

# 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 4 -6 ~ 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](mailto: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)
- Explain the purpose and history of the Traditional Stations of the Cross. (AT 1 (ii) Level 4)
- Make links between Luke's account of the passion of Jesus and the Stations of the Cross (AT 1 (i) Level 4)
- Plot development in belief of the Passion of Jesus through the Stations of the Cross. (AT 1(i) Level 5)

**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](http://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 4 - 6: 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)
- d. Explain the purpose and history of the Traditional Stations of the Cross. (AT 1 (ii) Level 4)
- e. Make links between Luke's account of the passion of Jesus and the Stations of the Cross (AT 1 (i) Level 4)
- f. Plot development in belief of the Passion of Jesus through the Stations of the Cross. (AT 1(i) Level 5)

### 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

#### 9-11 years

Show knowledge and understanding of a range of scripture passages that corresponds to the scripture source used.

Show knowledge and understanding of: -

- 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

Show understanding of, by making links between: -

Beliefs and sources -

Beliefs and worship

Beliefs and life

**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 A****Focus Question: How and why do we prepare for the death of Jesus? AT 1 (ii)****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 who experience 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. How might this be helpful? How might it be harmful?

**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
<p><b>LESSON 1:</b> <b>To recognise the importance of Lent in the church calendar</b></p>	<ul style="list-style-type: none"> <li>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 (Prayer; the Advent Wreath; the Jesse Tree etc)</li> <li>Explain that over the next weeks you are going to be preparing for another great celebration in the life of the Church: <b>the death and resurrection of Jesus.</b></li> <li>Explain that Easter also has a time of waiting and preparation. <b>The season that leads up to celebrations of the death and resurrection of Jesus is called Lent.</b> Link this season to the learning of the last resource:             <ol style="list-style-type: none"> <li>The world is a sacramental place; sacred and holy. But it is not finished, not complete</li> <li>The notion of 'metanoia' (change of heart and mind)</li> <li>Reflection on being 'makers not breakers'; on being better people (being more 'filled' and less empty).</li> </ol> </li> <li>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.</li> <li>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.</li> </ul> <p><b>ADDITIONAL KEY INFO FOR TEACHERS:</b> Lent is the season of 40 days before Easter. Lent begins on Ash Wednesday and concludes on Holy Thursday. (see Background Information) Lent is about conversion, about changing our lives so that they reflect more completely on that 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.</p>	<p><b>Before you begin:</b></p> <ul style="list-style-type: none"> <li>Title page – see resource sheet (This is a sample page – you may choose to do something different with your class)</li> <li>Topic target sheet to be stuck in book. See resource sheet</li> </ul> <p><b>Lesson Activity:</b> Pupils to work in talk partners to discuss their current understanding of Lent and Holy Week.</p> <p>Share ideas of renewal and preparation. How will this be presented?</p> <p>Teacher to clarify misconceptions</p> <p><b>Discuss key words – ensure all pupils understand what they mean.</b></p> <p>Go back to the timeline of three 'eras' (Israel, Jesus and Church) that you used in the last resource. Focus now on the time of Jesus.</p> <p><b><u>Discuss timeline of Jesus' life.</u></b></p> <ul style="list-style-type: none"> <li>On IWB 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)</li> <li>Have pupils use their Bibles and browse through the Gospel of Luke up to chapter 19 to find events that pupils are familiar with/remember. For example: (baptism, miracles [healing, feeding 5000], authorities [teaching about forgiveness, prayer], parables [of the sower, Good Samaritan] conflicts with authorities [arguments about who he was]).</li> <li>Put them into order (by chapter) on your timeline <b>on the IWB – you may wish to print this off for pupils to stick in their RE books.</b></li> <li>Ask pupils to look at Luke's Gospel (chapters 22 to 24) to include additional detail: the arrest, trials (there are two).</li> <li><b>Make a story map of Holy week as recorded by Luke.</b> Where does Jesus go,</li> </ul>

		who does he see and what happens to him?
<b>Lesson 2:</b> <b>To recall Lenten practices within the Church</b>	<p>Recall Lenten practices within the Church and adopt some.</p> <p><b>Be particularly thoughtful about your actions. (Penance)</b></p> <ul style="list-style-type: none"> <li>○ Explain some of the historical practices for Lent using the information in the KIT (big grey box) above.</li> <li>○ During Lent we often adopt the practice of giving something up. People often go without chocolate, biscuits, or other luxury sweet items. The idea of giving up 'special foods' is demonstrated the day before Ash Wednesday: <b>Shrove Tuesday</b> when eggs, butter and milk are used up before Lent.</li> <li>○ Butter, eggs and milk are staple foods today. They don't represent the idea of giving up something 'special' now, as they used to.</li> <li>○ 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. Have pupils decide to undertake some actions which draw attention to living better: give up or take up, but live differently!</li> </ul> <p><b>Spend time in prayer</b></p> <ul style="list-style-type: none"> <li>○ Prayer is a key aspect of Lent. Try this online prayer initiative, lighting a candle every day with a new intention.  <a href="http://lightaprayercandle.bne.catholic.edu.au/LightaPrayerCandle/">http://lightaprayercandle.bne.catholic.edu.au/LightaPrayerCandle/</a></li> <li>○ Recall that one practice of Lent is prayer, and that a common Lenten prayer is the Stations of the Cross. Explain that this will be your next area of study.</li> </ul> <p><b>Give generously (alms giving)</b></p> <ul style="list-style-type: none"> <li>○ 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</li> </ul>	<p>On IWB show pupils the 3 different practices of Lent: (See info on the left)</p> <ul style="list-style-type: none"> <li>✚ Be particularly thoughtful about your actions. <b>(Penance)</b></li> <li>✚ Spend time in <b>prayer</b></li> <li>✚ Give generously <b>(alms giving)</b></li> </ul> <p><b>Using the information on the left explain the tradition during Lent of "giving something up". Ensure pupils understand that the church has moved away from this "giving up" to a practice where we try to become "better Christians" through our words and actions.</b></p> <ul style="list-style-type: none"> <li>○ Some Catholics choose to give up negative characteristics or attributes: being thoughtless; being critical, being negative.</li> <li>○ Have pupils decide to undertake some actions which draw attention to <b>living better: give up or take up, but live differently!</b></li> </ul> <p><b>As a class discuss the 3 different practices – ask pupils to generate ideas for what they could do.</b></p> <p><b>Choose a way for pupils to express their Lenten promises/prayers, for example:</b></p> <ol style="list-style-type: none"> <li>1. Create a Lenten garden/tree for your display – pupils use leaf or flower templates to write own Lenten promise/prayer</li> <li>2. Create a display with a cross on a hill with sunset background and pathway made of cobblestones – pupils write Lenten promise/prayer on each stone leading to cross</li> <li>3. Pupils use candle template to write Lenten promise/prayer for display. Combine the prayer and the promise and write onto a leaf for addition to a Lenten display. Encourage children to consider promises which are not egotistical. Who does this promise benefit?</li> <li>4. Use prayer space/Chapel to spend time to prayer during Lent.</li> </ol> <p><b>As part of your display – put a Lenten collection box and encourage chn to contribute to this.</b></p>

