6.3 Easter: A Time to Celebrate Hope in the Risen Lord

This unit explores the disciples’ experience of the Resurrection and Ascension of Jesus. As we die with Jesus, we rise with Jesus also. The unit teaches about our hope in everlasting life. It explores the feast days, scripture and prayers that express and celebrate our belief in everlasting life.

|  |  |  |
| --- | --- | --- |
| **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 | examines ways in which the liturgical life of the Church nourishes and challenges them to respond to the presence of God |
| C3.1 able to value beliefs and traditions which are founded on Scripture and expressed in the story of the Catholic Church | summarise the traditions, beliefs and history which are important to the life of the Catholic Church | research traditions, beliefs and history of the Catholic Church |

Syllabus Outcomes  
Liturgical Year/Church – Stage 3

Classroom Outcomes

*Students will be able to:*

* explain the impact on the disciples of Jesus’ Resurrection and Ascension
* describe what the Church believes and teaches about everlasting life
* identify images that help them understand death and everlasting life

|  |  |
| --- | --- |
| Scripture | Doctrine |
| John 20:1-10 *The Empty Tomb*  John 20: 11-18 *Jesus Appears to Mary Magdalene*  Acts 1:6-11 *The Ascension*  John 11:25-26 *I am the Resurrection and the life*  John 14:1-3 *In my Father’s house there are many dwelling places* | * Jesus died and was raised to new life * The Resurrection is the key mystery of our faith * Through the Resurrection we believe that we will live forever - this is called eternal life * Jesus is alive and present with us today * The Church professes belief in the communion of saints |

Spiritual Reflection for Teachers

Images of ‘Easter’, for many of us, may well go back to our earliest years and are associated with joy and new life: the sun dancing, a butterfly emerging from its cocoon, the Easter Show, chocolate eggs and holidays.

Can you remember one of the many pictures of Jesus emerging from the tomb into the light of a new day? In fact, not a living soul saw Jesus rising ‘from the dead’.

‘No eye has seen, nor ear heard,

nor the human heart conceived,

what God has prepared

for those who love God.’ (1 Cor 2:9)

The Resurrection is mysterious and surprising. Jesus rose from the dead.

How?

We don’t know!

What meaning has this for you?

A life-after-death event for which we have no image or story adequate in itself.

Why do we, in fact, believe in this mystery?

What evidence or lack of evidence in your life testifies that God does ‘raise us up’?

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.

**666** Jesus Christ, the head of the Church, precedes us into the Father’s glorious kingdom so that we, the members of his Body, may live in the hope of one day being with him for ever.

**989**  We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day. Our resurrection, like his own, will be the work of the Most Holy Trinity:

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you.

**990** The term ‘flesh’ refers to man in his state of weakness and mortality. The ‘resurrection of the flesh’ (the literal formulation of the Apostles' Creed) means not only that the immortal soul will live on after death, but that even our ‘mortal body’ will come to life again.

962 "We believe in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church; and we believe that in this communion, the merciful love of God and his saints is always [attentive] to our prayers" (Paul VI, CPG § 30).

Scripture: Background Information

John 20:1-18 The Empty Tomb and Jesus Appears to Mary Magdalene

The empty tomb is an important symbol in each Gospel’s Resurrection account. All four Gospels report the women visiting the empty tomb. They are the first among the faithful to experience the resurrection and to proclaim it. In this passage Mary Magdalene does not seem to know what the empty tomb means. Later, 20:11-18, she experiences Jesus as present to her. She also mentions “we” (20:2) suggesting other women were with her. This is highly likely. However 20:1 reads as if she was alone as do verses 11-18. The factual differences in this account of John’s Gospel do not detract from the message of the Resurrection and the women visiting the empty tomb.

Mary Magdalene is consistently mentioned in the Resurrection narratives of all four Gospels, whereas the identity of the other women varies. She, it would seem, is the most faithful of the faithful. Mary Magdalene is often referred to as a prostitute. (It is worth noting that nowhere in any Gospel is this recorded.)

John’s Gospel is different here, as always, from the synoptic accounts, as it has the scene still dark. This fits with the Gospel’s light and darkness motif.

