

In God's Name

A Resource for Religious Education in Catholic Schools produced by: **Dr. Margaret Carswell**



Year C (C 3): Lent to Easter

Years 1 - 3 ~ Spring Term 2 – 2019

This framework of learning is intended as the second resource for the Spring Term in the academic year 2018/2019. While it mirrors the liturgical year in acknowledging the seasons, it also picks up on the notion of healing and reconciliation in the celebrations of Lent. As we are in Year C, the Gospel of Luke, the Easter work is taken from his gospel.

Schools are reminded that this framework is an exemplar resource that models the linear teaching of content according to the Attainment Levels. As always, you are expected to engage with the suggestions this resource contains, make choices and adapt and apply the activities to suit your own school situation.

In determining the content to teach you must first decide on the Strand and Attainment level you wish to achieve and choose teaching and learning activities that will teach the content required for achievement of the level. When time is limited, your guiding principle is, as it is with all good education, less content, taught more richly and deeply. Quantity should never supersede quality.

This framework is formatted to allow you to annotate your teaching, including changes made for differentiation, as you work through the material. Should you wish to have copies of the planning grids made by Romy Hoster and Dee Abbott at Christ the King for their pupils, please contact Dee at Christ the King Catholic Primary School, Tollington Park, Islington, N4 3QW - dee@ctks.co.uk . Please note that CTK provide their planning only to schools who subscribe to this framework. Please remember that Romy and Dee's gift to you is not part of your subscription.

Key Teachings from the Catholic Tradition. Taken from the RECD ~ (Numbers in brackets refer to the reference numbers in the Catechism of the Catholic Church)

Revelation

1.2.4 Understanding scripture (105-119)

D The Gospels

a The Gospels occupy the central place in Scripture (125, 139)

i They proclaim the Good News of Jesus Christ, the Word of God, the definitive Revelation of God

ii The Gospels contain a record of the life of Jesus Christ and of his teachings and redeeming work

iii The Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives

b Three stages in the formation of the Gospels (126)

c The Synoptic Gospels: Matthew, Mark, and Luke

i Approximate dates for each Gospel

ii What is known about each of these three evangelists

iii The churches for whom Matthew, Mark, and Luke wrote

iv The contents of the Synoptic Gospels (512- 667)

- Infancy narratives in Matthew and Luke

- The Baptism of Jesus

- The Temptations of Jesus

- Sermon on the Mount in Matthew; Sermon on the Plain in Luke

- Jesus' teaching, including the parables

- The miracles

- Last Supper, the Passion, Death, Resurrection, Ascension (1329, 1337, 1366, 1323, 1412, 1521-1522, 1532, 1708, 1992, 2020)

1.4.5. Christ Our Light: Redemption through the Paschal Mystery (514-560)

B The Passion and Death of Jesus (595-618)

a The mystery of redemptive love and suffering on the cross

b Overcoming temptation by Satan

c Events of the Passion and the Suffering Servant

Prayer

3.5.1. What is prayer? (2559-2565)

A The Church at prayer

a Liturgical year (1163-1178)

b How we pray

e Popular piety (1674)

AGE GROUP STATEMENTS FROM THE RECD

Pupils will learn about:

Revelation (5-7)

- The main events, characters and places in the life of Jesus: Palm Sunday, the Last Supper, Good Friday(5-7)

The Church (5-7)

- Ways of belonging to the community (5-7) [The Last Supper]

Celebration (5-7)

- The story of the Last Supper (5-7)
- Prayers from Scripture and tradition (5-7)

Life in Christ (5-7)

- Relationships of love (e.g. parent, child) and love received and given (e.g. sharing) (5-7)

Revelation: (7-11)

- The Gospel accounts of key events in the life of Jesus: passion and death (7-11)

The Church (7-11)

- How the local Church is 'good news' for people and how everyone can have a part in this (7-11)
- How the school community has opportunities to be 'good news' for others (7-11)

Celebration (7-11)

- The significance of the Church's names for this Sacrament the Mass, Eucharist, the Lord's Supper, the Breaking of Bread (7-11)
- A variety of prayers and prayer forms, formal and informal used for personal and community prayer (7-11)

Life in Christ (7-11)

- The joy and challenge of and the giving and receiving in relationships (7-11)

OUTCOMES - Linked to Levels of Attainment

This framework has been written to model linear teaching of AT 1 (ii) and (i). It also includes opportunities for assessment of AT 2 (i) and (ii). *Completion of a 'levelled' activity does not automatically constitute achievement of that level and that both ongoing and summative assessment should be used to judge the levels at which pupils are working.*

Outcomes:

- Recognise, describe or explain the Stations of the Cross as a devotional practise associated with Lent. (AT 1 (ii) Levels 1-3).
- Retell the events of the Entry into Jerusalem, the Last Supper or the Death of Jesus from the Gospel of Luke (AT 1 (i) Levels 1-2)
- Know that we believe in the real presence from the story of the Last Supper. (AT 1 (i) emerging Level 3)

Spiritual Outcomes:

It is hoped that pupils will develop:

- A sense of reflection and prayer
- An openness to the presence of God in the Eucharist

- A willingness to be part of Lent and Easter celebrations

Other Curriculum Links:

English: Drawing meaning from (interpreting) passages

The Arts: Lenten activities

Humanities: Mapping; Jerusalem

PSHE/SMSC: Anticipation of significant events; the commonality of belief – belonging to a group who share belief and practice

IT: Completion of think pad (if desired), use of the internet for research

Key Terminology:

Lent, Ashes, Shrove Tuesday, Ash Wednesday, Passion, Passover, almsgiving, Penance, Prayer, crucify, Stations of the Cross, Last Supper, Palm Sunday, Jerusalem, Holy Thursday, Gethsemane, trial, Good Friday, Holy Week, suffering, pilgrimage, Triduum, transubstantiation, sources of revelation - Scripture, Tradition, Human Experience, Creation

NOTES for this Resource.

Linking to the previous resource.

The previous resource ends with pupils learning about the Sacrament(s) of Healing, in particular Penance.

This resource moves into one of the seasons of 'penance': Lent. The transition should be comparatively easy: recall that even in a sacramental world people forget to be the Godly people they are called to be. During Lent, as we approach the death and resurrection of Jesus, we pay particular attention to how we live, using this time of prayer, penance and fasting, to live better, differently.

Don't forget to check out the connecting ideas for Year C on the website, and the whole 3 year overview to see possible connections to year A and B.

CHANGES!

1. I have tried to provide a greater sense of 'lessons' by grouping activities (All pupils, Younger Pupils and Older Pupils) more. When using this resource as the basis for your own planning copy and paste the activities you will do onto your own planning sheet. Remember, this content will not be covered again for 3 more years (until 2021) so overlap between classes – content and activity – on the basis of ability, is fine.

2. Anticipating the new RECD this resource contains an additional source of information about the Scripture you will teach (Luke's account of the death of Jesus). It is called LAaSMO and is designed to help you (and your pupils) access information about the **L**iterary form, **A**uthor, **a**udience, **S**etting – and then the **M**eaning (what the author might be trying to say) and **O**ur world (how the world [people of other faiths, no faith,] might interpret this passage).

There is a video on the website – LAaSMO has its own tab – you may wish to watch it.

This resource also uses the 3 keys for interpretation: Go back to the C1 (Advent to Christmas) video on KIP and Friends to refresh your understanding of the '3 keys' if you have forgotten them.

FOR HEAD OR REC: Suggestions for a Staff Meeting on the content of this resource.

This resource contains two main areas of content: the Stations of the Cross as a Lenten prayer practice and Luke's account of the Passion of Jesus, from Palm Sunday to Good Friday.

The Stations of the Cross.

Resource 2 contains the historical background of the Stations of the Cross. Have staff read this page and determine how much information they will give their pupils. Remember that for Level 5 At 1 (i) pupils need to be able to plot the development of this practice from the time after Jesus, through a midpoint and to today. You may want to have staff timeline the information to familiarise them with this content. If you have access to a Church that has the Stations of the Cross in it, plan a visit there to look at and pray the stations. There is a link to prayers for the Stations in **Resource 2** as well.

<https://www.youtube.com/watch?v=wW1t7M8HKT8>

<https://www.youtube.com/watch?v=KKR2cvU1Olc>

The Passion of Jesus, Palm Sunday to Good Friday.

Within the resource, KIT contains information on the passages of Luke's Gospel chosen for study. This information is also available on the Kip (Key Information for Pupils) and friends website: www.kipandfriends.com

As these resources continue to highlight the need for interpretation of Scripture, this resource introduces a new strategy called LAaSMO.

The key activity in analysing and interpreting each passage is the completion of a scripture think pad. A think pad is a thinking tool. There are two levels of think pad on the resource – make sure staff choose ones appropriate to the age and capacity of their pupils. Do a Holy Thursday Think Pad with staff and make sure they understand transubstantiation.

Pupils will find it very difficult to draw meaning from (interpret) passages in Scripture if they cannot draw meaning from (interpret) ordinary, age appropriate, stories. If pupils are finding it hard to interpret passages, a skill required for AT 1 (i) Level 3, practice this skill with simple picture stories. An interpretive question such as 'what do you think the author believes about [name a character or attitude or behaviour]' Or 'What do you think the author is trying to teach us or say about.....].

This resource use the 3 keys introduced in Advent. Make sure staff are familiar with them.

