

# Liturgical Unit: What happened at Pentecost

## Notes for this Resource

This resource is intended as a unit of work to be implemented after the Easter Unit which allowed the students to explore and become familiar with the events of Jesus Resurrection until the feast of Pentecost. Teachers may have to revise these events with students before moving to the events of Pentecost.

Teachers are reminded that this Pentecost Unit is an exemplar resource that models the linear teaching of content according to the Achievement Standards for all Levels.

**As always, you are expected to engage with the suggestions this resource contains, make choices and adapt and apply the activities to suit your own school situation.**

**There are several activities listed in this unit for students in year levels from Prep-Yr. 10. Teachers are invited to talk with their colleagues to choose which activities are most appropriate for students and year levels.**

**In determining the content to teach you must first decide on the Achievement Standard you wish to demonstrate and choose teaching and learning activities that will teach the content required for achievement of the Standard.**

***When time is limited, your guiding principle is, as it is with all good education, less content, taught more richly and deeply.***

***Quantity should never supersede quality<sup>1</sup>.***

---

<sup>1</sup> Dr Margaret Carswell

# Suggestions for Staff meeting on the content and focus of this unit.

Using the Worlds of the Text with 3 keys for Meaning.

## Begin with the text - World of the Text

- Read the text from the bible and identify its literary form. Knowing its literary form directs you to the kind of truth it carries and, therefore, how you are to interpret what you read.<sup>2</sup>
- look at where the story occurs in the whole of the Gospel.

## Look behind the Text - Worlds behind the Text

- when reading the text identify words, practices, places etc that will help develop an understanding of the time the author wrote and the time the author was writing about.

## Use three keys for meaning - World in Front of the Text

- 3 Keys for Meaning
  - What is the author trying to say about :
    - ◆ 1 God
    - ◆ 2 People
    - ◆ 3 Our ideal world<sup>3</sup>



Keys can be purchased from: <https://www.frenchknot.com.au/products.php?c=&p=5344>

## Resources Note:

The website Liturgy Help, [www.liturgyhelp.com](http://www.liturgyhelp.com) has the readings for the feast day as well as commentaries and worksheets.

Please see APREs for the username and password.

Dr Margaret Carswell has two valuable websites that also have a lot of valuable and helpful resources and information.

The Bible Doctor <http://www.thebibledoctor.com/> and Teach scripture <http://www.teachscripture.com/>

The Bible project <https://thebibleproject.com/> also has a number of useful resources.

---

<sup>2</sup> Dr Margaret Carswell

<sup>3</sup> Carswell

2019 : Yr C	Term: 2 or 3	Weeks:	Years: Prep-yr10
<p><b>Knowledge &amp; Understanding...</b></p> <p><b>Prep-Yr 2</b> Students know: For Christians, the Bible is a sacred book. The world reflects the presence and goodness of God. CCC 1145, 1147</p> <p><b>Yr 3 -Yr6</b> The action of the Holy Spirit in the lives of believers is described in Scripture using a variety of titles, images and symbols. Symbols of the Holy Spirit. CCC694-701 Knowledge of the cultural contexts of the Gospels assists the reader to better understand the life and teaching of Jesus. Jesus was a Jew. CCC531-533 The early followers of Jesus continued his message by spreading the Good News. (Pentecost) The Spirit of Jesus, who helped the disciples, is the same Spirit who lives in and empowers people today to continue Jesus' mission. The Spirit of Jesus helps people to act with courage and to respond to the Spirit of Jesus in their lives. CCC 736, 738, 741, 747 The author of the Gospel according to Luke is also the author of Acts of the Apostles. Acts of the Apostles is a major book in the New Testament and it tells about the life of the early Christian communities</p> <p>The Holy Spirit has an important role in the life of Jesus, Mary and the Disciples. CCC 721, 727, 733</p> <p>Images of wind and fire helped the people of the Old Testament and the early Christian community express their experience of the</p>		<p><b>Skills...</b></p> <p><b>Prep-Yr 2.</b> Students can: Explain that the Bible is important for Christians. Display a sense of wonder and awe of the world</p> <p><b>Yr. 3-Yr 6.</b> Identify some titles and images of the Holy Spirit found in Scripture.</p> <p>Identify people from the New Testament and from their own lives who live the Word of God.</p> <p>Begin to analyse gospel stories by drawing on a growing knowledge of the cultural context in which the Gospels were written.</p> <p>Describe times when the Spirit of Jesus gave courage to the followers of Jesus.</p> <p>Articulate how the disciples needed courage to spread the Good News. Identify situations when the disciples needed to speak and act with courage.</p> <p>Recognise that the Acts of the Apostles is a major book in the New Testament. Listen, read, recount and locate the following scripture passages - The Coming of the Holy Spirit Acts 2: 1-11</p> <p>Listen, read, wonder about the scripture passages about the Holy Spirit and recognise the role of the Holy Spirit. The Annunciation (Luke 1:26-38) The Baptism of Jesus (Matt 2:13-17, Mark 1:9-11, Luke 3:21-22) Jesus promises the Holy Spirit to his disciples (John 14:26; Acts 1:1-5)</p> <p>Identify images in scripture that reveal God as Holy Spirit. I know that the Holy Spirit brings gifts (Isaiah 11:1-5) and that these gifts will bear fruits in our lives (Gal 5:22-23).</p>	

