Level: 4
Title: WITNESSING AND PROCLAIMING - MISSION
Strand: CHRISTIAN LIFE:
The flourishing of human persons, the common good of societies, shared responsibility in relation to creation.

Suggested Duration: 3 weeks

Unit Focus
In this unit students will develop their understanding and appreciation of Christian mission as a sharing in the mission of Jesus. In studying the witness of Christian missionaries who proclaim the Good News of Jesus, students will be encouraged to consider practical ways in which they can share with others in Jesus’ mission to the poor and the oppressed.

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

* Interpret ways that Christians can respond generously to God’s love of us and all of creation.

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

1. Analyse the message and meaning of the mission of Jesus in Lk 4:16-22.
2. Identify stories and examples of people who witness and proclaim the Good News of Jesus either locally or globally.
3. Identify practical ways in which they can share with others in Jesus’ mission to the poor and oppressed.

Key Understandings for Students
- The Church calls each of us to continue Jesus’ mission by witnessing and proclaiming.
- In many places the basic rights of people are being denied.
- It is our responsibility to become involved in practical activities that will bring about positive changes.

Curriculum Links - VELS
Victorian Essential Learning Standards
The unit *Mission: Witnessing and Proclaiming* can be used to assess a range of VELS. The table below gives examples of how Level 4 standards could be assessed. Those Standards identified with (P) are possible outcomes depending on the work undertaken by students.

<table>
<thead>
<tr>
<th>Strand</th>
<th>Domain</th>
<th>Dimension</th>
<th>Key elements of Standards Students…</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical, Personal and Social</td>
<td>Interpersonal Development</td>
<td>Building Social</td>
<td>&quot;demonstrate, through their interactions in social situations, respect for a diverse range of people and groups.&quot;</td>
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<tr>
<td>Learning</td>
<td></td>
<td>Relationships</td>
<td></td>
</tr>
<tr>
<td>Curriculum Framework Context</td>
<td>Level 3</td>
<td>Level 4</td>
<td>Level 5</td>
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<tr>
<td>Reaching Out</td>
<td></td>
<td>Witnessing and Proclaiming</td>
<td>A Just World</td>
</tr>
<tr>
<td>Serving Others</td>
<td></td>
<td>Living and Sharing</td>
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### Student Context

Students at this level, through their friendships, are becoming aware of the connection between people’s words and their actions. They are sensitive to people who say one thing but behave in a totally different manner. This provides one perspective to explore the concepts of witnessing and proclaiming. At this level students are also developing a more profound empathy with others. It is through this perspective that students can explore universal human needs and the call to respond to these needs.

### Theological Background for Teachers

- Prior to Vatican II, Mission was understood to refer to the Church’s work for the salvation of souls, which was carried out for the benefit of non-Christians abroad, mainly by priests, religious brothers, nuns, and specially-commissioned lay people, with the financial and spiritual support of the laity back home. The goal of mission was to establish the Church in these “mission fields.” Mission, at this time, meant foreign mission, that is, mission in all the continents that were not considered already Christianized.
The understanding of Church and the understanding and practice of mission has changed since Vatican II. The contemporary Church’s identity is rooted in the mission that Jesus received from his Father. Thus, the Church has as its mission the establishment of the reign of God.

Jesus lived and preached the values of the reign of God. Many of his parables speak of the reign of God, and his miraculous deeds are signs that the reign of God had drawn near in his ministry. This new world order is said to be of God because its arrival signals the gracious, forgiving, and redeeming presence of Yahweh in the world, and is not the fruit of human efforts. This way of being is open to all people, and all are invited to transform their lives according to its values, but it is given especially or “preferentially” to those who are marginalized, that is, the poor, the afflicted, the oppressed, the captives (Lk 4: 18).

The present day work of mission is a continuation of the establishment of the reign of God, and all the baptised are called to this task, even though some are more engaged in “missionary” activities than others.

This understanding of mission prompts cooperation with all Christians and with the followers of other religions as well, since they too are called to the reign of God, even though not all of them will join the church.

Mission is proclaimed through personal witness, dialogue and through projects of evangelism, healing, teaching, development or liberation. The Holy Spirit through the whole community of believers inspires and directs the mission of the Church. Christian mission is no longer a one-way proclamation of a message of salvation to a world of pagans bereft of God’s self-revelation and grace, but first of all a search for and recognition of the presence and activities of the Holy Spirit among the peoples to be evangelised.

Mission is directed to the whole world, including the cosmos, with less distinction between believer and non-believers. This takes into account that many people are nominally Christian but have yet to grasp what the gospel means.

Whilst the content threads of mission education are woven throughout the primary syllabus, this unit explicitly focuses on Jesus, the reign of God and the call to mission. The aim of the unit is to develop a contemporary understanding and appreciation of mission, which is to realize more fully the reign of God (see Appendix 1).


Scripture

Teacher and Student References NRSV

Amos 8:4-6
Hear this, you that trample on the needy, and bring to ruin the poor of the land, 5 saying, ‘When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practise deceit with false balances, 6 buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat.’

Isa 58:6-7
Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

Lk 4:16–22
When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favour.”
And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is this not Joseph’s son?”

