Jesus’ message was Good News for the poor and marginalised. It is also a challenge to the rich and powerful. The message of love is dangerous and Jesus met this danger, strengthened by God’s Spirit, with a courageous commitment to his mission. This led to his death. Other people experience hardship and even death because they are committed to the mission of Jesus.

The ‘Traditional’ Stations of the Cross is a devotional practice which includes both scriptural and non-scriptural events. This devotion dates back as early as the fourth century and by the sixteenth century fourteen stations became standard. The stations trace the last day in the life of Jesus in which he suffered and died. These stations do not include the Resurrection. The Stations of the Cross are traditionally celebrated in parish churches during Lent and especially on Good Friday. In the liturgy of Good Friday, “*Celebration of the Lord’s Passion*”, the Prayers of the Faithful express our hope that suffering has meaning. Suffering is a human experience. The suffering of people has meaning in the Paschal Mystery of Jesus Christ. This does not mean we seek suffering, however it does mean that those who are suffering can participate in the formative and saving power of the Paschal Mystery through the power of the Holy Spirit.

In this section the Stations of the Cross are used to remind us of the passion narrative and relate to Holy Week. Use the Stations of the Cross to link the passion of Jesus with the ‘passion’ of the world today. Individuals and communities today experience suffering and hardship as well as death. The Stations of the Cross in KWL, Year 6, p49-52 relate the passion to the world today. You may also like to explore Stations of the Cross designed to reflect on particular experiences: the aboriginal stations of the Cross, Caritas reflections on the Stations. Students could write their own, based on their work in this unit or on situations in school life. This unit content could be taught throughout the Lent unit in order to spend time reflecting on the Stations of the Cross, e.g. creating a ‘Stations of the Cross’ section in the student’s Religion books and focusing on the Stations each Wednesday and Friday.

Suggested Teaching/Learning Strategies

* Read Jn 10:10-16. What is Jesus saying about himself?
  + Explore the imagery of ‘shepherd’. Why does Jesus use this image? List other references to shepherd. What are the characteristics of a Good Shepherd?
  + Focus on v11. Why would the shepherd die? Does the Good Shepherd die ‘for his sheep’? Why does Jesus die?
  + Focus on ‘life to the full’. What does ‘life in all its fullness’ mean? Students illustrate or write a description of living life to the full. What does this mean / look like? What are some of the barriers to living life fully?
  + List other ‘good shepherds’ who continue Jesus’ work to give people life to the full.
* Revisit KWL Year 6, p162-163 highlighting paragraph of Fr Reilly’s homily about Irene McCormick - “some would say madness, others could say, what courage. And in that she was like Christ.” Discuss this statement. How is Irene like Christ? Why did she stay within her community?
* Complete Matrix:

|  |  |  |
| --- | --- | --- |
| **Name** | **What was their mission?** | **What actions led to their deaths?** |
| Jesus |  |  |
| Irene |  |  |
|  |  |  |

* Explore the lives of others whose death was a consequence of their commitment to the mission of Jesus eg, Martin Luther King, Archbishop Oscar Romero…
* Revisit the passage from Isaiah and John 10. Jesus is the servant who brings justice and the good shepherd. Can these two images apply to Irene, Oscar Romero,….? How and why? Relate this to the responsibility of all the baptised to continue the mission of Jesus. We are called to be Jesus in our communities.
* Tell the story ‘The Traditional 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.

* Look at Stations of the Cross in the parish church. How can we use them to pray? Give students the opportunity how to pray the Stations of the Cross. In discussion with students make connections with the experiences of Jesus and the Stations of the Cross, and the human experience of injustice and poverty.
* Look at KWL Year 6, p49-52 ‘The Stations of the Cross’. Read and discuss. The teacher chooses suggested activities for each station to assist the students examine and pray the station. Take one station a day and focus on it. This might be done in the last 2 weeks of the unit or spread over Lent, taking two or three a week. See Resource Sheet 5 for activities and journal ideas. (Possibly ✪)
* Teacher models ‘Prayer of the Faithful’ format. Students, in small groups, take one of the Stations mentioned and write a Prayer of the Faithful to be included in a class celebration.
* Create and celebrate a class liturgy that relates the mission of Jesus, the Church and the experience of injustice and poverty. Focus on the hope of new life.
* Review the events of the Easter Triduum using [video clip](http://www.youtube.com/watch?v=aCKzD8ozN0s&feature=related) summary. It is suggested that for students you move the video clip 1.14 mins along to ‘Holy Thursday’ and show each day of the Triduum separately. After each showing students discuss, wonder, summarise, respond to the short input for each day. Information can also be given on when each of these ceremonies will take place in the parish or local churches.

