

Year 10 Unit 1a: A Synoptic Gospel

Standards

By the end of this unit it is intended that students:

- appreciate the relevance of the teachings of Jesus to their lives
- identify the main elements of Mark's Gospel portrayal of Jesus
- apply Gospel themes to a variety of modern-day situations.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	recognise that the Gospels express the faith of the early Christian communities	come to an understanding of the issues of authorship, audience and dating of the Gospels	compile relevant information on authorship, audience and date of the synoptic Gospels
2	discuss the Gospel as a 'living story' and Good News for Christians today	demonstrate familiarity with the outline and structure of the Gospel	apply different aspects of biblical study to a selected passage in the Gospel (e.g. compare the author's version of a story with another author's version)
3	articulate an answer to Jesus' question in the Gospel: 'Who do you say that I am?'	describe the key characteristics of Jesus' identity as portrayed in the Gospel	use Gospel material to illustrate the portrayal of Jesus in Mark's Gospel
4	creatively present an understanding of the kingdom of God as reflected in the Gospels	recount parables and miracle stories which reflect Jesus' teaching about the kingdom of God	locate key Scripture references to the kingdom of God
5	consider the relevance of the passion, death and resurrection of Jesus for their lives	outline the Gospel's presentation of the passion and resurrection narratives	analyse the roles of various characters in the Gospel story of the passion, death and resurrection of Jesus

Spiritual Reflection for Teachers

Mark's Gospel portrays a conversation between Jesus and the disciples as they were walking between villages (Mark 8:27-30). Jesus asks the disciples two questions that are foundational to what you will teach in this unit.

The first question Jesus asks is, 'Who do people say I am?' In this unit the question may well be, 'Who do your students say Jesus is?' How will you respond to the range of responses your students give to this question? Who is God in your life? Students are often interested in how teachers relate to the faith issues of life.

After the disciples had given several answers, Jesus asked another more personal question. This same question is addressed to you as you explore the word of the Gospel with your students:

But you ... who do you say I am?

Links with Students' Life Experience

Parallels with their lives and the Gospel of Mark

In this unit there are opportunities to tap into the resources of one Gospel and draw parallels with the life story of students. By doing so the chosen Gospel will come alive, making it relevant for students today.

- In the same way that the Gospel both responded to the needs of an early Christian community and posed challenges to them, students can discover how their own needs are addressed and challenged by the Gospel.
- Some suggested key areas which can be explored in the Gospel and made relevant for today are: requirements of discipleship; caring for the ill and suffering; coping with death; a sense of failing, confusion, disappointment and rejection; friendship and loyalty; discrimination; signs of hope and encouragement.

The Church's Teaching and Lived Tradition

Awareness of Sacred Scripture

Since Vatican II and the issue of the *Dogmatic Constitution on Divine Revelation*, there has been a growing awareness of the complexity and importance of the interpretation of the sacred Scriptures. According to *Dei Verbum*, n. 12, the interpreter of sacred Scripture should carefully investigate the writer's intention and at the same time reflect on what God wanted to manifest by means of the words.

- When studying the Gospels it is important to recognise that the evangelists were influenced by the historical events of their time, and expressed their insights into the life, death and resurrection of Jesus according to the norms of their culture.
- Biblical scholars recognise the need to explore the Gospels in their historical and literary context. Using historical, source, form, and redaction study, it is possible to uncover the customs and ways of thinking at the time, events that took place, and forms in which the material was recorded.

Catechism of the Catholic Church

The Gospels, the heart of all the Scriptures

In preparation for the teaching of this unit the following references are recommended:

Part One, Section One: 'I Believe' – 'We Believe'

124–127 The New Testament

124 The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament which hand on the ultimate truth of God's revelation. Their central object is Jesus Christ, God's incarnate Son; his acts, teachings, passion and glorification, and his Church's beginnings under the Spirit's guidance.

125 The Gospels are the heart of all the Scriptures because they are our principal source for the life and teaching of the Incarnate Word, our Saviour.

571–573 The Paschal Mystery

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.

