**Teaching Easter**

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**Workshop: Year 3 and 4**

**North Scripture Twilight**

**Thursday 5th March**

**Year 3** Year Level Description and Achievement Standard

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| In Year 3, students develop their understanding of God’s relationship with people as individuals and as community, and the presence and action of God in daily life experiences, as they engage with a variety of texts (including key stories from the [Torah](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx), images of God used in [Old Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) texts, and the [wisdom](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) of prayers attributed to the saints). They develop an appreciation of the order and harmony of creation. They learn about the cultural contexts in which the Gospels were written and the text types used in the [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) to develop their understanding of the life and teaching of Jesus and the Christian belief that Jesus is the [Messiah](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx). Students develop an appreciation of the Scriptures as a basis for Christian moral living, including respect for basic human rights and acknowledgement of responsibilities, in particular to the poor and disadvantaged. They develop an appreciation of the collaboration of clergy, religious and laity as they learn about significant features of a parish and diocese, past and present. They learn about the significance of the Sacraments of Initiation (Baptism, Confirmation, [Eucharist](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx)) for the Church community. They investigate prayers of thanksgiving and prayers of praise, including [psalms](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) and doxologies, to facilitate an appreciation of the significance of these forms of prayer for Christians. |
| By the end of Year 3, students select and use information, ideas and events in texts (including key stories from the [Torah](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx); images of God used by the human authors of [Old Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) scriptures; and prayers attributed to the saints) to express their ideas about God’s relationship with people as individuals and communities; God’s presence and action in daily life experiences; and the order and harmony in God’s creation. They locate information about the cultural contexts in which the Gospels were written and the text types used by the human authors of [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) texts. They use this information about texts to discuss ideas about the life and teaching of Jesus, including the Christian belief that Jesus is the [Messiah](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx).Students explain how the Scriptures provide a foundation for living a moral life, including respect for basic human rights and acknowledgement of responsibilities, in particular to the poor and disadvantaged. They identify prayers of thanksgiving and prayers of praise, including Glory to the Father [Glory Be] and demonstrate understanding of the significance of these forms of prayer for Christians. They explain ways in which the Sacraments of Initiation (Baptism, Confirmation, [Eucharist](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx)) welcome and strengthen members of the Church community. They describe significant people, events and features of a parish and diocese, past and present, including the collaboration of clergy, religious and laity. They participate respectfully in a variety of prayer experiences, including meditative prayer, prayers of thanksgiving and prayers of praise. |

**Year 4** Year Level Description and Achievement Standard

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| In Year 4, students develop their understanding of God’s Word in [Scripture](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) as they use the Bible’s referencing system to locate books, people, places and things in the Bible and engage with a variety of books and text types in the [Old Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) and [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx). They listen to, read, view and interpret Scriptural passages that express God as Father, as Son and as Holy Spirit, to learn about the Christian belief that God, as [Trinity](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx), is relational in nature.Students begin to appreciate the significance of community for Christians: of living in loving relationship with God, others and all of creation. They develop their understanding of community through an exploration of different texts, including the [Decalogue](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) and the writings of St Paul, and the experiences of different communities, including Jewish communities in first century Palestine, early Church communities in Australia (c.1788 CE - c.1850 CE) and contemporary parishes and dioceses. They examine how free choices result in actions that affect the individual and their community. They broaden their understanding of the significance of the Sacraments for Church communities through an exploration of the Sacraments of Healing, including Anointing of the Sick and Penance. They examine prayers of blessing, petition and intercession to facilitate an appreciation of the significance of these forms of prayer for Christian communities. |
| By the end of Year 4, students use the Bible’s referencing system to locate books, people, places and things in the Bible. They identify a variety of books and text types in the [Old Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) and New Testament and explain how a reader uses this knowledge to better understand God’s Word. They recognise the Christian belief that God, as [Trinity](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx), is relational in nature by identifying and explaining some Scriptural passages that express God as Father, Son and Holy Spirit.Students explain the significance of community for Christians. They connect ideas about living in community from different texts (including the [Decalogue](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) and the [wisdom](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) of St Paul) and from the experiences of different communities (including Jewish communities in first century Palestine, early Church communities in Australia (c.1788 CE - c.1850 CE) and contemporary Church communities). They explain how free choices result in actions that affect the individual and their community. They describe practices and characteristics of contemporary parishes and dioceses (including celebration of the Sacraments of Anointing of the Sick and Penance) and explain how these are modelled on the mission and ministry of Jesus. They use an appropriate structure to create prayers of blessing, petition and intercession, and demonstrate understanding of the significance of these forms of prayer for Christian communities. They participate respectfully in a variety of prayer experiences, including meditative prayer and prayers of blessing, petition and intercession. |