The story moves from Mary Magdalene and focuses on Peter and ‘the other disciple’. Commentators usually identify this disciple as the beloved disciple first mentioned at the Last Supper in the Gospel of John. It is this ‘other disciple’ who sees and believes (20:9) and not Peter. This particular passage ends almost with an anticlimax, on a very mundane and ordinary note – ‘The disciples then went home again’ (20:10). This would seem to be the hard reality of it all.

**Acts 1:6-11 The Ascension of Jesus**

The Acts of the Apostles is written as a history of the embryonic Church. It begins at the Ascension of Jesus and moves to the Pentecost experience through to the end, with Paul under house arrest in Rome. The author’s intention would seem to be to demonstrate that the Church has spread from Jerusalem to the centre of the known world: Rome.

Who wrote the Acts of the Apostles? Like the Gospels, the Acts is an anonymous book. It is dedicated to someone called Theophilus – a good Greek name meaning ‘friend of God’. The Gospel of Luke also is written for Theophilus. The beginning and ending of Luke’s gospel is similar to the beginning of the Acts of the Apostles. Many scholars consider that the same person wrote these two books. ‘Acts’ is not only stories about the twelve apostles but about other leaders in the early church such as Stephen, Paul, Barnabas and James, to name a few. In considering the specific text here it is significant to note that the Gospel of Luke has a slightly different and simpler version of the Ascension at the end of his Gospel (24:50-53). It is worth comparing the two versions.

In this account the apostles are still asking questions about power and, even after the Resurrection, still have not understood the meaning of Jesus’ message. This is comforting for us. They even look somewhat foolish staring up into the sky (1:10) and need to be told to get on with their lives. Luke is the only New Testament writer to record the Ascension of Jesus. Luke is interested in history, so the Ascension fits in with his historical paradigm.

Jesus’ Ascension marks the beginning of a new era for the Church; a time that seems to be linked into the ‘end time’. In Luke’s calculation we are living in the end times. This sounds like a miscalculation but for Luke, time is a unity – beginning time, Jesus time, and end time is one time. An interesting concept that should enable and encourage us to live in, accept and improve the present time. This would seem to be central to Luke’s message.

**John 11:25-26 Jesus the Resurrection and the Life**

Jesus’ words here occur within the account of the death of Lazarus, and follow directly from Mary’s expression of faith in the resurrection of the dead ‘on the last day’. However, in this Gospel, faith is not only focussed on a distant event but on God’s promise and power through Jesus, in the now. So Jesus tells her “I am the Resurrection and the life,” and Martha responds by professing her faith in him as Messiah and son of God. Jesus transforms a tomb of death and decay into a place of life, a corpse into a living, walking body, and in so doing he reassures the faith of those gathered that anyone believing in him will never die. Ultimately, the raising of Lazarus prefigures Jesus' own resurrection.

**John 14:1-3**

Jesus uses an image to speak about Heaven when he tells his disciples not to be disheartened or sad that he will soon be leaving them. He promises his disciples that he will not only prepare a place for them but also come back to take them with him to dwell with him and the Father.

The Church’s Teaching and Lived Tradition

In Tradition: *To Know, Worship and Love,* Year 6, p58

*Nicene Creed*

The death of Jesus is not the end. It is the prelude to Resurrection. “As Jesus rises from the dead, we are brought with him from sin to grace, from death to life, from despair to hope, from grief to happiness…the Son of God returned to where he came from and belongs. For now God’s Kingdom has begun, and with Jesus we, too, are brought into God’s presence as God’s children with Jesus Christ as our elder brother and our representative”. (Doyle T and O’Loughlin F (eds), *Handing on the Tradition: a Guide to the Catechism of the Catholic Church*, CEH Toms, Melbourne 1994, p64).[[1]](#footnote-1)

In Tradition: *To Know, Worship and Love,* Year 6, Year 6, p172

*Memorial Acclamation 1*

Within the student text in this chapter there are a number of examples from prayers of the Church. In our liturgies, we constantly strive to connect with the deeper mysteries of our faith. It is vital that we connect these moments of prayer for our students, using them regularly and appropriately. In this way, we can assist them to realise the richness of such prayers and to pray them more effectively with the faith community.[[2]](#footnote-2)

Celebration: Prayer and Liturgy

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

* To introduce the Easter Season set the Easter Prayer Place. See Resource Sheet 1 for suggested script and materials.
* Learn the prayers (KWL Year 6, p188-189)

- Regina Coeli

- Prayer for the dead

Pray them at the beginning or end of the day. Discuss the meaning of the prayers.

