

YEAR 6 Unit B2 – Lent and Easter

Teacher's note:

This unit is part of a scheme of work designed to deliver the Agreed Syllabus. It has been written by a joint Hackney & Enfield curriculum development group.

The teaching objectives and learning outcomes are based on Agreed Syllabus level descriptions which are nationally agreed.

Teaching and learning activities plan for the two attainment targets for religious education - learning **about** and learning **from** religion. The planning promotes the spiritual, moral, social and cultural development of all pupils whether or not they are from a religious tradition.

On the right of this page is the full KS2 Christianity programme of study from the Agreed Syllabus. The material picked out in **bold** features in this unit. Within each unit some of the content picked out in **bold** is a *major* focus, other content is a *minor* focus. A *minor* focus, and material alluded to by the teacher in one unit, will normally be revisited more fully in other units during the key stage.

Model individual, paired, group and whole class activities and tasks are included in the planning which teachers will need to adapt and differentiate to meet pupil needs

Enfield Agreed Syllabus 2007 - KS2 Christianity programme of study:

- **make connections between Jesus' teachings, events from his life, and the Christian belief that God is loving and forgiving eg teachings: the Lord's Prayer; parables: the Prodigal Son, the Lost Sheep; events: the Nativity, Easter**
- make connections between stories Jesus told and events from his life, and Christian beliefs that people should love and serve others eg the Good Samaritan; Jesus washing his disciples' feet
- **make connections between how Christians celebrate Easter and the events in the last week of Jesus' life**
- **make connections between the Christian celebration of the Eucharist/Holy Communion and what Jesus said and did at the Last Supper**
- make connections between the Bible, the source of Christian belief and teaching, and the decisions and actions of Christians in their daily lives
- make connections between Christianity and other religions in relation to, for example, Jesus' teachings about loving God and loving others, which motivate individuals, Churches and Christian aid agencies (eg Christian Aid, CAFOD, TEAR Fund)
- **make connections between the different traditions within worldwide Christianity and recognise similarities and differences eg forms of worship in the Catholic, Orthodox and Protestant traditions**
- **make connections between an awareness that there are Christians of many nationalities, races and cultures within Britain and around the world and their unity in the Church**
- make connections between what the Bible teaches about God (Father, Son and Holy Spirit), and how this is expressed in worship and prayer, eg the Lord's Prayer, psalms, songs
- **make connections between the commemoration, worship and teaching, which occur at Christian festivals, and the Bible**
- make connections between the belief that service to others is service to God, (ie Jesus' commandment to love God and love your neighbour), and its implications for how Christians should respond to others
- **make connections between the Christian beliefs that humans are separated from God by sin, and that reconciliation is possible through repentance and forgiveness**

Teaching and learning should involve pupils in developing the skill of:

- **using specialist vocabulary in communicating their knowledge and understanding of Christian beliefs, teachings, practices and symbols**

Teaching and learning should involve pupils in using and interpreting:

- **a range of sources including the Bible, stories from the Christian tradition, poetry, songs, pictures, artefacts and Churches, the media and the ICT/internet, to gain knowledge and understanding of Christian beliefs, teachings and practices**

LEARNING OBJECTIVES	TEACHING ACTIVITIES	LEARNING OUTCOMES	POINTS TO NOTE
<p>Children should learn:</p> <p>festivals involve 'getting ready' physically and spiritually</p> <p>in Lent Christians prepare for Easter by trying to do something for God</p>	<p>SESSION 1</p> <p>The teacher has a bowl, whisk and pancake ingredients.</p> <p><i>Think about what time of year this is. What am I about to make?</i></p> <p>Cook and eat some pancakes (this could just be heating up some prepared pancakes in the microwave).</p> <p><i>What sort of activity is this? How will people feel on a day when traditionally they eat pancakes?</i></p> <p>It's enjoyable. A time to be together as a community (pancake races etc).</p> <p>Traditionally pancakes were made because Christians were clearing out their cupboards of all the good, rich ingredients. They were about to begin a period called Lent, a period of fasting.</p> <p><i>What is fasting? What other times of fasting do you know about? What sort of qualities does fasting encourage people to have? What does fasting encourage people to think about?</i></p> <p>Making pancakes on Shrove Tuesday prepares Christians for the time of reflection that's coming.</p> <p>Shrove Tuesday is the last day of feasting before the fasting begins. Lent was traditionally a time for fasting. Now it is a time when Christians may give something up eg give up chocolate and give the money saved to charity or do something positive eg making time to visit sick people, making more time for prayer or reading the Bible.</p> <p>When Jesus was preparing for something very important in his life. He went into the desert, away from it all, to be quiet and to think about what might happen to him next. In Lent, Christians remember and reflect on the suffering Jesus went through on behalf of others.</p> <p>Paired activity:</p> <p>Pupils discuss and list the sort of things people could give up or do in order to help others eg many Greek Orthodox give up meat</p> <p><i>How does it make the person who is giving something up/doing something positive feel after they have done it?</i></p>	<p>Children:</p> <p>explore the Christian motivation for 'giving things up'/ setting time aside for others/God during Lent</p> <p>reflect upon how doing good to others can be doing good to oneself</p>	<p>Teachers should tell the class that: this unit is concerned with developing knowledge and understanding of Lent and Easter and what those events mean to Christians. Muslims do not share the Christian belief that Jesus died and rose again. It is important that children know that these beliefs are not wrong but different. It is also important that anti-semitism is avoided when telling the story of the death of Jesus. Jesus himself was a Jew, as were most of his followers. Jews and non-Jews were involved on both sides. People opposed Jesus for a variety of reasons: racial hatred was not one of them.</p> <p>Vocabulary:</p> <p>Reflection Contemplation Enrich Temptation</p> <p>Traditionally there are three aspects to Lenten preparation: prayer, fasting, alms giving. 'Giving something up' was regarded as a sacrifice or penance eg giving up sugar in tea</p> <p>Contemporary practice encourages Christians to do something extra at Lent to help others or to develop their faith and commitment eg Lenten study of the Bible</p> <p>Teachers' note:</p> <p>The story of Jesus in the desert is found in Luke 4.1 – 13</p>

