

## Journey Towards the Cross

In Part 1 of *Journey Towards the Cross* students explore Lent as a time of growth, change and service. In Parts 2 and 3 they explore The Last Supper and Jesus Christ's journey to the Cross in Holy Week.

### DOCTRINAL FOCUS

In planning to teach this unit the following references from the Catechism of the Catholic Church and the Compendium of the Catechism of the Catholic Church are recommended:

**#540** By the solemn forty days of *Lent* the Church unites herself each year to the mystery of Jesus in the desert.

(See *Compendium* #105 *What do we learn from the temptations of Jesus in the desert?*)

**#561** 'The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice on the Cross for the redemption of the world, and his resurrection are the actualisation of his word and the fulfilment of Revelation' (John Paul II, *CT* 9).

(See *Compendium* #93 *What does the heart of Jesus exemplify?*)

**#560** Jesus' entry into Jerusalem manifested the coming of the kingdom that the King-Messiah was going to accomplish by the Passover of his death and resurrection. It is with the celebration of that entry on Palm Sunday that the Church's liturgy solemnly opens Holy Week.

(See *Compendium* #111 *How did the messianic entrance into Jerusalem come about?*)

**#571** The Paschal mystery of Christ's cross and resurrection stands at the centre of the Good News that the apostles, and the Church following them, are to proclaim to the world. God's saving plan was accomplished once for all by the redemptive death of his Son Jesus Christ.

(See *Compendium* #126 *What place does the resurrection of Christ occupy in our faith?*)

**#1169** Easter is not simply one feast among others, but the 'Feast of feasts', the 'Solemnity of solemnities', just as the Eucharist is the 'sacrament of sacraments' (the Great Sacrament). St Athanasius calls Easter 'the Great Sunday' and the Eastern Churches call Holy Week 'the Great Week'. The mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him.

(See *Compendium* #241 *What is the centre of the liturgical season?*)

### SPIRITUAL REFLECTION FOR TEACHERS

Ash Wednesday marks the beginning of Lent – the period of penance and preparation for Easter that is patterned on Jesus Christ's period of penance and preparation for his work among people. What does Lent mean for you? What external signs and symbols help you to live this time well?

'The whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor'. What can you learn from Christ the Teacher in relation to your own teaching?

Why is it that Jesus Christ's death and resurrection are at the heart of Christian faith, rather than simply his teaching or his example?

To what extent do you live the death and resurrection of Jesus Christ in your own life? How can this way of living be conveyed to the small children in your charge?

## LINKS WITH STUDENTS' EXPERIENCES

Students observe change in the environment through the seasons of the year and may also observe change in their friendships and families. *How can students be helped to explore discipleship through the stories of Jesus Christ, thereby considering how they can serve others?*

Students need the meaning of symbols to be made explicit.

## EXPLANATIONS OF SCRIPTURE USED IN THIS UNIT

### **Lk 12: 31–34 Do Not Worry – What We Need To Do As Disciples of Jesus Christ**

Luke's passage complements the overall theme of Ash Wednesday and the season of Lent. To receive ownership of God's Kingdom we must be generous with all that God has given to us. Jesus' teaching to the disciples (12: 22–40) includes three basic points, all of which are related to the introductory parable (12: 13–21). Firstly, they must not be anxious over material security (22–31); secondly, they must be generous in giving alms to the poor. Thirdly, with regard to these matters, they must always be ready for the coming of the Son of Man (12: 35–40). It is in the very act of giving to others that we open the treasure of God's Kingdom.

### **Mt 26: 26–29 The Institution of the Eucharist**

Matthew depicts the Church as a mixed community, having both saints and sinners. It is with such a community that Jesus Christ held the Passover ritual. He does this to specify the meaning of his death, and to bring the disciples and all their successors in the Church into its saving effect. As is the Jewish custom, Jesus takes bread and acknowledges God as the source of all blessing. He does not eat it at this point, but breaks the loaf into pieces and then tells his disciples to take it and eat it: 'This is my body'. By partaking of the bread the disciples form a union with Jesus, as the bread is now his very person. The action and words with the cup follow in like manner, but this time with some qualifying phrases: 'This is my blood of the covenant, which is poured out for many for the forgiveness of sins, Blood of the Covenant points to the ritual act in Exodus 24: 4–8 when Moses sealed the Covenant at Sinai by sprinkling the blood of the sacrificial animals on the Israelites. Jesus Christ's words over the cup reflect the shedding of the blood on Calvary and the beginning of the New Covenant. The Eucharist is his new sacrifice.