Year 3 Religious Understanding and Skills

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| [**New Testament**](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx)***Religious Knowledge and Deep Understanding***A knowledge of the cultural contexts of the Gospels assists the reader to better understand the life and teaching of Jesus.**Elaboration*** examining  some textual  features of the Gospel stories (e.g. characterisation, vocabulary, events, imagery) to identify and discuss the different ways in which Jesus is portrayed
* creating a table (digital or other)  to highlight the differences in the life and teaching of Jesus in Gospel stories (e.g. words and actions of Jesus,  imagery, setting)
* locating information in written and digital texts about some key details and ideas about the community for whom the Gospels were written (e.g. daily life and customs, housing, clothing, food, Jewish religion)
* locating geographical information (e.g. key towns and regions, vegetation) named in the Gospels
* preparing  an oral or multimodal presentation to highlight and explain words/images/actions/cultural context  that show their growing understanding of the way in which the life and teaching of Jesus is portrayed in a particular Gospel

STNT7  | ***Skills***Retrieve contextual information from written and digital texts to identify some aspects of the cultural contexts in which the Gospels were written.Begin to analyse gospel stories by drawing on a growing knowledge of the context in which the story was written in order to communicate thinking and understandings about the life and teaching of Jesus. |
| ***Religious Knowledge and Deep Understanding***The [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) is a collection of text types (e.g. Gospels, the Acts of the Apostles, letters, other [apostolic](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) writings) which differ, depending on the intention and context of the human author. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). annotating particular structural stages of various types of text in the [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) (e.g. greetings in letters, endings of letters, beginning, middle, ending of stories Jesus told)* highlighting examples of particular language features (e.g.  vocabulary used) that help identify the text type used by the author)
* using a SWOC strategy (Strengths, Weaknesses, Opportunities, Challenges) explore some connections between the author’s purpose and choice of text type
* determining the most appropriate text type to use given a number of purposes (e.g. I want to keep in touch with a particular group and encourage them; I need an easy way of helping people remember an important message or truth)

STNT8  | ***Skills***Become familiar with typical structural stages and language features of various types of text in the [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) (e.g. narratives, letters, [parables](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx)).Speculate on the human author’s reasons for using particular types of text. |

Year 4 Religious Understanding and Skills

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| [**New Testament**](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx)***Religious Knowledge and Deep Understanding***Understanding God’s Word is aided by an awareness of the books and text types of the [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx). There are a variety of text types in the [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx), each with particular textual features.**Elaboration*** creating a word bank (digital or other) of words and phrases that exemplify particular features of  text types in the [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx)  e.g.
* Miracle stories  - the three-fold structure (problem or need, action, reaction)
* Narratives -  structure (orientation, complication, resolution); point of view; voice; theme; characters; events (e.g. Infancy narratives)
* [parables](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) – fictional stories; unnamed characters; purpose and messages; three-stage pattern (what people expect, what Jesus says; how people must change)
* letters (e.g. 1Cor 1:1-3; 1Thessalonians 5:26-27; 2 Thessalonians 3:17-18) – opening greeting, purpose and messages, commendation and farewell ([Interpreting](http://extranetportal.bne.catholic.edu.au/re/REC/RC12/_layouts/WordViewer.aspx?id=/re/REC/RC12/Modules/RE%20Module%20Interpreting%20Scripture%20Critical%20Approaches.doc&Source=http%3A%2F%2Fextranetportal%2Ebne%2Ecatholic%2Eedu%2Eau%2Fre%2FREC%2FREEarlyYears%2FPages%2FModules%2Easpx&DefaultItemOpen=1" \t "_blank" \o "Interpreting Scripture Critical Approaches) [Scripture](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) Critical Approaches pp16,17)
* sharing and discussing their own and others’ understandings of some [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) texts, drawing on their appreciation of various features (e.g. the particular point of view found in Matthew’s infancy narrative)