**Resource Sheet 1**

**Our Lent Prayer Place**

**Unit 6.2**

**YOU WILL NEED:**

\* small table

\* Liturgical calendar (see Unit 4.2)

\* box or basket, containing a ***purple*** cloth, ashes, Project Compassion box, Bible, bookstand, crucifix and candle 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 will have different symbols and objects to help us to be with God.**

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

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

**The season of Lent begins on Ash Wednesday and lasts for six weeks. For some Eastern Catholic Churches, Lent began on Ash Monday.**[[5]](#footnote-5)

*Hold the ashes*

**The Ash Wednesday ceremony invites us to make a fresh start during Lent in preparation for Easter.**

*Hold the Project Compassion box*

**Lent is a time when we are called again to renew our commitment to the mission of Jesus.**

**One way we could do this is to give up something we really like in order to help others who are experiencing difficulty.**

*Hold the Bible up for all children to see. 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 the Bible, about what Jesus said and did towards the end of his life on earth.**

*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 that Jesus suffered, was crucified and died on Good Friday.**

*Place the cross on the prayer place.*

*Hold the candle.*

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

*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, ashes, Project Compassion box, Bible, crucifix, and candle.**

**See** <http://resource.fraynework.com.au/object.cfm?o=136> for Prayer for the Season PowerPoint.

**Resource Sheet 2**

**Prayer and Action for Justice**

**Preparation**: *Students would have already decided on a fundraiser and/or awareness raising activity to promote the work of Caritas (Project Compassion). They would have also examined the meaning of mission.* KWL Year 6, p160 “Our Prayer” could also be used.

**Song**: An appropriate hymn.

**Introduction:** Use a prayer that draws students’ attention to the mission of Jesus and the work of Caritas. Ask God to send the Holy Spirit to be with Caritas and the class as they try to build awareness of injustice and the Church’s response, and fundraise to support Caritas.

**Liturgy of the Word:**

First Reading: Isaiah 42:1-4

Response: Students sing a psalm

Gospel Reading: Luke 4:16-22

Prayers of Intercession *(Make the prayers specific to your class)*

1. We pray that we work together so that this action *(name specific action undertaken by class)* may successfully raise money for Caritas and build awareness of the work of the Church for a more loving and just world.
2. We pray that the Holy Spirit be with us and guide us as we do this task. May it create a change in us so that we become closer to God in all we say and do.
3. We pray that the Holy Spirit be with our school community. May our actions show them the compassion and love of God and may they be more aware of the needs of those to whom Caritas is working.
4. We pray for Caritas Australia. May this Church organisation continue to work for justice, equality and the respect of all people. May the community always support Caritas as it continues the mission of Jesus Christ.

*Conclude by praying together the ‘Our Father’*

**Commitment:**

All: We make a promise today to work co-operatively together and to use our gifts and abilities to \_\_\_\_ *(include specific fundraiser/awareness building action here.).*

We promise to be open to the Holy Spirit working through us to continue the mission of Jesus Christ to build love and justice in our world.

**Blessing:**

Leader: God of Justice, We thank you for the mission of Jesus.

Bless us as we continue the mission of Jesus in our world. Bless us as we all work together to build awareness of injustice and the work of Caritas. May your Holy Spirit continue to guide us and strengthen us.

We ask this through Christ our Lord.

All: Amen.

**Song:** An appropriate hymn

**Resource Sheet 3**

**Church Statements**

For unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility with the people of our times.

Justice in the World #35

The Church has received from Christ the mission of preaching the Gospel message, which contains a call to people to turn away from sin to the love of the Father, universal kinship and a consequent demand for justice in the world. This is the reason why the Church has the right, indeed the duty, to proclaim justice on the social, national and international level, and to denounce instances of injustice, when the fundamental rights of people and their very salvation demand it.

Justice in the World #36

Thus the person who possesses certain rights has likewise the duty to claim those rights as marks of human dignity, while all others have the obligation to acknowledge those rights and respect them.