### **Jn 19: 16–17 Pilate Hands Jesus Over to be Crucified**

The scene is set at the place of the skull and the characters are introduced: Jesus, handed over to the Jews. He carried his own cross. The Romans are also involved as Jesus Christ is crucified at Golgotha between two others. The Synoptics tell us they were

'bandits' or 'evildoers', but not in this Johannine account. The focus is on Jesus Christ, occupying a central place among the crucified.

### **Lk 23: 26–27 Simon of Cyrene Helps Carry the Cross Behind Jesus**

Simon of Cyrene carries the cross of Jesus and follows behind him. It is likely that Luke thinks of him as a type or human symbol of the Christians who were challenged to take the cross of Christ. The story of Jesus' Passion is also the story of Jesus' followers who, like Jesus, may be seized and persecuted.

### **Lk 23: 33–34 Jesus' Crucifixion**

Crucified between two criminals, the innocent Jesus asks that the Father forgive those who brought him to be crucified. They really did not understand what they were doing. Casting lots to divide his garment they are fulfilling Psalm 22: 19, which shows how Jesus Christ's suffering and abjection is a passage to glory, an act of praise, and an opening of God's rule to all people on earth.

### **Lk 23: 50–53 Jesus' Body is Taken Down From the Cross and Placed in a Tomb**

Jesus Christ may have died among criminals but he does not receive a criminal's burial (normally interment in a common unmarked grave). His burial is respectful and comes from a surprising source: Joseph of Arimathea, a good and righteous man who had not consented to the Jewish council's purpose and is singled out by Luke. He was a man who was looking for the Kingdom of God. In his caring for Jesus' body and placing it in his own tomb, this faithful Jew makes a final gesture of hospitality to Jesus. He does much to relieve the sense of rejection which seems to pervade Jesus' death.

These passages from John and Luke outline the events associated with the passion and death of Jesus Christ. These readings form the basis for the visual representations we refer to as the Stations of the Cross.

## **POSSIBILITIES FOR PRAYER AND WORSHIP**

### **Part 1: Ash Wednesday and Lent**

During Lent, prayer can be incorporated into each lesson. Students can celebrate Ash Wednesday at the Mass in the parish. Alternatively, the following is an Ash Wednesday Prayer Service for the classroom:

- Arrange a purple cloth on the prayer table. Place a cross, a Project Compassion box, the Bible, and a bowl of ashes on the table. You may wish to add a bare branch.
- Gather in a circle around the prayer table.
- Introduction:

*Today is Ash Wednesday. These ashes remind us that a fire has gone out and things look dead. But new life can grow from ashes. Over the next forty days we will make extra efforts to grow in goodness and kindness. Most of all, we will take time to pray and help the poor. Today, as we begin the season of Lent, we will mark our foreheads with a cross of ashes. First, let us listen to God's word:*
- Reading:

Do not be afraid, little flock, for God will give you the kingdom. Sell what you own, and give to the poor ... For where your treasure is, there your heart will be also. (cf. Lk 12: 31–34)

All sing: 'Be Merciful O Lord' by Michael Herry, in *Sing Spirit, Sing Life*, No. 17 (also available on the CD of the same name). Sing this together, as a chant, a number of times while the children are being blessed with ashes.

- Light a candle for the Concluding Prayer.
- Spend a few moments watching the glow of the flame.

All: Jesus, help me to grow in goodness.  
Jesus, help me to grow in kindness.  
Jesus, help me to grow in love.  
Amen.

- You may wish to plant some seeds early in Lent and watch them grow throughout the season.

