

Lent and Holy Week

In this unit students learn about Lent and the events of Jesus Christ's life that are celebrated in Holy Week. In Part 1 students begin the exploration of the season of Lent through a focus on Ash Wednesday. In Part 2 they consider Lent through an exploration and pondering of the Temptation in the Desert as well as the Widow's Offering and the Feeding of the Five Thousand to learn about the Lenten practice of giving. In Part 3 students look at the events and characters of 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:

#1168 Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. Gradually, on either side of this source, the year is transfigured by the liturgy. It really is a 'year of the Lord's favour'.

(See *Compendium #242 What is the function of the Liturgical Year?*)

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

(See *Compendium #106 What do we learn from Jesus in the desert?*)

#1438 The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.

(See *Compendium #301 What forms does penance take in the Christian life?*)

#1430 Jesus' call to conversion and penance does not aim first at outward works, but at the *conversion of the heart*.

(See *Compendium #300 What is interior penance?*)

#783 Jesus Christ is the one whom the Father anointed with the Holy Spirit and established as priest, prophet, and king. The whole People of God participate in these three offices of Christ and bear the responsibilities for mission and service that flow from them.

(See *Compendium #155 In what way do the people of God share in the three functions of Christ as priest, prophet and king?*)

SPIRITUAL REFLECTION FOR TEACHERS

The celebration of the death and resurrection of Christ was the first great feast of the Church. Each Sunday, the first day of the week, Christians gathered to experience the presence of the Risen Lord among them in the breaking of the bread, but gradually they wanted a time of the year set aside for a more intense celebration of the Paschal Mystery and to initiate new Christians into the faith. Hence the feast of Easter emerged. Reflect on your own celebrations of Easter. How close to, or how far from, the spirit of the first Easter celebrations have they been?

Living the Christian life will necessarily involve self-denial and the letting go of certain attachments. Explore the stories of a couple of saints – perhaps Damien of Molokai, Mary MacKillop or Vincent de Paul. What did they let go of in order to live a life of truth? In making a commitment to someone or something, what have you let go of?

Penance is a difficult concept for twenty-first century Western Christians, yet we are all familiar with the self-denial and effort of athletes, artists, dancers, students, executives, etc. Are there similarities between penance and this secular kind of self-denial? Can you think of significant differences?

What experiences are the children in your class having already that are potentially penitential? How can you help them use these ordinary (sometimes extraordinary) challenges as a way to becoming strong and unselfish?

LINKS WITH STUDENTS' EXPERIENCES

Students have a variety of understandings and experiences of prayer. There will be a range of confidence and ability in taking part in formal and spontaneous prayer. However, students have a natural sense of wonder that may foster their connection with the sacred. *How can you model and encourage ways of praying during class and school prayer times?*

In Levels 1 & 2 students are immersed in the symbols, stories and actions of Ash Wednesday, Lent and Holy Week. For many students it may be necessary to explicitly name and teach about specific symbols and actions.

Fasting on Ash Wednesday and Good Friday is required of adults aged 18–59. Abstinence from meat on those days is required of those over 14. Hence small children have no formal obligation to particular penance. *What are realistic practices students can engage in at school to participate in this part of the tradition?*

EXPLANATION OF SCRIPTURE

Mt 4: 1–2

Jesus Christ undergoes the experience of his people by suffering a time of testing as a preparation for his ministry and service. The background of this episode is the forty years in the wilderness of Sinai when Moses and the people of Israel were tested (Deut 8: 2), though it more directly refers to the fasts of forty days undertaken by Moses (Deut 9: 18) and Elijah (Kgs 19: 8). This Scripture then leads into the students' understanding of Lent as a time of prayer and fasting.

Mk 12: 41–44 The Widow's Offering

Jesus Christ draws the attention and admiration of his disciples to a poverty-stricken widow whom he describes in terms of her great generosity. She gave everything she had, her entire living. In this instance Jesus is drawing a comparison between those who try to make their lives secure by making themselves rich (Mk 12: 40) and those who lose everything but are truly rich in the sight of God.