Peace on Earth #44

Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice, and it alone makes us capable of it. Charity inspires a life of self-giving: Who ever seeks to gain his life will lose it, but whoever loses his life will preserve it (Lk 17:33).

CCC #1889

With respect to fundamental rights of the person, every type of discrimination, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God’s intent.

Guadium et Spes #29

The Church directs her attention to these new poor – the handicapped and maladjusted, the old, different groups of those on the fringe of society and so on – in order to recognise them, help them, defend their place and dignity in a society hardened by competition and the attraction of success.

Octogesima Adveniens #15

**Resource Sheet 4**

**Traditional Stations of the Cross – Unit 6.2**

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 or the fourteen in one 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 each day over Lent.

|  |
| --- |
| **YOU WILL NEED:**   * Traditional Stations of the Cross 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 Scriptural Stations in 4.2 |

*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.*

**In most Catholic churches there are images around the walls which remind us of Jesus’ death and last days. We use them to help us remember, reflect and pray. They are called the ‘Stations of the Cross’. Let’s look at the story they tell us.**

CD *Stations of the Cross: F1000006*



*Hold Visual 1 in front of you as you say:***The First Station: Jesus is condemned to death.**

**Jesus is** **brought before Pilate, the Roman** **Governor, who asks him, “Are you the king of the Jews?”   
Jesus responds, “It is you who say it.”  
Pilate orders Jesus to be whipped. He then hands Jesus over to be crucified.**

*Place Visual 1 down and say:*

**From this time on, Jesus is silent. We can only imagine what he is thinking and feeling as he hears that he is going to die on a cross.**

*Pause briefly allowing the students the silence to reflect on the 1st station before taking up Visual 2.*

CD *Stations of the Cross: F1000009*



*Hold Visual 2 in front of you as you say:*  **The Second Station: Jesus takes up his Cross.**

**Jesus’ body is weak and in pain from the whipping and the crown of thorns pressed into his head. The soldiers give him a large and heavy wooden cross to carry.**

*Place Visual 2 in a line beside Visual 1 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling as he accepts the cross from the soldiers.**

*Pause briefly allowing the students the silence to reflect on the 2nd station before taking up Visual 3.*

CD *Stations of the Cross: F10000010*



*Hold Visual 3 in front of you as you say:***The Third Station: Jesus falls the first time**

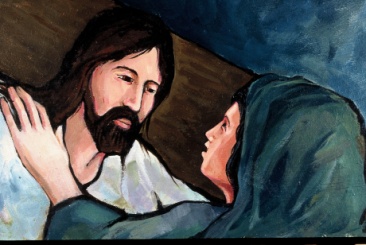
**The weight of the cross is heavy, so heavy that Jesus is not able to continue. He falls to the ground.**

*Place Visual 3 beside Visual 2 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling as he falls under the weight of the cross; and as he struggles to stand again and continue walking.**

*Pause briefly allowing the students the silence to reflect on the 3rd station before taking up Visual 4.*

CD *Stations of the Cross: F10000011*



*Hold Visual 4 in front of you as you say:***The Fourth Station: Jesus meets his mother.**

**As Jesus continues to carry the heavy cross, he meets his mother Mary. She is there, in the crowd, watching as he makes this final journey.**

*Place Visual 4 beside Visual 3 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling as he looks upon his mother’s face. Mary also silently looks upon her son… his face… the cross… his injured body.**

*Pause briefly allowing the students the silence to reflect on the 4th station before taking up Visual 5.*

CD *Stations of the Cross: F10000012.*



*Hold Visual 5 in front of you as you say:***The Fifth Station: Simon of Cyrene helps Jesus carry the cross.**

**The soldiers now realise Jesus is becoming weaker and weaker. They seize a man from the crowd name Simon who came from Cyrene. They lay the cross on him, and make him carry it behind Jesus.**

*Place Visual 5 beside Visual 4 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling as he watches the soldiers grab Simon and force him to carry that heavy cross.**

*Pause briefly, allowing the students the silence to reflect on the 5thstation before taking up Visual 6.*

CD *Stations of the Cross: F10000013*



*Hold Visual 6 in front of you as you say:***The Sixth Station: Veronica wipes the face of Jesus.**

**As Jesus continues to walk towards Calvary, a woman named Veronica, steps out from the crowd. She walks up to Jesus and wipes his face.**