### *A Morning Prayer for the Season of Lent*

- Lent is a good time to establish a regular pattern of prayer. This can take the form of a simple Morning Prayer. The following pattern can be established and adapted for each day:

Light a candle.

Spend a few moments in silence.

Read a brief scripture passage (this may be two or three lines from a psalm).

Sing a short response.

Conclude with a simple prayer.

- A helpful resource is *Daily Prayer Under the Southern Cross* by Elizabeth McMahon Jeep and Sr Margaret Smith SGS. Here you will find a brief prayer service for each day, as well as suggestions for a weekly prayer, meal prayers or prayers for the end of the day.

### **The Last Supper**

#### *Praying a Litany*

- Prepare the prayer table with symbols – bread, red grape juice, the Bible, a lighted candle.
- Give the children some practice in praying one of the Church's traditional forms of prayer, the *litany*.
- You can add your own phrases, or invite the children to compose their own. The response remains the same throughout the litany:

Leader: Jesus, our brother,  
All: *You are the bread of life!*

Leader: Jesus, our friend,  
All: *You are the bread of life!*

Leader: Jesus, our guide,

All:                *You are the bread of life!*

Leader:            *Jesus, our companion,*  
All:                *You are the bread of life!*

### *Guided Meditation*

- The guided meditation 'The Last Supper', from *Guided Meditations for Children* by Jane Reehorst BVM, may be suitable to use during Holy Week. Always feel free to adapt the meditation to the needs of your class, and to a form with which you are comfortable.
- Another helpful resource for simple, sung antiphons is *Sing Spirit, Sing Life* by Br Michael Herry FMS. The following antiphons would be suitable for this unit:
  - Lord We Come To Your Table
  - This Is My Body
  - Taste and See

### **Part 2: Stations of the Cross**

- With the class, pray the Stations of the Cross in the parish church. Walk from station to station, stopping at each one. Using *KWL*, 2nd edition, Book 1, read the related passage at each station. Invite the children to respond with a brief phrase, such as:  
Jesus Christ, help us to walk in your steps.  
(*Spend a moment in silence before moving to the next station.*)
- A very helpful resource is the book, *Guided Meditations for Children* by Jane Reehorst BVM. Give children some practice in settling into silence before attempting this form of prayer. For this particular unit you might use one of the following meditations from that resource:
  - *Jesus Carries His Cross*
  - *Jesus on the Cross*

### **Passion and Resurrection**

- Decorate the prayer place with red cloths and a central cross or crucifix. This will become the focus for prayer during Holy Week.
- Occasionally during the week gather around the cross for prayer. Invite the children to pray in the *orans* posture, with arms and hands raised (a little similar to the way a priest holds his hands in the Mass). This is the way the first Christians prayed. During Holy Week this can symbolise our union with the crucified Jesus.
- During the Easter season decorate the prayer place with white and gold fabrics. Keep a vase of fresh flowers on the prayer table. Decorate a candle with the symbols of Easter.
- Seek permission from the parish priest to gather around the lighted Paschal candle in the church for a time of prayer. Sing a song based on the theme of the Easter light, such as 'Share the Light of Jesus' by Bernadette Farrell, from her collection of children's songs *Share the Light*, OCP Publications.

- Sing joyful *Alleluia* songs during the Easter season. Invite the children to devise a circle dance to accompany an Easter song.
- The Easter season is an appropriate time to establish a pattern of daily prayer. Choose a time of day, e.g. morning, after lunch, end of the day, to gather for prayer. Model a simple Prayer of the Church:

Light a candle.

Spend a few moments in silence.

Proclaim two or three verses of a psalm.

Sing a short response.

Conclude with a simple prayer.

**Related Chapters** – *KWL*, 2nd edition, Book 1: Part A Chapter 3, Journey from Ashes; Part B Chapter 4, Stations of the Cross; Chapter 5, Remember Me; Chapter 6, From Death to New Life.

**Faith concepts:** change, journey, story, symbol, sign.

**Understandings:**

Lent is a time of change when God helps people to grow to be better.