* Use the prayers in KWL Year 6, p172-173 which relate to death and everlasting life. Read these with the students and put them into the context from which they come. Pray them in an appropriate manner throughout the unit and year: especially when a member of the school community is touched by the death of a loved one.
* Pray for those who have died: in the parish, relatives, family, on the news, to reinforce the tradition of praying for the dead. Record the names in a Remembrance Book and pray for the dead throughout the month of November, traditionally the month Catholics remember and pray for the dead.
* Lead the students in a guided meditation based on Acts 1:6-11. Ask the students to imagine themselves at the scene. What do they see/hear/smell? How do they feel? As a guide look at *Sign and Symbol Word and Song* by Amy Florian, p83.
* Pray the Litany of Saints. For example: *Signs and Symbol,* *Word and Song: Creating and Celebrating Classroom Rituals*, Amy Florian, p72-74.
* Celebrate the feast of All Saints by praying a litany of saints, and All Souls by praying the Prayer for the Dead (p188 KWL Year 6).

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 6 and 18, (2003), James Goold House Publications, Melbourne, Victoria**

Florian A, (2001), *Signs and Symbol, Word and Song: Creating and Celebrating Classroom Rituals,* Ave Maria, Notre Dame Inc

Kearney P, (2000), *Make me a Song* (CD) ‘Unless a Grain of Wheat Falls’, Crossover Music, Mittagong NSW

Stead B,(1994), *A Time of Jubilee: Using Luke’s Gospel with Children*, *Desbooks, Thornbury* (The Luke version of the Ascension is included in this text, but activities can be adapted.)

Woods L (ed),(1999), *A Dictionary for Young Catholics,* HarperCollins, East Melbourne

Wood D, (2001), *Grandad’s Prayers of the Earth*, Walker, London

Key to Symbol

✪ denotes higher order activity

Unit Content 1

The Easter event caused great confusion for the followers of Jesus. Through the appearances of the risen Jesus, the disciples came to believe he was alive and with them in a new way.

*Students will learn:*

* about the account of the Resurrection in the Gospel of John and the appearance of Jesus to Mary Magdalene after the Resurrection
* to identify and explore the disciples’ fear and confusion leading to their belief in the Resurrection

Unit Content: Background Information

The Resurrection is the key point of our faith. The initial responses of the disciples were ones of fear and confusion. These are natural human responses to the experience of divine action. The angel had to comfort Mary at the Annunciation “Don’t be afraid”. When God called Moses, he “covered his face” because he was afraid (Exodus 3:6). Jesus often responds to calm the disciples after the Resurrection: “Peace be with you”. The disciples came to believe in the risen Jesus. Often with us, as with the disciples, fear, confusion, and doubt coexist with joy and great faith. The point is that the disciples acted with joy and faith which enabled them to continue the mission of Jesus Christ. We too, while we have doubts and fear, can respond in faith to live the Good News and continue the mission of Jesus, risen and present among us today.

Suggested Teaching/Learning Strategies

* Discuss what the students know about the events surrounding the Resurrection of Jesus. Make a list.
* To introduce the Easter Season set the Easter Prayer Place. See Resource Sheet 1 for suggested script and materials.
* Read together Angela’s story in KWL Year 6, p59-60. Use a process to help students explore - what was the experience? How did the characters feel? How did these feelings develop / change? Explore other situations when people have felt fear, confusion, doubt. Students may interview family and friends about their experience and/or discuss current issues in the media. Take KWL book home and share the story with parents. Have a conversation about Angela’s experience and any similar experiences of family and friends.
* Write or tell about a time you experienced confusion, doubt, fear. How did the experience end up?
* Tell the story of *The Empty Tomb - Part 1* (John 20: 1—10) either as a story on its own or together with *Jesus Appears to Mary Magdalene (Part 2)* John 20: 11—18. See Resource Sheets 2 & 3
* Engage with students in wondering after each story or if told as one story after that. Use your own wondering statements or the following as a guide.