Explanation of Scripture used in this unit

- It is essential that each student has access to a Bible and that the Gospel is used in all aspects of study. Throughout this unit it will be necessary to refer to selected parts of the Gospel text.
- Teachers may find it useful to reflect on the spirituality of the Gospel, so as to appreciate the richness and vitality of the story, as well as deepening their own Christian faith.
- The teacher should highlight the Scriptures and explain that they are the word of God for us today. The faith dimension of the Scriptures should be linked to their spirituality.
- The account of Jesus' passion and death can be read meditatively, pausing periodically. Students can journal their responses to the reading.

The Four Gospels *Mark, Matthew, Luke and John*

All the Gospels were written by different people, at different times, for different communities, to answer the particular needs in their group. So each one presented a unique aspect of Jesus and his message. In fact, they give us four portraits of Jesus.

The Gospels are anonymous texts; there is no indication in the text itself of who wrote it. The attached names were added later.

The Gospel of Matthew (Indicator 1)

The Gospel of Matthew, at least in its final form, is dated in the 80s AD and was possibly written in Syria. It gives us insights into the painful transition from Judaism to early Christianity, including a growing number of Gentiles.

Matthew's community faces the problem of self-identity – Who are we? Where do we belong? Jewish Christians discussed among themselves what it means to follow Jesus, the Christ, and yet remain Jewish. Could these two things be reconciled?

Evidence of this dilemma occurs in those texts that describe the arguments that Jesus had with members of the Pharisaic group. The Pharisees were a reforming group within Judaism. They were sincere and genuinely concerned for the welfare and spiritual integrity of their people. But at the time Matthew's Gospel was written, they 'occupied the chair of Moses' – acted as authoritative teachers (Matthew 23:2). Knowing that the Jewish people loved to debate religious ideas, Matthew used the arguments as a device to present Jesus' teachings in a dynamic context.

Matthew's Gospel is saturated with references to the Old Testament, suggesting it was written by a scholar, or by someone well-versed in the nuances of the Old Testament. There are many allusions and quotations from the Old Testament, and Matthew introduces a series of ten 'fulfilment citations' with words like: 'This happened to fulfil what was spoken by the Lord through the prophet'. He wished to emphasise the message that Jesus came 'not to destroy but to fulfil' (5:17) the promises made of old.

The Gospel of Mark (Indicators 1–4)

Mark's Gospel is generally regarded as the first to be written, since Matthew and Luke used it as a source. The Gospel of Mark was probably written in Rome for a persecuted and suffering community; Mark presented a suffering and misunderstood Jesus, mirroring the experience of this community. Even Jesus' own family members were frightened that he was out of his mind (3:20–21).

Mark's Gospel ends abruptly with the frightened women running away from the empty tomb (16:8). Some scholars accept this as the end of the Gospel. Some further verses were added to the last chapter (16:9–21), but the style of these verses is so different from the rest of the Gospel that it seems they were a later addition, perhaps to replace a 'lost ending'.

The date of the Gospel is about 50–67 AD, about thirty years after the death of Jesus.

The Gospel of Luke (Indicator 1)

Many scholars suggest that a Gentile (a person who is not Jewish) wrote the Gospel of Luke. Luke's community seems to be mainly Gentile. The Gospel is written in good Greek and dated about 65–80 AD.

Luke's Gospel is inclusive of foreigners and women. Women are certainly well-represented in this Gospel, though some commentators argue that even here the inclusive qualities of Jesus' group have been diluted to fit in with the cultural requirements of the later years of the 1st century AD.

It is also the Gospel of Jubilee. God's promises and gifts are revealed and available to all, but especially to those who do not generally receive them – such as the elderly, shepherds, lepers, Samaritans, foreigners and women. The Acts of the Apostles was almost certainly written by the same author, and can be seen as the narrative of the Spirit active in the life of the new Christian community.

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STANDARDS

By the end of this unit it is intended that students:

- appreciate the relevance of the teachings of Jesus to the students' lives
- identify the main elements of Mark's Gospel portrayal of Jesus
- apply Gospel themes to a variety of modern-day situations.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V recognise that the Gospels express the faith of the early Christian communities</p> <p>K come to an understanding of the issues of authorship, audience and dating of the Gospels</p> <p>S compile relevant information on authorship, audience and date of the synoptic Gospels.</p>	<ul style="list-style-type: none"> • Matthew, Mark and Luke, the first three books of the New Testament are called the synoptic Gospels. The word 'synoptic' can be taken to mean 'seen together' and 'similar view'. It describes the fact that these three Gospels share a lot in common and can be easily compared with one another. The word 'gospel' means 'good news'. • The dates of the synoptics are difficult to determine with confidence, but most scholars would agree that the three texts were written between the years 50–90 AD. • It is important to be aware of the historical setting, theological interest, concerns and circumstances which influenced the author of each Gospel. The Gospels were written for a particular purpose and each one was addressed to a different audience. • For example, Mark does not seem familiar with the geography of Palestine. He uses Latin loan words in his text, explains Jewish customs, and translates Aramaic words. 	<ul style="list-style-type: none"> • KWL p. 8. Using symbols and images to highlight key points, students design their own timeline, indicating the stages of development of the Gospels. • Select and recall a recent school event attended by all class members. Compile descriptions of this event as you would tell it to: the principal, your parents, a TV news crew, a close friend, and a small child. Write or role play these descriptions. How have you changed the description to suit a particular audience? or 'Letters to the principal, parents and a friend'. Students find themselves in a situation where they are caught doing something wrong (smoking, doing drugs, stealing, etc.) and are asked to write a letter to the principal, to their parents/carers and to a good friend. Letters reflect a different audience, purpose and general perspectives of the same event. • 'At last! The story of Jesus: a sensational new work from the author ...!' states the quote on the dust jacket. Create a title and cover for the jacket of one 	<p>Informal Teacher Assessment</p> <p>Observation of student role plays/responses.</p> <p>Timelines displayed on classroom pin board/wall.</p> <p>Formal Teacher Assessment</p> <p>Book cover.</p>

He shows concern for Gentiles (13:10, 13:27, 14:9). So we surmise he was not a Judean Jew, and was writing for an audience of Gentiles in a Roman city of the Empire.

of the Synoptic Gospels. The cover should capture the main message of the Gospel writer: What is the author trying to convey about Jesus of Nazareth? What are his main ideas? Include biographical details about the author on the back cover – this last part is a good exercise for the indicators. It requires the students to research the socio-cultural background and identity of the Gospel writers.

- 'Meet the Author' – Students work in groups to research the topic, then nominate one student to take the part of the writer of the Gospel being studied. The 'author' responds to questions about the target audience, the aims of the book, the sources the author has used, and the main points the book is making.
- Refer to KWL pp. 11–17 to information on author, audience, etc.
- Sister Wendy's and others' collections of religious images for highlighting author, audience, socio-cultural background and purpose. Scriptures through images website, <www.textweek.com>, a website that lists images through the ages according to Scripture stories. Students could compare the Christmas story and Christmas cards to build on an understanding of Infancy Narratives. Students respond to their own understanding of the Christmas story and the various backgrounds from which people tell the story.
- Refer to the REsource rich website <www.resource.melb.catholic.edu.au> Scripture section on background to the Gospels.