Try this online prayer initiative, lighting a candle every day with a new intention.  
<http://lightaprayercandle.bne.catholic.edu.au/LightaPrayerCandle/>

## 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.

**TEACHERS – THIS VIDEO GIVES YOU A DETAILED EXPLANATION OF THE STATIONS OF THE CROSS – IT IS NOT SUITABLE TO SHOW THE WHOLE VIDEO TO YOUR CLASS AS IT IS VERY LONG – YOU MAY HOWEVER WISH TO WATCH THE FIRST 2.30 MINUTES AS AN INTRODUCTION FOR YOUR PUPILS**

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

**QUESTIONS TO THINK ABOUT WHEN TEACHING THIS:**

**TAKEN FROM THE NEW AGE RELATED STANDARDS FRAMEWORK DOCUMENT:**

**KNOWLEDGE AND UNDERSTANDING:**

**RELIGIOUS SYMBOLS AND THE STEPS INVOLVED IN RELIGIOUS ACTIONS AND WORSHIP INCLUDING THE CELEBRATIONS OF THE SACRAMENTS:**

**Questions:**

What is it called?  
 What happens?  
 In what order?  
 What does it mean?  
 What does it express?  
 What do Catholics think ....the stations of the cross ... achieve/demonstrate/ conveys?  
 Why do Catholics do this?  
 Why is it important?

**TASK VERBS:** infer, makes sense of, interpret, deduce, show understanding of, have knowledge of, take of meaning of, be conscious of, show meaning of,

**DRIVER WORD:** UNDERSTAND – correctly perceive the meaning of beliefs, practices and sources actions and the links between them

<p><b>Lesson 3</b></p> <p>Explain the purpose and history of the Traditional Stations of the Cross.</p>	<p><b>ALL LEVELS:</b></p> <p><b>Stations of the Cross</b></p> <ul style="list-style-type: none"> <li>Recall that one practice of Lent is prayer, and often people pray using the Stations of the Cross.</li> <li>These 'stations' tell the story of Jesus in his last week in Jerusalem so Lent is the best time to pray this devotion.             <ul style="list-style-type: none"> <li>Give pupils a complete list of the 14 traditional stations. These two YouTube videos give a general introduction to the stations, filmed in Jerusalem. The second one is more 'touristy' the first contains prayer.  <a href="https://www.youtube.com/watch?v=wW1t7M8HKT8">https://www.youtube.com/watch?v=wW1t7M8HKT8</a>   <a href="https://www.youtube.com/watch?v=KKR2cvU1Olc">https://www.youtube.com/watch?v=KKR2cvU1Olc</a></li> <li>Use these maps of the route in the time of Jesus. <b>Print off copies (A3 size) for each</b></li> </ul> </li> </ul>	<p><b>ALL LEVELS:</b></p> <p>To ascertain what the pupils know about the Stations of the Cross have a class discussion on the following:</p> <ul style="list-style-type: none"> <li>✚ What are the Stations of the Cross?</li> <li>✚ How many Stations of the Cross are there?</li> <li>✚ Can you name them?</li> <li>✚ Why do Catholics pray the Stations of the Cross?</li> <li>✚ When do they pray the Stations of the Cross?</li> <li>✚ What is the Via Dolorosa?</li> <li>✚ What does the name mean?</li> <li>✚ Where is it located?</li> <li>✚ Why is it important?</li> </ul> <p>Use the KIT above or <b>Resource 2</b> to explain how the custom of walking the 'Way of Sorrow' of Jesus' last week before his death came back to Europe.</p> <p>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)</p> <p><a href="http://churchoftheholyssepulchre.net/">http://churchoftheholyssepulchre.net/</a></p> <p><a href="http://www.penhook.org/holysepulchre4..jpg">http://www.penhook.org/holysepulchre4..jpg</a></p> <ul style="list-style-type: none"> <li>Give pupils a complete list of the 14 traditional stations.</li> <li>Use these maps of the route in the time of Jesus. <b>Print off copies (A3 size) for each pupil to put into</b></li> </ul>
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	<p><b>pupil to put into their books on a double page.</b> As they work through the stations on the internet sites (below) have pupils find/plot where they are on the map.</p> <p><a href="http://www.kirkofkildaire.org/quest/images/HolyWeekCreationStationMap.jpg">http://www.kirkofkildaire.org/quest/images/HolyWeekCreationStationMap.jpg</a></p> <p><a href="https://www.dolr.org/stations-of-the-cross/jerusalem">https://www.dolr.org/stations-of-the-cross/jerusalem</a></p> <ul style="list-style-type: none"><li>Prayers said at the stations</li></ul> <p><a href="http://www.ainqlkiss.com/stations4kids/k2.htm">http://www.ainqlkiss.com/stations4kids/k2.htm</a></p>	<p><b>their books on a double page.</b> As they work through the stations on the internet sites (below) have pupils find/plot where they are on the map.</p> <p><a href="http://www.kirkofkildaire.org/quest/images/HolyWeekCreationStationMap.jpg">http://www.kirkofkildaire.org/quest/images/HolyWeekCreationStationMap.jpg</a></p> <p><a href="https://www.dolr.org/stations-of-the-cross/jerusalem">https://www.dolr.org/stations-of-the-cross/jerusalem</a></p> <p><b>ACTIVITY:</b></p> <ul style="list-style-type: none"><li>Divide pupils into pairs or small groups – give each pair/group a Station to focus on.</li><li>Have them use the information from the websites below (they will need to read them and sort out the information for their station) to prepare a presentation of between 2 and 3 minutes long that describes each site.</li><li>Use these questions below to gain uniformity:<ul style="list-style-type: none"><li>What does the site recall? (What happened there?)</li><li>What interesting things did you find out about the site (information about it)? Where this station is, and anything about the building that is there now.</li></ul></li></ul> <p><a href="https://landlopers.com/2011/04/03/walking-via-dolorosa-stations-cross-jerusalem-guide">https://landlopers.com/2011/04/03/walking-via-dolorosa-stations-cross-jerusalem-guide</a></p> <p><a href="http://www.sacred-destinations.com/israel/jerusalem-via-dolorosa">http://www.sacred-destinations.com/israel/jerusalem-via-dolorosa</a></p> <ul style="list-style-type: none"><li>Have pupils present this information visually so all 14 stations can be seen.</li><li>You may wish to take photographs to stick in pupils' books.</li><li>Record information on the map in their RE books.</li></ul>	
<p><b>Lesson 4:</b></p> <p><b>AT 1 (ii) Level 3</b> pupils will <b>explain why</b> we have the Stations of the Cross and why we pray the Stations during Lent.</p> <p><b>AT 1 (ii) Level 4</b> will be able to describe the Stations of the Cross (collectively)</p>	<p><b>ASSESSMENT OPPORTUNITY:</b></p> <ul style="list-style-type: none"><li>The traditional Stations of the Cross developed independently of the events recorded in the Gospels. See KIT below. They belong as part of our tradition that is not drawn from the Bible. Pope John Paul II introduced a second set of stations in 1991 – all drawn from the Bible. List these Scriptural stations (see KIT below) and have pupils find the events of the stations in the Gospels (this site has them in case they get lost!)</li></ul>	<p><b>Level 3 Activity:</b></p> <p>In paragraphs pupils should <b>explain</b>:</p> <ol style="list-style-type: none"><li>'What are the Stations of the Cross?'</li><li>'What do we remember when we see the Stations of the Cross?'</li><li>'Why is it important to pray the Stations of the Cross?'</li></ol> <p>They should make reference to thanks or praise or to being close to Jesus as we remember the last weeks of his life.</p> <p><b>Level 4 Activity:</b></p> <p><b>The outcome of the lesson:</b> Pupils will be able to explain the purpose and history of the Traditional Stations of</p>	<p>At <b>AT 1 (ii) Level 3</b> pupils will <b>explain why</b> 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>