Part 1

* I wonder what part of this story you liked best.
* I wonder why the two disciples *ran* to the tomb.
* I wonder why ‘the other disciple’ didn’t go into the tomb until Peter had.
* I wonder how they felt when they saw the grave cloths lying there.
* I wonder why the disciples didn’t understand until now the scripture, that Jesus had to rise from the dead.

Part 2

* I wonder why Mary didn’t recognise Jesus at first.
* I wonder how she felt when he spoke her name.
* I wonder what Jesus meant when he said ‘I am ascending to my Father and your Father, to my God and your God.’
* I wonder what it felt like for Mary to tell others that Jesus had risen.
* I wonder how the disciples felt when they heard this news.
* I wonder how we can know that Jesus is alive.

Exploring the story (stories)

Give students the opportunity to choose a part of the story they would like to focus on / respond to, through art, music, drama, journal, poetry etc. Students could work alone or in groups. This might be ongoing work.

* Read John 20:1-18

- Read the first part of the text, John 20:1-10. Students record the movements and responses of the characters.

- Read the second part of the text John 20:11-18. Students record the movements and responses of the characters.

Students could record work using a matrix, concept map, flow chart …

- Compare the movements and responses of the different characters.

- Focus on the dialogue between Mary and Jesus. What did each say? How did Mary come to recognise Jesus?

- How might you have responded in this situation?

- What insights do we gain from this text (John 20:1-18)? Students choose a creative means of communicating this.

✪ Read the appearance stories listed in KWL Year 6, p59. What do the stories have in common? List interesting observations. Fill in the matrix:

|  |  |  |
| --- | --- | --- |
| Characters | Initial feelings/ reactions | Final Response/  statements of belief. |
|  |  |  |
|  |  |  |

OR

|  |  |  |
| --- | --- | --- |
| Similarities | Differences | Interesting Observations |
|  |  |  |
|  |  |  |

Unit Content 2

After his Resurrection, Jesus ascended to heaven.

*Students will learn:*

* to explore the story of the Ascension
* to explain the Church’s belief that Jesus will come again

Unit Content: Background Information

From the Ascension text we glean the following information:-

The Holy Spirit would come upon the followers of Jesus.

The Holy Spirit would empower Jesus’ followers to be witnesses to Christ in the world.

Jesus Christ will come again in the fullness of time.

For Luke, the Ascension marks the beginning of a new era for the Church. The disciples were given the power of the Holy Spirit to take forward the mission of Jesus. Many of our prayers affirm our belief in Jesus’ second coming. We are not just people of faith, we are also people of hope. We hope that all will be made new and perfect in the fullness of time. The incarnation and paschal mysteries announce this Reign of God, or Kingdom of God. It is present and active now and will be fully revealed when Jesus comes again. These are very difficult concepts. Children will not need to go into this fully. It is sufficient for them to know that Jesus will come again and we hope for that time. It is the time of the new creation.

Paschal Mystery: This refers to the death and resurrection of Jesus. It is the central mystery of our faith.

Incarnation: This refers to the birth of Jesus. God becomes human. The Word of God becomes flesh in Jesus Christ.

