Level: 3
Title: HOW DO WE PREPARE FOR EASTER?
Strand: CHURCH:
Body of Christ, Community of Disciples, Witness to Unity and Justice.

Suggested Duration: 6-8 weeks

Unit Focus
In this unit the students are introduced to the period of Lent and Easter as seasons in the Church's liturgical year and are given the opportunity to explore how the community prepares for Easter through prayer, penance and good works. Students will be encouraged through the events of Holy Week to remember and celebrate the life, death and resurrection of Jesus, and come to recognise Easter as the most important event in the Church year.

Level Outcome
By the end of Level Three the students should be able to:

Identify the Church as a community that celebrates the life and work of Jesus.

Unit Outcomes
By the end of this unit students should be able to:

1. Recognise that Lent is a time of preparation for Easter.
2. Identify ways in which the community prepares for Easter through prayer, penance and good works.
3. Identify and describe the key events that are commemorated in the liturgical celebrations of Holy Week.
4. Understand the meaning of some of the symbols used in the Holy Week liturgies.

STRAND | DOCTRINAL CONCEPTS | CATECHISM REFERENCE
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Church | 1. The Church is a community of believers called to celebrate and make present the ministry of Jesus. | 783
| 2. The Church celebrates Jesus' life, death and resurrection in many feasts and seasons of the liturgical year. | 1168
Scripture | 2. The Gospels teach us about the life and love of Jesus. | 515, 125
Christian Life | 1. Jesus challenges us to follow his teachings and example. | 519
| 2. We are challenged to reflect on the ways we respond to God's love for us. | 125
Prayer | 5. God's faithfulness and goodness are recalled and celebrated in many ways throughout the liturgical seasons. | 1150, 1151

Key Understandings for Students
- During Lent the Church community prepares for Easter through prayer, penance and good works.
- Lent is a season of the liturgical year during which the Christian community journeys with Jesus.
- Our reflection and prayer during Lent and Easter helps us to learn from Jesus’ life.
- Following Jesus closely throughout Lent challenges us to grow in our own lives.
- Holy Week is the week leading up to Easter Sunday.
- Holy Week begins with Passion (or Palm) Sunday and is the most holy of all the weeks in the Church year.
- Christians think about the death and resurrection of Jesus during this sacred time and the meaning of these events for today.
On Passion Sunday blessed palms are distributed as a reminder of Jesus’ entry into the city of Jerusalem.

On Holy Thursday Christian communities remember the Last Supper of Jesus with his apostles.

On Good Friday Christians remember through prayer and ritual the suffering and death of Jesus of Nazareth.

On the night of Holy Saturday, the Easter Candle is lit to symbolise the resurrection of Jesus.

Easter celebrates the life, death and new life of Jesus.

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**Curriculum Links - VELS**

**Victorian Essential Learning Standards**

The unit *How Do We Prepare For Easter?* can be used to assess a range of VELS. The table below gives examples of how Level 3 standards could be assessed.

<table>
<thead>
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<th>Strand</th>
<th>Domain</th>
<th>Dimension</th>
<th>Key elements of Standards Students…</th>
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<tr>
<td>Physical, Personal and Social</td>
<td>Interpersonal Development</td>
<td>Building Social Relationships</td>
<td>“demonstrate respect for others and exhibit appropriate behaviour for maintaining friendships with other people. They support each other by sharing ideas and materials, offering assistance, giving appropriate feedback and acknowledging individual differences. They work with others to reduce, avoid and resolve conflict.”</td>
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<td>Learning</td>
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<tr>
<td>Working In Teams</td>
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<td>“cooperate with others in teams for agreed purposes, taking roles and following guidelines established within the task. They describe and evaluate their own contribution and the team’s progress towards the achievement of agreed goals.”</td>
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<tr>
<td>Civics and Citizenship</td>
<td>Community Engagement</td>
<td></td>
<td>“contribute to the development and support of class rules and participate in school celebrations and commemorations of important events. They describe some of the roles and purposes of groups in the community. They work with other students to identify a local issue and plan possible actions to achieve a desired outcome.”</td>
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<tr>
<td>Interdisciplinary Learning</td>
<td>Information and Communications</td>
<td>ICT for Visual Thinking</td>
<td>“use ICT tools to list ideas, order them into logical sequences, and identify relationships between them. Students retrieve their saved visualising thinking strategies and edit them for use in new, but similar situations. They explain how these strategies can be used for different problems or situations.”</td>
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<td></td>
<td>Technology</td>
<td>ICT For Creating</td>
<td>“create information products to assist in problem solving in all areas of the curriculum. With minimal assistance, students use ICT tools to capture and save images. They use simple editing functions to manipulate the images for use in their products.”</td>
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Thinking | Reasoning, processing and inquiry | -“collect information from a range of sources to answer their own and others’ questions. They question the validity of sources when appropriate. They apply thinking strategies to organise information and concepts in a variety of contexts, including problem solving activities. They provide reasons for their conclusions.”