STNT9  | ***Skills***Identify typical stages and language features of various types of text in the [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) (e.g. narratives, letters, [parables](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx), miracle stories).Explain how a knowledge of the typical stages and language features of a [New Testament](http://www.rec.bne.catholic.edu.au/Pages/Religious-Education.aspx) text affects a reader’s understanding of its message. |
| ***Religious Knowledge and Deep Understanding***The Bible’s referencing system is structured according to book, chapter and verse. The contents and index of the Bible assist the reader to locate books, people, places and things.STNT11  | ***Skills***Identify some features of text organisation (namely book, chapter, verse, Table of Contents, Index, headings and subheadings) used to order and present information in the Bible.Use some features of text organisation to locate books, people, places and things in the Bible.participating in online searches for information (e.g. a book, a chapter / verse, people, places in the Bible) using navigation tools (e.g. [Bible Gateway.com](http://www.biblegateway.com/%22%20%5Ct%20%22_blank%22%20%5Co%20%22Bible%20Gateway.com))* comparing and contrasting from a range of Bibles (digital and print) the particular text features that are used to order and present the information (e.g. tabs, annotations in text boxes, bold type, font size, page layout, hyperlinks, icons, text boxes) and evaluate in terms of their usefulness
* matching a set of given biblical references with  titles, people, places and things in the Bible by conducting an online search (e.g. using [Bible Gateway.com](http://www.biblegateway.com/%22%20%5Ct%20%22_blank%22%20%5Co%20%22Bible%20Gateway.com))
* designing a page layout for a Bible (digital or other) incorporating a range of  features of text organisation (e.g. tabs, annotations in text boxes, bold type, font size, page layout, hyperlinks, icons, text boxes, illustrations), suitable for an intended reader (e.g. the elderly, people with a disability, the very young)
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**Mandated Scripture Texts**

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| Year 3 | Year 4 |
| Supplementary TextsJesus before the High Priest[Matthew 26:57-68](http://www.biblegateway.com/passage/?search=Matthew%2026:57-68&version=NRSVCE" \t "_blank)[Luke 23:1-5](http://www.biblegateway.com/passage/?search=Luke%2023:1-5&version=NRSVCE" \t "_blank)Let the Messiah come down from the cross[Mark 15:32](http://www.biblegateway.com/passage/?search=Mark%2015:32&version=NRSVCE" \t "_blank)[Luke 23:35](http://www.biblegateway.com/passage/?search=Luke%2023:35&version=NRSVCE" \t "_blank) |  |

**Teacher background – Passion narratives**

## A. Scripture: The Gospel of Mark

1. There is nothing mentioned in Mark about Jesus’ birth or early childhood.
2. Jesus’ first act of ministry is to ask for forgiveness of his sins.
3. Pilate is portrayed as a weak, indecisive leader – contrary to the historical evidence we know about him as a ruler.
4. A third of the gospel is devoted to the Passion.
5. There are no weeping family members at the foot of the cross – Jesus is totally abandoned.
6. Mark’s gospel is the shortest gospel in the canon.
7. Mark’s gospel was the first of its kind. All earlier Christian writings were just sayings of Jesus – one liners out of context. Mark put these Christian writings into a ‘gospel’ form to tell the story of Jesus’ ministry.
8. Mark’s gospel is meant to be read aloud, and as a whole story, rather than read quietly.
9. The oldest manuscript of Mark has his story ending at 16:8. This is a very abrupt ending. Later editors of the gospel added the final verses to help close the story.
10. Mark’s original version does NOT include an account of the resurrection.

## Top 3 Teaching Tips for Teaching Scripture

1. ***Focus on the meaning:*** As Catholics, we take a contextual understanding of scripture. I always say to the students, "Don't ask me did it happen, BUT, ask me what does it mean?"
2. ***Read the text:*** Really read the story with the students, don't just rely on your own past knowledge or children's versions of the story, but really read the text directly from the bible.
3. ***Don't teach something that will have to be untaught when the students are older.*** Stay true to the text

## Teaching Suggestions for the Passion According to Mark

* list characters and characteristics of those within the Passion
* sequence the events of the Passion within Mark's gospel <="" gospel="" other="" the="" to="" differences="">
* highlight the key words/phrases
* create a plot profile
* complete a character map
* familiarise the students with the biblical referencing system
* retell the Passion narrative from different points of view
* Study the historical/political background of the Passion narrative
* Study the story of the woman anointing Jesus' feet Mk 14:3-10 - discuss/research cultural codes, gender codes of the time and why this was so unconventional for period of Jesus. What impact does this story have?
* Discover the audience of Mark and how Mark's gospel is written with particular bias'