as a devotional form of prayer, common

#### AT 1 (ii) Level 5:

Explain how the practice of walking and praying the Stations of the Cross has developed over time.

#### VISIT THE CHURCH AND LOOK AT THE STATIONS OF THE CROSS – EXPLAIN HOW THEY ARE USED WHEN PRAYING THE STATIONS OF THE CROSS.

<http://www.usccb.org/prayer-and-worship/prayers-and-devotions/stations-of-the-cross/scriptural-stations-of-the-cross.cfm>

- Scriptural stations images [http://trappistabbey.org/?page\\_id=723](http://trappistabbey.org/?page_id=723)
- Debate: we have 4 gospels, each of which paints a slightly different picture of Jesus: we have two sets of 'stations'. Does different interpretations of the life and death of Jesus make it more difficult to believe in him?
- How might different interpretations help believers?

#### Level 5 Teaching points:

- Use the information on **Resource 2** to explain the history of the Stations.
- For pupils working at L 5 it is essential – pupils will need to draw on the history of the Stations of the Cross to plot the development of this practice.
- Summarise the information and work with pupils to create a timeline of the history of the Stations. (1. Jesus dies 2. Pilgrims/Via Dolorosa 3. Crusades 4. Franciscan Tradition 5. Modern adaptation)
  - Scriptural stations images

the Cross. (AT 1 (ii) Level 4)

**For pupils to be able to achieve L 4 it is important for teachers to teach the content of the 3 paragraphs below.**

**See teaching input in the left hand column.**

**In paragraphs pupils to write about:**

1. The Stations of the Cross (collectively) as a devotional form of prayer, common during Lent.
2. The Via Dolorosa and how it re-enacts the Passion of Jesus.
3. Why praying the Stations of the Cross is an important devotion for Catholics, especially during Lent.

#### Level 5 Activity:

Make copies of **Resource 2 "History of the Stations of the Cross"**

(1 between 2) to read through with the class – highlight key words

On IWB bullet point key times in the History of the Stations

**Example:**

4. Jesus died
5. Up to about 300 AD followers of Christ not allowed to talk freely about Jesus
6. 335AD Emperor Constantine made new law saying Christianity main religion.
7. Church built over place of Jesus burial Holy Sepulchre
8. From 4<sup>th</sup> C – pilgrims begin to travel to Jerusalem to visit this place
9. French woman Egeria records in her diary the journey around the significant places of Jesus last journey – Via Dolorosa
10. 7<sup>th</sup> C Moslems now rule Palestine and this made travel to Jerusalem dangerous for Christians.
11. 1342 After Crusades Franciscan friars take charge of Holy sites in Palestine.
12. 1686 Pope Innocent XI gave permission for pictures to be produced for each station for all churches
13. 1731 Pope Clement XII fixed number of stations to 14
14. 20<sup>th</sup> C many churches included resurrection as 15<sup>th</sup> station (this is the most important part of the passion of Jesus)

**Design a timeline showing the history of the stations of the cross.**

**Illustrated with relevant images to show understanding.**

Pupils at **AT 1 (ii) Level 4** will be able to:

- Describe the Stations of the Cross (collectively) as a devotional form of prayer, common during Lent.
- They will most likely know that the Via Dolorosa re-enacts the Passion of Jesus.
- Pupils will be able to propose why praying the Stations of the Cross is an important devotion for Catholics, especially during Lent.