Suggested Teaching/Learning Strategies

* What does the word Ascension mean? Brainstorm then refer to a dictionary and a Catholic dictionary. Recall, from KWL Year 6, p61, the Feast of the Ascension and where it fits into the liturgical calendar. Mark in the feast day on the class calendar. Point out that we also remember the event in the Glorious Mysteries of the Rosary.
* Read the story of the Ascension in Acts 1:6-11. This can also be found in KWL Year 6, p57.
  + - Give students background to the text (see Scripture: Background Information) - who was the author of the Acts of the Apostles and who was the audience.
    - What question do the apostles ask Jesus? Explain to students the cultural context. (The people of Israel were waiting for a person from God to recreate the kingdom of Israel and overthrow the Roman occupation.)
    - Identify the characters and where the event took place.
    - What was the reaction of the disciples?
    - What two promises were made about the future?
    - I wonder how the disciples felt as Jesus left them, and in the days after the Ascension? (As this is a wondering statement, there are no wrong answers.)
* Direct students to the words of the prayers in KWL Year 6, *In Tradition* p58: Identify and discuss the Catholic beliefs expressed in these prayers. Use these prayers (or these parts of them) regularly during this unit.
* Students design a poster or artwork of their choice that communicates one or more of the three beliefs from the Ascension passage; that God will send the Holy Spirit, the Holy Spirit will empower the disciples to be witnesses in the world, and Jesus will come again in glory. Use colour and symbols to creatively reflect your understanding.
* Lead students in a guided meditation of Acts: 6-11. Use appropriate music for meditation. Ask the students to imagine themselves at the scene. What do they see/hear/smell? How do they feel?

As a response to the meditation students might do one of the following, or choose a response of their own choice.

* Complete a mandala.

- Write a prayer of thanks or petition.

- Write a response to what you experienced.

* ✪ - Optional for students requiring extension. Compare the two accounts of the Ascension:   
  Acts 1:6-11 and Luke 24:50-53. What are the differences? What may explain the differences between the two texts?

Unit Content 3

As Christians our belief and hope is that we too will rise to new life with Jesus.

*Students will learn:*

* about feasts of the liturgical year including All Saints Day, All Souls Day and the Feast of the Ascension
* about some Scripture passages that give insight into the promise of eternal life
* about life after death from the prayers of our Tradition

Unit Content: Background Information

Life and Death are a dynamic within all of creation. On one level this can be seen in times of transition or crisis. At another level all living things change and die. Our faith tells us there is new life after death. “Indeed for your faithful, Lord, life is changed not ended, and when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.” (Preface 1, For the Dead). This section looks at the Christian beliefs and images of life after death. We cannot speak about life after death in the same way that we can speak about life now. As with much of Christian theology, our understanding is limited to time and space. While we have a firm belief in life after death, and the resurrection, most of this topic remains a mystery.

The images about the Kingdom of God explored in this section can be seen as images of what life after death might be like. This is how they are used here. However, they are not just about life after death. Jesus preached the Kingdom of God as already begun. With God’s grace our actions and relationships build the kingdom of God in everyday life. In a sense we continue Jesus’ mission to create this new heaven and new earth here and now.

In the Church’s theology of life after death we have different terms and images:

Heaven: Comes with the acceptance of God’s grace in one’s life. Jesus promises us eternal life: “I am going now to prepare a place for you” (Jn 14:2). It is the fulfilment of the covenant relationship – I will be your God and you will be my people.

Beatific Vision: Being with and seeing God face to face. This is the state of perfect peace and joy and harmony.

Purgatory: After death and before heaven, purgatory is a time of purification for those who have died in God’s grace. It achieves the holiness necessary for full union with God in heaven.

Resurrection of the Body: In the fullness of time all who have died in the grace of God will experience the resurrection and live with God in heaven.

Communion of Saints: The Church is the communion of saints. It is those in union with Jesus, living and dead. It is the faithful on earth, in heaven and in purgatory.

Life Everlasting: Life goes on after death. This is beyond our understanding since we think within the limits of time and space. God is bigger than time and space. We may speculate what life after death is, but we cannot know. Our thoughts are not God’s thoughts. Yet we will exist beyond death. This is God’s initiative, God’s grace.

Suggested Teaching/Learning Strategies

* Read KWL Year 6, p167-168. Reflect on experiences: a) beginnings, ends and new beginnings b) life and death.
* Discuss ‘dying’ and ‘rising’ times that you have experienced.
* What does ‘new life mean to you? (think, pair, 4, share)
* Read literature about death and dying e.g. *Grandad’s Prayers of the Earth*. This book deals well with the concept of presence. Share experiences of death.
* Read Jn 11:25-26.