Creativity | -“apply creative ideas in practical ways and test the possibilities of ideas they generate. They use open-ended questioning and integrate available information to explore ideas.”

Reflection, evaluation and meta-cognition | -“identify strategies they use to organise their ideas, and use appropriate language to explain their thinking. They identify and provide reasons for their point of view, and justify changes in their thinking.”

<table>
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<td>Lent; Easter</td>
<td>How Do We Prepare for Easter?</td>
<td>How Do We Journey to New Life During Lent?</td>
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Student Context
From Prep, students have gradually become increasingly familiar with the events surrounding the death and resurrection of Jesus. They have already participated in various class and school liturgies and prayer services celebrating aspects of the paschal mystery. Some students may have celebrated the Easter Vigil with their families. Although their ability to understand different levels of meaning is developing, it is important to remember that some students are still very literal in their thinking.

Students can draw on their experiences of preparing for important events to realise the need to prepare for Easter during the season of Lent.

Theological Background for Teachers
- The name of the first day of Lent, Ash Wednesday, comes from the old custom of blessing ashes and marking the forehead of the people with ashes on this day. The ashes are prepared by burning palms from the preceding Palm Sunday. The idea comes from the Old Testament times, when mourners or penitents clothed themselves in sackcloth and sprinkled their hands and faces with dust or ashes (Jn 3).

- As a season Lent was originally a period of preparation for Easter baptism. During this time of instruction the catechumens fasted and prayed. The climax came in the all-night vigil of Easter Evening with Baptism and Confirmation and the celebration of Christ’s Resurrection.

- The duration of Lent has varied greatly during the Church’s history. Lent now begins with Ash Wednesday and continues for forty days. The forty weekdays of Lent represent the period that Jesus spent in the wilderness during his temptation. During Lent we are called to confront ourselves honestly, to remind ourselves as humans we are fragile and that we are not the source of our own salvation. To receive the blessing and liberation that God constantly offers us, we need to accept our human condition with the humility and trust of Jesus in the desert. Thus Lent’s liturgical colour, violet, symbolises awareness of sin and readiness for conversion.

- Today, less emphasis is placed on fasting and more on penance involving prayer and charitable works.

- Penance is seen as a metanoia, that is a change of heart.
The message of the New Testament centres on Jesus’ life, death, resurrection and his ongoing presence in our world through, with and in the Spirit.

The Easter Triduum of the passion, death and resurrection of the Lord begins with the evening Mass of the Lord’s Supper, reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday, the Sunday of the Lord’s Resurrection (Roman Missal: Calendar #18-19).

Holy Week, or ‘Great Week’ in the Eastern churches, has as its purpose the remembrance of Christ’s passion, beginning with his entrance into Jerusalem on Palm/Passion Sunday.

Passion or Palm Sunday: On this day the Church celebrates Jesus’ entrance into Jerusalem. As early as the fourth century there is an account of a procession in Jerusalem. This practice spread to the Churches of the East and West. The gospel reading accompanying the blessing of palms and the procession reflects the triumphant note of the entry of Jesus into Jerusalem. The readings contained in the Liturgy of the Word, and other texts of the Mass focus on the account of the passion and death of Jesus. The older Roman title Passion Sunday was restored in more recent times.