Plot development in belief of the Passion of Jesus through the Stations of the Cross. (AT 1(i) Level 5)

Pupils at **AT 1 (i) Level 5** will describe clearly what happened in the development of the practice at 3 key points:

	<p><a href="http://trappistabbey.org/?page_id=723">http://trappistabbey.org/?page_id=723</a></p> <ul style="list-style-type: none"> <li>○ Debate: we have 4 gospels, each of which paints a slightly different picture of Jesus: we have two sets of 'stations'. Does different interpretations of the life and death of Jesus make it more difficult to believe in him?</li> <li>○ How might different interpretations help believers?</li> </ul>	<p><b>L 5 EXTENDED WRITING:</b></p> <ol style="list-style-type: none"> <li>15. Have pupils imagine they are a Franciscan Monk (a Monk of St Francis) and invite them to write a letter or advert to churches around the world offering them the chance to have pictures of the Stations of the Cross in their church.</li> <li>16. The letter/advert should explain what the stations are, how they developed, and why a church community might want them.</li> <li>17. This activity could be done as an ICT activity.</li> <li>18. In order to achieve Level 5 pupils should include a clear description of how the practice of walking and praying the stations developed, as a means of expressing belief in the Passion of Jesus, from the earliest days of pilgrimages to today.</li> </ol>	<p>after the life of Jesus; a mid-point; and now.</p>
<p><b>Assessment Reminder!</b></p> <p>Pupils at AT 1 (ii) Level 1 will <b>recognise</b>, what the Stations of the Cross are (collectively). They could do this by recognising them in picture form or by talking about what they 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 <b>describe</b> 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>At Level 3 pupils will <b>explain why</b> 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> <p>Pupils at AT 1 (ii) Level 4 will be able to describe the Stations of the Cross (collectively) as a devotional form of prayer, common during Lent. They will most likely know that the Via Dolorosa re-enacts the Passion of Jesus. Pupils will be able to propose why praying the Stations of the Cross is an important devotion for Catholics, especially during Lent.</p> <p>Pupils at AT 1 (i) Level 5 will describe clearly what happened in the development of the practice at 3 key points: after the life of Jesus; a mid-point; now.</p>			



## 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>

<p><b>Lesson 5:</b></p> <p><b>WALT relate the practice of praying the Stations of the Cross to our lives today</b></p>	<p>Discuss how it must have felt to go from being persecuted for your faith (even killed) to being able to celebrate it publicly.</p>	<p><b>Class discussion:</b></p> <p><b>Talk to the pupils about</b> how it must have felt to go from being persecuted for your faith (even killed) to being able to celebrate it publicly.</p> <p>Walk around the school and find all public displays of faith on the grounds, on newsletters, on uniforms, school bags, on fences, etc. TAKE PHOTOGRAPHS to stick in books.</p> <p><b>Ask pupils to write about:</b></p> <ul style="list-style-type: none"> <li>○ Could anyone not know that this school was a Catholic Christian one?</li> <li>○ What could you do to further 'advertise' the school as a Catholic one?</li> </ul> <p><b>Categorise/graph your findings:</b></p> <ul style="list-style-type: none"> <li>○ Are they words (in writing - don't forget its name),</li> <li>○ Symbols/images/paintings/statues?</li> </ul> <p><b>Debate:</b></p> <ul style="list-style-type: none"> <li>○ What is the more effective 'demonstration' of faith – a thing...like wearing a Cross, uniform or symbol/logo, statue OR behaving in a particular way (prayer, actions?)</li> </ul> <p><b>Move discussion to explore why people might pray the Stations of the Cross.</b></p> <ul style="list-style-type: none"> <li>○ Has someone in the school ever walked the Via Dolorosa? Invite them to speak to pupils.</li> <li>○ Why would a 'prayer pilgrimage' be an attractive idea to people of faith?</li> <li>○ Would pupils like to walk and pray at the places Jesus had been to? Why?</li> <li>○ Link to any school celebration of the Stations of the Cross – how do pupils feel praying the stations now? Why?</li> <li>○ Is it a good thing to pray the Stations now (during Lent/ and in 2019)? Why?</li> </ul>
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Pray the Stations of the Cross. <http://www.loyolapress.com/multimedia-stations-of-the-cross-for-children.htm>

### 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 B

### Focus Question: How does the Gospel of Luke record 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.** *LAaSMO SHEET – Literary form, Author, audience, Setting, Meaning, Our World*

#### 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
<p><b>Lesson 6:</b></p> <p><b>We are learning about Luke's Gospel.</b></p>	<p><b>Prepare to Hear the Word:</b></p> <p>Explain the content of the next section of learning.</p> <ul style="list-style-type: none"> <li>○ 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.</li> <li>○ Recall some of what we think about Luke as a writer. <b>Use the LAaSMO sheet on KIP and Friends or previous learning.</b></li> <li>○ 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.</li> <li>○ 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.</li> <li>● Recall some of what we know about Luke as a writer. Use the Key Information below.</li> </ul> <p><b>KEY INFO FOR TEACHERS:</b></p> <p>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!</p> <p>Luke paints a picture of Jesus as someone who has a great message of Good News for everyone, especially those who were traditionally left out. Luke wants them to know that God loves them all.</p> <ul style="list-style-type: none"> <li>● Remind pupils that it is Year C during which we read from the Gospel of Luke.</li> </ul>	<p>Using your bible find Luke's Gospel and read the introductory 4 verses (Lk 1:1-4).</p> <p>Questions on IWB for class discussion:</p> <ul style="list-style-type: none"> <li>● What is Luke writing about?</li> <li>● Who is Theophilus?</li> <li>● Was Luke really writing for Theophilus?</li> <li>● Or was he writing for someone else?</li> <li>● How do we know?</li> </ul> <p>Lead chn through the letter from Luke to Theophilus. <b>Reveal</b> at the end that the letter is to all of us.</p> <ul style="list-style-type: none"> <li>● Show pupils some google images of Romans in the 1st Century so that they may have a visual image of what Theophilus might have looked like.</li> <li>● Ask pupils if they think Luke was really writing for Theophilus or whether he was writing for all people who loved God - including us! We don't know the answer!</li> <li>● Have pupils imagine they were 'Theophilus' – what would they want Luke to tell them?</li> <li>● Remember the main truths that Luke wanted to convey were not about what Jesus did but about who Luke believed him to be: God in human form (incarnate).</li> <li>● Have pupils write a letter as Theophilus to Luke asking him to 'investigate fully' and write an account of the life of Jesus.</li> </ul>