<p>2.</p> <p>It is intended that students will be able to:</p> <p>V discuss the Gospel as a 'living story' and Good News for Christians today</p> <p>K demonstrate familiarity with the outline and structure of the Gospel</p> <p>S Apply different aspects of biblical study to a selected passage in the Gospel (e.g. compare the author's version of a story with another author's version).</p>	<ul style="list-style-type: none"> • Most scholars agree that Mark's Gospel was used by both Matthew and Luke when writing their Gospels. • It is accepted that there was a three-stage process in the development of the Gospels: <ul style="list-style-type: none"> Stage 1: Ministry of Jesus (Early 30s AD). Stage 2: Preaching of the Apostles (34–65 AD). For almost thirty years after his death, the Gospel story was kept alive through the faith of the first Christians who preached the 'good news' about Jesus. The Gospels gradually developed out of this kerygmatic preaching since it became necessary to preserve both the words and works of Jesus in writing before they were lost to tradition with the progression of time and the development of interpretation. Stage 3: Work of the evangelists (65–90 AD). • Since it is understood by most contemporary scholars that Mark's Gospel was the first one to be written and that the authors of both Matthew and Luke would have had access to this text, it is more than likely that they followed Mark's framework when arranging their own material. However, the structure of each Gospel is unique as each evangelist wanted to emphasise different aspects of Jesus' ministry, e.g. Mark's Gospel falls into two halves, with 8:27–33 as its turning point. The first half gives the reasons for Peter's declaration; the second half shows what it means to be Messiah. The overall structure of Mark's Gospel is: Introduction 1:1–13; the beginning of Jesus' ministry in Galilee 1:14–3:6; the later part of the ministry 3:7–6:13; Jesus travels through Palestine 6:14–8:26; Jesus travels towards Jerusalem 8:27–10:52; Jesus in Jerusalem 11:1–13:37; the Passion 14–15; the Resurrection 16:1–8, with 16:9–20 as a later addition. • A good teacher reference for literary forms/genres/types is Goosen and Tomlinson, <i>Studying the Gospels: An Introduction</i>. See Resources at the end of the unit. 	<ul style="list-style-type: none"> • Students prepare for class a timeline of their life which highlights significant moments which have caused transformation/meaning/making their life richer/joy and then • 'It's good news!' Students brainstorm a piece of good news they have had in their life, and the teacher notes these instances on the board. Discuss: How did this good news change them or someone close to them? Why would the Gospels be called the 'Good News'? KWL p. 20. • Students write an outline of the contents of a selected Gospel. They skim through the chapters, making a list of the chapter or section headings, and of the individual people mentioned in the Gospel. What main events and people does each section contain? • Students compare and contrast the Healing of the Leper Matt 8:1–4, Mark 1:40–45 and Luke 5:12–16 and give reasons why they think there were differences. • Using this information, students design a set of questions and complete an in-class version of a contemporary quiz show. Questions should reflect an increasing order of difficulty. Students create questions from their reading of the text and from KWL pp. 12–17. 	<p>Teacher Assessment</p> <p>Observation of student questions on the outline and structure of one of the synoptic Gospels.</p> <p>Check completion of comparison of three versions of the Healing of the Leper.</p> <p>Brainstorm activity and written work examining 'Good News'.</p> <p>Peer Assessment</p> <p>Students in pairs workshop one another's questions.</p>
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<p>3.</p> <p>It is intended that students will be able to:</p> <p>V articulate an answer to Jesus' question in the Gospel: 'Who do you say that I am?'</p> <p>K describe the key characteristics of Jesus' identity as portrayed in the Gospel</p> <p>S use Gospel material to illustrate the portrayal of Jesus in Mark's Gospel.</p>	<ul style="list-style-type: none"> The evangelists' presentation of Jesus in the Gospels comes from a post-resurrection perspective, which is influenced by their own particular faith experience, and the audience they are addressing. This is often reflected in the titles used by the author to describe Jesus. For example, Mark saw Jesus as a charismatic wonderworker, and gave examples of Jesus' healing and exorcisms. He portrayed Jesus as a teacher who could present profound truths within simple stories. He saw Jesus as the suffering servant of God, someone who, though sinless himself, underwent terrible suffering to carry out God's plan for humanity (compare Psalm 22 and Mark 15:34). Mark also saw Jesus as Messiah; the disciples in Mark's Gospel mirror the experience of the first Christian communities, who at first misunderstood but then, after Jesus' brutal death, realised he was their Messiah. 	