Lk 9: 10–17 Feeding the Five Thousand

In this story Jesus challenges the disciples: 'You give them something to eat'. They are bewildered as they only have five loaves and two fish. Jesus helps the disciples to initiate the provision of hospitality by getting them to sit in groups. Jesus then invokes heaven; blessing, breaking and giving the loaves and the fish, making it possible for the Twelve to feed the whole multitude. This episode is filled with symbolism for the life of

the Church. The feeding anticipates the Eucharist when the Church will celebrate and offer the hospitality of God.

Jn 12: 12–15 Entry into Jerusalem

All four gospels record this event, but all four are different. The version in John is the shortest. It is also the only one to mention palms. The other gospels have greenery or branches from the trees – probably olive branches. It seems that palms are not native to Jerusalem. They were usually brought into Jerusalem for the feast of Tabernacles. Perhaps here they symbolise victory or the welcome given to a king or visiting dignitary. So we have a variety of customs in our Sunday liturgies for ‘Palm’ Sunday – palms, olive branches, greenery.

Jn 13: 12–15 The Washing of the Feet

In the Gospel of John, the Last Supper focuses on loving service and hospitality and not on the Eucharist. In fact, the Eucharist is not mentioned. Washing guests’ feet in the ancient Near East was a sign of welcome, and was usually done by servants. But here we see Jesus Christ doing the foot washing as a humble sign of his love and as an example for us to follow. John’s Gospel is using the Last Supper to remind his community of Jesus’ great love and just how much they should love each other. Thus, John presents another perspective with varied insights into the life and message of Jesus Christ. John presents the Eucharist in Chapter 6 of his Gospel.

POSSIBILITIES FOR PRAYER AND WORSHIP

Part 1: Ash Wednesday and Lent

- Students should participate in the parish Mass on Ash Wednesday. If this is not possible a school or class liturgy can be prepared.
- Decorate the prayer space for Ash Wednesday using purple cloths, Bible, candle, and a bowl of blessed ashes.
- A Prayer for Ash Wednesday:

Leader: When you were baptised, people made a small sign of the cross on your forehead. This means that you belong to Jesus Christ.

Today a small sign of the cross will be made on your forehead with ashes. Ashes are a sign that a fire has gone out. Sometimes we forget that we belong to Jesus Christ and we need to light the ‘fire’ of his love in our hearts once again.

Child 1: Jesus, you kindle the ‘fire’ of love in our hearts.

All: *Jesus, show us your way.*

Child 2: Jesus, you show us how to pray.

All: *Jesus, show us your way.*

Child 3: Jesus, you show us your face in the poor.

All: *Jesus, show us your way.*

The children are blessed with ashes.

All sing: 'Turn Back To God' or 'Out of Ashes' by Michael Mangan from the CD *Renew and Rejoice* (Litmus Productions).

- At various times throughout Lent, pray the short prayer in *KWL*, 2nd edition, Book 2, Chapter 6, p. 59.
- When preparing to read a gospel story during Lent, begin by singing a Lenten acclamation such as 'Praise to You, Word of God, Lord Jesus Christ!' Invite the children, in small groups, to compose a rhythmic singing of these words accompanied by percussion instruments.
- Establish a pattern of prayer throughout the Lenten season. Choose a time of day most suitable for prayer. Gather in the prayer place. Use the following pattern as a guide for your prayer:

Leader: Lord, open my lips (make a small cross over your mouth).
All: *And my mouth will sing your praise!*
Song: Choose a suitable antiphon or song for Lent.
Psalm: Recite one verse from a psalm, e.g. Psalm 27 or Psalm 51.
Leader: Let us give thanks to God.
All: *We give you thanks and praise!*

Part 2: Holy Week

- Cover the prayer table in red, and prepare the space with the symbols of Holy Week: palm branches; bowl, jug and towel; bread and 'wine' (red grape juice); and a large cross draped with a red cloth.
- Throughout the week choose one of the Holy Week symbols as a focus for prayer, e.g. use the bowl, jug and towel as a central focus for a reflection on serving others. This can be done as a guided meditation on the story of the 'Washing of the Feet' (Jn 13: 12–15). Accompany the reflection with quiet, meditative music. Invite the children to contribute their own prayers. Prepare a similar style of reflection for the bread and wine as well as for the cross.
- Pray the Jesus prayer. Give the children time to settle and be still. Go through a brief relaxation exercise to give them time to be aware of the silence and their own breathing. Gradually, on the inward breath, introduce the name of Jesus. Guide the children to silently pray the name of Jesus on each inward breath. Allow at least a full minute of silence for this prayer.
- At various times during Holy Week, pray the simple prayer in *KWL*, 2nd edition, Book 2, Chapter 6, p. 71.