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Children should learn that:	<p>SESSION 1 continued</p> <p><i>Does it just enrich the person they have helped or does it enrich their own life too?</i> <i>What positive things could you do for others today? this week?</i></p> <p>Individual activity: On a piece of paper shaped like a pancake in a frying pan (with a handle for hanging it from), children identify : Side 1 – some examples and explanations of how in Lent Christians prepare for Easter by trying to do something for God Side 2 – the children are asked to write about something they could do or give up and how this could help others.</p> <p>Display the 'pancakes' with posters, books etc on Lent and Easter. They could be used as the focus for a period of reflection in a class-led whole-school assembly.</p>	Children:	

LEARNING OBJECTIVES	TEACHING ACTIVITIES	LEARNING OUTCOMES	POINTS TO NOTE
<p>Children should learn:</p> <p>about the events of the first Palm Sunday</p> <p>about how Christians celebrate Palm Sunday these days</p>	<p>SESSION 2</p> <p><i>What sort of things happen when a very important person comes to visit (or a winning team)? How are they welcomed?</i> (Crowds turn out to welcome them with flags and bunting, shouts and cheers).</p> <p>Pair/group activity: Pupils read together the short account of Jesus's entry into Jerusalem. (Mark 11. 1 – 11; Matthew 21. 1 – 11; Luke 19. 28 – 38) They discuss and make notes of their answers to the following questions: <i>Why do you think the crowds were so excited to see Jesus?</i> <i>What sort of person were they expecting?</i> <i>When Jesus turned up on a donkey, why do you think people were surprised? (Kings rode on horses; ordinary people rode on donkeys)</i> <i>How did they greet Jesus?</i> <i>How do you think some Christian communities remember this story today?</i></p> <p>On Palm Sunday, many Christians walk in procession waving palm branches or palm crosses, sing songs of "Hosannah", listen to the story of Palm Sunday read from the Bible in order to remember and 'take part' in the events of Palm Sunday.</p> <p>Group activity: Groups write newspaper accounts of the arrival of Jesus in Jerusalem on Palm Sunday. Or tape record eye-witness accounts and journalist summaries for a radio broadcast. Their accounts can include quotations from some of the crowd that show how they felt and what they were expecting of Jesus.</p> <p>Note: The emphasis of this activity is upon children's recap of Palm Sunday accounts and an understanding of why the crowd welcomed Jesus as they did. Time should not be spent on newspaper layout or on other content such as adverts etc.</p>	<p>Children:</p> <p>recount the story of Palm Sunday</p> <p>explain why the crowd welcomed Jesus as they did</p>	<p>In the group feedback, the teacher might draw out</p> <ul style="list-style-type: none"> the excitement of the crowd was because they believed Jesus to be fulfilling a prophecy, coming as their king the contrast between the excitement of the crowd and how Jesus might have felt as he prepared to face death. <p>Resources: Palm crosses Christian Bible, New Revised Standard Version Publ: Harper Collins ISBN: 0 00 220120 8</p>