<p><b>Lesson 7:</b></p> <p><b>THIS IS AN OPTIONAL LESSON IF YOU HAVE THE TIME TO DO IT.</b></p>	<p>Remind pupils that Luke's whole Gospel is a narrative – it has a beginning, middle and end; with a problem and a resolution.</p> <p>Recall the problem.....(it is Jesus). Ask pupils to predict the resolution – is it that Jesus will die...or that he will rise again?</p> <ul style="list-style-type: none"> <li>Explain that Luke has followed Mark to structure his Gospel according to geography. So the Gospel is broken into three geographical sections: <ul style="list-style-type: none"> <li>The beginning all happens around Lake Galilee (up to Lk 9:51).</li> <li>The middle is the journey from Galilee to Jerusalem (Lk 9:52-19:1)</li> <li>The end is from the time Jesus enters Jerusalem Lk 19:2 -24:53).</li> </ul> </li> </ul>	<p>Put <b>Resource 3</b> on IWB to show the structure of the Gospel on a map.</p> <ul style="list-style-type: none"> <li>Give pupils a copy of this map and have them paste it in their books. Have them note 6-10 events on it (found in their Bibles) to show how Jesus moves to Jerusalem.</li> <li>Using all the passages pupils find (above) give each pupil an A4 paper and ask them to draw the passage in a single scene and to write the reference – correctly – on the top of the paper.</li> <li>Make sure the setting, characters and events are included. Have them note: is Jesus around the Lake, on his way to Jerusalem or in Jerusalem? (see references on the left)</li> </ul> <p>Display the passages (in order) on the wall to show the storyline that makes up Luke's Gospel</p>	
<p><b>Lesson 8:</b></p> <p><b>To know the events of Palm Sunday</b></p>	<p><b><u>Hear and Encounter the Word:</u></b></p> <p><b><u>PLEASE READ THE KIT IN THE GREY BOX ABOVE!</u></b></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 (<b>Resource 1</b>), the other more complex (<b>Resource 4</b>).</p> <p>The process is described on each resource page. Simply follow the process with each passage.</p> <p>Make sure pupils do some analysis of the text before you talk about what Luke might have wanted to say.</p> <p>Draw conclusions when pupils have analysed each passage. Some information on each passage (<b>Resource 5</b>) will help build pupil knowledge as pupils learn to retell and interpret passages.</p> <p><u>1. The Entry to Jerusalem – Lk 19:29-40</u> (Palm Sunday)</p>	<p>Resource sheet SCRIPTURE THINK PAD : PALM SUNDAY (depending on the level at which your chn are working at – choose either the simpler version <b>Resource 1</b> of the Think Pad or the more complex version <b>Resource 4</b>)</p> <ol style="list-style-type: none"> <li>Give pupils a copy of the passage to read carefully (Do a close reading of passage as a whole class).</li> <li>Pupils identify the characters, plot and setting.</li> <li>Pupils to learn the story through role play</li> </ol> <p><b>Concept:</b></p> <p>A Scripture Think Pad is essentially a thinking tool designed to bring to allow pupils to consider the meaning of a passage with the benefit of information about it, provided by the teacher.</p> <p><b>The Process</b></p>	<p><b>Level 3</b></p> <p><b>How do they feel?</b> (Is what they expected what happened and how does this make the characters feel?) You might want to identify which characters the teacher is talking about.</p> <p><b>What do we believe?</b> Pupils identify beliefs of the Church that are drawn from this piece of scripture.</p> <p><b>Level 4</b></p> <p><b>What do we believe?</b> Pupils identify the beliefs of the Church that are drawn from this piece of scripture.</p> <p><b>How do we celebrate this belief now?</b></p>

	Teachers should read through Teacher's resource sheet SCRIPTURAL THINK PAD INSTRUCTIONS which will explain what the pupils will need to do for their activity.	<ol style="list-style-type: none"> <li>4. Do a 'Close' reading of each scripture passage being looked at as a whole class. Allow an opportunity for children to re-tell the story. (This will take 1 lesson).</li> <li>5. Split children into working groups of 4 and provide each group with an A3 version of the sheet.</li> <li>6. Explain the four 'levels' of the Think Pad. <ol style="list-style-type: none"> <li>a. For <b>emerging Level 3</b> you will teach explicitly the belief that is linked to each Scripture passage.</li> <li>b. For <b>strong Level 3</b> pupils will work the beliefs out for themselves</li> <li>c. For <b>Level 4</b> Pupils will describe where the belief is visible and expressed now.</li> <li>d. <b>What did the people expect?</b> (What were characters in the passage expecting to happen?).</li> <li>e. <b>What does Luke tell us?</b> (What are the main events of the passage?)</li> </ol> </li> </ol> <p><b>Independent activity: Pupils complete their own A4 think pad using their group work ideas</b></p>	Pupils identify Church traditions / rituals / practices that demonstrate the identified belief.
<b>Lesson 9:</b>  <b>To know the events of Holy Thursday</b>	The Last Supper Lk 22:7-27 & The Garden of Gethsemane <u>Lk 22:39-53</u>  <b>NOTE As pupils look at 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 us. Jesus is truly present in the consecrated (made holy) bread and wine, each time the Eucharist is celebrated.</b>	<b>LAST SUPPER/HOLY THURSDAY</b> Resource sheet SCRIPTURE THINK PAD 5: HOLY THURSDAY (depending on the level at which your chn are working at – choose either the simpler version of the Think Pad <b>Resource 1</b> or the more complex version <b>Resource 5</b> ) <ul style="list-style-type: none"> <li>• Give pupils a copy of the passage to read carefully. Identify the characters, plot and</li> </ul>	<b>Level 3</b> <b>How do they feel?</b> (Is what they expected what happened and how does this make the characters feel?) You might want to identify which characters the teacher