<ul style="list-style-type: none"> In continuity of students' question on who they are in terms of a personal timeline, the question is asked and answered by others: 'You are or some say you are ...' and then the students get some personal time to write/reflect of who they actually are in their own lives. Students interview people of different ages (different generations) and genders and cultures on 'Who is Jesus for you?' They report their findings to the class. They could also use pictures of Jesus through the ages which include images that relate to Gospel stories. The report could be completed in groups and be presented in different forms – TV report, radio program/talk back, panel of experts. KWL p. 35: Scripture activity on 'The Identity of Jesus'. Create a T-shirt design that captures the radical message of Jesus and who he was. Use Publisher/Word/Photoshop or any other suitable software program. Select the best examples to be printed on transfer paper for ironing, using an inkjet printer. Hang completed shirts or designs across the classroom for display purposes. Design a jigsaw activity around the following portrayals of Jesus: The human Jesus, Mark 14:27–42; the ministering Jesus, Mark 10:45–52; the teaching Jesus, Mark 12:13–44; the suffering Jesus, Mark 15:15–20; Jesus the Son of God, Mark 1:1, 15:39. Students supplement their explanations by using examples of religious art that portray these views of Jesus. 	<p>Peer Assessment</p> <p>Students make a judgment about which T-shirt design(s) best encapsulate Mark's presentation of Jesus.</p> <p>Self-assessment</p> <p>Students complete a written reflection on 'Who do you say that I am ...' in light of what they have been exposed to in class work and their own experience.</p> <p>Teacher's Assessment</p> <p>Write a description of how Jesus is portrayed in Mark's Gospel.</p>
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<p>4.</p> <p>It is intended that students will be able to:</p> <p>V creatively present an understanding of the kingdom of God as reflected in the Gospels</p> <p>K recount parables and miracle stories which reflect Jesus' teaching about the kingdom of God</p> <p>S locate key Scripture references to the kingdom of God.</p>	<ul style="list-style-type: none"> An understanding of Jesus' ministry in the synoptic Gospels is centred on the idea of the kingdom of God. Each evangelist has included both parables and miracles in his Gospel, in order to highlight the significance of Jesus' teaching on the kingdom. The coming of God's reign was used by Jesus of Nazareth as the keynote of his mission. In the synoptic Gospels it remains a central theological symbol through which major dimensions of Jesus' teaching and ministry are to be understood. Jesus calls Israel to repentance and to acceptance of the approaching reign of God (Mk 1:14–15); such conversion opens one to an experience of new life. In the past the poor and the defenceless had been exploited by the kings and ruling classes; such would not be the case under God's reign. The reign of God would be 'good news for the poor' (Mt 11:5; Lk 4:18). <p>The Gospels of Matthew and Luke explicitly link Jesus' exorcisms and healings with the experience of the kingdom. These can also be aligned with the reports of Jesus' association with marginal people (Mt 11:19; Lk 15:1). His teachings and parables along with his actions proclaim a reign of God characterised by forgiveness and reconciliation, by universal justice and peace. (Taken from 'New Dictionary of Theology'.)</p> <p>The human heart will be transformed when it actively cooperates with the kingdom of God.</p>	<ul style="list-style-type: none"> Teacher supplies a miracles and parables chart with three columns – Mark, Matthew, Luke and students research where these stories occur. Read a selection of miracle stories in Mark's Gospel. Discuss the way these stories are sequenced into three stages, KWL pp. 29–30. The three stages are: (a) setting (b) cure (c) acclamation. Choose one of the stories, and draw a sequence of three pictures, illustrating these three stages of the story. Working in groups of five, students prepare liquid pictures of a miracle story in Mark's Gospel. (A liquid picture is a form of drama that allows a story to be presented in a flowing or liquid manner.) At the end of the presentation, a sixth student becomes an interviewer, and questions the audience about what they saw, as if for a news story on television. KWL p. 31: Teaching about the kingdom of God. Students create a diptych collage on an A3 sheet of paper, using material from newspapers or magazines and annotations, e.g. p. 31, Justice, as seen in the picture. The two sections for the diptych are (1) evidence that the kingdom of God is NOT present (2) evidence that the kingdom of God IS present. This could be a triptych and add a third sheet with the heading 'I dream of a world where ...' 	<p>Teacher Assessment</p> <p>Observation of liquid picture.</p> <p>Teacher/Peer Assessment</p> <p>Diptych with the following criteria:</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td></td> <td style="text-align: center;">H</td> <td style="text-align: center;">M</td> <td style="text-align: center;">L</td> </tr> <tr> <td style="text-align: center;">Identification of absence of KoG (#1)</td> <td style="text-align: center;"> </td> <td style="text-align: center;"> </td> <td style="text-align: center;"> </td> </tr> <tr> <td style="text-align: center;">Identification of presence of KoG (#2)</td> <td style="text-align: center;"> </td> <td style="text-align: center;"> </td> <td style="text-align: center;"> </td> </tr> </table>		H	M	L	Identification of absence of KoG (#1)				Identification of presence of KoG (#2)			
	H	M	L												
Identification of absence of KoG (#1)															
Identification of presence of KoG (#2)															