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<p>Children should learn:</p> <p>about the events of 'Holy Week' which are recorded in the Christian Bible</p> <p>about how Christians remember the events of the last week in the life of Jesus</p> <p>Christians believe Jesus showed people how to love and serve others</p> <p>about how Christians remember Jesus whenever they share communion bread and wine</p>	<p>SESSION 3</p> <p>If possible, the class visits a local Roman Catholic or Anglican church which has 'Stations of the Cross.' They have prepared readings which re-tell the key Christian stories of Lent and Easter, beginning from Palm Sunday.</p> <p>They move round the church, stopping at each of the stations of the cross to listen to the readings in their chronological sequence. These readings will not match the 'stations' which are a much more detailed account of the last hours of Jesus than is required in a non-confessional context. However, the moving around the church as the Biblical accounts are read aloud will give children some understanding of how Christians re-live Jesus's experiences in their worship during Holy Week.</p> <p>Readings include:</p> <table border="0"> <tr> <td>1. Mary anoints Jesus</td> <td>2. Washing the Disciples Feet</td> </tr> <tr> <td>3. The Last Supper</td> <td>4. The Garden of Gethsemane</td> </tr> <tr> <td>5. Jesus is Arrested</td> <td>6. The Trial</td> </tr> <tr> <td>7. Peter disowns Jesus</td> <td>8. Trial by the Romans</td> </tr> <tr> <td>9. The Soldiers mock Jesus</td> <td>10. The crucifixion</td> </tr> <tr> <td>11. The Burial of Jesus</td> <td>12. Mary sees Jesus alive</td> </tr> </table> <p>The reading of the Last Supper takes place around the altar and the guide shows the artefacts of chalice, paten, bread etc</p> <p>The children gather round the Paschal candle to hear the final reading of the account of Mary in the garden. The reader lights a small candle from the Paschal candle.</p> <p>Links should be made between the events in Jesus's life and distinctive parts of the Lent and Easter services. <i>Washing of feet on Maundy Thursday - How would you feel if your teacher washed your hot feet after games? Why would it have been a surprise to the disciples when Jesus did this?</i> <i>Why do Christians remember this event today? How else could they serve others</i></p> <p style="text-align: right;">Continued/</p>	1. Mary anoints Jesus	2. Washing the Disciples Feet	3. The Last Supper	4. The Garden of Gethsemane	5. Jesus is Arrested	6. The Trial	7. Peter disowns Jesus	8. Trial by the Romans	9. The Soldiers mock Jesus	10. The crucifixion	11. The Burial of Jesus	12. Mary sees Jesus alive	<p>Children:</p> <p>know the events of 'Holy Week' recorded in the Christian Bible</p> <p>know some of the ways Christians celebrate the events of 'Holy Week' today</p> <p>explain with reference to the events of 'Holy Week' how Jesus showed Christians how to love and serve others</p>	<p>Teachers may prefer that the readings of the crucifixion and resurrection are delivered by the Christian guide or by the teacher.</p> <p>If it is not possible to visit a church as part of this unit of work, invite someone from the local church to visit the class. The cycle of readings could take place around the hall (with pictures marking the 'stations') and the teacher could use a display of artefacts to introduce the Eucharist/mass/communion.</p> <p>Key artefacts include: Paten Chalice Communion wafers 'Wine' and water Paschal candle</p> <p>Stations of the cross – see explanatory leaflet attached</p>
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Children should learn that:		Children:	
	<p>SESSION 3 continued</p> <p>Last supper – <i>What ways might we use to remember someone who has died or gone far away? Why do you think it is important for Christians to read and tell stories about Jesus’s life? How else do they remember him and the way he lived his life?</i></p> <p>Crucifixion – <i>How do you think Christians feel when they hear the account of Jesus’s death and burial? For Christians that wasn’t the end of the story. How do you think they feel on Easter Day? What sort of mood do you think there is at the Easter Day services? How do you think this Easter candle and its light can symbolise the Easter story?</i></p> <p>Follow up activity (in the classroom): Children use a prepared sheet to take notes of their observations on the visit eg symbols/artefacts Christians use to remember Jesus; how I would like my life so far to be remembered and also how I would like to become in the future.</p>		

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<p>how Easter is celebrated in the Orthodox tradition</p> <p>Christians believe that life continues even after someone dies</p> <p>on Good Friday Christians remember that Jesus suffered and died for others</p> <p>Easter Sunday is a day of joy and hope of new life for Christians</p>	<p>SESSION 4 The video we are going to watch shows how Holy Week and Easter is celebrated in a Greek Orthodox Christian church. Not all Christians celebrate Easter in the same way.</p> <p>Show video: Pathways of Belief, Christianity – Easter Stop for questions after Dionysus has described the epitaphios “being carried in procession, like a funeral through the streets to let everyone know that Jesus has died.”</p> <p><i>What kind of time is the week before Easter for Christians? How do they show this in some Christian churches? What did Jesus’s enemies do to him? What kind of person was Jesus? What example does Dionysus give of Jesus being forgiving? What happened to Jesus on Good Friday? How is this remembered in Greek Orthodox communities? Why does this Christian community have a procession on Good Friday?</i></p> <p>Resume the video and show to the end of the Hallelujah chorus and the sequence of pictures.</p> <p><i>What clues are there in the preparations in the church that the community is getting ready for a happy day? What sort of things does Dionysus’s family do to get ready for Easter Day at home? And what happens in the church? What happy event do Christians remember at midnight on Easter Saturday/Sunday? What do the priest and the people say? What symbol shows this?</i></p> <p>Resume the video and show to the end.</p> <p>Christians believe that Jesus lived again on Easter Day. This is called resurrection. <i>What example does David give of resurrection and life after death? Why do Christians give and ‘crack’ eggs at Easter? What new beginnings have you experienced?</i> (The egg is symbolic of new life and new beginnings. Dionysus says that new life begins when the egg is cracked open – as a new chick emerges from a cracked egg).</p>	<p>make links between the Christian belief that death was not the end for Jesus and how Christians respond to death and bereavement</p> <p>talk about some feelings and emotions associated with the days of ‘Holy Week’ for Christians</p> <p>talk about what Christians mean by resurrection</p> <p>think about some of the puzzling questions people ask about death and beliefs about life after death</p>	<p>Resources: Video: Pathways of Belief, Christianity (Easter) Publisher: BBC Schools</p> <p>The programme introduces children to the Christian story of the death and resurrection of Jesus through the symbols of light and darkness and the feelings of despair and hope. Although Christians differ in their understanding of resurrection, one of the messages of Easter for all Christians is that death is not the end. Christians believe that it was not the end for Jesus and it is not the end for humanity. The cross is a symbol both of despair and hope. On Good Friday it looked as if the forces of evil had won. Jesus, innocent of wrong, was crucified. The cross spelt despair to his friends and family. Easter Sunday was a complete reversal of that feeling. The cross and the tomb were empty and the Bible describes how Jesus’ friends experienced him alive. Christians believe that he rose from the dead: he had faced all that evil could throw at him, and it had not defeated him. He had shown that love was stronger than hate, that life was stronger than death. This is what makes the cross a symbol of hope as well as of despair for Christians.</p>