YEAR 1 - 3: From Lent to Easter - (C 3) Spring Term

Cognitive Outcomes:

By the end of this framework pupils will be able to:

- a. Recognise, describe or explain the Stations of the Cross as a devotional practise associated with Lent. (AT 1 (ii) Levels 1-3).
- b. Retell the events of the Entry into Jerusalem, the Last Supper or the Death of Jesus from the Gospel of Luke (AT 1 (i) Levels 1-2)
- c. Know that we believe in the real presence from the story of the Last Supper. (AT 1 (i) emerging Level 3)

Spiritual Outcomes:

It is hoped that pupils will develop:

- A sense of reflection and prayer
- An openness to the presence of God in the Eucharist
- A willingness to be part of Lent and Easter celebrations

Age related standards: Knowledge and Understanding ONLY

5-7 years

Recognise religious stories

Retell, in any form, a narrative that corresponds to the scripture source used

Recognise religious beliefs

Recognise that people act in a particular way because of their beliefs

Describe some of the actions and choices of believers that arise because of their belief

7-9 years

Retell a narrative that is accurate in its sequence and details and that corresponds to the scripture source used

Describe, with increasing detail and accuracy:

- A range of religious beliefs
- Religious symbols and the steps involved in religious actions and worship, including the celebration of the Sacraments
- Those actions of believers which arise as a consequence of their beliefs

Make links between:

Beliefs and sources, giving reasons for beliefs

Beliefs and worship, giving reasons for actions and symbols

Beliefs and life, giving reasons for actions and choices

TAKEN FROM THE NEW AGE RELATED STANDARDS FRAMEWORK DOCUMENT:

RELIGIOUS AND SPECIALIST VOCABULARY:

✚ Use religious vocabulary widely, accurately and appropriately :

- What is this?
- What is the correct word for ...?
- What else can we call?

ENSURE PUPILS USE AND UNDERSTAND THE FOLLOWING KEY TERMINOLOGY ACCURATELY AND APPROPRIATELY IN THEIR DISCUSSIONS AND WRITING:

Lent, ashes, Shrove Tuesday, Ash Wednesday, Passion, Passover, almsgiving, penance, prayer, crucify, Stations of the Cross, Last Supper, Palm Sunday, Jerusalem, Holy Thursday, Gethsemane, trial, Good Friday, Holy Week, suffering, pilgrimage, Triduum, transubstantiation, sources of revelation- Scripture, Tradition, Human Experience, Creation

PLEASE NOTE:

Writing in BLACK – MARGARET CARSWELL

Writing in BLUE – CTKS

Writing in GREEN – USEFUL ANSWERS

Writing in RED – NEW AGE RELATED STANDARDS INFORMATION

PART 1: Focus Question: How and why do we prepare for the death of Jesus? AT 1 (ii)

Key Information for Teachers

The season of Lent developed in the fourth century with the bringing together of a number of early customs and beliefs:

- An ancient fast
- A time of preparation for those being baptised at Easter
- A time of repentance for those already Catholic who had sinned seriously
- An understanding of the Biblical symbolism of '40': the Israelites wandered in the desert for 40 years prior to coming to the promised land; Jesus himself spent 40 days in the wilderness in prayer and contemplation before entering his ministry.

The bringing together of these traditions gives us Lent as we have today: a time of 40 days of self-examination, traditionally of fasting, prayer and penance, in preparation for Easter Sunday.

Lent begins with Ash Wednesday.

Ashes are an ancient symbol of repentance (when those who wanted to change their way of life sat at the back of the Church in sackcloth and ashes until the Bishop felt they had 'done enough' and could return to the community). They also remind us of our mortality and that one day, our bodies will return to the earth and our spirits will be with God in a new way.

The ashes for Ash Wednesday are normally made from the palm branches from the previous Palm Sunday. At the distribution of ashes the words, "Remember, you are dust and to dust you shall return" OR "Turn away from sin and be faithful to the Gospel" are said. Both these 'formulas' remind us of our frailty – physically and spiritually and the call to live life 'to the full' during our lifetimes. Recall concepts and ideas from the previous resource.

The day before Ash Wednesday has a number of names: Fat Tuesday, Shrove Tuesday, Pancake Tuesday. On this day, families would use up foods in preparation for eating simply during Lent. Typically, eggs, sugar, butter and milk would be used – hence the tradition of making pancakes on Shrove Tuesday.

Lent officially ends on Holy Thursday when the 'Triduum', the three days - Holy Thursday, Good Friday and Holy Saturday, occur. The word 'Easter' actually refers to the Sunday of the season, the day of the Resurrection and the season that follows it to Pentecost.

The colour of Lent is purple – but not the red/violet purple of Advent...it is a deep dark purple.

Learning Objectives	Teaching & Learning Strategies	Pupil Activities including differentiation and on-going assessment
Lesson 1: To understand that Lent is a time to prepare for the celebration of Easter	<ul style="list-style-type: none"> • Recall the season of 'Advent' as the season of preparation for Christmas. • Recall some of the rituals and customs that you used to get ready for the birth of Jesus (Prayer; the Advent Wreath; the Jesse Tree etc) • Explain that over the next weeks you are going to be 	<p>Title page – see resource sheet</p> <p>Topic target sheet to be stuck in book. See resource sheet</p> <p>Discussion:</p> <ul style="list-style-type: none"> • Recall the season of 'Advent' as the season of preparation for, anticipation of, Christmas. • Recall some of the rituals and customs that you used to get ready for the birth of Jesus

	<p>preparing for another great celebration in the life of the Church: the death and resurrection of Jesus.</p> <ul style="list-style-type: none"> • Draw a timeline to show Jesus' life from his birth to his death....about 33 years. • Mark on this timeline Jesus' birth (at the beginning) Jesus's death and resurrection (at the end) • Recall some of the events in his life (baptism, miracles [healing, feeding 5000], teaching passages [teaching about forgiveness, prayer], parables [of the sower, Good Samaritan] conflicts with authorities [arguments about who he was]). • Plot the events of Easter (Entry to Jerusalem, Last Supper, Crucifixion/death, Resurrection) on your timeline. • Explain that the next TWO resources (this one and the one after the Spring Term break – From Easter to Pentecost) think about the end of Jesus' earthly life and the beginning of the Church: Jesus' death, his resurrection and the life of the early Church Luke tells us about in Acts of the Apostles. 	<p>(Prayer; the Advent Wreath; the Jesse Tree etc)</p> <p>Questions for discussion:</p> <ul style="list-style-type: none"> • What were we preparing for during Advent? • What were some of the signs and symbols of Advent? (Prayer; the Advent Wreath; the Jesse Tree etc) <p>Explain that Easter also has a time of waiting and preparation. The season that leads up to celebrations of the death and resurrection of Jesus is called Lent. Link this season to the learning of the last resource:</p> <ol style="list-style-type: none"> a. The world is a sacramental place; sacred and holy. But it is not finished, not complete b. The notion of 'metanoia' (change of heart and mind) c. Reflection on being 'makers not breakers'; on being better people (being more 'filled' and less empty). <p>Introduce the topic: Lent to Easter (we want the pupils to understand that Lent is preparation for Jesus' death and Resurrection)</p> <p>TTYP – what do you already know about the Season of Lent?</p> <p>Brainstorm with class on IWB what they already know. Clarify misconceptions.</p> <p>Plenary: Show pupils the timeline of Jesus' life and discuss – keep this simple. You may wish to display this timeline on your RE display.</p>
<p>Lesson 2:</p> <p>To recall Lenten practices within the Church</p>	<ul style="list-style-type: none"> • Explain that the season that leads up to celebrations of the death and resurrection of is called Lent. • Use KIT or KIP to explain Lent as a time of 'conversion' when we change our lives so that they reflect more the life of Christ. That means that Lent asks us to give something up for good...not just to abstain from it for a while! Hopefully, having given it up for 40 days, we are inclined to give it up forever. • Recall Lenten practices within the Church and adopt some. 	<p>Use the KIT above to recall some of the history and practices of this season. Traditionally we adopt 3 practices during Lent: Penance (being particularly mindful of our actions and going without), alms giving (giving generously), and Prayer.</p> <p>Discussion on the 3 practices of Lent:</p> <ul style="list-style-type: none"> • Prayer • Fasting – explain that children are not expected to fast but to think about how they can give up a treat or make a promise to do something good. • Almsgiving – collect money for charities <p>Try this online prayer initiative, lighting a candle every day with a new intention. http://lightaprayercandle.bne.catholic.edu.au/LightAPrayerCandle/</p>

Be particularly thoughtful about your actions. (Penance)

During Lent we often adopt the practice of giving something up. Traditionally we give up things that are pleasing: chocolate, biscuits, treats. Some Catholics choose to give up negative characteristics or attributes: being thoughtless; being critical, being negative. Decide to undertake some actions which draw attention to living better: give up or take up, but live differently

- **Spend time in prayer.** Prayer is a key aspect of Lent. Try this online prayer initiative, lighting a candle every day with a new intention.
<http://lightaprayercandle.bne.catholic.edu.au/LightAPrayerCandle/>
- **Give generously (alms giving)**
Giving generously (alms giving) reminds us of our Baptismal call to make the world better for all God's children. Choose a charity or cause and raise money for them. In the Diocese of Westminster, the Catholic Children's Society often has fund raising initiatives during Lent.

Year 1:

Choose a way for pupils to express their Lenten promises/prayers:

- Create a Lenten Tree on your display.
- Provide children with leaf or flower templates to write own Lenten promise/prayer (depending on the levels in your class you may wish to support some pupils with sentence stems)

As part of your display – put a Lenten collection box and encourage chn to contribute to this.

Year 2 & 3:

Choose a way for chn to express their Lenten promises/prayers:

1. Create a Lenten garden/tree for your display – chn use leaf or flower templates to write own Lenten promise/prayer
2. Create a display with a cross on a hill with sunset background and pathway made of cobblestones – chn write Lenten promise/prayer on each stone leading to cross
3. Pupils use candle template to write Lenten promise/prayer for display.
4. Write an acrostic poem using the letters for LENT

As part of your display – put a Lenten collection box and encourage chn to contribute to this.