Lent is a time when people are called to help and serve others.

During Lent and Holy Week symbols and signs are used.

During Lent and Holy Week the story of Jesus’ journey to the Cross is remembered.

**Unit specific learning:**

| <b>Students will learn about</b>   | <b>Students will learn to</b>   | <b>Students will undertake to</b>  |
|--|---|--|
| <i>Knowledge and Understanding</i>   | <i>Reasoning &amp; Responding</i>   | <i>Personal &amp; Communal Engagement</i>  |
| <ul style="list-style-type: none"> <li>• The symbols and signs of Ash Wednesday and Holy Week, e.g. ashes, cross, Stations of the Cross, bread, wine, the empty tomb.</li> <li>• How change occurs in our lives and the natural world.</li> <li>• Lent as a time which invites Christians to help and serve others.</li> <li>• Lent as a time which gives Christians an opportunity to experience a change of heart.</li> <li>• The words and actions of the Last Supper, and their link to the celebration of the Mass.</li> <li>• The characters and events of the Stations of the Cross.</li> </ul> | <ul style="list-style-type: none"> <li>• Reflect on ways they can change to help and serve others during Lent.</li> <li>• Express their feelings, ideas and thinking in response to the story of the Last Supper and the Stations of the Cross.</li> <li>• Make links between the Last Supper and the celebration of the Mass.</li> </ul> | <ul style="list-style-type: none"> <li>• Participate in classroom and/or parish liturgy.</li> <li>• Contribute to the class Growth and New Life Tree.</li> </ul> |



## Part 1: Ash Wednesday and Lent

| Additional Reading for Teachers   | Learning & Teaching Sequence   | Assessment  |
|---|--|---|
| <p><b>Lent</b> is a forty day season for Christians to turn their lives around again towards Jesus Christ and live in his way. It is a time to allow the seed of God's life to grow so that we can bring about the life of God, the Kingdom of God, among all people. The liturgical colour of Lent is <b>purple</b>, a colour of repentance (sorrow).</p> <p>On <b>Ash Wednesday</b> we receive ashes on our foreheads as a reminder of our mortality. In ancient times people put ashes over their heads when they were in mourning and grief. We acknowledge the shortness of our lives and resolve to turn away from sin and be faithful to the gospel.</p> <p>The unit begins by exploring growth and renewal. After <b>bushfires</b>, seeds grow. Ironically, some Australian seedpods need the heat of a bushfire to break them open. We see that after devastation, a beautiful new life emerges. We can translate that to our own spiritual lives.</p> | <p><b>Wondering</b><br/>Invite students to wonder with you:<br/>I wonder where ashes come from?</p> <p><b>Telling the Story</b></p> <ul style="list-style-type: none"> <li>• Read <i>KWL</i>, 2nd edition, Book 1, Chapter 3, pp. 22 – 25</li> <li>• Show the students some images of fire, e.g. bushfires, house fires, ash, etc. Look at images of new growth after a fire.</li> <li>• Read fiction and/or non-fiction texts about change or life cycles such as <i>Old Pig</i> by Margaret Wild and Ron Brooks or <i>The Very Hungry Caterpillar</i> by Eric Carle.</li> <li>• Identify the cycle of life and death in nature. Students identify other experiences of change in the natural world.</li> </ul> <p>Write down the discoveries made.</p> | <p><b>Assessment for Learning</b><br/>These activities will indicate students' prior understanding of cycles of growth, death and life.</p> |