<p>presence of God. As members of the Christian community we explore the gifts of the Holy Spirit that help us live as followers of Jesus. CCC1831</p> <p>The Church celebrates Jesus' life, death and resurrection in the many feasts and seasons of the liturgical year. CCC 1168</p> <p>The early Christian community continued the ministry of Jesus by their witness and this continues in the church today as people are called to join this mission. Key figures in establishing the Church after Pentecost e.g. .Peter CCC849-856</p> <p><b>Yr.7-Yr.10</b></p> <p>God loves everything into being. Jesus through the Holy Spirit calls and empowers us to work for the liberation of all people.</p>	<p>Name the liturgical seasons and the liturgical colours used by the Church. Pentecost – red</p> <p>Describe characteristics of the life and faith of early Christian communities. Research lives and evaluate the contributions of key figures in the early Church. E.g. Peter Identify how to continue the mission of Jesus today, strengthened by the Holy Spirit. Formulate an action plan for a disciple of Jesus today.</p> <p><b>Yr.7-Yr.10</b></p> <p>Create practical and Christian responses to social justice issues</p>
<p><b>Year Level Achievement Standards:</b></p> <p><i>Prep</i> Students share knowledge and ideas about images of God. Students display a sense of awe and wonder of the world.</p> <p><i>By the end of year One,</i> Students can illustrate their images of God and God's loving presence in creation.</p> <p><i>By the end of year Two,</i> students explain that the Bible is important to Christians.</p> <p><i>By the end of Year Three,</i> Students demonstrate wonder at the mystery of God as creative, compassionate, loving and forgiving. Students name significant people, places, events and stories from the Gospels. Students wonder and recognise how their gifts can serve the community by being welcoming, caring and joyous.</p>	

*By the end of Year Four,*  
Students locate texts within the Bible by book, chapter and verse.  
Students identify ways Christians can reach out to those in need.

*By the end of Year Four,*  
Students listen, read and wonder about the Holy Spirit in key scripture passages.

*By the end of Year Six,*  
Students creatively communicate information on Spirit-filled people.  
Students demonstrate understanding of symbols, seasons and feasts of the liturgical year.  
Students research key figures in the Bible, for example, Peter and Paul.

*By the end of year Seven,*  
Students will explain the relationship between God and humankind and describe a way of life faithful to God's Love.  
Students identify people who live in the Holy Spirit. They communicate the ways they are signs of life, hope, service, and justice.

*By the end of year Eight,*  
Students describe some ways in which the faith of believers is expressed, professed and lived out in different communities, past and present.  
Students critique what it means to be a disciple or saint.

*By the end of year Nine*

*By the end of year Ten*  
Students identify a range of visual texts in different mediums to explain how they are used to reveal an understanding of God as Trinity  
Students investigate a particular spiritual tradition

**Scripture that will be the focus: Readings taken from the Liturgical feast of Pentecost Year C**

**First Reading - Acts 2:1-11 The coming of the Holy Spirit at Pentecost**

**Gospel - John 20: 19-23 Jesus appears to his disciples**

## **Acts 2:1-11 New Revised Standard Version (NRSV)**

**2** When the day of Pentecost had come, they were all together in one place. **2** And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. **3** Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. **4** All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

**5** Now there were devout Jews from every nation under heaven living in Jerusalem. **6** And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. **7** Amazed and astonished, they asked, "Are not all these who are speaking Galileans?" **8** And how is it that we hear, each of us, in our own native language? **9** Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, **10** Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, **11** Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power."

New Revised Standard Version (NRSV)

New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved

## **Acts 2:1-11 Contemporary English Version (CEV) for use in Liturgical celebrations**

**2** On the day of Pentecost<sup>[a]</sup> all the Lord's followers were together in one place. **2** Suddenly there was a noise from heaven like the sound of a mighty wind! It filled the house where they were meeting. **3** Then they saw what looked like fiery tongues moving in all directions, and a tongue came and settled on each person there. **4** The Holy Spirit took control of everyone, and they began speaking whatever languages the Spirit let them speak.

**5** Many religious Jews from every country in the world were living in Jerusalem. **6** And when they heard this noise, a crowd gathered. But they were surprised, because they were hearing everything in their own languages. **7** They were excited and amazed, and said:

Don't all these who are speaking come from Galilee? **8** Then why do we hear them speaking our very own languages? **9** Some of us are from Parthia, Media, and Elam. Others are from Mesopotamia, Judea, Cappadocia, Pontus, Asia, **10** Phrygia, Pamphylia, Egypt, parts of Libya near Cyrene, Rome, **11** Crete, and Arabia. Some of us were born Jews, and others of us have chosen to be Jews. Yet we all hear them using our own languages to tell the wonderful things God has done.

Contemporary English Version (CEV) Copyright © 1995 by American Bible Society

## **Acts 2:1-11 Good News Translation (GNT) as used in the Breakthrough Bible**

**2** When the day of Pentecost came, all the believers were gathered together in one place. **2** Suddenly there was a noise from the sky which sounded like a strong wind blowing, and it filled the whole house where they were sitting. **3** Then they saw what looked like tongues of fire which spread out and touched each person there. **4** They were all filled with the Holy Spirit and began to talk in other languages, as the Spirit enabled them to speak.

**5** There were Jews living in Jerusalem, religious people who had come from every country in the world. **6** When they heard this noise, a large crowd gathered. They were all excited, because all of them heard the believers talking in their own languages. **7** In amazement and wonder they exclaimed, "These people who are talking like this are Galileans! **8** How is it, then, that all of us hear them speaking in our own native languages? **9** We are from Parthia, Media, and Elam; from Mesopotamia, Judea, and Cappadocia; from Pontus and Asia, **10** from Phrygia and Pamphylia, from Egypt and the regions of Libya near Cyrene. Some of us are from Rome, **11** both Jews and Gentiles converted to Judaism, and some of us are from Crete and Arabia—yet all of us hear them speaking in our own languages about the great things that God has done!"