Key Information for Teachers

Stations of the Cross

After about 250 years of persecution for Christians, in 335 CE (the Common Era) the Roman Emperor Constantine became a Christian and suddenly being Christian was not only ok, it was a great idea! Christians could now worship freely, they were favoured! Constantine immediately set about replacing a (non-Christian) temple built over the place that Jesus was thought to have been buried at with a magnificent Church: the Church of the Holy Sepulchre (google images). It is still there today – very distinctive with two domes and a black roof.

Pilgrims wanting to remember Jesus began travelling to Jerusalem to visit this Church and some of the other places in Jerusalem important in his life and death. Eventually a 'fixed route' (a bit like a tourist route) of stops (or stations), from the ruins of the Fortress Antonia (where Pilate had his judgment hall) to Constantine's Church of the Holy Sepulchre developed as the way Jesus went to his death. Because Jerusalem had been almost completely destroyed by the Romans in 70 CE in war with the Jews parts of the route had been lost so pilgrims chose 'likely/maybe' spots to remember what had happened. This route, which remains today, was called the *Via Dolorosa*, Latin for the 'Sorrowful Way.'

When the Moslems conquered Palestine in the seventh century, travel to Jerusalem became very dangerous, so visits to the 'Sorrowful Way' were dangerous and so rare. However, after the crusades and the taking of the sites from the Moslems, in 1342 the Franciscan Friars were given 'custody' (care) of the holy sites in Palestine. They reinstated and re-energised the practise of visiting the stations in Jerusalem. At that time – and for hundreds of years – artistic depictions of the events described in the Stations were not common outside Jerusalem until Pope Innocent XI permitted the Franciscans to erect displays of the stations in all their churches in 1686. Now they can be found in nearly all Churches, Franciscan or not.

Whenever possible, even to this day, Stations of the Cross are generally blessed by a Franciscan. In 1731 Pope Clement XII fixed the number of stations to 14. However, many churches have included the Resurrection as a 15th station.

Lesson 3:

To know about the Stations of the Cross as a form of prayer

Stations of the Cross:

KEY INFO FOR TEACHERS:

Before lesson read **Resource sheet 2** "**History of the Stations of the Cross**" to familiarise yourself with the timeline of how the Stations of the cross came about.

- Explain that this Lent you are going to learn about one of the forms of prayer very popular during Lent: Praying the Stations of the Cross.
- Explain that praying the Stations of the Cross means making a **pilgrimage** – either to the local Church to see and pray in front of the pictures or to Jerusalem to pray at the original sites.
- Discuss the idea of making a pilgrimage to a place of significance. Decide on some 'Holy Places' nearby that your class could make a pilgrimage to: The Church, a chapel? A prayer garden in the school? A statue? Refresh these places for this Lent and organise a roster to visit them during the season for prayer.

Begin the lesson with a Class discussion first:

- Have you heard of the Stations of the Cross?
- What do they show us?
- Where would you see them?
- Can you tell me about one of them?
- When would we use them?

Show pupils some significant pictures of the Stations in random order and discuss what they see. Do not use all the Stations.

Summarise how the Stations developed and work with pupils to create a simple timeline of the history of the Stations. (1. Jesus dies 2. Pilgrims/Via Dolorosa 3. Crusades 4. Franciscan Tradition 5. Modern adaptation)

Use the KIT above or **Resource 2** to explain how the custom of walking the 'Way of Sorrow' of Jesus' last week before his death came back to Europe. Find the Church of the Holy Sepulchre that Constantine built in images of Jerusalem. (It is very obvious even on the skyline with very distinctive twin black domes)

<http://churchoftheholyssepulchre.net/>

	<ul style="list-style-type: none"> Note that the Stations of the Cross began as a pilgrimage to Jerusalem. Now people pray the stations in Church. The Stations of the Cross is prayed during Lent as it tells the story of Jesus in his last week in Jerusalem. Use the information in KIT above or Resource 2 to explain the history of the Stations. Explain some of the history of the Stations of the Cross. Use the KIT above to explain simply what happened initially and how the custom of walking the 'Way of Sorrow' of Jesus' last week before his death came back to Europe. Find the Church of the Holy Sepulchre that Constantine built. (The very distinctive twin black domes make it easy to find and recognise.) http://churchoftheholysepulchre.net/ http://www.penhook.org/holysepulchre4..jpg 	http://www.penhook.org/holysepulchre4..jpg	
Lesson 4: To know the story of the Stations of the Cross Outcomes: a. Recognise, describe or explain the Stations of the Cross as a devotional practise associated with Lent. (AT 1 (ii) Levels 1-3)	<p>List all of the 14 traditional stations from KIT. Use these links (or others you might find) as appropriate:</p> <p>http://fosrr.org/wp-content/uploads/2015/03/colour-stations-791x1024.jpg Child friendly images of Stations</p> <p>https://www.youtube.com/watch?v=Bs5Z8TAVoGg Lego Stations of the Cross</p> <p>http://www.crivoice.org/stations14.html - Carvings of the stations</p> <p>http://www.catholicicing.com/stations-of-cross-eggs-for-catholic/ egg cartons of the stations</p>	<p>Watch this clip with your class: https://www.youtube.com/watch?v=Bs5Z8TAVoGg Lego Stations of the Cross</p> <p>Stop the video at different points – discuss:</p> <ul style="list-style-type: none"> What is happening? Who are the characters? What is the setting? <p><u>PUPIL ACTIVITY:</u></p> <p><u>Year 1:</u> Stations of the Cross comic strip – see link below: http://fosrr.org/wp-content/uploads/2015/03/colour-stations-791x1024.jpg</p>	<p>L1 – Who is this story about? What do you see? L2 – What happens in the story? Who are the characters in this story? L3 – What do we learn from this story?</p> <p>Pupils at AT 1 (ii) Level 1 will recognise, what the Stations of the Cross are (collectively). They could do this by recognising them in picture form or by talking about what they</p>

		<p>Stick the circle in RE book</p> <p>Pupils order the Stations around an A3 paper circle, like numbers on the face of a clock, beginning with No 1 and finishing with no 14.</p> <p>Answer the following question in the centre of the clock face:</p> <ul style="list-style-type: none"> ○ What are the Stations of the Cross?' L1 ○ What do we remember when we pray the Stations of the Cross? L2 <p>Year 2 & 3: Stations of the Cross carving pictures – see link below: http://www.crivoice.org/stations14.html</p> <p>Stick the circle in RE book</p> <p>Pupils order the Stations around an A3 paper circle, like numbers on the face of a clock, beginning with No 1 and finishing with no 14.</p> <p>Answer the following question in RE book:</p> <ul style="list-style-type: none"> • What are the Stations of the Cross? L1 • What do we remember when we pray the Stations of the Cross? L2 • Why is it important to remember the passion and death of Jesus?' L3 	<p>have done with reference to work in their books. Their knowledge will be sporadic and limited.</p> <p>At Level 2, pupils will be able to describe what the Stations are (collectively) by name. They should recall that they are a prayer during which we remember the events of the trial and death of Jesus. They may be able to name some of the stations or to sequence some or all of them.</p>
<p>Lesson 5:</p> <p>To experience</p>	<p>VISIT YOUR LOCAL PARISH CHURCH AND LOOK AT THE STATIONS OF THE CROSS – TAKE PHOTOGRAPHS AND STICK IN BOOKS.</p>	<p>In church look at the Stations and focus on the correct sequence. Do they recognise the events from their role-play? What is Jesus feeling in each station?</p>	

Stations of the cross in context (in church)	<p>Explain to pupils that we are going to have a look at the Stations of the cross in the church.</p> <p>If possible the parish priest might be willing to assist you.</p>	<p><i>Make the sign of the cross together and say:</i> Lord, <i>As we begin (continue) this journey with you during Lent, help us to remember to try to stay close to you in what we do, and what we think, and what we say.</i> Amen</p>	
Lesson 6: To know the story of the Stations of the Cross	<p>Choose some of the traditional stations of the Cross to explore more fully (choose stations that are appropriate to the age of your pupils. The younger the pupil the more obvious ones.)</p> <ol style="list-style-type: none"> 1. Make a 'cartoon' of the events. Look for the characters, setting and events (what happens) 2. Build on knowledge gained in the previous activity role-playing each one. Think about adding dialogue. What would each character say? 3. Use the site below to look at each station in Jerusalem today. Note that some sites are 'named' with the number of the site in English, Aramaic and Hebrew. Remember that some of these sites are 'best guesses' – in the past 2000 years many of the original buildings have been destroyed and/or built over the top of! http://landlopers.com/2011/04/03/walking-via-dolorosa-stations-cross-jerusalem-guide 	<ul style="list-style-type: none"> • Divide the class into 7 groups and allocate a station to each one. Focus on the first 7 stations, discussing each one in more detail. • Explain what happens at each station and role-play each one in a freeze frame. Take photos of the children in each 'frame'. <p>http://fosrr.org/wp-content/uploads/2015/03/colour-stations-791x1024.jpg</p> <p>Child friendly images of Stations</p> <p>https://www.youtube.com/watch?v=Bs5Z8TAVoGg</p> <p>Lego Stations of the Cross</p> <p>http://www.crivoice.org/stations14.html</p> <p>Carvings of the stations</p> <p>Each group should have the following:</p> <ul style="list-style-type: none"> • A picture/poster/photo of the Stations of the Cross • A set of questions <p>Pupils should talk about:</p> <ol style="list-style-type: none"> 1. What do you see 2. Who are the characters 	<p>L1 – what is your station called?</p> <p>L2 – what happens at this station?</p> <p>L3 – what do we learn about Jesus from this station?</p>