Supplementary Texts Year 3: Jesus before the High Priest

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| Matthew 26:57-68Contemporary English Version (CEV)Jesus Is Questioned by the Council**57**After Jesus had been arrested, he was led off to the house of Caiaphas the high priest. The nation’s leaders and the teachers of the Law of Moses were meeting there. **58**But Peter followed along at a distance and came to the courtyard of the high priest’s palace. He went in and sat down with the guards to see what was going to happen.**59**The chief priests and the whole council wanted to put Jesus to death. So they tried to find some people who would tell lies about him in court.[[a](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=CEV" \l "fen-CEV-22080a" \o "See footnote a)] **60**But they could not find any, even though many did come and tell lies. At last, two men came forward **61**and said, “This man claimed that he would tear down God’s temple and build it again in three days.”**62**The high priest stood up and asked Jesus, “Why don’t you say something in your own defense? Don’t you hear the charges they are making against you?”**63**But Jesus did not answer. So the high priest said, “With the living God looking on, you must tell the truth. Tell us, are you the Messiah, the Son of God?”[[b](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=CEV#fen-CEV-22084b)]**64**“That is what you say!” Jesus answered. “But I tell all of you,‘Soon you will see    the Son of Mansitting at the right side[[c](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=CEV#fen-CEV-22085c)]    of God All-Powerfuland coming on the clouds    of heaven.’”**65**The high priest then tore his robe and said, “This man claims to be God! We don’t need any more witnesses! You have heard what he said. **66**What do you think?”They answered, “He is guilty and deserves to die!” **67**Then they spit in his face and hit him with their fists. Others slapped him **68**and said, “You think you are the Messiah! So tell us who hit you!”Footnotes:1. [26.59](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=CEV#en-CEV-22080) *some people who would tell lies about him in court*: The Law of Moses taught that two witnesses were necessary before a person could be put to death (see verse 60).
2. [26.63](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=CEV#en-CEV-22084) *Son of God*: One of the titles used for the kings of Israel.
3. [26.64](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=CEV#en-CEV-22085) *right side*: See the note at 22.44.
 | Matthew 26:57-68New Revised Standard Version Catholic Edition (NRSVCE)Jesus before the High Priest**57**Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. **58**But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. **59**Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, **60**but they found none, though many false witnesses came forward. At last two came forward **61**and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’” **62**The high priest stood up and said, “Have you no answer? What is it that they testify against you?” **63**But Jesus was silent. Then the high priest said to him, “I put you under oath before the living God, tell us if you are the Messiah,[[a](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=NRSVCE" \l "fen-NRSVCE-28387a" \o "See footnote a)] the Son of God.” **64**Jesus said to him, “You have said so. But I tell you,From now on you will see the Son of Man    seated at the right hand of Power    and coming on the clouds of heaven.”**65**Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. **66**What is your verdict?” They answered, “He deserves death.” **67**Then they spat in his face and struck him; and some slapped him, **68**saying, “Prophesy to us, you Messiah![[b](https://www.biblegateway.com/passage/?search=Matthew+26%3A57-68&version=NRSVCE" \l "fen-NRSVCE-28392b" \o "See footnote b)]Who is it that struck you?” |
| Luke 23:1-5 Contemporary English Version (CEV)Pilate Questions Jesus**23**Everyone in the council got up and led Jesus off to Pilate. **2**They started accusing him and said, “We caught this man trying to get our people to riot and to stop paying taxes to the Emperor. He also claims that he is the Messiah, our king.”**3**Pilate asked Jesus, “Are you the king of the Jews?”“Those are your words,” Jesus answered.**4**Pilate told the chief priests and the crowd, “I don’t find him guilty of anything.”**5**But they all kept on saying, “He has been teaching and causing trouble all over Judea. He started in Galilee and has now come all the way here.” | Luke 23:1-5New Revised Standard Version Catholic Edition (NRSVCE)Jesus before Pilate**23**Then the assembly rose as a body and brought Jesus[[a](https://www.biblegateway.com/passage/?search=Luke+23%3A1-5&version=NRSVCE#fen-NRSVCE-30200a)] before Pilate. **2**They began to accuse him, saying, “We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.”[[b](https://www.biblegateway.com/passage/?search=Luke+23%3A1-5&version=NRSVCE#fen-NRSVCE-30201b)] **3**Then Pilate asked him, “Are you the king of the Jews?” He answered, “You say so.” **4**Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” **5**But they were insistent and said, “He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.” |