| Additional Reading for Teachers   | Learning & Teaching Sequence   | Assessment       |                          |                  |  |  |  |  |
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| <p>The parable of <b>The Mustard Seed</b> is told. Jesus used parables to teach and to illustrate a point. Parables are often open-ended and have many layers of meaning. They challenge us with the unexpected. In this parable the seed is small, almost invisible, and yet it changes and grows to be the biggest shrub of all, offering hospitality to the birds of the air. Young children will enjoy wondering at the imagery of this story. Give them time, and if possible have a tiny mustard seed to show.</p> <p>Jesus Christ did not give a definition of the <b>Kingdom</b>, but he spoke about what it is like. Jesus calls his disciples to bring about the Kingdom of God, a kingdom of justice, peace, mercy and love for all.</p> | <p><b>Responding</b></p> <ul style="list-style-type: none"> <li>Students plant seeds. They make predictions about what they think will happen.</li> </ul> <p>Students explore the following question:<br/>What will grow from the dirt?</p> <p>Students fill in the following chart:</p> <table border="1" data-bbox="819 564 1415 735"> <thead> <tr> <th data-bbox="819 564 1016 668">What I did</th> <th data-bbox="1016 564 1216 668">What I'm wondering about</th> <th data-bbox="1216 564 1415 668">What I found out</th> </tr> </thead> <tbody> <tr> <td data-bbox="819 668 1016 735"></td> <td data-bbox="1016 668 1216 735"></td> <td data-bbox="1216 668 1415 735"></td> </tr> </tbody> </table> <p>Students will add to this chart as the plants grow.</p> <p>Discuss with the students how they might try to be the best person they can be during Lent. Highlight that God helps us to grow to be the best we can be. We remember this during Lent with the ashes.</p> <p><b>Praying the Word</b></p> <p>Hold an Ash Wednesday Liturgy with your class, or attend the Ash Wednesday Mass in the parish (see 'Possibilities for Prayer &amp; Worship').</p> | What I did       | What I'm wondering about | What I found out |  |  |  |  |
| What I did  | What I'm wondering about   | What I found out |                          |                  |  |  |  |  |
|   |  |                  |                          |                  |  |  |  |  |

| Additional Reading for Teachers   | Learning & Teaching Sequence  | Assessment |
|---|---|------------|
| <p>Young children will have heard the word 'kingdom' used in fairytales and film. They may have their own ideas of what a kingdom is. However, there is no need to define the word. Children can imagine ways people might live together as part of God's Kingdom. It is important that they are left with a sense of wonder, and that they are given the freedom to explore the mystery of the kingdom that grows and grows. The focus for these children is that something so small can grow into something so big. We can nurture that growth, particularly during the season of Lent, by trying to be better people and to live more like Jesus Christ.</p> | <p><b>Wondering</b><br/> Invite students to wonder with you:<br/> I wonder why the priest puts ashes on our forehead?</p> |            |

| Additional Reading for Teachers | Learning & Teaching Sequence  | Assessment  |
|---------------------------------|---|---|
|                                 | <p><b>Responding</b></p> <ul style="list-style-type: none"> <li>• Invite a guest speaker to talk to the students about how they help others. Discuss how we can help others and make good choices. This might include contributing to Project Compassion.</li> <li>• Each time the students do something positive or make a good choice they will write it on a paper leaf and add it to the <i>Tree of Life</i>.</li> </ul> <p>Discuss how we are trying to change to be more like Jesus during Lent. Sing the song 'Following Where Jesus Leads'. Improvise on the song by inserting the students' names and the ways they are going to follow Jesus Christ during Lent. Students use instruments to enhance the song..</p> | <p><b>Assessment of Learning</b></p> <p>This activity will demonstrate students' developing understanding of making good choices and changes during Lent.</p> |