Holy Thursday: The evening Mass of the Lord’s Supper marks the beginning of the Easter Triduum. In the celebration of Eucharist we celebrate the institution of the Eucharist and the priesthood, and Christ’s commandment of love. These three are closely linked with the Passion and Resurrection. The Eucharist makes present the death and Resurrection of Jesus and unites us with their saving power. The priest, acting in the person of Christ the priest, presides over the celebration of the entire assembly who share in the priesthood of the entire Church as the body of Christ.

Good Friday: The celebration of the Passion in the afternoon at about three o’clock has remained substantially unchanged for more than a thousand years. The Liturgy of the Word includes the reading of the Passion (from the Gospel of John) and the General Intercessions. This is followed by the adoration of the Cross, and the celebration concludes with Holy Communion.

Holy Saturday: On Holy Saturday the Church waits at the Lord’s tomb, meditating on his suffering and death. The altar is left bare, and Mass is not celebrated during the day.

Easter Vigil: After sunset on Holy Saturday the Easter Vigil begins. This is the high point of the Easter Triduum. The Exultet or Easter praise is proclaimed in front of the newly blessed Paschal Candle, symbol of Christ. The readings tell the story of God’s saving action in the course of human history. Then follows The Liturgy of Baptism when the catechumens are baptised and confirmed, and the whole congregation is invited to renew their baptismal promises. The Eucharistic liturgy concludes the celebration of Christ’s resurrection.

The Passion Narratives: The Passion narratives are very old, self contained units in the New Testament tradition. Unlike the Resurrection Narratives, they have much in common perhaps partly because they are older and therefore closer to the events. They are contradictory in some details, leaving unanswered questions, for example; did the trial of Jesus take place before Passover as in John’s account or on Passover Day as in the Synoptic Gospels? These narratives are not intended as mere historical reports of events. They are profound theological documents which interpret Jesus’ death and suffering upon the cross from the perspective of post – Easter faith (Goosen & Tomlinson, Studying the Gospels).

The message of a crucified Messiah would not have been easily accepted in early Christian communities. Jesus’ death confounded patriarchal notions of a conquering Messiah with power over others. He became the Messiah through standing with the poor and oppressed and seeing his work in the context of the establishment of the reign of God. The Passion Narratives were an attempt to help Christian believers come to terms with the cross and the crucifixion. The Gospel writers attempted to show why the messiah died by crucifixion, which was the punishment usually reserved for rebellious foreigners, slaves and criminals.

The Gospels present the death of Jesus, as the consequence of the radical nature of what Jesus said and did. Each of the Gospel writers throws light on Jesus’ death from his
particular inspired theological perspective – the same perspective that shaped the rest of the Gospels.

- For Mark, Jesus is the suffering Messiah; alone, abandoned by his disciples and experiencing the absence of God in his darkest hour. It is through the death of Jesus that his identity as the Christ is finally revealed. Only by accepting the cross can one be a disciple of the suffering Messiah. John emphasises Jesus as the only Son of the Father who “lays down his life of his own accord.” (Jn 10:18). He goes to his cross as a king to his throne of glory. For Luke, Jesus is the Righteous One, the prophet king who is crucified. In Matthew’s account of the Passion, the Chosen People of Israel, through their leaders, reject Jesus the Son of God, so now the promise is given over to the people who will follow, the Church (Goosen & Tomlinson, Studying the Gospels).
- In the earliest of the post-Easter traditions, Jesus’ death was already interpreted as a saving and expiatory death for us and for many. “Jesus was handed over to death for our sins and raised up for our justification.” (Rm 4:25).

**Scripture**

**Teacher References (NRSV)**

**Jn 13:1-20 Jesus Washes the Disciples’ Feet**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper, Jesus knowing the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” Jesus answered, “You do not know now what I am doing, but later you will understand.” Peter said to him, “You will never wash my feet.” Jesus answered, “Unless I wash you, you have no share with me.” Simon Peter said to him, “Lord not my feet only, but also my hands and my head.” Jesus said to him, “One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.” For he knew who was to betray him; for this reason he said, “Not all of you are clean.”

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? You call me Teacher and Lord – and you are right for that is what I am. So I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done for you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, ‘The one who ate my bread has lifted his heel against me.’ I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.”