		<p>3. Where is this taking place 4. How are the characters feeling</p> <p>Next – each group should role play their particular station to form a tableau. Teachers take photo of pupils in each tableau.</p> <p>Pupils in mixed ability groups to scaffold learning. Stations chosen at random, using an envelope.</p> <p>Afterwards they write sentences/paragraphs about what they did answering differentiated questions – see levelled questions on the right.</p>	
<p>Lesson 7:</p> <p>To know the story of the Stations of the Cross</p>	<p>Repeat the activity above but looking at the next 7 stations. Play 'And Then' to review and reinforce. See http://www.teachscripture.com/documents/teachscriptureAndthen.pdf</p>	<p>Repeat lesson 6 for next 7 Stations.</p> <p>Each group should have the following:</p> <ul style="list-style-type: none"> • A picture/poster/photo of the Stations of the Cross • A set of questions <p>Pupils should talk about:</p> <ol style="list-style-type: none"> 1. What do you see 2. Who are the characters 3. Where is this taking place 4. How are the characters feeling <p>Next – each group should role play their particular station to form a tableau. Teacher to take photo of chn in each tableau.</p> <p>Pupils in mixed ability groups to scaffold learning. Stations chosen at random, using an envelope.</p> <p>Afterwards they write sentences/paragraphs about what they did answering differentiated questions – see levelled questions on the right.</p>	<p>L1 – what is your station called?</p> <p>L2 – what happens at this station?</p> <p>L3 – what do we learn about Jesus from this station?</p>
<p>Lesson 8:</p> <p>FOR LEVEL 3</p>	<p>The following content needs to be explicitly taught for pupils to achieve the Level 3 Target:</p>	<p><u>Class Discussion</u></p> <ul style="list-style-type: none"> • Would you like to walk and pray at the places 	<p><u>Level 3:</u></p> <p>At Level 3 pupils will</p>

<p>PUPILS ONLY</p> <p>I can explain the Stations of the Cross as a devotional practice associated with Lent. L3 (AT 1 (ii))</p>	<p>Explore why people might pray the Stations of the Cross. – see class discussion questions.</p> <p>Explain how walking the Stations of the Cross made people feel connected to Jesus in his pain and suffering.</p> <ul style="list-style-type: none"> • It gave them a sense of being close to Jesus at the end of his life. • Also, because people knew that Jesus could have chosen not to allow the authorities to kill him (by running away or by denying who he was at his trial), it allowed people to say thank you for his faithfulness to God in living as he did - even though it resulted in his death. • During Lent, as we prepare for Easter, praying the Stations of the Cross reminds Catholics of God's great love for us, shown in the life and death of Jesus. 	<p>Jesus had been to? Why?</p> <ul style="list-style-type: none"> • Is it a good thing to pray the Stations now? Why? <p>TP to feedback to class.</p> <p>Teacher to scribe answers on IWB.</p> <p>Level 3</p> <p>When we pray the Stations of the Cross what are we showing we believe as Catholics?</p> <p>This shows their common belief in God's great love for us, in the life, death and resurrection of Jesus.</p>	<p>explain why we have the Stations of the Cross and why we pray the Stations during Lent. Their reasoning may make reference to thanks or praise or to being close to Jesus as we remember the last weeks of his life.</p>
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Key Information for Teachers

Differences between the Traditional and Scriptural Stations of the Cross.

Not all the stations are taken from the life of Jesus as recorded in the Gospels. The third, fourth, sixth, seventh, and ninth stations are not specifically described anywhere in the Gospels. In 1991 Pope John Paul II introduced the Scriptural Way of the Cross which he celebrated every year until his death. In fact, until he was not physically able to, he carried the cross himself from station to station. Days before his death in 2005 he observed the Stations from his private chapel in the Vatican. Pope Benedict XVI approved this version for meditation and public celebration in 2007.

The **traditional** Stations of the Cross are: 1. Jesus is condemned to death; 2. Jesus takes up his cross; 3. Jesus falls the first time; 4. Jesus meets his mother; 5. Simon of Cyrene carries the cross; 6. Veronica wipes the face of Jesus; 7. Jesus falls the second time; 8. Jesus meets the daughters of Jerusalem; 9. Jesus falls the third time; 10. Jesus is stripped of his garments; 11. Jesus is nailed to the cross; 12. Jesus is crucified; 13. Jesus is taken down from the cross; 14. Jesus' body is laid in the tomb.

The **Scriptural** Stations of the Cross are: 1. Jesus in the garden of Gethsemane; 2. Jesus is betrayed by Judas and arrested; 3. Jesus is condemned by the Sanhedrin; 4. Jesus is denied by Peter; 5. Jesus is judged by Pilate; 6. Jesus is scourged and crowned with thorns; 7. Jesus takes up his cross; 8. Simon helps Jesus carry his cross; 9. Jesus meets the daughters of Jerusalem; 10. Jesus is crucified; 11. Jesus promises a place in his kingdom to the good thief; 12. Jesus entrusts Mary and John to each other; 13. Jesus dies on the cross; 14. Jesus is laid in the tomb.

Many Catholic churches now recite the prayers connected to the Stations on the Fridays of Lent. In some communities Christians of all denominations gather together to walk the stations of the cross around their area, thus demonstrating their common belief in the life, death and resurrection of Jesus. Information source: <http://www.catholicnewsagency.com>

Interesting website about the Scriptural Stations. <http://experimentaltheology.blogspot.com/2014/03/the-scriptural-stations-of-cross.html>

If you do not go to church during Holy Week to pray the Stations of the Cross, then pray the Stations of the Cross with your children in class.



Prayer Activity

Pray the Stations of the Cross.

<http://www.loyolapress.com/multimedia-stations-of-the-cross-for-children.htm>

NOTE: AT 2 big questions.

While pupils are thinking about why people would want to walk the stations of the cross pose some deep questions:

- Does learning about people experiencing suffering hurt or help us? How?
- How can we become more empathetic towards others?
- Some people imagine they are 'walking in the shoes of others' to help them imagine how others feel. Do you think this is a good idea?

Key Information for Teachers

Praying the Stations of the Cross is both an action of compassion (love) and appreciation (thanks).

As an action of compassion it demonstrates love of Christ during his time of suffering – a bit like taking someone to the sickbay or hospital if they are hurt or experiencing some sort of pain (physical or emotional.) It is an act of solidarity, of standing by someone, with compassion, care and a willingness to 'walk in their shoes'. People who walk the Stations now feel connected to Jesus during his time of pain and suffering. We can also feel this in praying the stations.

As an action of appreciation walking/praying the stations is an action of thanks. Christians believe that Jesus' death changed our relationship with God for ever. It was the ultimate gift, one that brought us close to God in new ways. Jesus could have avoided being killed by running away or by denying who he was at his trial, but he did not. If we remember that Jesus was God, the death of God in human form showed us that fidelity to love and to forgiveness is always the best way – even if it costs a great deal.

During Lent, as we prepare for Easter, praying the Stations of the Cross reminds Catholics of God's great love for us, shown in the life and death of Jesus; God in human form.

PART 2:**Focus Question: How does the Gospel of Luke recall the Passion of Jesus? AT 1 (i)****Key Information for Teachers**

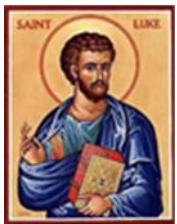
Luke wrote his Gospel in about the year 85CE. We think he was very well educated because he wrote a lot (2 volumes - Luke and Acts of the Apostles) in very good Greek! Luke paints a verbal picture of Jesus as someone who has a great message of Good News for everyone, especially those who were traditionally left out. Luke wanted them to know that God loved them all. We think Luke's community were Gentiles (they were not Jews). This meant that, in some ways, they themselves were 'left out' of the expectation that one day a Messiah would come to save the Jews. Hearing Luke's account of Jesus, and knowing that it included them would, indeed have been good news! **There is a LAaSMO sheet for the Gospel of Luke on KIP and Friends. Use it to build your own knowledge of Luke's Gospel.**

Palm Sunday – the Entry into Jerusalem.

The Jews were waiting for their messiah – but they imagined that the messiah would be a strong and powerful King who would gather an army and overthrow the Romans who were occupying their land. The symbolism of Jesus riding a donkey or 'colt' was, therefore, very significant. Someone riding on a donkey indicated that they were coming in peace. This contrasted with soldiers who would ride on horses to invade a town or to assert their authority over the community. It was customary for the subjects of a ruler or king to pay homage to him by spreading clothing on the road and waving branches from nearby trees.

Luke's account of Palm Sunday does not actually mention palm branches being waved at Jesus, although other accounts do. Any branches that were waved in honour of Jesus were more likely to have been olive than Palm branches. Olive branches were also a sign of peace and reminded people of the narrative of Noah and the Flood. The Jewish festival Sukkot has many features in common with Jesus' entry into Jerusalem (including the shouting of hosanna) so we are not sure if some of the customs mentioned here have come from this festival.