Feeding the Hungry

- Practise praying the parts of the Mass; e.g. to begin a time of prayer, use the following dialogue:
Leader: The Lord be with you.

All: And also with you.
Leader: Lift up your hearts!
All: We lift them up to the Lord.

- At the end of the day, conclude with the following dialogue:

Leader: Go in peace to love and serve the Lord!
All: Thanks be to God!

- Use the gospel story of the Feeding of the Five Thousand as a dialogue reading. If you do not have a copy of the Dramatised Bible, break the reading into parts with a narrator, Jesus figure, disciples, etc. Conclude the reading with a song such as 'God's Greatest Gift' by Bernadette Farrell in *Share the Light* (OCP Publications), or 'Come and Eat this Living Bread' by Rob Glover in *When Children Gather* (GIA Publications).
- Give each child a bread-shaped template, cut from paper. Place an empty basket in the centre of the prayer space. Invite the class to write on the bread shape a word or phrase that describes how they feel about Jesus Christ's gift of himself to us in the Eucharist. During prayer the children are invited to read out the word or phrase and place it in the basket. As each child does so, all respond with the words: 'Jesus, we give you thanks!'
- Pray for the whole world in the 'orans' posture, with arms outstretched, just as the priest prays in the Mass. This is how the early Christians prayed.
- Prepare a class Mass in which each child plays a particular role.

Pentecost People

- Invite the children to write a simple prayer asking the Holy Spirit to help them 'make their light shine'. Publish them in a class prayer book. Use these prayers each morning and afternoon for class prayer.
- Place some fragrant oil in a small burner and light it during prayer time. Invite the children to be aware of its fragrance in the air. The children could then close their eyes and become aware of the silence. Invite them to concentrate on one gift of the Holy Spirit, e.g. peace, love, kindness ... and to repeat that word silently in their minds for a few moments. Conclude with a prayer to the Holy Spirit:

Come, Holy Spirit,
fill our hearts
and kindle in us the fire of your love.

- Lead the children in the guided meditation 'Jesus Sends the Spirit', from *Guided Meditations for Children* by Jane Reehorst BVM.

The Poor Widow

- As a focus for prayer, place on a cloth an old, open purse, with two small coins alongside it. Read the story of 'The Poor Widow' from the class big book. Lead the

children in a time of intercessory prayer for the poor of our world. After each prayer use the response: *God hears the cry of the poor.*

- Lead the class through the guided meditation 'The Widow Who Gave', in *Guided Meditations for Children* (Jane Reehorst BVM).

Related Chapters – *KWL*, 2nd edition, Book 2: Chapter 6, Parts 1 and 2, A Journey to New Life; Chapter 15, The Poor Widow; Chapter 11, Parts 1 and 2, Feeding the Hungry.

Faith concepts: practice, story, symbol, prayer, service, season, time.

Understandings:

Ash Wednesday is the beginning of Lent.

Lent is a time for prayer, fasting and service.

Lent and Holy Week are important times in the Church year and are celebrated through liturgy, story, symbols and actions.

Lent and Holy week recall the life, death and resurrection of Jesus Christ.

Jesus’ actions during the Last Supper demonstrate how Christians are invited to be people of service.

Unit specific learning:

Students will learn about	Students will learn to	Students will undertake to
<i>Knowledge and Understanding</i>	<i>Reasoning & Responding</i>	<i>Personal & Communal Engagement</i>
<ul style="list-style-type: none"> • The period of Lent is forty days, beginning with Ash Wednesday and concluding on Palm Sunday. • The liturgical symbols and colours of Lent. • The characters and events of the story of the Poor Widow (Mk 12: 41–44). • Ways in which Christians give of themselves during Lent through almsgiving, prayer and fasting. • The sequence of the events of Holy Week and the characters involved in these events. 	<ul style="list-style-type: none"> • Identify ways they can prepare for Easter during Lent. • Express their feelings, ideas and thinking about the story of the Poor Widow, and the events of Holy Week. • Relate Scripture to their own life and to the broader community. • Reflect on their experience of the events of Holy Week. 	<ul style="list-style-type: none"> • Be part of an Ash Wednesday celebration. • Participate in a variety of prayer experiences.