**Part 2: The Last Supper**

| Additional Reading for Teachers | Learning & Teaching Sequence | Assessment |
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| Additional Reading for Teachers   | Learning & Teaching Sequence  | Assessment   |
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| <p><b>The Last Supper</b><br/>           Jesus gathered with his disciples to celebrate a Seder meal at the time of the Jewish Passover. The Jews travelled to Jerusalem to celebrate the Passover for seven days. The primary symbol of the Passover is unleavened <b>bread</b>. This symbolises the Israelites' hasty escape from Egypt and from slavery there. There is an obligation to drink four cups of <b>wine</b> (or pure grape juice) during the Seder. Each cup is connected to a different part of the Seder and has associated prayers of blessing and <b>remembrance</b> of God's salvation and love, and <b>thanksgiving</b> for establishing a covenant with them – the chosen people.</p> | <p><b>Telling the Story</b></p> <ul style="list-style-type: none"> <li>• Use a picture of the Last Supper to generate discussion.</li> <li>• Tell the story of the Last Supper using 3D materials with a particular focus on the bread and wine.</li> </ul>   | <p><b>Assessment for Learning</b><br/>           This discussion will demonstrate students' prior knowledge of the story of the Last Supper.</p>   |
| <p>During the celebration of the Last Supper Jesus Christ used the blessings over the unleavened bread and the wine to establish a new covenant. This covenant was for ALL people. Knowing he was to die, he took the bread and said 'This is my <b>body</b>' (broken). He took the wine and said 'This is my <b>blood</b>' (poured out for many in sacrifice).</p>   | <p><b>Wonderings</b><br/>           Invite students to wonder with you:<br/>           I wonder what these symbols/images make you think of?<br/>           I wonder where you have seen these symbols/images before?<br/>           I wonder if you have used any of these symbols before?<br/>           I wonder if this picture reminds you of something or some event you have experienced before?</p> | <p><b>Assessment of Learning</b><br/>           The students' responses to these wonderings will indicate if and how they relate the symbols of the Last Supper to the Mass and to their life.</p> |

| Additional Reading for Teachers  | Learning & Teaching Sequence   | Assessment |
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| <p>Jesus commissioned his disciples to 'do this in memory of me'. He thus ordained them as priests of the Eucharist.</p> | <p><b>Responding</b><br/> Set up rotation activities for students to respond to the story of the Last Supper.<br/> Consider:</p> <ul style="list-style-type: none"> <li>- Use a Grab Bag with a chalice, grapes and bread to stimulate students retelling the Last Supper.</li> <li>- Students retell the story using Godly Play materials.</li> <li>- Display the story of the Last Supper using feltboard and characters.</li> </ul> <p><b>Telling the Story</b><br/> Read or tell the story of the Last Supper using <i>KWL</i>, 2nd edition, Book 1, Chapter 5, p. 38.</p> <p><b>Wondering</b><br/> Invite students to wonder with you:</p> <p>I wonder why Jesus was sad at the Last Supper?</p> <p>I wonder what Jesus wanted his disciples to remember?</p> <p>I wonder why Jesus used the symbols of bread and wine?</p> <p>I wonder where you might hear the words that Jesus spoke at the Last Supper?</p> |            |



| Additional Reading for Teachers | Learning & Teaching Sequence  | Assessment |
|---------------------------------|---|------------|
|                                 | <p><b>Praying the Word</b></p> <ul style="list-style-type: none"> <li>• Lead students through a guided meditation on the Last Supper.</li> <li>• Students visually represent in their journals what they visualised in the meditation.</li> </ul> |            |

### Part 3: Stations of the Cross

| Additional Reading for Teachers  | Learning & Teaching Sequence   | Assessment |
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| <p><b>Stations of the Cross</b></p> <p>The <i>Way of the Cross</i> is an ancient Christian tradition. The custom of pilgrims visiting Jerusalem on Holy Thursday, to retrace the footsteps of Jesus Christ during his last hours, began as early as the fourth century. For many centuries Jerusalem was the only place where Christians practised the <i>Way of the Cross</i>. But by the eleventh century it became too dangerous to visit Jerusalem owing to the upheaval of the crusades so, in Europe, it became popular to do a substitute pilgrimage in one's local area. This eventually became known as the <i>Stations of the Cross</i>.</p> | <p><b>Telling the Story</b></p> <ul style="list-style-type: none"> <li>• Read the story of the Stations of the Cross from <i>KWL</i>, 2nd edition, Book 1, Chapter 4.</li> <li>• Visit the church to show students the Stations of the Cross.</li> </ul> |            |