LEARNING OBJECTIVES	TEACHING ACTIVITIES	LEARNING OUTCOMES	POINTS TO NOTE
<p>Children should learn:</p> <p>many Christians use symbols to remind them of Jesus and 'Holy Week'</p> <p>for Christians the cross is a symbol both of despair and hope</p>	<p>SESSION 5</p> <p>Briefly revisit some of the themes that have been covered in this unit in order to prepare pupils for the task:</p> <ul style="list-style-type: none"> <i>what are some of the events of Maundy Thursday and Good Friday</i> <i>what do you think might be some of the feelings of Christians when they hear the stories related to Maundy Thursday and Good Friday?</i> <i>what things do Christians use in church to help tell those stories</i> <i>what do Christians believe happened on Easter Day?</i> <i>in what way is the mood of Easter Sunday different?</i> <i>how is this symbolised in the church and in services?</i> <p>Group activity:</p> <ul style="list-style-type: none"> list the key events of the Lent and Easter stories list the artefacts needed to make a display which presents the story prepare labels for the display which explain how and why some of these artefacts are used in Christian worship or as a way of telling the story of 'Holy Week' to people today. <p>In a plenary groups feedback their lists and explanations of meaning. A final list and set of explanatory labels is agreed. One group sets up the display. Photographs of the display are taken as a record.</p> <p>Extension activity: In the video they watched, David says that the waterbugs agreed that the next one to leave the pond would come back and tell the others what life is like out of the pond.</p> <p>Children discuss in groups some of the endings and new beginnings they have noticed in nature and have experienced in their own lives. In their group they discuss the following questions: <i>Are endings always sad? Is change always a bad thing? What can help people handle change and new beginnings?</i> Children share their experiences and answers in a plenary session.</p>	<p>Children:</p> <p>identify symbols associated with Jesus and 'Holy Week' and explain how they express Christian beliefs</p> <p>think about some concerns people have about endings, new beginnings and change</p>	<p>For information about the services during Holy Week, see attached sheet</p> <p>Artefacts which might be used for the display: crucifix 'empty' cross paschal candle hot cross buns palm cross chalice & paten & wafers (bread & wine) Easter eggs Easter cards which show appropriate symbols and greeting purple and gold/white fabric 'drapes' - the colours associated with Lent and Easter Sunday in many Christian churches</p> <p>Book: Beginnings and Endings with Lifetimes in Between Publ: Belitha Press ISBN: 1 85561 760 9 This is a supplementary resource, not used in our planning but with which links might be made to issues of life and death explored in PSHE.</p>

CHRISTIAN WORSHIP AT LENT AND EASTER

The festival of Easter is the most important in the Christian religious year, celebrating the death and resurrection of Jesus. The forty days before this festival, the time called Lent, is seen as a time of spiritual preparation for the sharing of the Easter story. Christians recall and mark the events of Jesus's life in diverse ways. These notes look at the practice of many Roman Catholic, Orthodox and Anglican communities in Britain but teachers are reminded that children should have opportunities to develop awareness of different denominations, groups and traditions within Christianity.

Lent

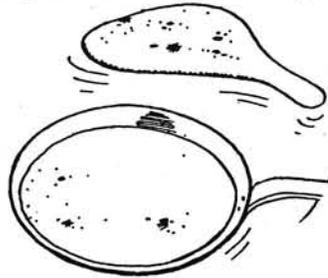
This period is associated with biblical accounts of the time Jesus spent alone in the wilderness, being tempted by the devil (Matthew 4: 1 – 17; Luke 4: 1 – 13).

Lent used to be a time of fasting, abstaining from meat, dairy produce and alcohol. Some Christians still 'give something up' for Lent such as sweets. Today there is a trend to give time and effort to do something positive during Lent eg visiting the sick, supporting the poor, helping with the 'soup run' or studying the Bible.

Shrove Tuesday

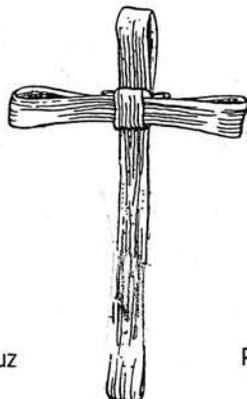
This is the final feast before Lent begins; "shriven" means to be forgiven. Christians may go to church to confess their sins and ask for forgiveness in order to have a completely fresh start for these forty days of reflection.