*Place Visual 6 beside Visual 5 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling as Veronica reaches out, touches Jesus’ face with a towel and wipes away the blood and sweat.**

*Pause briefly allowing the students the silence to reflect on the 6th station before taking up Visual 7.*

CD *Stations of the Cross: F10000014*



*Hold Visual 7 in front of you as you say:***The Seventh Station: Jesus falls the second time.**

**So weak is his body, Jesus does not have the strength to keep walking. Even without the burden of the cross, Jesus stumbles and falls for the second time.**

*Place Visual 7 beside Visual 6 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling as he falls down and lays on the ground … as he struggles to stand again and continue walking.**

*Pause briefly allowing the students the silence to reflect on the 7th station before taking up Visual 8.*

CD *Stations of the Cross: F10000015*



*Hold Visual 8 in front of you as you say:***The Eighth Station: The women of Jerusalem weep for Jesus.**

**A great number of people have been following Jesus. Among them were women who were crying and wailing for him. Jesus turns to them saying, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”**

*Place Visual 8 on the next line and say:*

**For the first time since leaving Pilate, the Roman** **Governor, Jesus is not silent. He does not speak of his own pain and suffering, but for these women and their children.**

*Pause briefly allowing the students the silence to reflect on the 8th station before taking up Visual 9.*

CD *Stations of the Cross: F10000016*



*Hold Visual 9 in front of you as you say:***The Ninth Station: Jesus falls the third time.**

**Now so very, very weak Jesus stumbles and falls once more, for the third time.**

*Place Visual 9 beside Visual 8 and say:*

**Once again Jesus is silent. We can only imagine what he is thinking and feeling as he falls again … as he struggles again to stand and continue walking again.**

*Pause briefly allowing the students the silence to reflect on the 9th station before taking up Visual 10.*

CD *Stations of the Cross: F10000017.*



*Hold Visual 10 in front of you as you say:***The Tenth Station: Jesus is stripped of his garments.**

**Jesus arrives at the place called Golgotha (which means the place of the Skull), where he is to be crucified. The soldiers strip his clothes from his body.**

*Place Visual 10 beside Visual 9 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling while in front of the crowd the soldiers tear Jesus’ clothes away from his body.**

*Pause briefly allowing the students the silence to reflect on the10th station before taking up Visual 11.*

CD *Stations of the Cross: F10000018*



*Hold Visual 11 in front of you as you say:***The Eleventh Station: Jesus is nailed to the cross.**

**The soldiers lay Jesus down on the cross. They extend his arms. The soldiers then nail his body to the cross.**

*Place Visual 11 beside Visual 10 and say:*

**Jesus is silent. We can only imagine what he is thinking and feeling as he watches the soldiers hammer nails into each of his hands and feet.**

*Pause briefly allowing the students the silence to reflect on the 11th station before taking up Visual 12.*

CD *Stations of the Cross: F10000021*



*Hold Visual 12 in front of you as you say:***The Twelfth Station: Jesus dies on the cross.**

**The soldiers raise the cross. Jesus’ body hangs there. Darkness comes over the earth. Then in a loud voice Jesus cries, “Father, into your hands I commend my spirit.” After saying this, he breathes his last.**

*Place Visual 12 beside Visual 11 and say:*

**Silent almost to the end … Jesus’ last words are loud … and they are spoken to God, his Father.**

*Pause briefly allowing the students the silence to reflect on the 12th station before taking up Visual 13.*

CD *Stations of the Cross: F10000022*



*Hold Visual 13 in front of you as you say:***The Thirteenth Station: Jesus is taken down from the cross.**

**Nicodemus, a good and righteous man, takes the body of Jesus down from the cross. He then places Jesus into the arms of his mother, Mary.**

*Place Visual 13 beside Visual 12 and say:*

**Just as Mary had held the baby, Jesus, in her arms, she now holds the dead and broken body of her beloved son.**

*Pause briefly allowing the students the silence to reflect on the 13th station before taking up Visual 14.*

CD *Stations of the Cross: F10000023*



*Hold Visual 14 in front of you as you say:***The Fourteenth Station: Jesus is laid in the tomb.**

**Jesus’ body is wrapped in a clean linen cloth. He is laid down in a new tomb, carved out of rock. A great stone is rolled across the entrance to the tomb.**