	<p><b>KEY INFORMATION FOR TEACHERS</b></p> <p><b>The Last Supper:</b>  Three Gospels tell us that the 'last supper' of Jesus was a Jewish ritual Passover (Seder) 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 Seder, Jesus became the 'Lamb of God', sacrificing himself for us. 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"> <li>• Watch a video of the Eucharistic prayer and find the consecration. The offertory being at 6mins, 54 seconds.  <a href="https://www.youtube.com/watch?v=H5nzAxPY0Wo">https://www.youtube.com/watch?v=H5nzAxPY0Wo</a> (You could watch the video from the beginning if you wished to.)</li> <li>• Teach the word <b>TRANSUBSTANTIATION</b> – trans (to change), substantiation (its substance). This is the word used to describe that happens to the bread and wine – their substance is changed into the body and blood of Christ,</li> </ul>	<p>setting.</p> <ul style="list-style-type: none"> <li>• Learn the story through role play</li> <li>• Explain the information below as pupils interpret the story in the Scripture Think.</li> </ul> <p><b>The Process</b></p> <ol style="list-style-type: none"> <li>1. Do a 'Close' reading of each scripture passage being looked at as a whole class. Allow an opportunity for children to re-tell the story. (This will take 1 lesson).</li> <li>2. Split children into working groups of 4 and provide each group with an A3 version of the sheet.</li> <li>3. Explain the four 'levels' of the Think Pad. <ol style="list-style-type: none"> <li>a. For <b>emerging Level 3</b> you will teach explicitly the belief that is linked to each Scripture passage.</li> <li>b. For <b>strong Level 3</b> pupils will work the beliefs out for themselves</li> <li>c. For <b>Level 4</b> Pupils will describe where the belief is visible and expressed now.</li> <li>d. <b>What did the people expect?</b> (What were characters in the passage expecting to happen?).</li> <li>e. <b>What does Luke tell us?</b> (What are the main events of the passage?)</li> </ol> </li> </ol> <p><b>Independent activity: Pupils complete their own A4 think pad using their group work ideas</b></p>	<p>is talking about.</p> <p><b>What do we believe?</b>  Pupils identify beliefs of the Church that are drawn from this piece of scripture.</p> <p><b>Level 4</b>  <b>What do we believe?</b>  Pupils identify the beliefs of the Church that are drawn from this piece of scripture.  <b>How do we celebrate this belief now?</b>  Pupils identify Church traditions / rituals / practices that demonstrate the identified belief.</p>
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<p><b>Lesson 10:</b></p> <p><b>To know the events of Good Friday</b></p>	<p>Trials/Death of Jesus – Lk 23:1-47 (Good Friday)</p> <p>This passage is very long. Just focus on what happens – getting the movement right.</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 the Scripture Think Pad.</p> <p><b>KEY INFORMATION FOR TEACHERS:</b></p> <p><b>THE CRUCIFIXION</b></p> <p>The death of Jesus brings together two cultural practices. <b>The Romans</b> 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.</p> <p><b>For the Jews</b>, religious law required that the body of a criminal should not 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>Resource sheet SCRIPTURE THINK PAD 6: GOOD FRIDAY (depending on the level at which your chn are working at)</p> <ul style="list-style-type: none"> <li>• Give pupils a copy of the passage to read carefully (Do a close reading of passage as a whole class).</li> <li>• Chn Identify the characters, plot and setting.</li> <li>• Chn to learn the story through role play.</li> </ul> <p><b>GOOD FRIDAY THINK PAD ACTIVITY:</b></p> <ul style="list-style-type: none"> <li>• Use think Pad Resource sheet from either block 1 or 2 depending on the level your chn are working at.</li> <li>• Split children into working groups of 4 and provide each group with an A3 version of the Think Pad resource sheet.</li> <li>• Chn work together to complete the sheet</li> <li>• Explain the four dimensions of the Think Pad.</li> <li>• <b>What did the people expect?</b> (What were characters in the passage expecting to happen?).</li> <li>• <b>What does Luke tell us?</b> (What are the main events of the passage?)</li> </ul> <p><b>Independent activity: Pupils complete their own A4 think pad using their group work ideas.</b></p>	<p><b>Level 3</b></p> <p><b>How do they feel?</b> (Is what they expected what happened and how does this make the characters feel?) You might want to identify which characters the teacher is talking about.</p> <p><b>What do we believe?</b> Pupils identify beliefs of the Church that are drawn from this piece of scripture.</p> <p><b>Level 4</b></p> <p><b>What do we believe?</b> Pupils identify the beliefs of the Church that are drawn from this piece of scripture.</p> <p><b>How do we celebrate this belief now?</b> Pupils identify Church traditions / rituals / practices that demonstrate the identified belief.</p>
<p><b>Lesson 11:</b></p> <p><b>To draw conclusions about</b></p>	<p><b>Respond to the Word:</b></p> <p>Remind the pupils that they have been looking at the events of Holy Week as written in the Gospel of Luke.</p>	<p>Lay the completed Scripture Think Pads together.</p> <p><b>Class Discussion to draw conclusions from all the Think Pad Activities</b></p> <p>Display following questions on IWB and ask chn to discuss in groups or pairs. Share</p>	