**Mt 27:45-54 The Death of Jesus**

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “This man is calling for Elijah.” At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

**Student References (CEV)**

**Lk 19:29-40 Jesus’ Triumphant Entry into Jerusalem**

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, “Go into the village ahead of you, and as you enter it you will find tied
there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'” So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.” Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

Mt 26:17-19  
**The Passover with the Disciples**
On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

Mt 26:26-29  
**The Institution of the Lord's Supper**
While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

Mt 27:32-38  
**The Crucifixion of Jesus**
As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull) they offered him wine to drink, mixed with gall; but when he tasted it he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.” Then two bandits were crucified with him, one on his right and one on his left.

Jn 19:23  
**They divided Jesus’ clothes**
When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” And that is what the soldiers did.

Jn 19:25b  
**The women at the cross**
Meanwhile standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

Jn 19:28  
**Jesus gave up his spirit**
After this, when Jesus knew that, all was now finished, he said (in order to fulfil the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

Jn 19:40-42  
**Jesus is laid in the tomb**
They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so because it was the Jewish day of Preparation, and the tomb was nearby they laid Jesus there.

Lk 24:13-35  
**The road to Emmaus**
Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, “What are you discussing with each other as you walk along?” They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place?
there in these days?” He asked them, “What things?” They replied, The things about Jesus of Nazareth, who was a prophet, mighty in deed and word and deed before God and all the people, and how our chief priests and our leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one who was going to redeem Israel. Yes, and besides all this, it is now the third day since all this took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came and told us that they had seen a vision of angels, who said he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Didn’t you know that the Messiah would have to suffer before he was given his glory?” Jesus then explained everything written about himself in the Scriptures, beginning with the Law of Moses and the Books of the Prophets. When the two of them came near the village where they were going, Jesus seemed to be going farther. They begged him, “Stay with us! It’s already late, and the sun is going down.” So Jesus went into the house to stay with them. After Jesus sat down to eat, he took some bread. He blessed it and broke it. Then he gave it to them. At once they knew who he was, but he disappeared. They said to each other, “When he talked with us along the road and explained the Scriptures to us, didn’t it warm our hearts?” So they got right up and returned to Jerusalem. The two disciples found the eleven apostles and the others gathered together. And they learned from the group that the Lord was really alive and had appeared to Peter. Then the disciples from Emmaus told what happened on the road and how they knew he was the Lord when he broke the bread.

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**Suggested Assessment Tasks**

Assessment tasks for this unit may include:

**Outcome 1 Recognise that Lent is a time of preparation for Easter.**
- Complete a Word Web to demonstrate an understanding of the Lenten season. *(refer to icon in Planning Tool)*
- Students complete a ninety day timeline from the beginning of Lent through to Pentecost.

**Outcome 2 Identify ways the community prepares for Easter through prayer, penance and good works.**
- Illustrate / write / chart ways the community can prepare for Easter through prayer, penance and good works.

**Outcome 3 Identify and describe the key events that are commemorated in the liturgical celebrations of Holy Week.**
- Construct a Lotus Chart of the events and symbols of Holy Week *(refer to icon in Planning Tool)*
- Match scriptural events with liturgical celebrations in Holy Week.

**Outcome 4 Understand the meaning of some of the symbols used in the Holy Week liturgies.**
- Paint, print, use computer graphics etc to make Holy Week cards / bookmarks / class charts with captions, to show an understanding of some of the symbols used in Holy Week liturgies.

N.B Outcomes 1, 3 and 4 lend themselves to reporting in the dimension of Knowledge and Understanding.

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**Suggested Teaching & Learning Experiences**

**Focusing Activity**

Plant seeds e.g. Sweet-Peas or climbing beans at the beginning of Lent, using a small wooden cross as the stake.

- Students complete Pre-Topic Discussion Sheet; KWL Things I know, Things I want to find out and Things I want to find out and Things we’ve learnt about Lent/Easter *(refer to icon in Planning Tool)*
- Students develop a growth chart to record the changes in the growth of the seeds/plant that they are growing.
At the beginning of Lent, set class or individual goals that will enable students to journey through Lent to Easter.