Good News Translation (GNT) Copyright © 1992 by American Bible Society

World of the Text	World Behind the text	World in Front of the Text
<p><b>Genre:</b> This text is a narrative. Most of the Bible is a narrative: a story written to entertain or inform. Narratives follow a distinctive pattern and structure. Orientation (Introduction of characters and setting) Development of a problem or conflict Resolution of the problem Coda (where we often see the result of what has happened)</p> <p>Narratives often contain... A clear plot Defined characters Lots of detail Dialogue Language which keeps you engaged Lots of verbs A climax<sup>4</sup></p> <p>Words in the text:</p> <p><i>Pentecost</i> The word Pentecost comes from the Greek word for 'fifty'. It is the word used by Luke (who wrote in Greek) to describe the event during which the Holy Spirit came. (see Acts 2:1-4) The festival Luke 'renames' is the Jewish festival of Shavuot - it occurs 50 days after Passover. (see Shavuot and Pharisee)<sup>5</sup></p> <p><i>Suddenly from heaven there came a sound like the rush of a violent wind ... Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.</i> The description of a sound like that of a blowing wind and tongues like fire try to express in human</p>	<p>The Gospels are not intended to be biographies or historical reports. Each of the Gospels was written to do just one thing: <i>help people come to believe that Jesus was the messiah, God in human form.</i> <sup>7</sup></p> <p>Acts of the Apostles is attributed to the Gospel author, Luke. According to a tradition dating back to the second century, Luke was the doctor or beloved physician that Paul refers to in his letter to the Colossians (see Col 4:14). Luke was a friend and companion of Paul and travelled with him. Both the Gospel and the Acts of the Apostles are attributed to him. Luke is a great storyteller. He writes very well so we think he was well educated.</p> <p>Like a good author of his day, Luke uses a number of Roman literary techniques and styles: he loves journeys, speeches, allusions to other stories or events and parallel stories (matching one character with another).</p> <p>He also has his favourite themes: the Holy Spirit, Mary, inclusion of the outsider, women, and the Church. Perhaps his best known theme is that of being 'lost' and 'found'.</p> <p>See also Margaret Carswell's explanation of Luke at <a href="http://www.thebibledoctor.com/uploads/2/3/7/5/23753282/luke_poster.pdf">http://www.thebibledoctor.com/uploads/2/3/7/5/23753282/luke_poster.pdf</a></p> <p>Pentecost (literally fiftieth) is the Greek name for the Israelite feast of Weeks (<i>Shavuot</i> in Hebrew). This is the second of the three classical pilgrim feasts of Israel. Therefore, all Jewish men and their families would have travelled to Jerusalem. The festival of Weeks would have been called Fiftieth in Greek because it occurred seven weeks or fifty days after the feast of Passover.<sup>8</sup></p> <p>To really appreciate the meaning of Pentecost we need to look back at its Jewish origins. In Judaism, the Feast has a number of names: The feast of Weeks (<i>Shavuot</i>) – since it</p>	<p>The account of the first Pentecost tells us that the tongues of fire 'separated and came to rest on the head of each of them'(Acts 2:3). This is still true today. The fire of God's love touches each one of us in a unique way. No two people have the same way of loving; each of us has our own special gift from God.</p> <p>We are not to compare ourselves with others, vainly thinking we are better or more gifted, or indulging in false humility by thinking we are worse. Jesus loves us as we are, and wants only to fill each one's heart with his prayer and with his love and with his passion for the world which he wants to love. Paul tells us that the 'Spirit of God has made his home' in us (Romans 8:9). Whatever our family and background and circumstances, Jesus' Spirit calls each of us to love with whatever heart and mind and soul and strength we have.</p> <p>If we do this together, then we are the kind of community in which Jesus takes delight, and we will continue to expand our hearts to be filled by God and to welcome all who feel drawn to the heart of God. If today we earnestly pray: 'Lord, send forth your Spirit and renew the face of the earth', what we are really praying is that we ourselves will be open to God's love and God's inspiration. This may not remove from us the cross, but we will be astonished at the difference that welcoming God's love and grace will make to the world, and if enough people do it, the face of the earth will indeed be renewed, for God's love is a fire.</p>

<sup>4</sup> Margaret Carswell <http://www.thebibledoctor.com/narrative.html> n.d.

<sup>5</sup> Carswell <http://www.thebibledoctor.com/p.html> n.d.

<sup>7</sup> Carswell <http://www.thebibledoctor.com/about-the-gospel-writers.html> n.d.

<sup>8</sup> Dennis Hann *The Acts of the Apostles*, Liturgical Press, Collegeville Minnesota, 2005, p 18



<p>language a divine event. Wind and fire are associated with the presence of God. Although the Spirit came to rest on each one like a nimbus of fire, the emphasis is not on their individual experiences. The Spirit comes on the community gathered together in prayer.</p> <p><i>All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.</i></p> <p>Everyone present, which presumably includes about one hundred and fifty followers (1:15), is filled with the Holy Spirit, not just the apostles. They all soon will fill the world with their witness. The Spirit stirs them into action and gives them voice to proclaim the word of God fearlessly and clearly so that all could understand them. Disciples who were formerly inactive onlookers suddenly become stirring preachers of the word.<sup>6</sup></p>	<p>comes seven weeks, a week of weeks, following Passover; it is also called the feast of First Fruits. In its origins, it was a harvest festival to celebrate the first fruits of summer in the northern hemisphere. Later, it took on a religious meaning linked with the events of the Exodus. Where Passover celebrated the liberation of Israel on the night Israel left Egypt, First Fruits/Weeks, celebrates the arrival at Mount Sinai, the making of the Covenant and the gift of the Torah. The gift of the Law to Moses was considered the 'first fruit' of the Exodus.</p> <p>Following the resurrection of Jesus, the early Christian community, who were at first all Jews, experienced the power of the Risen Jesus still present in their midst, restoring their faith in him and giving them the courage to proclaim Jesus as God's chosen one. Paul called this experience of God, the God who is Spirit, the 'first fruits' – 'we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.' (Rom 8:23) The Spirit is the first fruit, the first sign of a harvest that is already ripening. A process has already started. We had an apricot tree at my family home. When that first fruit appeared, I knew for certain that summer had begun.</p> <p>Luke gives us the time frame that the Spirit came to the disciples fifty days after Easter (pente = fifty) and some scholars see in Luke's theology that the Spirit is the first fruit of the Risen Jesus. Certainly, with the gift of the Spirit there is a flourishing of the Gospel message within the first community.<sup>9</sup></p>	<p>It purifies, but it gives light and warmth. And whose heart does not long for both?<sup>10</sup></p> <p>We know, however, from the first Pentecost and from our own experience that the Spirit works in unpredictable AND ordinary ways. From the Acts of the Apostles we learn that where the Spirit of God is active all sorts of gifts are present:</p> <ul style="list-style-type: none"> <li>- boldness to stand up for what we believe;</li> <li>- the ability to hear and listen;</li> <li>- an end to fear that locks us in on ourselves;</li> <li>- confidence in the salvation won for us in Christ;</li> <li>- fidelity to Jesus' commandment to love;</li> <li>- clarity about what's true; and</li> <li>- an 'at homeness' with God.</li> </ul> <p>The problem for many of us is working out where the Holy Spirit is leading us. This requires the gift of the discernment of spirits. Pentecost is not the charismatic movement's birthday. It is God's promise to abide with us come what may. And living in the power and love of the Spirit and claiming her direction is an intensely practical affair.</p> <p>It is with this type of confidence that can sing the ancient chant, 'Come O Holy Spirit fill the hearts of your faithful and enkindle in us the fire of your love. Send forth your spirit and we will be recreated, and you will renew the face of the earth.'<sup>11</sup></p>
---	---	--