This new beginning is symbolised by the eating of pancakes made out of flour and eggs. Traditionally, people feasted to eat up all the 'good', rich things in the kitchen before the serious fasting of Lent began on the following day.



Ash Wednesday

Lent begins. Small crosses made from palm leaves, used in the previous year's Palm Sunday service, are burnt. The ashes are used to mark the sign of the cross upon the foreheads of worshippers. This reminds Christians of the inevitability of death – worshippers are invited to "repent and live."



Palm Sunday

For Christians, Holy Week is the final week in the life of Jesus before Easter. It begins with the account of Jesus riding into Jerusalem on a donkey (Mark 11: 1 – 10). In the Gospel accounts it is said that people welcomed Jesus by strewing his path and waving palm leaves. To remember that event – the last celebration for Christians before they enter the sad and solemn time of Holy Week – services still include the waving of palm branches or of palm crosses and there may be processions around the church, perhaps led by a donkey!

This story has much significance for Christians and underlines their beliefs about Jesus. The crowds waiting at the gates of the city were cheering the coming of 'the Messiah' and many of them were therefore expecting someone regal, warrior-like. Palm branches were often used to greet victorious armies.

Yet Christians celebrate Jesus riding on a donkey: not a man of war but of peace. They believe accounts show that from his birth onwards, he was a different sort of king. Born as a frail human child but for Christians, at the same time, divine, God on earth.

Maunder Thursday

This is the next special day in Holy Week. Christians remember Jesus's last supper with his disciples before his arrest and trial. This could have been the Jewish Passover meal. At that meal Jesus used the bread and wine as symbols of his own body and blood. His words are remembered by Christians in their worship when they share the meal called the Eucharist (thanksgiving), Mass or Holy Communion.

Biblical accounts also record the new commandment which Jesus gave to his disciples at that Last Supper:

*I give you a new commandment; love one another;
as I have loved you, so you are to love one another.
If there is this love among you, then all will know
that you are my disciples.*

John 13: 34 – 35.

It is from this event that the day gets its name. Maunday comes from the Latin *mandatum* meaning 'commandment'. Christians tell the story of how, to fulfil his own words, Jesus performed the servants' task of washing the hot, dusty feet of his disciples when they arrived for the meal. Many churches include a foot-washing ceremony as part of the Eucharist on this day. The ritual echoes for them the humility and service which as Christians they should show others.



Good Friday

The story of Jesus's life tells that after that meal, Jesus went with his disciples to pray and was arrested and put on trial. On the Friday he was put to death on a cross, a typical punishment for criminals. Christians call this 'good' because they believe that Jesus displayed the greatest possible sort of goodness, by sacrificing himself for the sake of humanity.

Good Friday is the most solemn day of the whole Christian year, a day of great sadness and deep emotion. Many churches have by now been stripped of all colourful decorations; crosses, candles and hangings are covered with purple cloth, a colour of sadness and repentance. This emptiness reminds worshippers of the fact that Jesus felt deserted and desolate on the cross. The story of the passion – the crucifixion – is read.

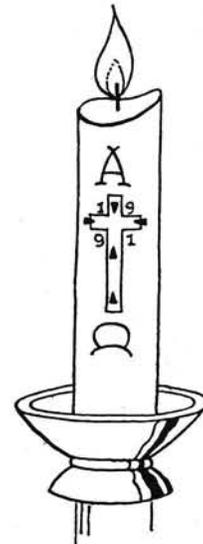
In some churches the priest will unveil a crucifix and say "this is the wood of the cross on which the Saviour of the world died." Worshippers will then walk up to the altar to kiss the foot of the carved figure of Jesus as a mark of devotion. Some services last from noon till three in the afternoon, when Christians reflect upon the suffering and sacrifice of their Christ. Christians believe that the death of Jesus saved the world and see the cross as a token of the life of God present in him; he was prepared to be rejected and suffer but still forgives.

Easter Saturday

At an Easter vigil on the Saturday evening, Christians mark the transformation which the Easter story brings them. The atmosphere changes from the deep sadness of the crucifixion to joy and thanksgiving for the resurrection.

The account of Mary of Magdala's discovery, very early on the Sunday morning when the Sabbath was over is very important to Christians. The New Testament tells that she found the stone rolled away from the entrance to the tomb where Jesus had been buried. Christians celebrate this fresh hope of new life with the kindling of a new flame.

A large new Paschal candle - with the Greek letters Alpha and Omega (the beginning and the end) and with five grains of incense marking the five wounds of Jesus received on the cross – is lit and carried into the darkened church. Christians proclaim their belief in Jesus's resurrection as the victory of life over death, of light over darkness. All the worshippers light their own small candles from the Paschal candle and reaffirm their baptismal vows.



Easter Sunday

Now the ornaments have been brought back into the church with flowers and celebratory silver and gold replacing the solemn purple.

The story of the empty tomb and the risen Jesus will be read out. Hymns and songs will talk of victory, of light and of new life.

MARY ANOINTS JESUS

In the week before Passover, some of Jesus's friends planned a special dinner for him.

While he was sitting at the table, a woman came up to Jesus with a jar of expensive perfume. Instead of just letting a few drops fall on his head – as a host might do to a special guest – she let the whole jar spill over him.