<p>5.</p> <p>It is intended that students will be able to:</p> <p>V consider the relevance of the passion, death and resurrection of Jesus for their lives</p> <p>K outline the Gospel's presentation of the passion and resurrection narratives</p> <p>S analyse the roles of various characters in the Gospel story of the passion, death and resurrection of Jesus.</p>	<ul style="list-style-type: none"> • While many students have a general idea of the sequence of events in the passion, they may not have actually read a passion narrative from beginning to end. Avoid the notion of a 'composite Gospel' narrative, and read the account as it is given in the Gospel you have chosen to study. • The passion narrative was probably the first part of the Gospel to be written down since there was a need for the early Christians to explain and help Jewish converts believe in a crucified Messiah. The term 'paschal mystery' is often used to refer to the passion, death and resurrection of Jesus. • 'The Gospel narrative then converges on the growing tension which develops between Jesus and the dominant groups in the religious society of his time, until the final crisis with its dramatic climax on Golgotha. This is the hour of darkness, which is followed by a new, radiant and definitive dawn. The Gospel accounts conclude, in fact, by showing the Nazarene victorious over death' (John Paul II, <i>Novo Millennio Ineunte</i>, n. 19). 	<ul style="list-style-type: none"> • KWL pp. 38–42: The passion, death and resurrection of Jesus. • Themes that come out of the passion, death and resurrection of Jesus that students and teachers can explore and link into: suffering, forgiveness, betrayal, hope, loyalty, loss, temptation, despair; fear, grief, anxiety, faith, exclusion, rejection/ostracism, humiliation, life, death, love, injustice, redemption, failure, success, hospitality, inhospitality, cruelty, endurance, secular versus religious, regret, power, powerlessness, truth, leadership, integrity, sustenance, finality, belief ... • As a class, prepare a dramatic reading of the passion, death and resurrection of Jesus, as in Mark 14–16. • Memory game – students are given pictures of the 14 stations and 14 titles of them. Having cut them out they then play the memory game. This aids acquisition of the Gospel's presentation of the passion, death and resurrection of Jesus. • The Stations of the Cross may be either traditional or scriptural (see KWL p. 301). Following the dramatic reading of the passion, use the scriptural Stations of the Cross as a framework to answer the following questions: What is happening in this moment? What feelings would the people present have? When have I ever felt this way? How might Jesus have felt? • Responses can be made through a drawing, painting, or a word or poetry image. As well, all students respond through a written prayer; and these responses could be used in the prayer liturgy. • In groups, students create their own Stations of the Cross using digital photos of contemporary situations. This can be accompanied by music and used in a liturgy. 	<p>Teacher Assessment</p> <p>Similarities and differences in the different versions of the passion narrative.</p> <p>Self-assessment</p> <p>Journal responses:</p> <p>Artistic and prayerful responses to the passion, death and resurrection narrative.</p>
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- Students take on the role of one of the people present during the passion. Journal response/ reflection: What did I see? How did I feel about my role and my response at the time? Could I have changed anything?
 - Provide a table of similarities and differences between the synoptic Gospels in their presentation of the passion, death and resurrection of Jesus.
 - You are a visitor to Jerusalem at the time of Jesus' death and resurrection. You write a letter to a friend about what you have seen and heard. Alternatively, you are a reporter for a Jerusalem newspaper; write a front page or an appropriate article about this Passover incident.
 - Students could view the trial, crucifixion and resurrection from various movies and comment on the different Directors' depictions of the event.
- 'What if' statements proposed and completed by groups of students: What if Jesus hid after the Passover ... , Judas did not betray Jesus ... , Peter did not betray Jesus ... , The Jewish Council (Sanhedrin) did not decide to prosecute Jesus because Jesus did not blaspheme ... , Pontius Pilate listened to his wife and did not prosecute Jesus ... , Herod had Jesus jailed, he was punished in another way and did not suffer death ... , Jesus survived crucifixion, his disciples stole his body ...
- This exercise could be done as a Scripture detour (see Dan White, et al. *Into the Deep*, p. 120).