Part 1: The Beginning of Lent: Ash Wednesday

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
<p>Ash Wednesday begins the liturgical season of Lent, which lasts for forty days. We are marked with a cross of ash as a reminder that we are mortal, and that we are followers of Jesus Christ, called to repentance.</p> <p>Ashes are a symbol of grief and sorrow.</p> <p>Forty is the number used in Scripture to signify completion, e.g. the flood, Jonah in the whale, the number of years the Israelites wandered in the desert, the number of days Jesus Christ spent in the desert.</p> <p>Purple is the colour used during the season of Lent to symbolise sorrow and penance.</p> <p>Penance (Latin <i>poenitentia</i>) means to regret.</p> <p>Prayer is communicating with God. It may be communal or private, silent or verbal.</p>	<p>Wondering</p> <p>Set up a ‘wonderings’ table in the classroom with items such as ash, a cross, a Project Compassion box, lollies, a calendar, purple cloth, sand, Bible, water, the number 40. For one week allow students time to wonder about items, and discuss their significance.</p> <p>Create a graffiti board in the classroom where students list ideas about what each item might mean. As the unit progresses address the students’ wonderings and the traditional understanding. For example, SAND: Students: I think it means going to the beach ... I think it means building sandcastles ... Teacher: Sand is a symbol of Jesus’ forty days in the desert. (Continually revisit the ‘I wonder ...’ board throughout this unit.)</p>	<p>Assessment for Learning</p> <p>This activity will indicate students’ prior understanding and experiences of the liturgical season of Lent.</p>
<p>Fasting is an act of self-denial. It means that we discipline ourselves to do without some things that we usually enjoy. The Church directs that on Ash Wednesday and Good Friday we fast from meat, and have only one meal and two smaller snacks on these days. Fasting is required only of those between the ages of 18 and 59. Abstinence is required of those over 14 years of age.</p> <p>Almsgiving is giving help to the poor. It is a way of contributing money or service for the good of others.</p>	<p>Telling the Story</p> <p>In pairs, read <i>KWL</i>, 2nd edition, Book 2, Chapter 6, pp. 54–59. Discuss with students the three Lenten traditions of:</p> <ul style="list-style-type: none"> • Prayer • Fasting • Almsgiving. <p>Brainstorm with students different prayers that they know, ways of fasting, and types of service they can do during Lent.</p>	

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
	<p>Responding</p> <ul style="list-style-type: none"> To reflect on the forty days of Lent, each student creates a link for a Lenten chain with a Lenten promise written on each link, or they create a leaf for a Lenten tree where the leaves have a promise written on each leaf. <p>Each morning throughout Lent read a Lenten promise from the chain or the tree.</p>	<p>Assessment of Learning</p> <p>This activity will indicate students' ability to identify ways they can prepare for Easter during Lent</p>
	<p>Praying the Word</p> <p>Students participate in a liturgy based on Mt 4: 1–2.</p>	

Part 2: Lenten story

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
	<p>Praying the Word</p> <p>Throughout the season of Lent focus on the gospel readings for each Sunday during prayer time. Record a key phrase from the gospel reading and focus on this phrase in daily prayer time. Place the message around the class prayer space or on the class prayer table.</p> <p>Telling the Story</p> <ul style="list-style-type: none"> Read <i>KWL</i>, 2nd edition, Book 2, Chapter 15, pp. 152–154. 	