<sup>6</sup> David E. Garland *Acts Teach the text Commentary Series* Baker Books, Grand Rapids, 2017, p. 26

<sup>9</sup> Mary Coloe <https://www.liturgyhelp.com/calendar/date/2019Jun09/0/ComMaCol> *Commentary by Mary Coloe*

<sup>10</sup> Michael Fallon [http://mbfallon.com/homilies\\_yearC.%20pdf/pentecost.pdf](http://mbfallon.com/homilies_yearC.%20pdf/pentecost.pdf)

<sup>11</sup> Richard Leonard <https://www.liturgyhelp.com/calendar/date/2019Jun09/0/HomRiLen> *Homily by Richard Leonard*





## **John 20:19-23 Good News Translation (GNT) as used in the Breakthrough Bible**

### **Jesus Appears to His Disciples**

19 It was late that Sunday evening, and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. "Peace be with you," he said. 20 After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. 21 Jesus said to them again, "Peace be with you. As the Father sent me, so I send you." 22 Then he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive people's sins, they are forgiven; if you do not forgive them, they are not forgiven."

Good News Translation (GNT)  
Copyright © 1992 by American Bible Society

## **John 20:19-23 Contemporary English Version (CEV)**

### **Jesus Appears to His Disciples**

19 The disciples were afraid of the Jewish leaders, and on the evening of that same Sunday they locked themselves in a room. Suddenly, Jesus appeared in the middle of the group. He greeted them 20 and showed them his hands and his side. When the disciples saw the Lord, they became very happy.

21 After Jesus had greeted them again, he said, "I am sending you, just as the Father has sent me." 22 Then he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive anyone's sins, they will be forgiven. But if you don't forgive their sins, they will not be forgiven."

Contemporary English Version (CEV)  
Copyright © 1995 by American Bible Society

## **John 20:19-23 New Revised Standard Version (NRSV)**

### **Jesus Appears to the Disciples**

19 When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." 20 After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." 22 When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

New Revised Standard Version (NRSV)  
New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.



World of the Text	World Behind the text	World in Front of the text
<p>John has consciously given his narrative a liturgical setting by repeating that it was 'The first day of the week' (see 20:1). It was on the first day of the week that the Christian community gathered to celebrate in the community Eucharist the beginning of the new creation initiated by Jesus' resurrection (Acts 20:7; 1Corinthians 16:2). This is The Lord's day (Revelation 1:10).<sup>12</sup></p> <p>As in the other Gospel accounts, John records Jesus commissioning his disciples to carry on the mission which he has been given him by his Father (compare Luke 24:47, Mark's Appendix 16:15-18, and, in a different setting, Matthew 28:18-20).</p> <p>This is an expression of Jesus' love, and his words echo the assurance which he gave at the last supper:</p> <p>'As the Father has loved me, so I have loved you' (15:9).</p> <p>We recall also Jesus' prayer: 'as you have sent me into the world, so I have sent them into the world.' (17:18).</p> <p>The scene, therefore, reaches its climax in Jesus' gift of his Spirit. John has been preparing us for this gift from the beginning of the Gospel. When the Baptist introduced Jesus as The Lamb of God who takes away the sin of the world' (1:29), he went on to testify that he had seen the Spirit descend upon Jesus and remain upon him and that God had revealed to him that Jesus would baptise with the Holy Spirit' (1:33). The gift of wine at Cana (2:9) and the 'spring of water gushing up to eternal life' of which Jesus speaks to the Samaritan woman (4:14), are in different ways symbolic of the gift of the Spirit. Jesus told Nicodemus that he would need to be born</p>	<p>Jesus' words and actions only make sense if we remember that Jesus had come to restore, unite and heal Israel by setting up new leadership to replace the old. The task was not possible without the power of the Holy Spirit. We know that the coming of the Spirit of God would not happen until approximately two months later, during Shavuot/Pentecost (Act2).</p> <p>However, John tells us that even before that great event, Jesus-at the time of his resurrection – had already breathed his Holy Spirit into his apostles. They were his new creation – just as God breathed into Adam and Eve the breath of life (Gen 2:7).</p> <p>Together with giving them his Holy Spirit, he gave them authority to forgive and to withhold forgiveness. They were his apostles- His "sent ones".<sup>14</sup></p> <p>The acclamation 'Jesus is Lord!' is rich in both Jewish and Christian meaning. Lord (kýrios) was the official title of the Roman emperor. To proclaim Jesus as Lord was to set up a rivalry between the followers of Jesus and political authority. The word 'Lord' is also used in the Greek version of the First Testament as a substitute for God's personal name. To use this title for Jesus is to ascribe to him the attributes of God.<sup>15</sup></p>	<p>In giving his Spirit, Jesus is giving himself. He is giving us that for which he prayed in the final words of his prayer to his Father in his last will and testament: 'May the love with which you have loved me be in them, and I in them' (17:26). It is the presence of Jesus' Spirit that assures us that we are indeed Jesus' disciples: 'By this we know that we abide in him and he in us, because he has given us of his Spirit (1John 4:13).</p> <p>Empowering the disciples with the Spirit in this way, Jesus specifies their mission as involving the "forgiving" and retaining" of sins. It is natural, especially for readers from the Catholic tradition, to think immediately here of the penitential disciple of the church, specifically the sacrament of reconciliation. While this is certainly not to be excluded, to confine the mission to the forgiveness of post baptismal sins would be to adopt too narrow an understanding.</p> <p>We should recall what Jesus said regarding the Paraclete, "the Spirit of Truth" at the Supper. The Spirit will lay bare both the goodness and evil of the world, proving it "wrong about sin, and righteousness and judgment" when it fails to "come to the truth," fails to "come to the Light because its deeds are evil".</p> <p>As bearers of the Spirit, the disciples are missioned to offer the world the reconciliation and eternal life won by the Son, whom the father sent into the world not to condemn but also that he world might be saved through him. People who respond in faith, exposing their lives to the divine light and truth, find forgiveness of</p>