Celebration: Prayer and Liturgy

It may be advantageous to study this unit during Lent so that the passion and resurrection narratives of the synoptic Gospels can be studied at the appropriate time of the Liturgical Year.

An understanding and appreciation of 'Gospel' should not be restricted to selected passages which are read at Sunday liturgies. Encourage students to realise that the Gospel stories can be read and enjoyed in any context.

Imaginative prayer enables students to enter reflectively into many different scenes in the Gospel, e.g. they enter the scene as a character in the story; use all their senses and feelings to become involved in the story; hear what Jesus is saying. Students could then journal their thoughts and feelings in response to the meditation. Dramatisation of parables and miracles could also be incorporated into a liturgical service.

Suggested celebration based on Mark 14-16

Stations of the Cross

If possible, the Stations of the Cross should be conducted in the local parish church. However, appropriate locations around the school, free from distraction, can be used. The idea of 'journeying with Christ as a community' is integral to the experience.

Equipment required: Student responses from Outcome 5 activity on the passion narrative, brought with them to the liturgy. Appropriate student prayer(s) for each station will be organised beforehand in class.

CD player; instrumental music/Taizé chant; Stations of the Cross; a coloured cloth (or similar) can be placed in front of each of the art works/images.

Explain to the students that this is a quiet, reflective time. As we journey around, we will leave symbols at each Station.

Student leader: Opening prayer

Today we spend time reflecting on Mark's account of the trial, passion, death and resurrection of Jesus. *(Pause)*

Lord, we are here to journey with you on the Way of the Cross. As we journey, help us to find you in our lives and stretch out our hands in trust to you. We bring with us items that acknowledge that you have suffered and given your life for us. Through your resurrection, you have made us people of hope.

Move to Station 1: The Last Supper (see KWL p. 301).

The formula for each station is as follows:

1. Student prayer. There may be two prayers for some stations, depending on numbers in the class.
2. Pause for silent reflection/examination of conscience.
3. Those students who have an art piece quietly place their work on the cloth in front of/adjacent to the station. It is vital that the students have pre-examined all the items for display as the focus should be on the station and not viewing the student's work for the first time.
4. The teacher concludes the station with:

Teacher: May the Lord's face shine on us.

Response: May the Lord guide our feet in the way of peace.

Continue to each station in turn.

Student leader

Jesus, even to death you relied on your Father, and showed your love to all, and although you died you rose again to new life. We take hope in that, and give thanks for your gifts of life, love, freedom, forgiveness and hope.

Response: Amen.

Possible Assessment Tasks

TASK 1: To increase familiarity with the outline and structure of Mark's Gospel

PURPOSE

To demonstrate familiarity with the outline and structure of Mark's Gospel.

ACTIVITY

Using the format of a game show, students devise a series of increasingly sophisticated/complex questions to test their peers on their knowledge of Mark's Gospel. Write the questions using Bloom's Taxonomy and information from the textbook.

1. Decide on the 'prize' or incentive. Explain that students will be in groups of four. Each group must use Mark's Gospel, the textbook and/or their notes, to devise ten questions that become increasingly difficult to answer. Each question must have four believable responses.
2. Distribute a 'Guide to Question Writing' (below). This is based on Bloom's Taxonomy. Collect these for checking.
3. Students nominate beforehand a person to assist them ('phone a friend') should they become stuck. They have two other chances ('lifelines'). They can ask for 'hands up' in the class (ask the audience), or 50/50: teacher eliminates half the responses.
4. All the names go in a hat. Draw first player. Teacher acts as the compere (or you may nominate a student). Select a set of questions from those submitted by the groups in the class. A student is eliminated when they incorrectly answer a question.
5. A student can choose to leave the game WITH prizes at predetermined cut-off questions that are decided upon by the teacher.

Question Level	Sample Question Starters
Remembering (describe the facts)	What happened after ...? Can you name ...? What is ...? Describe what happened to ...? What is the meaning of ...? How many ...? Who spoke to...?
Understanding (Did you understand?)	How do you explain ...? What happened next ...? What was the main idea ...?
Analysing (Can you break the information into parts so as to understand the structure?)	Which of these events could not have happened? How is ... similar to ...? Can you distinguish between ...? What was the turning point? What happened when ...? What were some of the motives behind ...?

ASSESSMENT

Students participation in the game.

TASK 2: Character Analysis

PURPOSE

To analyse a selected role of the chosen character in the Gospel story of the passion and death of Jesus.

ACTIVITY

KWL p. 38 ff., The passion, death and resurrection of Jesus.