In order for students to express their understanding of one of the scripture passage they may complete a Scriptural Think Pad, using a scripture passage from list; identifying, key words, Symbols, connections to life and pictures (Ref: Dan White Into the Deep p82).

Brainstorm - how does our community prepare for Easter (giving up something, doing things for others, going to Mass, saying prayers). What specific activities are planned by the parish?

Discuss features of Lent: almsgiving, prayer and fasting. (Why are these especially highlighted during Lent?)

Children privately write down something they are sorry for, fold and stick together, place on a sorry tree. (or place in a safe container and burn and use the ashes in an Ash Wednesday liturgy.)

Children write down something positive they aim to do during Lent, fold and stick on a hope tree, revisit these at the conclusion of Lent.

Children write an acrostic poem for Easter, being able to show that they can use appropriate words.

Build Footsteps to Easter around the classroom. (Using foot prints forming a path to a destination)

Illustrate - What does Easter mean to me? How do I prepare?

Celebrate an Ash Wednesday Liturgy, either in class or as a whole school

Discuss the significance of the colour purple/violet used in the Church during Lent.(refer to Theological background)

Lenten Prayer Box – Students write prayers and read them for daily class prayers.

Keep a personal journal of preparations for Easter, for example by doing works of charity, prayer and self denial.

Take turns of leading the class in prayer throughout Lent - using appropriate symbols, readings and prayers for the season.

Work in groups to design novel ways of raising money for Caritas. The class could set a target to reach before Holy Thursday.

To show an understanding of the days of Holy Week students could create a film strip or PowerPoint display based on an event that is commemorated on one of the days of Holy Week.

Imagine you are present as Jesus rode into Jerusalem on Palm Sunday. Write and decorate a postcard, describing your experience on this day.

Write a newspaper article for the Jerusalem Times on one of the events of Holy Week. Class could collate to make whole newspaper.

Whole class guided meditation on one of the Scripture passages.

Organise a prayer service with a focus on the Last Supper. Include scripture readings, music and prayers

Students role play Chorus Play Jesus Washes the Disciples Feet John 13: 1-20 Rina Wintour Just Imagine 2000 p16


Radio interview the apostles after the Last Supper, Jesus’ arrest at Gethsemane, His Trial etc.

Students role play Liquid Picture: An Easter Encounter found in Rina Wintour (2000) Just Imagine. p44

Design posters to display around the school showing examples of Holy Week events.

In groups children choose a station of the cross, to present visually for school prayer service.
- Create a display of symbols from the Easter story. Eg bag of coins, sponge, nails, towel, rock etc. Students discuss the significance of these symbols.

- Students role play and act out Plays and readings Resurrection Jn 20:1-18; Mt 28:1-10 Refer to Rina Wintour (2004) Just Imagine 3 p64,67

- Students role play Personal Reflection Welcoming Strangers: A Reflection on the Emmaus Story. Rina Wintour Just Imagine p 67

- Students role play Echo Mime, Walking to Emmaus Rina Wintour (2004) Just Imagine 3 p14

- Students prepare and celebrate an Easter Liturgy on The Emmaus Story.

- Create a timetable for the Easter Celebrations in your Parish.

- Lk 24:13-35 To PREPARE TO HEAR the Word - Luke uses the road to symbolise the journey from doubt and despair to faith and hope. This is a Eucharistic story, they recognise Jesus in the breaking of the bread

- Lk 24:13-35 To ENCOUNTER the Word after reading the text from the bible tell the story using Godly Play Materials.

- Lk 24:13-35 To ENCOUNTER to the Word – students draw the Emmaus story in four scenes 1) The disciples leaving Jerusalem. 2) Walking with Jesus and sharing their story. 3) Recognizing Jesus in the breaking of the bread. 4) Returning to Jerusalem

- Lk 24:13-35 To RESPOND to the Word – imagine you are the unnamed companion of Cleopas on this journey. Write a letter to a friend telling them of your experience on the road to Emmaus.

**Resources**

For resources to support this unit, refer to the online planning tool. For additional resources, refer to the Resource Centre Catalogue: [http://www.ceoballarat.catholic.edu.au](http://www.ceoballarat.catholic.edu.au) and follow links to Resource Centre.