When the disciples saw this they were angry:
"What a waste! This perfume could have been sold at a high price and the money given to the poor."

But Jesus said to them:
"Why are you upsetting her in this way? She has done something very kind for me. She has prepared my body for burial. You will always have the poor with you but you will not always have me. I promise you, wherever in the world my words are preached, the story of her kindness will also be told."

The Biblical account is found in Matthew 26: 6 – 14 & Mark 14: 3 – 10.

WASHING THE DISCIPLES' FEET

Jesus knew that he was soon going to die: he had come from God and was going to God.

It was Passover. At the meal, Jesus got up from the table, wrapped a towel around his waist and poured water in a basin. He began to wash his disciples feet, drying them with the towel.

It was too much for Peter and he protested "No, Lord, I'll never let *you wash my feet.*"

"Peter," said Jesus, " you don't understand what I am doing but you will understand later. You must let me make you clean if you are to be part of my family."

When he had finished washing their feet he asked them if they understood what he had been doing.

"You are right to call me 'Teacher' and 'Lord'. But if I as your Lord can wash your feet, so you can wash each other's. I have set you an example to follow."

The Biblical account is found in John 13: 1 – 20.

THE LAST SUPPER

While they were sitting at the table, Jesus warned them that one of them, sharing this meal, would betray him. "Not me," each of them said.

"The one who has dipped his hand into the bowl with me will betray me," said Jesus.

While they were eating, he took a loaf of bread, blessed it, broke it in to pieces and gave it to them, saying:

"Take: this is my body."

Next he took a cup of wine, thanked God for it and told them all to drink it:

"This is my blood, poured out for many, the sign of God's promise to all people."

The Biblical account is found in Matthew 26: 26 – 30; Mark 14: 22 – 26; Luke 22: 14 – 23.

THE GARDEN OF GETHSEMANE

Jesus and the eleven disciples went to a garden. Jesus was very troubled and wanted to pray on his own.

When he returned, the disciples were asleep.

“ Could you not watch for one hour?” he asked them. “You need to pray to and be on your guard so that you don’t fail when you are tested.”

But when he came back again from his prayers, he found them sleeping.

“Get up!” he said, the third time. “The time has come.”

The Biblical account is found in Matthew 26: 36 – 46; Mark 14: 32 – 42; Luke 22: 39 – 46.

JESUS IS ARRESTED

While Jesus was still speaking, Judas, one of his disciples, arrived. With him was a large crowd, armed with swords and clubs.

"Hello teacher," said Judas and greeted him with a kiss.

This was the sign the soldiers had been waiting for. They seized Jesus.

"Have you come out with swords and clubs to arrest me as if I were a bandit?" said Jesus.

When one of his disciples tried to defend Jesus by force, Jesus stopped him.

"Don't you know that if I wanted to escape, I could call on my Father? But all that is happening now is part of God's plan."

Then all the disciples ran away and left him.

The Biblical account is found in Matthew 26: 47 – 57; Mark 14: 43 – 51; Luke 22: 47 – 53; John 18: 1 – 12.

THE TRIAL

They took Jesus to the High Priest, Caiaphas, who began to question him.

Every attempt to prove Jesus guilty of wrongdoing failed. At last, the High priest asked Jesus:

“Tell us if you are the Messiah, the Son of God.”

“You will not believe me if I tell you,” said Jesus. “But from now on, the Son of Man will be seated at the right hand of God.”

“We need no more evidence!” shouted his accusers.

The Biblical account can be found in Matthew 26: 59 – 69; Mark 14: 53 – 63; Luke 22: 6 – 71.

PETER DISOWNS JESUS

While Peter was waiting in the courtyard to find out what had happened to Jesus, someone asked him,
“ You were with Jesus, weren’t you?”

But Peter denied it. “I don’t know what you are talking about.”

“This man was with Jesus of Nazareth,” said a servant girl to the crowd.

“ I don’t know the man,” shouted Peter angrily.

A third time he disowned Jesus. “I don’t know this man you are talking about.”

Immediately a cock crowed. Peter remembered that Jesus had said:

“Before the cock crows, you will deny me three times.”

The Biblical account is found in Matthew 26: 69 – 79; Mark 14: 66 – 72; Luke 22: 54 – 63; John 18: 25 – 27.

TRIAL BY THE ROMANS

Jesus was brought before Pilate, the Governor appointed by Rome.

"Are you really a king?" he asked Jesus.

"You say that I am a king," answered Jesus.

Jesus gave no answer to any of the accusations thrown at him.

Pilate could find no charge against Jesus but the crowd were demanding Jesus's death.

It was the custom at Passover for the governor to release a prisoner chosen by the crowd. The crowd asked for Barabbus.

The crowd shouted and rather than risk a riot, Pilate stood in front of them saying:

"I wash my hands of this man's death. This is your responsibility."

The Biblical account is found in Matthew 27: 24 – 25; Mark 15: 1 – 15; 23: 13 – 26; John 18: 18: 28 – 40.

THE SOLDIERS MOCK JESUS

Jesus was taken away by the guards. They had heard that Jesus was accused of trying to make himself king so they stripped him and put a red robe on him. They twisted together a crown of thorn branches and jammed it down on his head. They beat him and spat at him.