Learning Objectives	Teaching & Learning Strategies	Pupil Activities including differentiation and on-going assessment	Assessment/ Questioning
<p>Lesson 9:</p> <p>To know about Luke as a Gospel writer.</p>	<p>Prepare to Hear the Word:</p> <ul style="list-style-type: none"> Explain the content of the next section of learning. Remind pupils that Luke's Gospel is not a biography or a historical account of what happened. It is a story (narrative) of faith written by someone we call Luke who believed that Jesus was God incarnate (in human form) and who wanted to share that good news with others. Recall some of what we think about Luke as a writer. Use the LAaSMO sheet on KIP and Friends or previous learning. Remind pupils that we have two tasks to do when we read the Bible: we first learn about the passage (its literary form and some of its historical features) and then we think about what the author (Luke) might have been trying to say. Remind pupils of the treasure box and keys – that Scripture is a treasure (message) wrapped in words. We learn about the words, then we unlock the message with our keys. If this doesn't make sense see the video in B6 KIP and Friends. 	<p>On IWB have following questions for class:</p> <p>Who was Luke? When did he live? What was his job? Why is he important?</p> <p>Further questions:</p> <ul style="list-style-type: none"> What stories from Luke do you know? E.g.: The Good Samaritan, the Prodigal Son (Forgiving Father), Zacchaeus, The Birth of Jesus (with the shepherds) <p>On IWB share from Luke's gospel the introductory 4 verses (Lk 1:1-4).</p> <p>Questions to ask:</p> <ul style="list-style-type: none"> Who is Luke writing to? Have you heard this name before? Tell pupils that THEO in Greek means GOD 	

	<ul style="list-style-type: none"> Find Luke's Gospel in the Bible and read the introductory 4 verses (Lk 1:1-4). In this introduction Luke tells us what he is going to do for Theophilus – a Greek name which means 'Lover of God.' Explain that we are not sure if Luke was writing for a real person named Theophilus or whether he was writing for <i>anyone</i> who loved God - including us! Remind pupils that the story of Jesus is not meant to be a biography or a historical account of what happened. It is a story of faith written by someone we call Luke who believed that Jesus was God incarnate (in human form) and who wanted to share that good news with others. That means we have two tasks when we read the Bible: we first learn about the passage (its literary form and some of its historical features) and then we think about what the author (Luke) might be trying to say to us about God (Jesus) and/or people. 	<ul style="list-style-type: none"> Theophilus – a name which means 'Someone who loves God' <p>Show pupils some google images of Romans in the 1st Century so that they can visualise what they think Theophilus might have looked like.</p> <p>Explain to pupils that we all love God and that Luke was actually writing to all people who love God.</p> <p>Give pupils a landscape A4 sheet – similar to the one below – ask them to write sentences using the questions.</p> <div data-bbox="1279 469 1778 710"> <div> <p>Who was Luke? When did he live? What was his job? Why is he important? Who is Luke writing to? What does the name Theophilus mean?</p> </div>  </div>
<p>Lesson 10:</p> <p>I can retell the events of the Entry into Jerusalem, from the Gospel of Luke</p> <p>(AT 1 (i) Levels 1-2)</p>	<p>This section uses a Scripture think pad, a tool for thinking about and interpreting a passage. There are two to choose from: one is simple (Resource 1), the other more complex (Resource 4). The process is described on each resource page. Simply follow the process with each passage. Make sure pupils do some analysis of the text before you talk about what Luke might have wanted to say. Draw conclusions when pupils have analysed each passage. Some information on each passage (Resource 5) will help build pupil knowledge as pupils learn to retell and interpret passages.</p> <p><u>Hear and Encounter the Word:</u></p> <p>The Entry to Jerusalem – Lk 19:29-40 (Palm Sunday)</p> <p>Contextualise this part of the story – it is the beginning of the 'end' section. Read/Tell the story to pupils. Identify the characters, plot and setting.</p> <p>Learn the story through role play or sequencing activities. Explain the</p>	<p>Watch this video to start the lesson. Pupils have to guess what the lesson is about today - http://www.bbc.co.uk/learningzone/clips/the-riddle-of-palm-sunday/290.html</p> <p>A discussion lesson using flipchart. Read passage; retell it as a class on whiteboard through visual representations drawn by teacher.</p> <p>Then pupils role play in small mixed ability groups, discuss characters they need 1) Jesus 2) 2 disciples 3) person asking why they need colt 4) Pharisees 6) narrator.</p> <p>So three groups of 7 in mixed ability.</p> <p>One group to perform it to others, and the others if time. Photos taken as evidence of role play stuck in books</p> <p>Divide the class into groups of 6 and use these questions below for discussion to consolidate their understanding.</p> <p>1. Who are the characters in the Palm Sunday story?</p>

	information in KIT above as pupils interpret the story in	<ol style="list-style-type: none"> 2. Where does the story take place? 3. What happens in the story? 4. How are the characters feeling? <p>Pupils to role play the story of Palm Sunday in their groups.</p> <p>AT END OF LESSON GATHER CLASS TOGETHER FOR REFLECTION: Light a candle Play reflective music Display prayer on IWB Read through as whole class</p> <p><u>PRAYER FOR PALM SUNDAY</u> God our King! You did not enter your holy city Jerusalem on the back of a war horse, but humbly and on a donkey. You knew that you were surrounded by enemies, yet you came in peace. We pray today that your 'kingdom may truly come' so that we your people can live in peace. Watch over us this Holy Week and draw us nearer to yourself in faith, hope and love. Amen.</p>
Lesson 11: I can retell the events of the Entry into Jerusalem, from the Gospel of Luke (AT 1 (i) Levels 1-2)	<p>Hear and Encounter the Word:</p> <p><u>The Entry to Jerusalem – Lk 19:28-40 (Palm Sunday)</u></p> <ul style="list-style-type: none"> • Contextualise this part of the story – it is the beginning of the 'end' section. Read/Tell the story to pupils. Identify the characters, plot and setting. Learn the story through role play or sequencing activities. Explain the information above in KIT above as pupils interpret the story in Resource 1: Scripture Think Pad. Make sure pupils do the analysis of the text before you talk about the beliefs that are drawn from it. 	<p><u>PALM SUNDAY THINK PAD ACTIVITY:</u></p> <p><u>Year 1 only:</u> Whole class shared writing activity on IWB – put a copy of the Simple Scripture Think Pad on the IWB and fill it in together as a class – print off and stick in pupils' books.</p> <ol style="list-style-type: none"> 1. Fill in what did Luke tell us actually happened? 2. How might the people have felt? <p>Plenary: Look at SO WHAT DO WE BELIEVE on Think Pad 1 and discuss with chn</p> <p><u>Year 2 only:</u> Using Think Pad 1 PALM SUNDAY on IWB – brainstorm ideas as whole class. Pupils independently complete activity sheet and stick in books.</p> <p><u>Year 3 only:</u></p> <ul style="list-style-type: none"> • Use think Pad Resource sheet • Split pupils into working groups of 4 and provide each group with an A3

		<p>version of the Think Pad resource sheet.</p> <ul style="list-style-type: none"> • Pupils work together to complete the sheet • Explain the four dimensions of the Think Pad. (For emerging Level 3 you will need to teach explicitly the belief that is linked to each Scripture passage – ie So what do we believe?) • What did the people expect? (What were characters in the passage expecting to happen?). • What does Luke tell us? (What are the main events of the passage?) <p><u>Independent activity:</u> Pupils complete their own A4 think pad using their group work ideas.</p>	
<p>Lesson 12:</p> <p>I can retell the events of the Last Supper, from the Gospel of Luke</p> <p>(AT 1 (i) Levels 1-2)</p> <p>I know that we believe in the real presence of God from the story of the Last Supper.</p> <p>(AT 1 (i) emerging Level 3)</p>	<p>The Last Supper/Garden of Gethsemane– Lk 22:7-27 and Lk 22:39-53 (Holy Thursday)</p> <p>KEY INFO FOR TEACHERS:</p> <p>The Last Supper:</p> <p>Three Gospels tells us that the 'last supper' of Jesus was a Jewish ritual Passover (Sedar) meal. This meal was celebrated by Jews every year to remember God's redemption (saving) of the Israelites from slavery in Egypt. The meal followed a strict ritual which retold the Passover story and included the eating of symbolic foods, such as bitter herbs, unleavened bread and a sacrificial lamb. For Christians, Jesus' Last Supper begins a new understanding of a new covenant. Instead of the lamb sacrificed in the Temple as part of the Jewish Sedar, Jesus became the 'Lamb of God', sacrificing himself. During the Last Supper Jesus told his disciples that the bread was his body, and the wine his blood. Catholics believe Jesus is truly present in the consecrated (made holy) bread and wine, each time the Eucharist is celebrated.</p> <ul style="list-style-type: none"> • Read/Tell the story to pupils. Identify the characters, plot and setting. Learn the story through role play or sequencing activities. Explain the information in KIT above as pupils interpret the story in the Scripture Think Pad. As pupils learn this passage make clear that Catholics interpret Jesus' words 'This is my body' literally: when we receive the consecrated bread at Mass we believe it is the body of Christ for 	<p>Divide the class into groups of 6 and use these questions below for discussion to consolidate their understanding.</p> <ol style="list-style-type: none"> 1. Who are the characters in the Last Supper story? 2. Where does the story take place? 3. What happens in the story? 4. How are the characters feeling? <p>Pupils to role play the story of Last Supper in their groups.</p> <p>AT END OF LESSON GATHER CLASS TOGETHER FOR REFLECTION:</p> <p>Light a candle Play reflective music Display prayer on IWB Read through as whole class</p> <p>PRAYER FOR HOLY THURSDAY</p> <p>Bread of Life, we remember how you shared the Passover meal with your friends and we thank you! You knew what was going to happen, yet you showed us your love in the breaking and sharing of the bread. You knew</p>	<p>At Level 1 of AT 1 (i) pupils will be familiar with Luke's account, but they will have some details missing or wrong.</p> <p>At Level 2 pupils will be able to retell the story correctly: the setting, events and characters will be correct.</p> <p>An emerging Level 3 pupil will recall what they have been taught about the real presence of Jesus in the consecrated bread and wine at Eucharist and relate this to the story of the Last Supper.</p>