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
<p>Widows at the time of Jesus were very poor because they had no means of financial support. They depended on the kindness of the community for survival.</p> <p>The Poor Widow is a Lenten model for us all. Jesus commends her actions. In her poverty she gave all she had. The coins can be seen as a symbol of herself, her inner dedication to God, and her generosity. In contrast to the rich, she gave quietly and in secret. She gave all she had.</p>	<p>Wondering</p> <p>Invite students to wonder with you:</p> <p>I wonder how the woman felt when she put in her two small coins?</p> <p>I wonder why she decided to give everything she had to live on?</p> <p>I wonder why Jesus said this woman gave more than all the others?</p> <p>I wonder what it means to be really generous?</p> <p>I wonder how we can be generous?</p>	
<p>This story provides children with the opportunity to reflect on what it means to really give.</p>	<p>Responding</p> <ul style="list-style-type: none"> • Discuss with students the meaning of the story: <ul style="list-style-type: none"> – What happens in the story? – Who are the main characters? – What do you think is the main message in the story? – If you were in the temple and saw this story take place what would you be thinking or feeling? Why? • In groups, students retell and explore the story of the Poor Widow using the Bible, Godly Play dolls, feltboard figures, role play, mime, etc. • Retell the story using a story map 	<p>Assessment of Learning</p> <p>The retell will indicate how students understand and interpret the events and characters of the story.</p>

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment						
	<p>Telling the Story Read <i>KWL</i>, 2nd edition, Book 2, Chapter 15, p 155.</p>							
	<p>Responding Using a 'Triple Play' strategy students present the Scripture in cartoon form as it happened at the beginning, middle and end. Then students represent the story occurring in their personal world, i.e. classrooms, house, playground and in the wider, global world, e.g links to Project Compassion, sister schools, St Vincent de Paul Society.</p> <table border="1" data-bbox="819 751 1415 959"> <thead> <tr> <th data-bbox="819 751 1037 820">Scripture</th> <th data-bbox="1037 751 1256 820">Personal World</th> <th data-bbox="1256 751 1415 820">Wide world</th> </tr> </thead> <tbody> <tr> <td data-bbox="819 820 1037 959">* Illustrate comic</td> <td data-bbox="1037 820 1256 959"></td> <td data-bbox="1256 820 1415 959"></td> </tr> </tbody> </table> <p>Wondering I wonder how this relates to your mission during Lent? I wonder whether the Poor Widow reminds you of Lenten traditions of almsgiving, prayer and fasting?</p> <p>Praying the Word Students participate in a liturgy based on Mk 12: 41–44.</p>	Scripture	Personal World	Wide world	* Illustrate comic			<p>Assessment of Learning The Triple Play strategy will indicate students' understanding of the story of The Poor Widow, and how they relate it to their own life.</p>
Scripture	Personal World	Wide world						
* Illustrate comic								

Part 3: Leading up to and celebrating Holy Week

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
<p>Holy Week is the last week of Lent, the week immediately preceding Easter Sunday. The liturgical colour is still purple, except for Palm Sunday and Good Friday which are red, and the Mass of the Lord's Supper on Holy Thursday evening, which is white.</p> <p>Palm Sunday: It was a common custom in the ancient Near East to cover the path of someone thought worthy of the highest honour. Each of the Synoptic Gospels and the Gospel of John report that people gave Jesus Christ this form of honour. However, in the Synoptic Gospels they are only reported as laying their garments and leafy branches on the street, whereas it is John who specifically mentions branches of palm trees. The palm branch was a symbol of triumph and of victory in Jewish tradition, and is treated in other parts of the Bible as such, e.g. Lev 23: 40, and Rev 7: 9.</p>	<p>Telling the Story: Palm Sunday Read <i>KWL</i>, 2nd edition, Book 2, Chapter 6, pp. 60–61.</p> <p>Wondering Invite students to wonder with you using the 'I Wonder' section on Palm Sunday, <i>KWL</i>, 2nd edition, Book 2, Chapter 6, p. 69.</p>	