They knelt in front of him and jeered. Then they led him away to crucify him.

The Biblical account is found in Matthew 27: 27 – 31; Mark 15: 16 – 21.

THE CRUCIFIXION

Early in the morning, Jesus was led out to be crucified. The soldiers forced a man called Simon, from Cyrene, to carry Jesus's cross.

When they came to a place called Golgotha (which means Place of a Skull), they nailed Jesus to the cross.

Written above his head were the words
"Jesus of Nazareth, King of the Jews."

At noon, when the sun was strong, a strange darkness fell over the land for three hours.

Jesus cried out,
"Father into your hands I commend my spirit," a prayer he was taught as a child.

He died.

The Biblical account is found in Matthew 27: 32 – 54; Mark 15: 21 – 41; Luke 23: 26 – 50; John 19: 17 – 37.

THE BURIAL OF JESUS

It was the day before the Sabbath when Jesus was crucified. One of Jesus's friends, Joseph from Arimathea, asked for the body of Jesus.

With Pilate's permission, he took the body down from the cross, washed it and wrapped it in linen with myrrh and other fragrant spices used to anoint the dead.

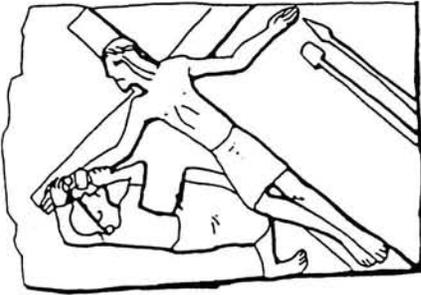
He put the body in a tomb carved out of a rock. He rolled a huge stone over the entrance to keep the body safe.

The Biblical account is found in Matthew 27: 57 – 61; Mark 15: 42 – 47; Luke 23: 50 – 56; John 19:38 – 43.

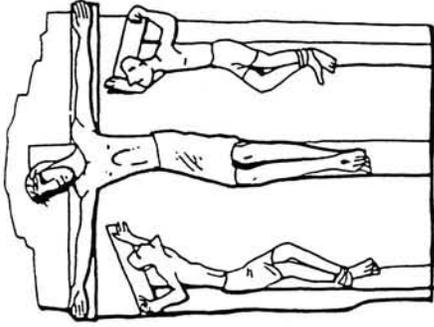
The Stations of the Cross

The path that Jesus took on the way to be crucified is the Via Dolorosa, or Sorrowful way, in Jerusalem. Over the centuries, many people travelled to Jerusalem to retrace Jesus' footsteps to Calvary. As they walked along they would stop at certain marked points called "stations" and remember the events of that journey as it is described in the Gospel accounts of the Passion and Death of Jesus. Because Jerusalem was too far to go for most people in the Middle Ages they began to make this "journey" in church, using painted or carved images of the 14 stops or stations. This traditional devotion is still used today. Around the walls of many church you will find the 'Stations of the Cross'. These may be represented by pictures, carvings or by plain numbered crosses. Some churches nowadays have a 15th station to mark the Resurrection of Jesus.

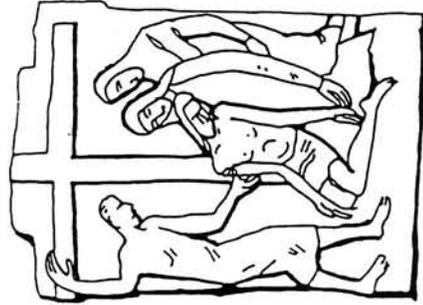
To make the 'Stations of the Cross' we move from one station to another stopping at each one to think about what happened to Jesus on Good Friday on his journey from Jerusalem to Calvary. In Lent people come to church to make the Stations, to pray them together, often on a Friday.



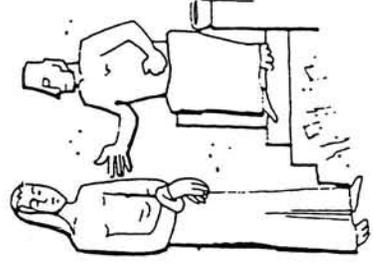
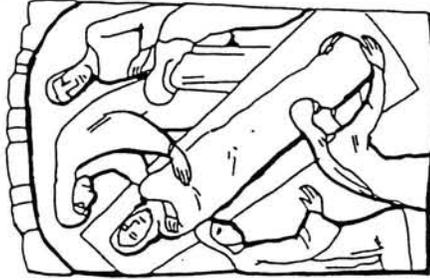
11. Jesus Is Nailed To The Cross



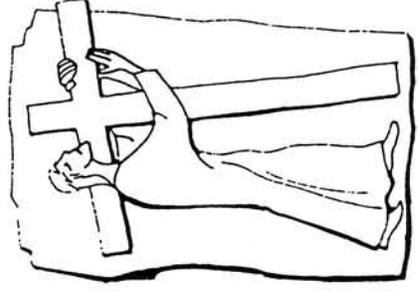
12. Jesus Dies On The Cross



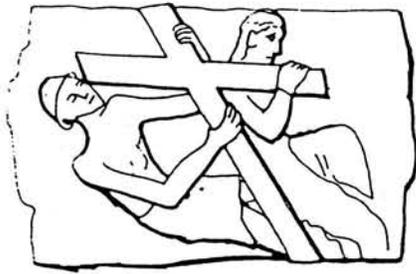
13. Jesus Is Taken Down From The Cross 14. Jesus Is Laid In The Tomb
15. The Resurrection