Suggested Assessment Tasks

Assessment tasks for this unit may include:

Outcome 1: Analyse the message and meaning of the mission of Jesus in Lk 4:16-22
- Choose one of the phrases from Lk 4:16-22 and in a poem express symbolic ways in which people are blind and need sight or imprisoned and need freedom.
- Students complete a 5W’s recount of Lk 4:16-22 and then write a brief exposition analysing its message and meaning.

Outcome 2: Identify stories and examples of people who witness and proclaim the Good News of Jesus either locally or globally.
- Research and prepare a talk on the activities of an agency working for justice, for example, Caritas, Catholic Mission, Red Cross, Fred Hollows Foundation, United Nations, or of a person working for justice.

Outcome 3: Identify practical ways in which they can share with others in Jesus’ mission to the poor and oppressed.
- Prepare and present speeches to other classes to encourage them to join in a specific action for justice, for example, collecting and sending used stamps to organisations that raise money for mission and justice.

N.B. All of the above Outcomes lend themselves to reporting in the dimension of Knowledge and Understanding

Suggested Teaching & Learning Experiences

Focusing Activity:

Using pictures and stories identify who are the poor, the oppressed and the captives of our world.

- Children brainstorm, using a strategy such as ‘Popcorn’ (Into the Deep, p.34) their definition of mission and missionary. Develop a class definition of these words that is reworked as the unit progresses. (Use Appendix 1 to look at how the Church’s understanding of Mission has changed since Vat 11)
- Read Lk 4:16-22 and context it by asking, who were these people in Jesus’ day? Who are they today? Who/what oppresses people today? What blinds people today?
- Go to http://www.faithdoingjustice.com.au or Expressions Bk 7 or Learning Links - To Justice and complete an expert group’s jigsaw activity on the Key Principles of Catholic Social Teaching which are made up of the three elements: principles for reflection; criteria for judgement; and guidelines for action.
- Complete a “Scriptural Think Pad” (Into the Deep, p 82-84) on Lk 4:16-22.
- Using the pictures and stories from the focusing activity, discuss the significance of Jesus’ message for these people. Discuss its significance for us.
- In groups students identify justice issues within the school and formulate an action plan that they can put into practice to share in the mission of Jesus.
- Further teaching and learning activities; worksheets’ audiovisual materials and posters produced by Catholic Mission are available each year in September/October also on www.catholicmission.org.au
- Lk 4:16-22 To PREPARE TO HEAR the Word - In Luke’s Gospel it is the launch of the public ministry of Jesus. Jesus reads from third Isaiah, Luke relates this reading to that of Jesus’ own baptism. Luke knows that this prophecy in Isaiah is fulfilled in Jesus. Isaiah was an old testament prophet and in this text he is describing the Messiah for who Israel has longed.

Awakenings December 2007 Level 4 – Witnessing and Proclaiming
- Lk 4:16-22 To ENCOUNTER the Word after reading the text from the Bible, students create their own scroll with the words of Isaiah 61:1-2, 58:6. Act out Lk 4: 16-20, stand up, unroll scroll, stand up, proclaim the text, roll up scroll, hand it back to the attendant, sit down.

- Lk 4:16-22 To RESPOND to the Word – identify the characters in the text; note what they say, how they react and what they try to do. Place yourself as one of those gathered in the synagogue and ask yourself these questions.

- Gather in a circle around a prayer focus, around the focus could be their newspaper cuttings, Catholic Mission material etc. Proclaim one of the suggested Scripture texts. Listen to the song, The Face of God, while reflecting on the written words, underline or highlight phrases from the song that speak to them. Place sheets and Action Plans in the prayer space.

- Prepare a Liquid Picture on the text, Lk 4:16-22

- Discuss definitions of "witness" and "proclaim". Write their own definitions and look up other definitions (dictionary, theological dictionary etc). When do the students witness and proclaim in their lives.

**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.
### Appendix 1

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<tr>
<th></th>
<th>Before Vatican II</th>
<th>Since Vatican II</th>
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<tbody>
<tr>
<td><strong>What is mission for?</strong></td>
<td>The church’s work for the salvation of souls.</td>
<td>For the full realization of the Kingdom of God, which is already-but-not-yet, present-and-future, realized-and-eschatological.</td>
</tr>
<tr>
<td><strong>To whom?</strong></td>
<td>Carried out for the benefit of the pagans abroad.</td>
<td>To the whole world in all its dimensions and arenas, including the cosmos, to all peoples whatever their religious faith.</td>
</tr>
<tr>
<td><strong>By whom?</strong></td>
<td>Mainly by priests, religious brothers, nuns, and specially-commissioned lay people, mostly from Europe and America.</td>
<td>By God, first of all, because the Church’s mission is nothing but a continuation of God’s mission in Jesus; and secondly, by all, hierarchy and laity, even though some are more engaged in “missionary” activities than others.</td>
</tr>
<tr>
<td><strong>With whom?</strong></td>
<td>With the financial and spiritual support of the laity back home.</td>
<td>With all Christians, and not only with Catholics, without denominational confrontation and competition; and furthermore, with the followers of other religions as well, since they too are called to the reign of God, even though not all of them will join the church.</td>
</tr>
<tr>
<td><strong>How?</strong></td>
<td>By planting the church in these “mission fields”.</td>
<td>By personal witness and dialogue.</td>
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