- Explain the context of this passage within the story of Lazarus (Jn 11:1-3, 17-27).

- What does Jesus say to Martha? (Jn 11: 25-26)

* I wonder what Jesus means by these words.

- I wonder what they mean for us today.

* I wonder what Jesus means by ‘life’.
* Read KWL Year 6, p172-173. Examine these prayers in relation to Catholic belief in everlasting life. Note: Unless you have revised KWL books you will need to look up the prayers in a Mass book with the new translation.
* Direct students to the information on p176 in KWL Year 6. Make a note of the two feast days: All Saints Day and All Souls Day on the class calendar. Why do we celebrate these two days? Research the meaning and significance of these feast days.
* Look at the concept of the Communion of Saints (see background information in this Unit Content and also in the Catechism of the Catholic Church section 962).
* Introduce the context of John 14:1-3 to students. Jesus is telling his disciples not to be disheartened or sad that he will be leaving them. He uses an image to speak about heaven when He promises his disciples that he will not only prepare a place for them but also come back to take them with him to dwell with him and the Father.

Read Jn 14:1-3.

What does Jesus tell the disciples to do so their hearts will not be troubled?

What is the image of heaven Jesus uses?

I wonder why there are many dwelling places in his Father’s house?

I wonder what this tells us about Jesus.

I wonder what this tells us about the Father.

I wonder if you like this image of Heaven.

I wonder if you have a favourite image of heaven.

* Students creatively express their images of heaven using painting, poetry, photos, art, dance…
* Students write a profession of faith in life after death: I believe…… Give students the opportunity to reflect and decide what they believe and express this in the form of a creed. Share these in prayer.
* Design your own symbol for ‘New Life’. Explain your use of symbols, words and colour.
* Prepare with students a prayer ritual of remembrance for deceased family, relatives, friends, parish members, famous people. Use the Prayer for the Dead (KWL p188), an appropriate hymn, the creeds that students wrote and the students’ images of life after death. Use a Scripture passage from this unit.
* ✪ - What do Catholics believe about life after death? Include an image. (Here image does not refer to an illustration. Rather it refers to ways we talk about life after death. For example “heaven”, “a beautiful place”…) Your answer can take the form of an interview, oral or written, a written explanation, a PowerPoint presentation, a video…

**Resource Sheet 1**

**Unit 6.3 Our Easter Prayer Place**

**YOU WILL NEED:**

\* small table

\* Liturgical calendar

\* a ***white*** cloth, Liturgical calendar (see links at end of script), Bible, bookstand and paschal candle in a basket or box

*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 we joyfully celebrate the resurrection of Jesus. It 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 Easter Vigil. The season lasts for six weeks ending on the Feast of Pentecost.**

*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 sacred Scripture, about the disciples’ experiences of the Resurrection and Ascension of Jesus.**

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

*Place the Bible on the bookstand.*

*Hold the paschal candle. Point to corresponding parts of the candle as you say*

**This is like the paschal candle in the church. At the Easter Vigil, as the priest marks the candle, he says:  
“Christ yesterday and today, the beginning and the end, the Alpha and the Omega; all time belongs to him and all ages, to him be glory and power, through every age for ever, Amen.”**

*Place the candle on the prayer place.*

**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 and a paschal candle.**

**Let us pray…** *(pause)****.***

**God our Father, creator of all**

**May the risen Lord**

**Breathe on our minds and open our eyes**

**That we may know him in the breaking of the bread,**

**And follow him in his risen life.**

**We ask this through Christ our Lord. Amen.**

**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 Empty Tomb (Part 1)

**John 20: 1—10**

*This story can be told as a separate story with Part 2 being told later. Alternatively it can be told with Part 2 as one story. If it is told separately then some wondering should be done after it.*

**You Will Need:**

* Beige felt underlay
* White cloth for inside the tomb
* Small white cloth rolled up as head piece.
* 3 or 4 rocks to make the tomb one of which is the ‘stone’ that is rolled away
* Peg dolls: Mary Magdalen, Peter, John (the other disciple) and Jesus

*Lay out the gold felt underlay and say:*



Arrange rocks to look like a tomb: one on each side supporting the roof with the shroud inside