*Place Visual 14 beside Visual 13 and say:*

**Jesus is now at rest. There is now no more pain for him … no more suffering … he is no longer with his friends but soon he will be with people in a new and different way.** *Pause briefly allowing the students the silence to reflect on the 14th station.*

*Change positions and direct the student’s attention back into the space and begin the ‘I wonder’ questions.*

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.**

**Resource Sheet 5**

**Stations of the Cross**

These ideas can be used to link each station of the cross with modern day experiences. Alternately you may want to reflect on one group of people experiencing injustice. The journal questions are designed for students to do individually. They are private and can lead into prayer. Some might be shared depending on the class group. They can be spread over Lent, doing a station each Wednesday and Friday for example. Or one station covered each day for the last 14 days of the unit / Lent. (See KWL p49-52) Use resources published by Caritas, Catholic Mission, Amnesty International… to find stories and case studies. ✪

|  |  |  |
| --- | --- | --- |
| **Station** | **Human experience** | **Journal** |
| 1 Jesus is condemned to death | Was Jesus condemned unjustly? How did Jesus feel? Use Amnesty International to review the death penalty. What would the Church’s response to the death penalty be? | Find a picture of a person who reminds you of the face of Jesus during his passion.  Pray for that person / those people. |
| 2 Jesus takes up his cross | In what situations is Jesus’ cross carried today? What are the crosses others bear? | Who is experiencing difficulty in our world? How?  What are some difficulties you experience? |
| 3 Jesus falls the first time | Think of people who suffer human rights abuse. Read a case of human rights abuse from the Caritas kits. | How did you feel when you read about this person? Write about your reactions. |
| 4 Jesus meets his mother | Explore how Mary felt seeing Jesus suffering.  What are some of the difficulties mothers go through today.? Pray for mothers with sick or dying children. | Write to Mary expressing your thoughts and feelings.  Pray the Hail Mary. |
| 5 Simon of Cyrene helps Jesus carry the cross | Who is helping to carry the cross today? How does the Church help people? | Reflect on how you help people in your life. Write a prayer asking God to help you serve others. |
| 6 Veronica wipes the face of Jesus | Who is offering comfort today to those suffering injustice and poverty? | How can I show compassion?  Write a poem about compassion. |
| 7 Jesus falls the second time | Who in our world suffers inequality? Why and how? | Who are the people I can treat with dignity and equality? |
| 8 The women of Jerusalem weep for Jesus | Read a case study or report on women in the third world. How do women suffer poverty and inequality? | How can I help some one in need during Holy Week / Good Friday? Name an action and do it. |
| 9 Jesus falls the third time | How might we ‘fall’? What stops us from doing our best and living the mission of Jesus? | What are some of the difficulties I face? Pray to the Holy Spirit to give you courage. |
| 10 Jesus is stripped of his garments | Whose dignity is being stripped today? Read a case study of a person or people experiencing poverty. | While reflective music is played in the background respond to the case study by drawing a mandala. |
| 11 Jesus is nailed to the cross | Whose actions are causing suffering in the world today? Whose actions are showing love and the power of the Holy Spirit? | How have I demonstrated love and compassion? |
| 12 Jesus dies on the cross | Read a case study of a person who died living the mission of Jesus. eg Irene. | Design a piece of art as a response to this story. |
| 13 Jesus is taken down from the cross | Who is an example of gentleness, like the servant in Isaiah? | What does gentleness mean to you? |
| 14 Jesus is laid in the tomb | Who are people who are going through a new beginning? Read a good news story from Caritas or Amnesty International… | Find a picture that inspires you with hope. Write a few sentences about the picture. |

1. KWL, Teaching Companion, 4b, p209 [↑](#footnote-ref-1)
2. KWL, Teaching Companion, 4b, p93 [↑](#footnote-ref-2)
3. KWL, Teaching Companion, 4b, p210 [↑](#footnote-ref-3)
4. ibid [↑](#footnote-ref-4)
5. Most Eastern Catholic Churches begin the season of Lent on the Monday before Ash Wednesday. For Maronite and Armenian Catholics this day is called Ash Monday and for Byzantine Catholics it is called Clean Monday. For more information on Eastern Catholic Churches see <http://resource.fraynework.com.au/object.cfm?o=205&pid=1472&showrm=true&uptam=false> [↑](#footnote-ref-5)