	<p>us. Jesus is truly present in the consecrated (made holy) bread and wine, each time the Eucharist is celebrated.</p> <ul style="list-style-type: none"> Watch a video of the Eucharistic prayer and find the consecration. The offertory being at 6mins, 54 seconds. https://www.youtube.com/watch?v=H5nzAxPY0Wo You could watch the video from the beginning if you wished to. <p>Teach the word transubstantiation – trans (to change), substantiation (its substance).</p> <p>Make clear the belief we draw from this: that Jesus is truly present in the consecrated (made holy) bread and wine, each time the Eucharist is celebrated.</p> <p><u>Know that we believe in the real presence of God from the story of the Last Supper. (AT 1 (i) emerging Level 3) TRANSUBSTANTIATION</u></p>	<p>that you were surrounded by enemies, yet you came in peace.</p> <p>We pray today that your 'kingdom may truly come' so that we your people can live in peace. Watch over us this Holy Week and draw us nearer to yourself in faith, hope and love. Amen</p>	
<p>Lesson 13</p> <p>I can retell the events of the Last Supper, from the Gospel of Luke</p> <p>(AT 1 (i) Levels 1-2)</p> <p>I know that we believe in the real presence of God from the story of the Last Supper.</p> <p>(AT 1 (i) emerging Level 3)</p>	<p><u>HOLY THURSDAY THINK PAD ACTIVITY:</u></p> <p>Explain the information above as pupils interpret the story in Scripture Think Pad 2.</p> <p>Teacher create Think Pad 2 HOLY THURSDAY on IWB</p> <p><u>Scriptural Think Pad Instructions: Year 3 only</u></p> <p>A Scriptural Think Pad is essentially a reflective activity designed to allow pupils to consider the meaning of a passage with the benefit of information about it, provided by the teacher.</p> <ul style="list-style-type: none"> Select the appropriate resource sheet for the level that your children are working at. Split children into working groups of 4 and provide each group with an A3 version of the Think Pad resource sheet. Explain the four dimensions of the Think Pad. (For emerging Level 3 you will need to teach explicitly the belief that is linked to each Scripture passage – ie So what do we believe?) <p>What did the people expect? (What were characters in the passage expecting to happen?).</p> <p>What does Luke tell us? (What are the main events of the passage?)</p>	<p><u>HOLY THURSDAY THINK PAD ACTIVITY:</u></p> <p>Year 1 only:</p> <p>Whole class shared writing activity on IWB:</p> <ol style="list-style-type: none"> Fill in what did Luke tell us actually happened? How might the people have felt? <p>Teacher print and copy for chn to stick in books.</p> <p>Plenary:</p> <p>Look at SO WHAT DO WE BELIEVE on Think Pad 2 and discuss with chn</p> <p>Year 2 only:</p> <p>Using Think Pad 2 HOLY THURSDAY on IWB – brainstorm ideas as whole class. Chn independently complete activity sheet and stick in books.</p> <p>Year 3 only:</p> <ul style="list-style-type: none"> Use think Pad Resource sheet Simple one Split children into working groups of 4 and provide each group with an A3 version of the Think Pad resource sheet. Chn work together to complete the sheet Explain the four dimensions of the Think Pad. (For emerging Level 3 you will need to teach explicitly the belief that is linked to each Scripture passage – ie So what do we believe?) 	

		<ul style="list-style-type: none"> • What did the people expect? (What were characters in the passage expecting to happen?). • What does Luke tell us? (What are the main events of the passage?) <p>Independent activity: Chn complete their own A4 think pad using their group work ideas.</p>
<p>LEVEL 3 ASSESSMENT OPPORTUNITY</p> <p>I know that we believe in the real presence of God from the story of the Last Supper.</p> <p>(AT 1 (i) emerging Level 3)</p>	Focus pupils on the account of the Last Supper.	<p>Have pupils draw two pictures: one of the Last Supper scene and the other of the consecration at Mass.</p> <ul style="list-style-type: none"> • Use dialogue bubbles to place the same words on the lips of Jesus and the Priest. • You may wish to consolidate this by watching the Youtube video again and having pupils listen attentively. • Invite pupils to explain what we believe about the bread and wine at Mass and to link this to Jesus' words at the Last Supper. • Year 3 pupils might well be able to use the word transubstantiation.
<p>Lesson 14</p> <p>I can retell the events of Good Friday, from the Gospel of Luke</p> <p>(AT 1 (i) Levels 1-2)</p>	<p>GOOD FRIDAY: Good Friday – Lk 23:1-47</p> <p>KEY INFO FOR TEACHERS: The Crucifixion: The death of Jesus brings together two cultural practices. The Romans viewed crucifixion as the most shameful and degrading of penalties. Victims were crucified by having their arms nailed or tied to the crossbeam. If a criminal survived for an extended period of time, death could be hastened by breaking the victim's legs (to prevent them pushing upwards to breathe) or by piercing their heart with a spear. In the Roman tradition, the body was left in the cross after death as an additional sign of disgrace and as a warning to the general community not to offend. It was customary for a placard to be placed at the top of the cross with the name of the victim and the nature of the crime. For the Jews, religious law required that the body of a criminal should not</p>	<p>GOOD FRIDAY: Divide the class into groups of 6 and use these questions below for discussion to consolidate their understanding.</p> <ol style="list-style-type: none"> 1. Who are the characters in the Good Friday story? 2. Where does the story take place? 3. What happens in the story? 4. How are the characters feeling? <p>Chn to role play the story of Good Friday in their groups.</p> <p>AT END OF LESSON GATHER CLASS TOGETHER FOR REFLECTION: Light a candle Play reflective music Display prayer on IWB Read through as whole class</p>

	<p>remain on the cross but should be buried before the end of the day. The dead were wrapped in a shroud, the face veiled and the feet tied up with linen strips and placed in a tomb, probably a cave with the large flat round stone ‘door’ over the entrance way. Perfumes, such as nard or myrrh (the gifts of the wise men) and aloes were used to anoint and ‘fragrance’ the body. After about 12 months when the body had decayed, the bones would be collected and placed in an ossuary, a rectangular stone box, and left in the tomb.</p> <p>Teacher display pictures on IWB of the story of the Good Friday.</p> <p>Read/Tell the story to pupils. Identify the characters, plot and setting. Learn the story through role play or sequencing activities. Explain the information below as pupils interpret the story in Scripture Think Pad.</p>	<p><u>PRAYER FOR GOOD FRIDAY</u></p> <p>Forgiving God, we remember your death and how you called for forgiveness in your dying moments. Help us to be people of forgiveness in our world today; taking care not to hurt or to harm with our words and actions. Watch over us this Holy Week and draw us nearer to yourself in faith, hope and love. Amen</p>	
<p>Lesson 15</p> <p>I can retell the events of Good Friday, from the Gospel of Luke</p> <p>(AT 1 (i) Levels 1-2)</p>	<p><u>GOOD FRIDAY THINK PAD ACTIVITY:</u></p> <p>Explain the information above as pupils interpret the story in Scripture Think Pad 3.</p> <p>Teacher create Think Pad 3 GOOD FRIDAY on IWB</p> <p><u>Scriptural Think Pad Instructions: Year 3 only</u></p> <p>A Scriptural Think Pad is essentially a reflective activity designed to allow pupils to consider the meaning of a passage with the benefit of information about it, provided by the teacher.</p> <ul style="list-style-type: none">• Select the appropriate resource sheet for the level that your children are working at.• Split children into working groups of 4 and provide each group with an A3 version of the Think Pad resource sheet.• Explain the four dimensions of the Think Pad. (For emerging Level 3 you will need to teach explicitly the belief that is linked to each Scripture passage – ie So what do we believe?) <p>What did the people expect? (What were characters in the passage expecting to happen?).</p> <p>What does Luke tell us? (What are the main events of the passage?)</p>	<p><u>GOOD FRIDAY THINK PAD ACTIVITY:</u></p> <p>Year 1 only:</p> <p>Whole class shared writing activity on IWB:</p> <p>3. Fill in what did Luke tell us actually happened?</p> <p>4. How might the people have felt?</p> <p>Teacher print and copy for chn to stick in books.</p> <p>Plenary:</p> <p>Look at “SO WHAT DO WE BELIEVE” on Think Pad 3 and discuss with chn</p> <p>Year 2 only:</p> <p>Using Think Pad 3 GOOD FRIDAY on IWB – brainstorm ideas as whole class.</p> <p>Chn independently complete activity sheet and stick in books.</p> <p>Year 3 only:</p> <ul style="list-style-type: none">• Use think Pad Resource sheet from either block 1 or 2 depending on the level your chn are working at.• Split children into working groups of 4 and provide each group with an A3 version of the	<p>For emerging Level 3 you will need to teach explicitly the belief that is linked to each Scripture passage – ie So what do we believe?</p> <p>Eg: As a result of Good Friday we believe that....</p>

		<p>Think Pad resource sheet.</p> <ul style="list-style-type: none"> • Chn work together to complete the sheet • Explain the four dimensions of the Think Pad. (For emerging Level 3 you will need to teach explicitly the belief that is linked to each Scripture passage – ie So what do we believe?) • What did the people expect? (What were characters in the passage expecting to happen?). • What does Luke tell us? (What are the main events of the passage?) 	
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RESOURCES

Resource 1: Scripture Think Pad: Simpler

Concept: A Scriptural Think Pad is essentially a way of making pupils consider the meaning of a passage with the benefit of information about it, provided by the teacher.

The Process

1. Do a 'Close' or 'careful' reading of each Scripture passage as a whole class with the passage on the IWB.
 - a. Clarify any words, terms or places
 - b. Note the literary form of the passage (see LAaSMO).
 - c. Note some of the features of the passage found on LAaSMO (Resource 5).
 - d. Establish the basic details: characters, events and setting/s. Allow an opportunity for children to re-tell the story. (This will take 1 lesson).
2. **Select the appropriate Think Pad from this resource for the level that your children are working at.**
3. Split children into pairs and provide each group with an A3 version of the sheet.
4. Explain the four sets of questions in the Think Pad. Link the final section (where pupils are asked what Luke might have been trying to say in this passage. **Go back to the C1 (Advent to Christmas) video on KIP and Friends to refresh your understanding of the '3 keys' if you have forgotten them.**

What did the people expect? (What were characters in the passage expecting to happen?).