<p><b>the events of Holy Week</b></p>	<p>Explain that in this lesson they will be using the information from ALL the Scripture Think Pads to draw conclusions about the events of Holy Week.</p> <ul style="list-style-type: none"> <li>○ Lay the completed Scripture Think Pads together. Draw conclusions:             <ol style="list-style-type: none"> <li>1. In the narrative of Luke's Passion of Jesus, what is the problem?</li> <li>2. Who is the conflict between?</li> <li>3. What is Jesus charged with? (It changes at each trial)</li> <li>4. How is the conflict resolved?</li> <li>5. At this stage, who appears to have 'won'?</li> </ol> </li> </ul>	<p>ideas with whole class.</p> <p><b>Questions:</b></p> <ul style="list-style-type: none"> <li>○ In the narrative of Luke's Passion of Jesus, what is the problem? <i>(The Jewish Elders eg Pharisees and Sanhedrin are jealous of Jesus' following)</i></li> <li>○ Who is the conflict between? <i>(Jewish Religious Leaders are against Jesus)</i></li> <li>● What is Jesus charged with? (It changes at each trial) <i>(The accusation by the Religious leaders is that "We caught this man trying to get our people to riot and stop paying taxes to the emperor. He also claims that he is the Messiah our king")</i></li> <li>○ How is the conflict resolved? <i>(Jesus is condemned to death and is crucified)</i></li> <li>○ At this stage, who <b>appears</b> to have 'won'? <i>(the Jewish Religious Leaders – chief priests, Pharisees, etc and the Romans)</i></li> </ul> <p><b>Extended writing activity. Ask pupils to write paragraphs answering each of the questions above.</b></p>	
<p><b>Lesson 12:</b></p> <p>To make links between Luke's account of the passion of Jesus and the Stations of the Cross (AT 1 (i) Level 4)</p>	<p><b>QUESTIONS TO THINK ABOUT WHEN TEACHING THIS:</b></p> <p><b>TAKEN FROM THE NEW AGE RELATED STANDARDS FRAMEWORK DOCUMENT:</b></p> <p><b>KNOWLEDGE AND UNDERSTANDING:</b> <b>SHOW UNDERSTANDING OF, BY MAKING LINKS BETWEEN BELIEFS AND SOURCES:</b></p> <p><b>QUESTIONS:</b></p> <ul style="list-style-type: none"> <li>✚ Can you see how this story/belief ... is expressed in Catholic tradition?</li> <li>✚ ....lived by someone you know?</li> <li>✚ This passage has led Catholics to believe ....?</li> <li>✚ How is this belief demonstrated in what Catholics do?</li> </ul>	<p>Bring the sources pupils have been studying together: Scripture and Tradition. (More able pupils will also have the list of the Scriptural stations as well)</p> <p>Compare the Stations of the Cross and Luke's story of the death of Jesus (Good Friday).</p> <p><b>Whole class discussion:</b></p> <p>Teacher to use a Venn diagram as a tool to gather information on the following below:</p> <ol style="list-style-type: none"> <li>1. Which of the traditional stations are found in Luke's account of the Passion of Jesus?</li> <li>2. What of the traditional stations are <b>not</b> found in Luke's Gospel?</li> </ol>	<p>At AT 1 (i) Level 4 pupils will be able to find similarities and differences between the two sources of revelation they have studied. They will demonstrate sound knowledge of Luke's Gospel and the Stations of the Cross and provide a thoughtful response to the questions posed. They should know that both sources of revelation express belief in Jesus in different but</p>

	<p><b><u>TASK VERBS:</u></b> make links, make connections between, relate, find evidence for, give examples of</p> <p><b><u>DRIVER WORD:</u></b> MAKE LINKS_– show the relationship between a variety of sources as evidence to inform knowledge and understanding</p> <p><b><u>KNOWLEDGE AND UNDERSTANDING:</u></b> SHOW UNDERSTANDING OF, BY MAKING LINKS BETWEEN BELIEFS AND WORSHIP:</p> <p><b><u>QUESTION:</u></b> ✠ The Bible teaches .... How do you see this in Catholic Worship</p> <p>Make links between Luke's account of the passion of Jesus and the Stations of the Cross (AT 1 (i) Level 4)</p>	<p>3. What other Gospel has been used in the traditional Stations of the Cross? You will have to search each one!</p> <p>4. Which of the <u>Scriptural</u> stations are found in Luke's Gospel?</p> <p>Have pupils produce an extended piece of writing discussing the two expressions of the Passion of Jesus:</p> <ul style="list-style-type: none"> <li>○ the Stations of the Cross (Tradition) and Luke's Gospel account (Scripture)</li> </ul> <p>Pupils should respond to the proposition:</p> <ul style="list-style-type: none"> <li>• The Stations of the Cross and the Gospel of Luke both express belief in the crucifixion of Jesus.</li> <li>• Find links between the two accounts as you respond to these four questions: <ul style="list-style-type: none"> <li>○ Does one source reveal the humanity of Jesus more?</li> <li>○ Does one source focus on the other characters (rather than Jesus) more?</li> <li>○ Is one source easier to relate to?</li> <li>○ Does one source express belief in the crucifixion of Jesus more clearly for you?</li> </ul> </li> </ul>	<p>equally valid ways.</p>
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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 (Level 3)*

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



## 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"> <li>• To celebrate the Passover as they always did               <ul style="list-style-type: none"> <li>○ To hear stories about being slaves in Egypt</li> <li>○ To eat food like bitter herbs and flat bread</li> <li>○ To eat a lamb that has been sacrificed.</li> </ul> </li> </ul>	
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"> <li>• About God (Jesus)</li> <li>• About people</li> <li>• About the kind of world God wants</li> </ul>

## 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"> <li>To finish the Passover night with prayers and songs</li> </ul>	
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"> <li>About God (Jesus)</li> <li>About people</li> <li>About the kind of world God wants</li> </ul>

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 7<sup>th</sup> 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.



## Teacher Notes:

### Concept:

A Scripture Think Pad is essentially a thinking tool designed to bring to allow pupils to consider the meaning of a passage with the benefit of information about it, provided by the teacher.

### The Process

1. Do a 'Close' reading of each scripture passage.
  - 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.
2. Select the appropriate resource sheet for pupils to work on independently. (Resource 1 is simpler)
3. Have pupils complete the sheet either individually or in small groups.
  - a. PUPILS WILL BE ASKED TO CONSIDER WHAT THE AUTHOR (LUKE) MIGHT BE TRYING TO SAY TO US. **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.**

NOTE: To bring thinking to AT 1 (i) Level 4 ask pupils to describe where Luke's teaching about God, people and the world, is visible and expressed now.

- i. Where do we see Jesus proclaimed as Messiah in the traditions of the Church?
- ii. Where do we see the death of Jesus remembered in the traditions of the Church?