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
<p>The song that the people are described as singing, Psalm 118, happens to be the benediction song for the Passover meal, and hence is seen as foreshadowing Jesus Christ's Passion as the true Passover sacrifice. Hosanna is a Hebrew word which means 'Save us, we ask'. For the Jews it was a cry that was to accompany the arrival of the Messiah into Jerusalem, the holy city. Jesus Christ arrived in Jerusalem, very humbly, on a donkey. This Messiah came as a humble servant.</p> <p>Holy Thursday: The Seder is a traditional Jewish evening service and opening of the celebration of Passover. It includes special food symbols and narratives to commemorate the deliverance from slavery in Egypt. Passover became a pilgrimage feast in Jerusalem. This ritual meal was the meal Jesus shared at The Last Supper. On Holy Thursday we remember Jesus in the breaking of bread and sharing of wine. Jesus had given of himself totally throughout his life. He had touched and healed the unclean, the poor and the sick; he forgave and restored people to their communities. His teaching was seen by some as undermining the Law, and as threatening those in power. So he was brought to trial.</p>	<p>Responding Palm Sunday role play Learn and sing a song about Palm Sunday, e.g. 'Sing It Hosanna' by Michael Mangan.</p> <p>Take the class on a nature walk and collect palms to use in a readers' theatre, or trace students' hands on green paper to create palms. Attach to a ruler, icypole stick or stiff cardboard. As a whole class choose characters, prepare costumes and practise the play throughout the week (see <i>Just Imagine 4</i>, Wintour, R).</p> <p>Discuss with students the meaning of the word 'Hosanna'.</p> <p>Telling the Story: Holy Thursday</p> <ul style="list-style-type: none"> • Read <i>KWL</i>, 2nd edition, Book 2, Chapter 6, pp. 62–63. • Holy Thursday role play Set up a long cloth down the centre of the classroom and place on it items such as bread, cups of cordial, herbs from the garden, a bowl, towel and candles. Students sit around the cloth as if they were sitting around a dinner table. <p>Students sit quietly with their eyes closed as the story of the Last Supper is reread.</p>	

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
<p>On Good Friday Jesus was crucified and died on the cross. Our Good Friday liturgy is called a Celebration of the Lord's Passion. We venerate the Cross because it has become for us a tree of life!</p> <p>The students are introduced to the Stations of the Cross. This is an ancient Christian prayer; it is not an intellectual exercise. Not all the stations need to be used. The children are invited to ponder some of the scenes along Jesus' journey to death and resurrection.</p>	<p>Wondering Invite students to wonder with you using the 'I Wonder' section on Holy Thursday, <i>KWL</i>, 2nd edition, Book 2, Chapter 6, p. 69.</p> <p>Students discuss their thoughts and share the bread and drink, enacting what Jesus Christ did with his disciples.</p> <p>Telling the Story: Good Friday & Holy Saturday Read <i>KWL</i>, 2nd edition, Book 2, Chapter 6, pp. 64–68.</p> <p>Wondering Invite students to wonder with you using the 'I Wonder' section on Good Friday, <i>KWL</i>, 2nd edition, Book 2, Chapter 6, p. 70.</p>	

Additional Reading for Teachers	Learning & Teaching Sequence	Assessment
<p>The unit ends with Holy Saturday, which is a Sabbath day, a day when no work is done. This is a day of rest for the Jewish people. The body of Jesus ‘rests’ in the tomb. Holy Saturday is the time ‘in between’ death and resurrection. Jesus’ body is in the tomb. His followers too were in the ‘tomb’ of regret and unknowing. At this point, their hopes had been dashed with Jesus’ death.</p>	<p>Responding</p> <ul style="list-style-type: none"> ▪ Using an art medium make a cross and present a Good Friday message on the cross, e.g. ‘Forgive them, Lord’. • Character Snapshot <p>Re-cap the major events of Holy Week through a story map. Students retell, paint or make a plasticine model of a selected event from the perspective of any character, e.g. Jesus, a disciple, one of the women, a person in the crowd.</p>	<p>Assessment of Learning</p> <p>Through the character snapshot students will demonstrate their response to and interpretation of an event and character from Holy Week.</p>
	<p>Praying the Word</p> <p>Lead students through a guided meditation that tracks the events of Holy Week.</p>	

RESOURCES

To Know, Worship and Love, 2nd Edition

Book 2: Chapter 6, Parts 1 and 2, A Journey to New Life; Chapter 15, The Poor Widow; Chapter 11, Parts 1 and 2, Feeding the Hungry.

Teacher Resources

Wintour, R 2000, *Just Imagine: Creative Ways of Presenting Scripture*, Mountjoy Enterprises, Brisbane.

Wintour, R 2002, *Just Imagine 2: More Creative Ways of Presenting Scripture*, Mountjoy Enterprises, Brisbane.

Mangan, M 2000, *Sing your Joy*, Litmus Productions.

White, D, O'Brien, K & Todd, S 2003, *Into the Deep: Rich Teaching Strategies for the Religious Education Classroom*, KD Publications, Marayong.

Websites

Caritas Australia for teacher and student materials

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

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.