**Scripture Texts to analyse**

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| Luke 23 NRSVCEJesus Sentenced to Death**13**Pilate then called together the chief priests, the leaders, and the people,**14**and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. **15**Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. **16**I will therefore have him flogged and release him.”[[d](https://www.biblegateway.com/passage/?search=Luke+23&version=NRSVCE#fen-NRSVCE-30215d)]**18**Then they all shouted out together, “Away with this fellow! Release Barabbas for us!” **19**(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) **20**Pilate, wanting to release Jesus, addressed them again; **21**but they kept shouting, “Crucify, crucify him!” **22**A third time he said to them, “Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.” **23**But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. **24**So Pilate gave his verdict that their demand should be granted. **25**He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. | Luke 23 Contemporary English Version (CEV)The Death Sentence**13**Pilate called together the chief priests, the leaders, and the people. **14**He told them, “You brought Jesus to me and said he was a troublemaker. But I have questioned him here in front of you, and I have not found him guilty of anything that you say he has done. **15**Herod didn’t find him guilty either and sent him back. This man doesn’t deserve to be put to death! **16-17**I will just have him beaten with a whip and set free.”[[b](https://www.biblegateway.com/passage/?search=Luke+23&version=CEV#fen-CEV-23904b)]**18**But the whole crowd shouted, “Kill Jesus! Give us Barabbas!” **19**Now Barabbas was in jail because he had started a riot in the city and had murdered someone.**20**Pilate wanted to set Jesus free, so he spoke again to the crowds. **21**But they kept shouting, “Nail him to a cross! Nail him to a cross!”**22**Pilate spoke to them a third time, “But what crime has he done? I have not found him guilty of anything for which he should be put to death. I will have him beaten with a whip and set free.”**23**The people kept on shouting as loud as they could for Jesus to be put to death. **24**Finally, Pilate gave in. **25**He freed the man who was in jail for rioting and murder, because he was the one the crowd wanted to be set free. Then Pilate handed Jesus over for them to do what they wanted with him. |
| The Death of Jesus**44**It was now about noon, and darkness came over the whole land[[l](https://www.biblegateway.com/passage/?search=Luke+23&version=NRSVCE#fen-NRSVCE-30242l)] until three in the afternoon, **45**while the sun’s light failed;[[m](https://www.biblegateway.com/passage/?search=Luke+23&version=NRSVCE#fen-NRSVCE-30243m)] and the curtain of the temple was torn in two. **46**Then Jesus, crying with a loud voice, said, “Father, into your hands I commend my spirit.” Having said this, he breathed his last. **47**When the centurion saw what had taken place, he praised God and said, “Certainly this man was innocent.”[[n](https://www.biblegateway.com/passage/?search=Luke+23&version=NRSVCE#fen-NRSVCE-30245n)] **48**And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. **49**But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things. | The Death of Jesus**44**Around noon the sky turned dark and stayed that way until the middle of the afternoon. **45**The sun stopped shining, and the curtain in the temple[[g](https://www.biblegateway.com/passage/?search=Luke+23&version=CEV#fen-CEV-23931g)] split down the middle. **46**Jesus shouted, “Father, I put myself in your hands!” Then he died.**47**When the Roman officer saw what had happened, he praised God and said, “Jesus must really have been a good man!”**48**A crowd had gathered to see the terrible sight. Then after they had seen it, they felt brokenhearted and went home. **49**All of Jesus' close friends and the women who had come with him from Galilee stood at a distance and watched. |

**Teaching strategies**

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| Year 3* Retrieve contextual information from written and digital texts
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* Compare and contrast the story from different gospels
* Create a Venn diagram comparing the same story using two different translations (e.g. CEV and NRSVCE)
* Highlight key words using different colours e.g. historical words, factual words, religious/theological words

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| Year 3* Analyse gospel stories by drawing on a knowledge of the context
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* Discuss the how information about the world behind the text can change a reader’s understanding of the world of the text
* Create a concept map to show the three worlds of the text for a chosen text

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| Year 3 * Become familiar with typical structural stages and language features (narratives)
 | Year 4* Identify typical stages of language features of text types (narratives)
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* Identify the narrative form in the scripture passage e.g. beginning, middle, end, complication, resolution
* Compare the scripture passage to other stories
* Compare and contrast the narrative in different gospel texts and writers

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| Year 3* Speculate on the human author’s reasons for using particular types of texts
 | Year 4* Explain how a knowledge of typical stages and features affect a reader’s understanding
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* Ask the students to reflect on the passion narrative and draw upon their understanding of the context
* For example:
	+ Why might the writer have chosen Jerusalem as the setting for the passion narratives? Why not Galilee or Bethlehem?
	+ Why might the writer have chosen the time as Passover?
	+ Why might the triumphant entry/Palm Sunday have been important to the audience?