<sup>12</sup> Michael Fallon [http://mbfallon.com/john\\_commentary/john\\_20,1-29.pdf](http://mbfallon.com/john_commentary/john_20,1-29.pdf)

<sup>14</sup> Eli Lizorkin -Eyzenberg (2015), *The Jewish Gospel of John* Israel Study Center, Israel, 2015, p. 258

<sup>15</sup> Dianne Bergant *Commentary on Penteost Sunday readings* Liturgy Help [www.liturgyhelp.com](http://www.liturgyhelp.com)



<p>of the Spirit (3:5-6), a gift which Jesus would give 'without measure' (3:34).<sup>13</sup></p> <p>The fact that the disciples sit behind closed doors "for fear of the Jew" suggests that Mary Magdalene's report has made little impact.</p> <p>The risen Lord meets them in their fearful, closed-in emotional state, just as he met Mary in her emotional state. The evangelist does not stop to explain how one who is sufficiently corporeal to show his wounds, is sufficiently 'immaterial' to pass through closed doors.</p>		<p>their sins and rebirth as members of the family of God.</p> <p>Through the gift of the Spirit, then, the risen Lord is empowering the community to declare both forgiveness and retention of sin.</p>
--	--	--

<sup>13</sup> Fallon [http://mbfallon.com/john\\_commentary/john\\_20,1-29.pdf](http://mbfallon.com/john_commentary/john_20,1-29.pdf)



## Learning and Teaching Sequence

No 16	Activity/Experience/Differentiation	Resources ICLTs	Assessment
1	<p><b>Tuning In</b></p> <p><b>From Easter to Pentecost</b>                      Key Question: What happened after Easter? Where is the Spirit at work in our Diocese today?                      The death of Jesus was not the end, it was the beginning!                      In learning about Easter Sunday we continue to track the life of Jesus into the early community who remained after his resurrection. Luke is the only Gospel writer who tells us what happened to the first followers of Christ. In the Book of Acts, Luke's second volume, we learn about the actions of the earliest community. Born from the coming of the Holy Spirit at Pentecost we learn that the spirit moves us to action...!</p> <p><b>All year levels</b>                      Have students reflect on what happened at Easter and after Jesus' resurrection.                      Consider - characters, setting, sequence</p> <p>John 20:19-23                      Jesus Appears to His Disciples</p> <p>19 It was late that Sunday evening, and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. "Peace be with you," he said. 20 After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord. 21 Jesus said to them again, "Peace be with you. As the Father sent me, so I send you." 22 Then he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive people's sins, they are forgiven; if you do not forgive them, they are not forgiven."</p>	Bible	<b>Assessment for learning</b>

<sup>16</sup> There are several activities listed in this unit. Teachers are invited to talk with their colleagues to choose which activities are most appropriate for students and classes.



2.	<p><i>strategy</i> – <b>DICTAGLOSS (ENGLISH STRATEGY)</b></p> <p><b>PURPOSE:</b> Learning structure which promotes understanding of information.</p> <p>Suitable for Focusing Activity and Praxis Movements 3 and 4.</p> <p><b>DESCRIPTION:</b>  Teacher reads a passage aloud.  Students write down key words or phrases.  Teacher re-reads the passage.  In groups of four students reconstruct the passage as they understand it. Record response.  Share with the class.  Class discussion is generated through students' responses to the passage.</p> <p><b>SOURCE:</b>  Board of Studies (1994) K-6 Support Documents, Part 2, <i>Dictionary of Classroom Practices</i>, Sydney.</p>	<p>Using the Scripture passage:  John 20:19-23 Jesus Appears to His Disciples,  have students complete the Dictagloss strategy.  Adapt the strategy for your year level.</p>	<p>Good News for Learning Teaching strategies p 27</p> <p><a href="http://rokreligiouseducation.com/resources/?k=&amp;resource-category=teaching-strategies&amp;resource-type=all">http://rokreligiouseducation.com/resources/?k=&amp;resource-category=teaching-strategies&amp;resource-type=all</a></p>
3.	<p><b>Tuning In</b>  <b>All year levels</b></p> <p><b>Read Acts 2:1-11</b> from an appropriate Biblical translation</p> <p><b>Teacher Background Information</b>  When we read the Gospels, we see the world of Jesus through the eyes of the writers whose words we have in front of us.  They did not write for us a biography or a historical report; they wrote what they thought would be most 'useful' to their community. We read about the life of Jesus through their lens.  We must, therefore, be careful that we know a little about the author and their community. What were they worried about? What were the challenges they faced? What did they know about the promise of a Messiah? How did they find meaning in the life of Jesus? Our task is to unlock what each writer wanted to say, and then to find how that message might find a place in the world today.</p> <p>Using literary strategies break open the text by identifying:</p> <ol style="list-style-type: none"> <li>1. Who wrote this text?</li> </ol> <p>Use of this poster explaining the author Luke for The Bible Doctor website will be beneficial:  <a href="http://www.thebibledoctor.com/uploads/2/3/7/5/23753282/luke_poster.pdf">http://www.thebibledoctor.com/uploads/2/3/7/5/23753282/luke_poster.pdf</a></p>	<p>The Bible Doctor website.</p> <p><a href="http://www.thebibledoctor.com/uploads/2/3/7/5/23753282/luke_poster.pdf">http://www.thebibledoctor.com/uploads/2/3/7/5/23753282/luke_poster.pdf</a></p>	