1. Read the Scripture references given in KWL p. 38 for Friday and Saturday of Holy Week.
2. 'Be' a person who was present during some or all of the events described in the Gospel you are studying. Choose which person you will be.
3. Mark the sections in the passages which you wish to describe.
4. Make a list of any extra details you might add, regarding the event, the character you will be, or surrounding details.
5. Research historical details, e.g. housing, clothing, street scenes, people who were present.
6. Make a rough-copy description of the events, emotions and people you will write about.
7. Write an 'I was there' description of the passion and death of Jesus.

ASSESSMENT

Fulfilment of the criteria as set out above.

Resources

Essential Reading

Recommended editions of the Bible are:

Catholic Bible Press 1993, *The New Revised Standard Version: Catholic Edition*. Catholic Bible Press, a division of Thomas Nelson Inc., Nashville, Tennessee.

Darton, Longman & Todd 1985, *The New Jerusalem Bible*. Darton, Longman & Todd Ltd and Doubleday, London.

Brown, R et al. (eds) 1989, *New Jerome Biblical Commentary*. Geoffrey Chapman, London.

John Paul II 2001, *Novo Millennio Ineunte*, At the Beginning of the New Millennium, 'The Witness of the Gospels', n. 18. St Pauls Publications, Strathfield.

Teacher Resources

Carswell, M 2000, *Teaching Scripture: The Gospel of Mark*. Harper Collins, Melbourne.

Charpentier, E 1992, *How to Read the New Testament*. SCM Press, Canterbury.

Crotty, R 2000, *Introduction to the Gospels* (2nd Edition), Teachers' Notes. Harper Collins, Melbourne.

Komonchak, J et al. 1987, *The New Dictionary of Theology*. Gill & Macmillan, Dublin.

Liddy, S & Welbourne, L 1999, *Strategies for Teaching Religious Education*. Social Science Press, Sydney.

Martin, G 2000, *Reading Scripture as the Word of God*. Servant Publications, Cincinnati.

Mohi, M (ed.) 2000, *The Many Faces of Christ*. Addwall, Sydney.

Pennock, M 2003, *Encountering Jesus in the New Testament*, Teacher's Manual. Ave Maria Press, Notre Dame IN.

Ryan, M 2000, *Mark: A Synoptic Gospel*, Teachers' Manual. Social Science Press, Sydney.

White, D et al. 2003, *Into the Deep*. KD Publications, Marayong.

Wintour, R 2001, *Just Imagine Creative Ways of Presenting Scripture*. Mountjoy Enterprises, Brisbane.

Classroom Resources

Crotty, R 2000, *Introduction to the Gospels*. Harper Collins, Melbourne.

Goosen, G & Tomlinson, M 2001, *Studying the Gospels: An Introduction*. Harper Collins Religious, Melbourne.

Morrisey, J et al. 1998, *Out of the Desert*, Book 3, Ch. 3. Longman, Melbourne.

National Centre for Religious Studies 1994, *Understanding the Gospel Story*, Book 23. National Centre for Religious Studies, Auckland.

Pennock, Michael 2003, *Encountering Jesus in the New Testament*, 'The Gospel of Mark; Jesus the Suffering Servant' Ch. 4. Ave Maria Press, Notre Dame, IN.

Ryan, M 2000, *Mark: A Synoptic Gospel*. Social Science Press, Sydney.

Ryan, M 2003, *Reading the Bible: An Introduction for Students*. Social Science Press, Sydney.

Videos

Pasolini 1964, *The Gospel According to St Matthew*, B&W, 137min.

Big Hearts: Sacred Heart's Mission Football Team. (Sacred Heart Mission, St. Kilda).

Pay It Forward, featuring Kevin Spacey.

Patch Adams, featuring Robin Williams.

Various Caritas documentaries and videos available from Caritas, Australia.

Les Miserables, featuring Uma Thurman, Liam Neeson, Jeffrey Rush.

Son of God, ABC (the section which features the Crucifixion).

Websites

<www.resource.melb.catholic.edu.au> (RESource – Scripture, especially Mark’s Gospel)
<www.textweek.com> (Art works depicting the life and death of Jesus)

Unit Evaluation

In evaluating the indicators of learning the teacher could consider the following:

- To what extent were the students able to appreciate the relevance of the teachings of Jesus to their lives?
- How well were students able to identify the main elements of one synoptic Gospel’s portrayal of Jesus?
- Were the students able to apply Gospel themes to a variety of modern-day situations?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?