| Additional Reading for Teachers   | Learning & Teaching Sequence  | Assessment  |
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| <p>The tradition of having fourteen <i>Stations</i> (stopping places) was first seen in Spain in the seventeenth century. These were sculpted or painted to represent certain moments along Jesus Christ's journey towards the Cross. They were placed in or around the church building. Some of the <i>Stations</i> originated from the scriptural accounts, others grew out of popular legends, such as Veronica wiping the face of Jesus. The <i>Stations of the Cross</i> was encouraged by the Franciscans, and was officially recognised by the Church in 1731. By this time pilgrims had also begun returning to Jerusalem to make the Holy Week pilgrimage. This journey in Jerusalem is known today as the <i>Via Dolorosa</i> (Way of Sorrows).</p> | <p><b>Responding</b></p> <ul style="list-style-type: none"> <li>• During the church visit, students select a station that stays in their mind and portray their own version of it with pencils, crayons, pastels etc. Some students may like to write why it's their favourite one, and discuss with a partner.</li> <li>• Choose some of the students' pictures and use a Y chart to talk about what a character might see, think and feel during a particular station.</li> <li>• Sequence a selection of Stations of the Cross. You could sequence the pictures done by students.</li> <li>• Make a class cross that is black on one side and multi-coloured on the other. Display the black side of the cross and discuss the feelings and emotions of the crowds when they saw Jesus Christ on the Cross.</li> </ul> | <p><b>Assessment of Learning</b></p> <p>This activity will indicate students' ability to make a personal response to the Stations of the Cross.</p> <p><b>Assessment of Learning</b></p> <p>This task will demonstrate students' understanding of some of the characters and events of the Stations of the Cross.</p> |

| Additional Reading for Teachers  | Learning & Teaching Sequence  | Assessment |
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| <p>The Stations of the Cross is a journey that involves walking from one station to the next. We stop at each station to reflect on an image and to remember the events of Jesus Christ's suffering and death. It is a way of prayer. One walks in spirit with Jesus Christ on his journey to Calvary. Some contemporary forms of the Stations of the Cross also make a clear link between the sufferings of Jesus in the first century and the sufferings of the poor and oppressed in the world today. In them we see an image of Jesus Christ's suffering.</p> <p>Some forms of the Stations of the Cross include a fifteenth station to recall the Resurrection as an integral part of the Paschal mystery. Christian liturgy never focuses on the death of Christ without recalling his resurrection.</p> | <p><b>Praying the Word</b><br/>Set up each group's response to the Stations of the Cross. Have each group present their station, and the class responds by praying 'Jesus Christ, help us to walk in your steps'.</p> <p><b>Telling the Story</b><br/>Read <i>KWL</i>, 2nd edition, Book 1, Chapter 6, pp. 48–49.</p> <p><b>Wondering</b><br/>Invite students to wonder with you:<br/>I wonder why the soldiers put Jesus' body into the cave?<br/>I wonder why they rolled a big stone in front of the cave?<br/>I wonder how Jesus' disciples felt when Jesus had died?<br/>I wonder how they felt when he came back to life?</p> |            |

| Additional Reading for Teachers | Learning & Teaching Sequence  | Assessment |
|---------------------------------|---|------------|
|                                 | <p><b>Responding</b><br/>Turn the Cross over to show the multi-coloured side and discuss the feelings and emotions the disciples would have felt.</p> |            |

### RESOURCES

#### **To Know, Worship and Love, 2nd edition**

Book 1: Part A Chapter 3, Journey from Ashes; Part B Chapter 4, Stations of the Cross; Chapter 5, Remember Me; Chapter 6, From Death to New Life.

#### **Student resources**

Carle, E 1969 & 1987, *The Very Hungry Caterpillar*, Penguin, New York.  
Wild, M 1998, *Old Pig*, Allen and Unwin, St Leonards NSW.

### RELIGIOUS EDUCATION STANDARDS

This unit may be used to assess some of the Level 2 standards.

Students interpret biblical stories and stories in Church Tradition by making a response and expressing their own ideas, feelings and perceptions. Students distinguish the key objects, signs, symbols and actions of the sacraments of Initiation and seasons of the Church by explaining what they mean. Students recognise the Christian messages of love and stewardship by identifying the strengths and shortcomings of both their own and others' ideas, actions and feelings.