**This is the season of Easter, and our story today is about the mystery of Easter.**

*Build the rock tomb with the white cloth and the small rolled head piece in it, and the door of the tomb rolled away, as you say*:

**After Jesus died he was laid in the tomb of a rich man.**

*Place Mary on the felt next to the tomb as you say:*

**Early on the first day of the week while it was still dark, Mary Magdalene (one of Jesus’ disciples) went to the tomb and saw that the stone had been removed from the tomb.**

*Move Mary to the bottom right corner of the felt and move Peter and John to stand next to her as you say:*

**So she ran to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him”.**

*Move John first, then Peter to the tomb, as you say:*

**Peter and the other disciple set out and ran toward the tomb. The other disciple reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he didn’t go in.**

*Move Simon Peter into the tomb and leave John outside*

**When Simon Peter arrived at the tomb he went straight in. He saw the linen wrappings lying there and the cloth that had been on Jesus’.** (*Point to the head piece as you say this.)*

*Move John into the tomb.*

**Then the other disciple went into the tomb and when he saw the linen wrappings he believed. Until this moment they hadn’t understood the Scripture that Jesus would rise from the dead.**

*Move the two disciples back to the corner as you say:*

**The two disciples then returned to their homes.**

*Pause for a moment before looking up and wondering together. .If you are telling both parts of the story in one sitting then wait until the end of Part 2 and use some wonderings about each part.*

**Some suggested wonderings for Part 1**

* **I wonder what part of this story you liked best.**
* **I wonder why the two disciples ran to the tomb.**
* **I wonder why ‘the other disciple’ didn’t go into the tomb until Peter had.**
* **I wonder how they felt when they saw the grave cloths lying there.**
* **I wonder why the disciples didn’t understand until now the scripture that Jesus had to rise from the dead.**

# Resource Sheet 3

# Jesus Appears to Mary Magdalene (Part 2)

**John 20: 11—18**

*This story can be told as one story with Part 1 or separately after Part 1. If told separately, set Part 2 up with tomb as in Part 1, with Mary Magdalene in the bottom left corner with the two disciples. Recall with students what happened in Part 1, before beginning Part 2.*

**You Will Need:**

* Beige felt underlay
* White cloth for inside the tomb
* Small white cloth rolled up as head piece.
* 3 or 4 rocks to make the tomb one of which is the ‘stone’ that is rolled away
* Peg dolls: Mary Magdalen, 2 men in white, Peter, John (the other disciple) and Jesus

*After recalling Part 1, (Peter and the other Disciple’s visit to the tomb), move Mary back to the tomb as you say:*

**Mary stood weeping outside the tomb.**

*Place the two angels next to the tomb, facing Mary as you say:*

**As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.”**

*Move the angels away and bring Jesus to stand next to Mary as you say:*

**She turned around and saw Jesus standing there, but she did not know that it was Jesus. He said to her, “Woman, why are you weeping? Who are you looking for?” Thinking he was the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”**

*Move Jesus closer to Mary as you say:*

**Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni**!**”** *(pronounced Ra-boo-nee)* **which means ‘Teacher’**.

*Move Jesus a little away from Mary as you say:*

**Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”**

*Move Mary back to the corner where the disciples are as you say:*

**Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.**

*Pause for a moment before looking up and wondering together. If you told both parts of the story in one sitting then use some wonderings from both parts.*

Suggested wonderingsfor Part 2

* **I wonder why Mary didn’t recognise Jesus at first.**
* **I wonder how Mary felt when Jesus spoke her name.**
* **I wonder why Jesus told Mary not to hold on to him now.**
* **I wonder what Jesus meant when he said ‘I am ascending to my Father and your Father, to my God and your God.’**
* **I wonder what it felt like for Mary to tell the others that Jesus had risen.**
* **I wonder how the disciples felt when they heard this news.**
* **I wonder how we can know that Jesus is alive.**

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

1. KWL, Teaching Companion, 4b, p104 [↑](#footnote-ref-1)
2. KWL, Teaching Companion, 4b, p220 [↑](#footnote-ref-2)