	<p><b>Teacher Background Information</b></p> <p>Acts of the Apostles is attributed to the Gospel author, Luke. According to a tradition dating back to the second century, Luke was the doctor or beloved physician that Paul refers to in his letter to the Colossians (see Col 4:14). Luke was a friend and companion of Paul and travelled with him. Both the Gospel and the Acts of the Apostles are attributed to him. Luke is a great storyteller. He writes very well so we think he was well educated. Like a good author of his day, Luke uses a number of Roman literary techniques and styles: he loves journeys, speeches, allusions to other stories or events and parallel stories (matching one character with another). He also has his favourite themes: The Holy Spirit, Mary, inclusion of the outsider, women, and the Church. Perhaps his best-known theme is that of being 'lost' and 'found'.</p>		
	<p>2. Who was the audience for this story?</p>		
	<p><b>Teacher background Information</b></p> <p>An awareness of the audience Luke sought to reach with the book of Acts is critical to understanding his work. Luke's book was designed in part so that Theophilus would know the certainty of the things he had been taught. To put it simply, Luke wrote to instruct Theophilus.</p> <p>Having seen that Luke explicitly cited Theophilus as his first reader, it is also helpful to think of Luke's original audience in broader terms. From what we read elsewhere in the New Testament, it is not difficult to see that the broader church in the first century struggled with a number of issues that Luke addressed in the book of Acts. Luke's history mentioned strife between Jewish and Gentile believers, and divisions based on the leadership of different apostles and teachers. His record touches on doctrinal errors introduced by false teachers. Acts also addresses strife between the church and civil governments. It focuses on issues faced by women and the poor. It records persecutions, sufferings and imprisonments. Acts touches on these kinds of doctrinal, moral and practical difficulties because the broader church struggled with these kinds of issues in its early decades.</p> <p>Since Luke wrote the book of Acts to address a very broad set of issues, it seems reasonable to assume that he intended his work to be read by many different believers. He was concerned to help both Theophilus and the early church at large deal with the many challenges they faced.</p>		

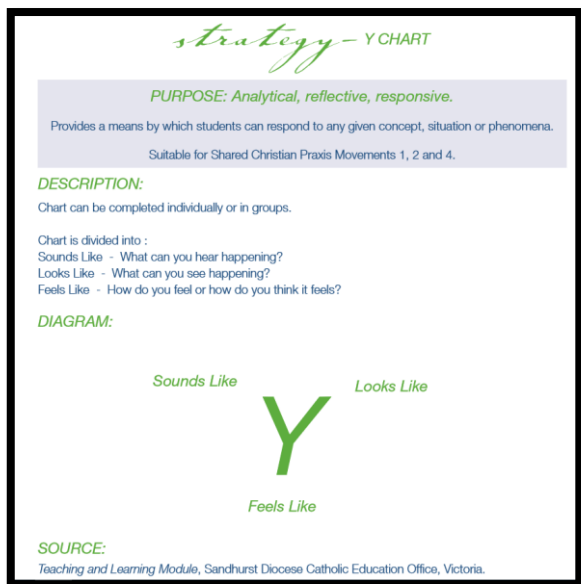
<p>4.</p>	<p><b>Tuning In</b> <b>All year levels</b></p> <p><b>What are some of the historical features of this passage?</b></p> <p>Read the passage slowly and carefully. Underline any words or phrases which tell us about the historical setting of this passage.</p> <ul style="list-style-type: none"> <li>• When it occurred</li> <li>• Where it occurred</li> <li>• What occurred</li> </ul>		
	<p><b>Teacher background on the festival of Shavuot/Pentecost</b></p> <p>Luke says it was ‘the day of Pentecost...’ The Coming of the Spirit occurred on the day of Pentecost. Pentecost is the Greek name for a Jewish religious festival called Shavu’ot (שבועות). Although Christians celebrate Pentecost as the date on which the spirit came (sometimes call it the birthday of the Church), it is important to establish that giving of the spirit happened on a Jewish feast day – the crowd in Jerusalem had gathered for a Jewish festival not the coming of the Spirit.</p> <p>Shavuot (sometimes called the Festival of the Weeks) was and is celebrated 49 days after the 2nd day of the Passover week (50 days) after Passover begins (hence its Greek translation – Pentecost from the word ‘pent’ – meaning 5).</p> <p>Jews were required to go to the Temple for Shavu’ot. This drawing shows the Temple Mount. Anyone, Jew or Gentile (non-Jew) could go on to the Temple Mount. Only Jews could enter the actual Temple, the smaller building in the centre of the Mount. The ceremonies took place in the Temple.</p> <p>Shavuot is a festival of freedom from religious bondage: at Passover the Israelites celebrate their freedom from physical slavery through the Exodus, at Shavuot they celebrate their freedom from worshipping false gods and idols (e.g. money) through the given of the Torah.</p> <p>The list of place names in verses 9, 10 and 11 is a mystery to Biblical Scholars who cannot find any reason for the particular places Luke has identified. However, Luke has said that the Spirit would help the disciples to preach in every nation, ‘to the ends of the earth’ (Acts 1:8). The list of places shows that what Luke has said came true: The Spirit did help the disciples preach to people from all over – and in their own language! The people from these places also have an important role in validating what happened as they are non-biased witnesses to what occurred.<sup>17</sup></p>		