What does Luke tell us? (What are the main events of the passage?)

How do you think the characters might have felt about what happened? (Is what they expected what happened and how does this make the characters feel?)

Make sure pupils do the analysis of the text before you talk about the beliefs that are drawn from it.

What do we believe? This is the most important question! Good interpretive questions might be 'What do you think Luke was trying to tell us about God? What do you think he wanted us to know about people? What do you think Luke wanted us to know about the world?

Scripture Think Pad: Entry into Jerusalem. PALM SUNDAY Simplr

1. WHAT DID THE PEOPLE EXPECT?	2. WHAT DOES LUKE TELL US HAPPENED? (retell)
<p>They expected the messiah to be a powerful military king and to...</p> <ul style="list-style-type: none"> • Ride into Jerusalem on a horse • Wear the clothes of a king • Fight the Romans and force them out of their 'promised land' 	
3. HOW MIGHT THE PEOPLE HAVE FELT?	4. SO, WHAT DO YOU THINK LUKE WANTS US TO KNOW? (Interpretation)
	<p>Luke was trying to say something. Use your 3 keys to think about what you think he was saying:</p> <ul style="list-style-type: none"> • About God (Jesus) • About people • About the kind of world God wants

Scripture Think Pad: The Last Supper. HOLY THURSDAY Simpler

1. WHAT DID THE PEOPLE EXPECT?	2. WHAT DOES LUKE TELL US HAPPENED? (retell)
<p>They expected...</p> <ul style="list-style-type: none"> • To celebrate the Passover as they always did <ul style="list-style-type: none"> ○ To hear stories about being slaves in Egypt ○ To eat food like bitter herbs and flat bread ○ To eat a lamb that has been sacrificed. 	
3. HOW MIGHT THE PEOPLE HAVE FELT?	4. SO, WHAT DO YOU THINK LUKE WANTS US TO KNOW? (Interpretation)
	<p>Luke was trying to say something. Use your 3 keys to think about what you think he was saying:</p> <ul style="list-style-type: none"> • About God (Jesus) • About people • About the kind of world God wants

Scripture Think Pad: The Garden of Gethsemane, Crucifixion and death of Jesus. GOOD FRIDAY Simpler

1. WHAT DID THE PEOPLE EXPECT?	2. WHAT DOES LUKE TELL US HAPPENED? (retell)
<p>They expected...</p> <ul style="list-style-type: none"> To finish the Passover night with prayers and songs 	
3. HOW MIGHT THE PEOPLE HAVE FELT?	4. SO, WHAT DO YOU THINK LUKE WANTS US TO KNOW? (Interpretation)
	<p>Luke was trying to say something. Use your 3 keys to think about what you think he was saying:</p> <ul style="list-style-type: none"> About God (Jesus) About people About the kind of world God wants

For many years (about 250) after the death and resurrection of Jesus the followers of Jesus, known as Christians, were not allowed to talk about him or tell others about his life or messages. They were persecuted for their faith: if they were caught by the rulers of the land, they would be in serious trouble, many were killed.

In the year 335 A.D. the Roman Emperor of the time, Constantine, declared a new law. He became a Christian himself and decided that Christianity would be the official religion of Rome. Having once been persecuted because of their faith, now Christians were encouraged to worship Jesus. Constantine even built a church (called the Church of the Holy Sepulchre) over the place where Jesus was thought to have been crucified and buried.

Soon, free to worship Jesus, many people (called pilgrims) travelled from all over the world to Jerusalem to visit this place of their faith.

In the 4th Century, a French woman named Egeria, described her journey (pilgrimage) through Jerusalem in her diary. Her diary records that the Bishop of Jerusalem gathered with about 200 pilgrims very early in the morning. They gathered at a place outside the city walls. The pilgrims said a prayer, sang a hymn, and heard a Gospel story. They then moved to the Garden of Gethsemane. This is the garden where Jesus prayed on Holy Thursday night and this is where he was when he was arrested. Egeria records that the group of pilgrims then moved from the garden to the city of Jerusalem. In the city they followed the journey Jesus made on Good Friday, nearly 400 hundreds years before them. The journey started at the Fortress Antonia, where Pilate condemned Jesus to death. It ended at the church built by the Constantine: the Church of the Holy Sepulchre. Egeria noted that in between these two monuments, her group stopped at a number of special places, or stations. As the city had been destroyed in a war and then rebuilt, the pilgrims were not exactly sure where Jesus had stopped on his journey so they guessed some of the places. Each time they stopped at a station they said a prayer, sang a hymn and read the appropriate Gospel story. The whole walk soon became known as the 'Sorrowful Way', or, in Latin, the language of the Romans, the *Via Dolorosa*.

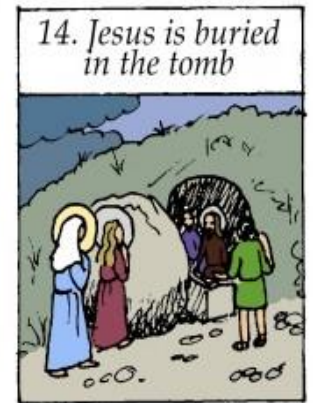
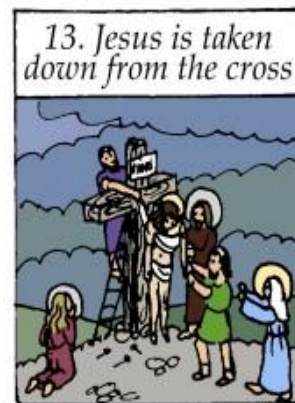
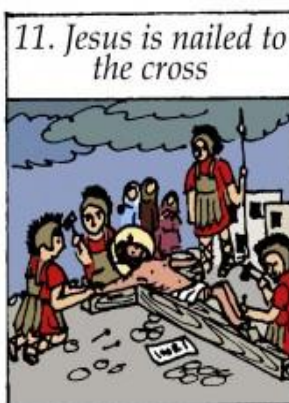
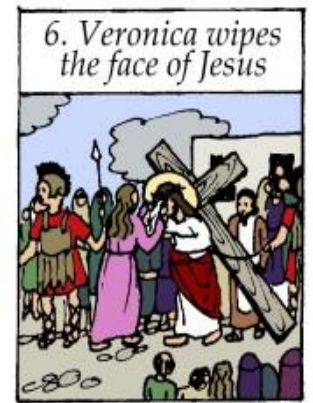
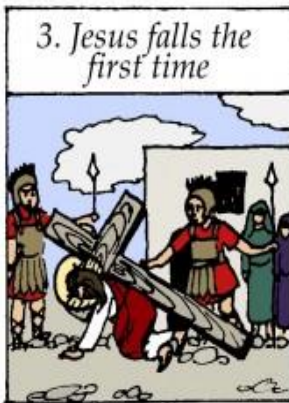
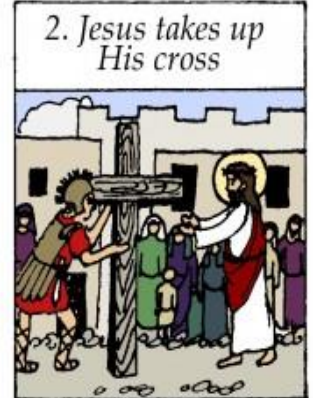
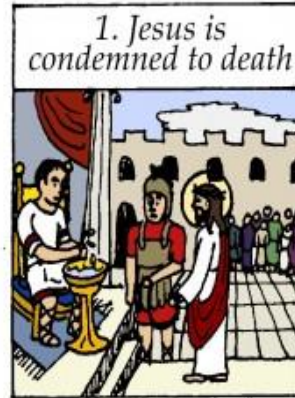
In the 7th Century after a long war, Muslims took control of Jerusalem. It became very difficult to travel to Jerusalem and very dangerous for pilgrims to do the walk so visits to the 'Sorrowful Way' were rare. However, in 1342, after another battle (called the Crusades) the holy sites in Jerusalem were returned to Christianity and the Franciscan friars were put in charge of them. They started encouraging people to return to visit the *Via Dolorosa*. Many people did so.

For many years pictures of what happened at each station were not common outside Jerusalem. Then, in 1686, Pope Innocent XI gave permission for the Franciscans to put up artistic displays of the stations in all their churches. Most Churches have them today – and they are generally blessed by a Franciscan whenever possible.

The number of stations has been argued about for a long time. In 1731 Pope Clement XII fixed the number of stations to 14. However, the 14 stations don't include the resurrection, which many people think is the most important station. So, in recent years many churches have included the Resurrection as a 15th station.

Many Catholic churches continue to say the prayers connected to the Stations on the Fridays of Lent. In some communities Christians of all denominations gather together to walk the Stations of the Cross around their area. This shows their common belief in the life, death and resurrection of Jesus.

The Stations of the Cross





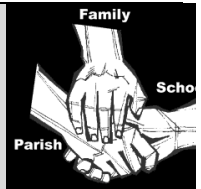
Resource 5: LAaSMO Junior information.