*Scripture Think Pad: Entry into Jerusalem. PALM SUNDAY (Level 4)*

WHAT DID THE PEOPLE EXPECT?	HOW MIGHT THE PEOPLE HAVE FELT?
<p><i>They expected the messiah to...</i></p>	
WHAT DID LUKE TELL US HAPPENED? ( <i>retell</i> )	WHAT IS THIS PASSAGE REALLY ABOUT? ( <i>interpretation</i> )



## Scripture Think Pad: The Last Supper HOLY THURSDAY: More Complex

1. WHAT DID THE PEOPLE EXPECT?	2. WHAT DID LUKE TELL US HAPPENED? (retell)
<p>They expected to celebrate the Passover as they always had done.</p>	<p>Think about what was different.</p>
<p>3. HOW MIGHT THE PEOPLE HAVE FELT?</p>	
	<p>4. SO, WHAT IS THIS PASSAGE REALLY ABOUT? (interpretation)</p>
	<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"> <li>• About God (Jesus)</li> <li>• About people</li> <li>• About the kind of world God wants</li> </ul>

Scripture Think Pad: The Garden of Gethsemane, crucifixion and death of Jesus **GOOD FRIDAY: More Complex**

1. WHAT DID THE PEOPLE EXPECT?	2. WHAT DID LUKE TELL US HAPPENED? (retell)
<p>The Romans: They expected Jesus to be arrested and crucified.</p> <p>The Disciples: They expected the Passover to end with songs and prayers in the garden.</p>	
3. HOW MIGHT THE PEOPLE HAVE FELT ABOUT WHAT HAPPENED?	
<p>The Romans:</p> <p>The Disciples:</p>	4. SO, WHAT IS THIS PASSAGE REALLY ABOUT? (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"> <li>• About God (Jesus)</li> <li>• About people</li> <li>• About the kind of world God wants</li> </ul>

## Resource 5: LAaSMO Junior information.

	<b>LAaSMO Junior: Entry into Jerusalem</b>
<b>L Literary Form</b>	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!
<b>A Author</b>	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.
<b>a Audience</b>	This passage is full of Jewish belief and thought. Luke's audience were Gentiles though...how does it speak to them?
<b>S Setting</b>	<p>This passage is set just outside Jerusalem. Bethpage, Bethany and the Mount of Olives can all be found on a 1<sup>st</sup> Century map.</p> <p>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.</p>
<b>Meaning</b>	<p>Can you 'unlock' this passage? Use your keys!</p> <ul style="list-style-type: none"> <li>• What do you think Luke is trying to say about God? About Jesus?</li> <li>• What do you think Luke is trying to say about people?</li> <li>• What do you think Luke is trying to say about the world he thinks God wants?</li> </ul>



Our World	A thought! How do people of other faiths celebrate the coming of Jesus into Jerusalem?
	<b>LAaSMO Junior: The Last Supper</b>
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"> <li>1. Luke 22:7-13 Preparation for the Passover Meal.</li> <li>2. Luke 22:14-20 The Meal (Part 1).</li> <li>3. Luke 22: 21- 27 The Meal (Part 2)</li> </ol> <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>

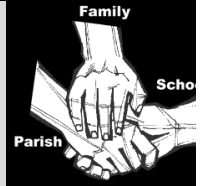
<b>M Meaning</b>	Can you 'unlock' this passage?
<b>O Our World</b>	A thought! Think about Jesus' implied question: 'Who is greater, the one who is at the table or the one who serves?' Lk 22:27a

	<b>LAaSMO Junior: The Garden of Gethsemane</b>
<b>L Literary Form</b>	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.
<b>A Author</b>	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).
<b>a Audience</b>	Recall: Luke's audience are Gentile. Luke reminds them of who Jesus is by using titles for Jesus in this passage.
<b>S Setting</b>	<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 1<sup>st</sup> 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>
<b>M Meaning</b>	Can you 'unlock' this passage?

<p>O</p> <p>Our World</p>	<p>A thought! What themes are evident in the passage? What questions about the world do these themes raise?</p>
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	<p><b>LAaSMO Junior: The crucifixion, death and burial of Jesus</b></p>
<p><b>L Literary Form</b></p>	<p>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.</p>
<p><b>A Author</b></p>	<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>
<p><b>a Audience</b></p>	<p>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?</p>
<p><b>S Setting</b></p>	<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><a href="http://www.kirkofkildaire.org/quest/images/HolyWeekCreationStationMap.jpg">http://www.kirkofkildaire.org/quest/images/HolyWeekCreationStationMap.jpg</a></p>
<p><b>M Meaning</b></p>	<p>Can you 'unlock' this passage?</p>

<b>O</b>  <b>Our</b>  <b>World</b>	<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>
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# 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 up 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](http://www.thebibledoctor.com)

Kip and Friends:

[www.Kipandfriends.com](http://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 2 TARGETS

Agreed Levels of Understanding	Topic Targets
Use a developing religious vocabulary to give reasons for religious actions and symbols <b>(AT 1 (ii) Level 3)</b>	I can explain the Stations of the Cross as a devotional practise associated with Lent. <b>(AT 1 (ii) Level 3)</b>
Make links between religious stories and beliefs <b>(AT 1 (i) Level 3)</b>	I can <b>explain</b> belief in the real presence of God from the story of the Last Supper. <b>(AT 1 (i) Level 3)</b>
Use religious terms to show an understanding of different liturgies <b>(AT 1 (ii) Level 4)</b>	I can <b>explain</b> the <b>purpose</b> and <b>history</b> of the Traditional Stations of the Cross. <b>(AT 1 (ii) Level 4)</b>
Describe and show understanding of religious sources, beliefs, ideas, feelings and experiences; making links between them <b>(AT 1 (i) Level 4)</b>	I can make links between Luke's account of the passion of Jesus and the Stations of the Cross <b>(AT 1 (i) Level 4)</b>
Identify sources of religious belief and explain how distinctive religious beliefs arise <b>(AT 1(i) Level 5)</b>	I can <b>plot development</b> in belief of the Passion of Jesus through the Stations of the Cross. <b>(AT 1(i) Level 5)</b>