<sup>17</sup> Margaret Carswell *Teach Scripture* <http://lapushkarussians.com/teachscripture.com/Diocese-of-Westminster.php>





5.	<p><b>Tuning In</b>  <b>All year levels:</b></p> <p>Select a video or videos that you feel will be suitable for you year level</p> <p><b>Watch different accounts of Pentecost</b></p> <ul style="list-style-type: none"> <li>• This clip presents the story of Pentecost <a href="https://www.youtube.com/watch?v=xz8K1upi0nE">https://www.youtube.com/watch?v=xz8K1upi0nE</a> and follows the biblical account quite closely.</li> <li>• <a href="https://www.youtube.com/watch?v=7TyCwUrR_OM&amp;list=RDjNiApXVR9go&amp;index=6">https://www.youtube.com/watch?v=7TyCwUrR_OM&amp;list=RDjNiApXVR9go&amp;index=6</a></li> <li>• This clip retells the story of Pentecost using animation <a href="https://www.youtube.com/watch?v=jNiApXVR9go">https://www.youtube.com/watch?v=jNiApXVR9go</a></li> <li>• This clip also tells the story of Pentecost using animation and puppets <a href="https://www.youtube.com/watch?v=xtokHQOmFu0">https://www.youtube.com/watch?v=xtokHQOmFu0</a></li> <li>• <a href="https://www.youtube.com/watch?v=MtTjgmlUtps&amp;list=RDjNiApXVR9go&amp;index=7">https://www.youtube.com/watch?v=MtTjgmlUtps&amp;list=RDjNiApXVR9go&amp;index=7</a></li> <li>• <a href="https://www.youtube.com/watch?v=gwuAeDHLDFc&amp;list=RDjNiApXVR9go&amp;index=11">https://www.youtube.com/watch?v=gwuAeDHLDFc&amp;list=RDjNiApXVR9go&amp;index=11</a></li> </ul> <p>Prepare a series of focus questions relating to the video.  Students form small groups.  Give each small group a different set of questions.  Allow time for each group to work out its strategy; will someone (or all of them) take notes, etc.  Call groups to central location to view/listen to the video.  Allow time for small group discussion (groups may wish to designate a speaker).  Conclusion: Groups report back; teacher integrates points.  Source: Mannison, M. (1994) <i>Interactive Teaching Strategies</i>, Nice Publications, Australia, p. 95.</p>	YouTube links	
----	---	---------------	--



### Finding Out Prep-yr. 3 Y-chart strategy

After watching one of the video links, have the students complete a Y-chart

Good news for  
Living Teaching  
strategies. P51

<http://rokreligiouseducation.com/resources/?k=&resource-category=teaching-strategies&resource-type=all>

**Assessment for  
learning  
/Assessment as  
learning**

6.

Use the code  
to work out what  
Jesus said to  
his disciples.

C E H I L O  
P R S T V Y

### Finding Out Prep-Yr. 3

Access the children's Pentecost worksheets from the Liturgy Help website  
(see your APRE for log in details).

<https://www.liturgyhelp.com/calendar/date/2019Jun09/0/CHWorksheets><sup>18</sup>

When Jesus appeared to his disciples he gave them the gift of the Holy Spirit.  
Draw a flame above the head of each of the disciples below.



PENTECOST SUNDAY

In 2019-23

My name is:

**We are filled with the Holy Spirit**

When Jesus appeared to his disciples he gave them the gift of the Holy Spirit.  
Draw a flame above the head of each of the disciples below.



Draw a picture of three people you know who are filled with the Holy Spirit - it could even be yourself!

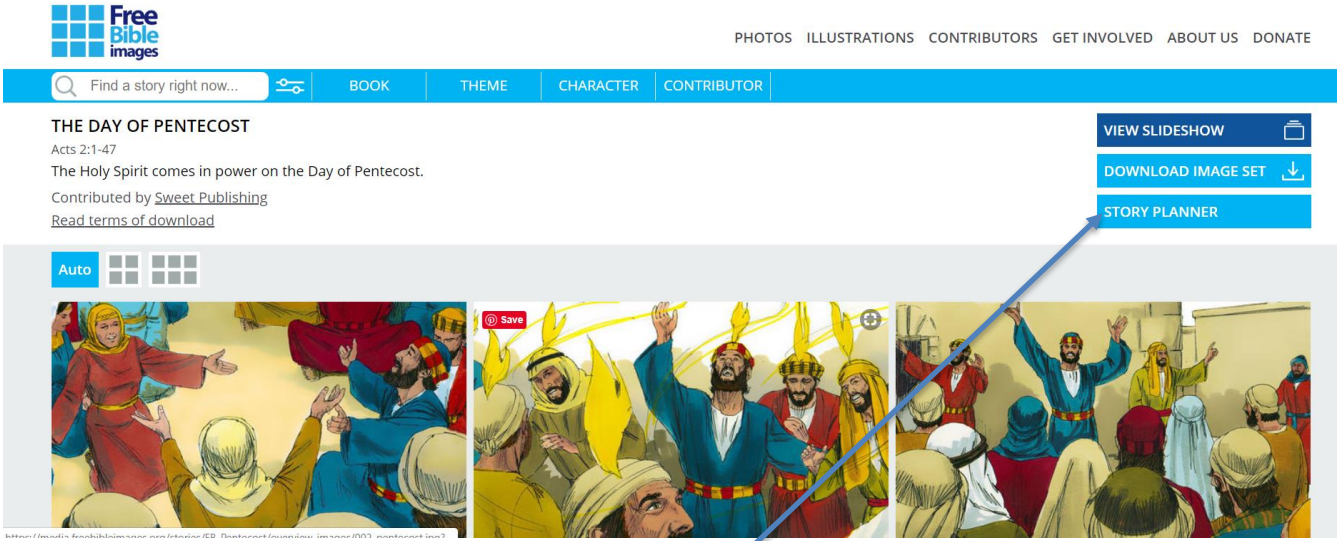


© Creative Ministry Resources 2014

[www.liturgyhelp.com](http://www.liturgyhelp.com) the school has a username and password for access to this site – please see your APRE for these details so you can download these worksheets .