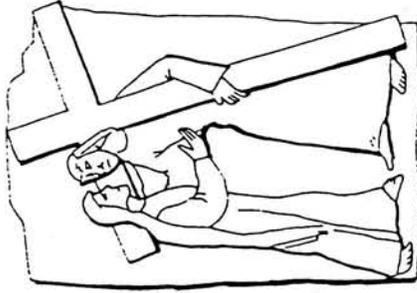
1. Jesus Is Condemned To Death



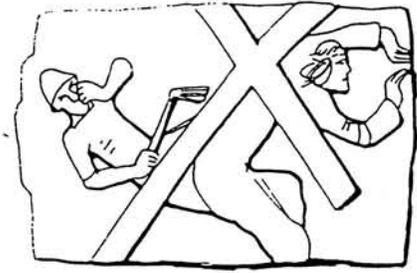
2. Jesus Receives the Cross



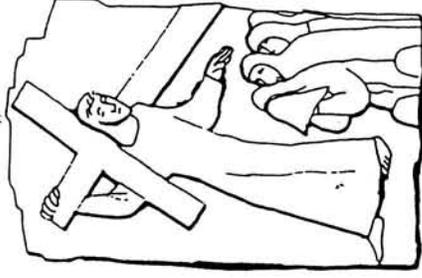
3. Jesus Falls For The First time



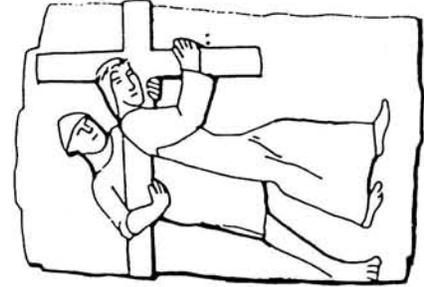
4. Jesus Is Met By His Mother



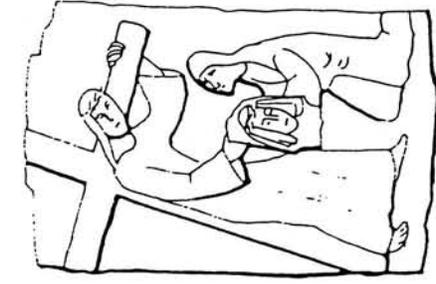
7. Jesus Falls For The Second Time



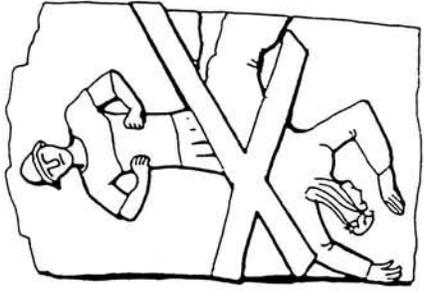
8. Jesus & the Women Of Jerusalem



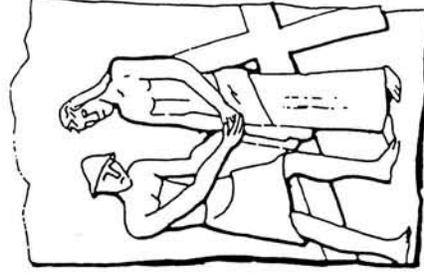
5. The Cross Of Simon Of Cyrene



6. Veronica Wipes Jesus' Face



9. Jesus Falls For The Third Time



10. Jesus Stripped Of His Garments

Of a waterbug who became a dragonfly

Down below the surface of a quiet pond lived a little colony of water bugs. They were a happy colony, living far away from the sun. For many months they were very busy, scurrying over the soft mud on the bottom of the pond.

They did not notice that every once in a while one of their colony seemed to lose interest in going about with its friends. Clinging to the stem of a pond lily, it gradually moved out of sight and was seen no more . . .

Finally one of the water bugs, a leader in the colony, gathered its friends together. 'I have an idea. The next one of us who climbs up the lily stalk must promise to come back and tell us where he or she went and why.'

...

One spring day, not long after, the very water bug who had suggested the plan found himself climbing up the lily stalk. Up, up, up he went. Before he knew what was happening, he had broken through the surface of the water, and fallen on to the broad, green lily pad above. When he awoke, he looked about with surprise. He couldn't believe what he saw. A startling change had come to his old body. His movement revealed four silver wings and a long tail . . .

The dragonfly remembered the promise: 'The next one of us who climbs up the lily stalk will come back and tell where he or she went and why.'

Without thinking, the dragonfly darted down. Suddenly he hit the surface of the water and bounced away. Now that he was a dragonfly he could no longer go into the water.

'I can't return!' he said in dismay. 'At least I tried, but I can't keep my promise. Even if I could go back, not one of the water bugs would know me in my new body. I guess I'll just have to wait until they become dragonflies too. Then they'll understand what happened to me, and where I went.'

And the dragonfly winged off happily into its wonderful new world of sun and air.

Doris Stickney