	LAaSMO Junior: Entry into Jerusalem
L Literary Form	By itself, this passage is a narrative, with the Pharisees in the crowd providing the conflict in the last verses. Is the conflict resolved? Not in this passage. It is rebutted by Jesus, but this probably serves to increase the tension rather than resolve it. So, we might see this passage as the beginning of a much larger narrative, the beginning of a bigger story!
A Author	This passage marks the entry into Jerusalem; it officially ends Jesus' ministry outside Jerusalem. In the next passage Jesus will enter the Temple and the conflict will reach a flashpoint. Luke's account of the Entry into Jerusalem does not actually mention palm branches being waved at Jesus, although other accounts do. Any branches that were waved in honour of Jesus were more likely to have been olive than Palm branches. Olive branches were a sign of peace and reminded people of the narrative of Noah and the Flood. The Jewish festival Sukkot has many features in common with Jesus' entry into Jerusalem (including the shouting of hosanna) so we are not sure if some of the customs mentioned here have come from this festival.
a Audience	This passage is full of Jewish belief and thought. Luke's audience were Gentiles though...how does it speak to them?
S Setting	This passage is set just outside Jerusalem. Bethpage, Bethany and the Mount of Olives can all be found on a 1 st Century map. Jesus' destination, however, is not these places, it is Jerusalem, the home of the Temple; the heart of Judaism. Major festivals (Pesach [Passover], Shavuot [Pentecost] and Sukkot [Tabernacles]) were celebrated at the Temple.
Meaning	Can you 'unlock' this passage? Use your keys! <ul style="list-style-type: none"> • What do you think Luke is trying to say about God? About Jesus? • What do you think Luke is trying to say about people? • What do you think Luke is trying to say about the world he thinks God wants?
Our World	A thought! How do people of other faiths celebrate the coming of Jesus into Jerusalem?

	LAaSMO Junior: The Last Supper
L (Literary Form)	This passage is a narrative with two moments of conflict. The conflict occurs between the disciples and revolves, first, around who will betray Jesus and, second, around who among them will be the greatest. The first conflict will be resolved in the coming passages with the betrayal by Judas. The second conflict, about greatness is resolved <i>in theory</i> by Jesus' response to the disciples.
A Author	<p>Recall: Luke is a great writer. This passage is an excellent example of his writing style. The passage can be divided into three scenes.</p> <ol style="list-style-type: none"> 1. Luke 22:7-13 Preparation for the Passover Meal. 2. Luke 22:14-20 The Meal (Part 1). 3. Luke 22: 21- 27 The Meal (Part 2) <p>Scene 1 is very like Jesus' entry into Jerusalem: in both passages Jesus gives instructions to his disciples, they are told what to say to those they meet, the disciples are obedient and find things just as Jesus has told them. Scene 2 unsurprisingly follows the structure of the Passover. Scene 3 describes the two points of conflict in the passage: who will betray Jesus; who among them will be the greatest. In both arguments Jesus is betrayed in some way. Clearly those at the table do not yet understand what is being asked of them. Note: The use of dialogue in this passage and the presence of contrasting characters: obedient/disobedient, loyal/disloyal.</p>
a Audience	Recall: Luke's Gentile, well-educated audience knew that Jesus was a Jew.
S Setting	<p>This passage is set in Jerusalem during the festival of Pesach, Passover.</p> <p>Scene 2 contains elements of the Passover (first cup [Kiddush], hands washed, green vegetables dipped in salted water shared, account of the first Passover recited, second cup of wine.)</p>
M Meaning	Can you 'unlock' this passage?
O Our World	A thought! Think about Jesus' implied question: 'Who is greater, the one who is at the table or the one who serves?' Lk 22:27a

	LAaSMO Junior: The Garden of Gethsemane
L Literary Form	If the whole passion narrative is thought of as a single story this whole passage represents a moment of intense conflict. Examined on its own it is a narrative with a clear and significant complication, resolved at verse 54 with the arrest of Jesus.
A Author	Recall: Luke continues to write a gripping account. This passage has physical movement, dynamic characters (good and bad) and good dialogue. The hero seems broken. This passage can be divided into two scenes (Lk 22:39-46 and Lk 47-54).
a Audience	Recall: Luke's audience are Gentile. Luke reminds them of who Jesus is by using titles for Jesus in this passage.
S Setting	<p>This passage has two physical settings: the Mount of Olives and the High Priest's house.</p> <p>The Garden of Gethsemane is on the Mount of Olives on the eastern side of the Temple. It is still there today and can be seen quite clearly on google earth. It is a short walk from the room traditionally associated with the Last Supper. Traditionally, after the Passover meal families would go out to pray so the is typical of a 1st century Passover. The word Gethsemane means 'olive press', taken from the activity associated with the olives as they were turned into oil.</p> <p>The High Priest at the time was Caiaphas - the site now has a magnificent Church built over it: Saint-Peter-in-Gallicantu. 'Gallicantu' means 'cock crow' remembering Peters denial of Jesus.</p>
M Meaning	Can you 'unlock' this passage?
O Our World	A thought! What themes are evident in the passage? What questions about the world do these themes raise?

	LAaSMO Junior: The crucifixion, death and burial of Jesus
L Literary Form	This passage is a narrative with multiple points of conflict. Each of the six scenes (Lk 23: 1-5; 6-12; 13-25; 26-43; 44-49; 50-56) has its own conflict and resolution.
A Author	<p>Luke's paints a gentle picture of Jesus in this passage. Jesus is calm, resigned and accepting. His final words are for others not himself.</p> <p>Mark's picture is quite different: Jesus if anxious and frightened. More capable students might compare the two passages and think about why an author might write very differently about the same event.</p>
a Audience	The centurion who affirms Jesus at his death would have been a Gentile, like Luke's community. How might his recognition of Jesus' goodness affirmed them?
S Setting	<p>This passage is very long and has multiple settings. Just focus on what happens – getting the movement right, from Pilate; to Herod; back to Pilate; to a place called 'the skull'; to the burial site. Use a map to follow where Jesus goes.</p> <p>http://www.kirkofkildaire.org/quest/images/HolyWeekCreationStationMap.jpg</p>
M Meaning	Can you 'unlock' this passage?
O Our World	<p>A thought! The story of Jesus doesn't end here but we will pause and wait to remember the resurrection.</p> <p>How many crucifixes are in your school? (a crucifix has the body of Jesus on the Cross)</p> <p>Why might Christians wear a crucifix today?</p>



From Lent to Easter - Year C

Linking School, Parish and Home

Religious Education

Key Idea:

This framework is intended as the second in the Spring Term 2015/2016– leading from the beginning of Lent to Good Friday. It continues to focus on the Gospel of Luke in inviting pupils to read and study Luke's account of the Passion of Jesus. During this unit, pupils will also learn about the Stations of the Cross.

Attitudes and Spiritual Dispositions

Spiritual Outcomes: *It is hoped that pupils will develop:*

- A sense of reflection and prayer
- An openness to the presence of God in the Eucharist
- A willingness to be part of Lent and Easter celebrations

Activities to try at home

You are the first educator of your child in faith. Your child's learning in religious education will be much greater if you and the school are engaged in talking about the same ideas and beliefs.

- Adopt some Lenten practices at home this Lent: Pray; given alms (give to charity) and give ups something. As a family decide to give up a negative attitude or behaviour this Lent such as being critical, thoughtless, nagging or avoiding responsibilities.

An idea for prayer at home



Prayer Activity

Lord,

As we begin (continue) this journey with you to Easter, help us to remember to stay close to you what we say.

Make us mindful of those around us, particularly those who suffer, and help us to give generous gifts, this Lent.

We ask this prayer through Christ our Lord, Amen

References



Children's Literature

Teacher Resources

BOOKS USED IN THE WRITING OF THIS FRAMEWORK

Brown, Fitzmyer and Murphy; *The Jerome Biblical Commentary* Chapman: London, 1993

Levine and Brettler; *The Jewish Annotated New Testament* Oxford University Press: Oxford, 2011

USEFUL WEB SITES

www.thebibledoctor.com

Kip and Friends:

www.Kipandfriends.com

Other links in body of framework.

MUSIC/DVD's

From Lent to Easter



*Lent, Ashes, Shrove Tuesday, Ash
 Wednesday, Passion, Passover, almsgiving,
 Penance, Prayer, crucify, Stations of the
 Cross, Last Supper, Palm Sunday, Jerusalem,
 Holy Thursday, Gethsemane, trial, Good
 Friday, Holy Week, suffering, pilgrimage,
 Triduum, transubstantiation, Sources of
 Revelation, Scripture, Tradition,
 Human Experience, Creation*

From Lent to Easter

BLOCK 1 TARGETS

Agreed Levels of Understanding	Topic Targets
Recognise some religious signs and symbols and use some religious words and phrases (AT 1 (ii) Level 1)	I can recognise some of the Stations of the Cross and know that we pray them during Lent. (AT 1 (ii) Level 1)
Use religious words and phrases to describe some religious actions and symbols (AT 1 (ii) Level 2)	I can recognise and describe the Stations of the Cross and know that we pray them during Lent. (AT 1 (ii) Level 2)
Use a developing religious vocabulary to give reasons for religious actions and symbols (AT 1 (ii) Level 3)	I can explain the Stations of the Cross as a devotional practise associated with Lent. (AT 1 (ii) Level 3)
Retell some special stories about religious events and people (AT 1 (i) Levels 1-2)	I can retell the events of the Entry into Jerusalem from the Gospel of Luke (AT 1 (i) Levels 1-2)
Retell some special stories about religious events and people (AT 1 (i) Levels 1-2)	I can retell the events of the Entry into Jerusalem from the Gospel of Luke (AT 1 (i) Levels 1-2)
Retell some special stories about religious events and people (AT 1 (i) Levels 1-2)	I can retell the events of the Last Supper from the Gospel of Luke (AT 1 (i) Levels 1-2)
Retell some special stories about religious events and people (AT 1 (i) Levels 1-2)	I can retell the events of the Death of Jesus from the Gospel of Luke (AT 1 (i) Levels 1-2)
Make links between religious stories and beliefs (AT 1 (i) Level 3)	I can explain belief in the real presence of God from the story of the Last Supper. (AT 1 (i) Level 3)
Describe and show understanding of religious sources, beliefs, ideas, feelings and experiences; making links between them (AT 1 (i) Level 4)	I can explain the purpose and history of the Traditional Stations of the Cross. (AT 1 (i) Level 4)