<sup>18</sup> Liturgy Help Website – Pentecost Year C – [www.liturgyhelp.com](http://www.liturgyhelp.com)




7.	<p><b>Finding Out Yrs 7-10</b></p> <p>LECTIONARY BASED YOUTH ACTIVITIES by Lisa-Marie Calderone-Stewart</p> <p>Lisa-Marie has supplied a commentary, themes and activities related to the readings for the feast of Pentecost. These can be accessed on the Liturgy Help website – the feast of Pentecost/ Youth/ St Mary's Press</p> <p>Some examples of her suggested activities include:</p> <p>In the first reading, the Spirit inspires the disciples to speak in many languages so that everyone will be able to hear the Good News in their own language. Challenge the young people to do some translating of today's psalm, 'Lord, send out your Spirit.' Give them a week to learn how to say and write this psalm refrain in another language. Next week, Trinity Sunday, give them some time to teach one another how to pray this refrain in each language. See how many different languages they can use to pray this refrain.<sup>19</sup></p>	<p><a href="http://www.liturgyhelp.com">www.liturgyhelp.com</a></p> <p><a href="https://www.liturgyhelp.com/calendar/date/2019Jun09/0/SMAC">https://www.liturgyhelp.com/calendar/date/2019Jun09/0/SMAC</a></p>	
8.	<p><b>Finding Out All year levels</b></p> <p>The images in this Bible story can be downloaded <i>absolutely free</i> from <a href="http://www.freebibleimages.org">www.freebibleimages.org</a> in PowerPoint, Keynote JPEG or PDF formats.</p> <p>Use the free Bible images set of images for Pentecost which can be downloaded from this website: <a href="http://www.freebibleimages.org/illustrations/pentecost/">http://www.freebibleimages.org/illustrations/pentecost/</a></p> 		<p><b>Assessment of learning</b></p>

<sup>19</sup> Liturgy Help website – Pentecost Sunday – [www.liturgyhelp.com](http://www.liturgyhelp.com)

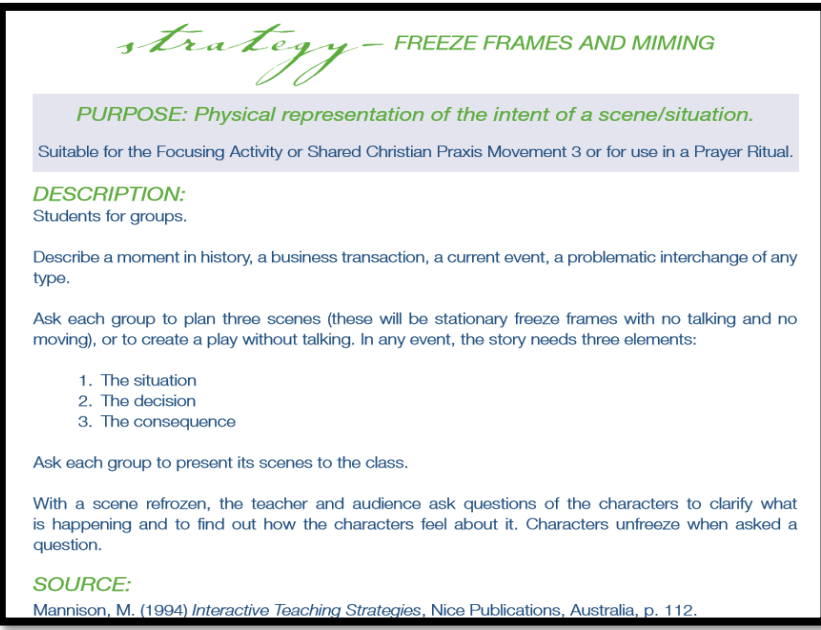


	<p>Sequence the images in correct order as in the Scripture passage. Download <b><i>the story planner</i></b> from this webpage as well. This Story Planner shows what is happening in each scene. Read the account from the Bible and then plan how you will tell the story to your audience.</p>  <p>There is a space for your notes. You can delete any images/slides you don't require and add your own as needed.</p>		
9.	<div data-bbox="219 722 1193 1297" style="border: 2px solid black; padding: 10px;"> <p style="text-align: center;"><i>strategy</i> - SEQUENCING</p> <p style="text-align: center;"><b>PURPOSE:</b> Ordering key events Suitable for Praxis Movement 3.</p> <p><b>DESCRIPTION:</b> Students form groups of four. Each group is given an envelope with either a sequence of pictures or sentences cut into four strips. Each group member draws out one strip of paper without showing the rest of the group. Each team member in turn describes or reads what is on their strip of paper. The whole team must come to a consensus as to the order of the pictures/sentences and place them face down on the table. When this is done the pieces are turned over to see if the team has sequenced them properly.</p> <p><b>VARIATIONS:</b> Pieces are placed face up and team members are only allowed to move their own piece.</p> <p><b>SOURCE:</b> Kagan, S. (1992) <i>Cooperative Learning</i> 11:6</p> </div> <p style="text-align: right;"><a href="http://www.freebibleimages.org/illustrations/pentecost/">http://www.freebibleimages.org/illustrations/pentecost/</a></p>	<p><b>Finding Out Prep-Yr6</b> This sequencing activity can be used with the <i>Free Bible Images</i> resources on:</p> <p>Good News for Learning Teaching Strategies p34</p> <p><a href="http://rokreligiouseducation.com/resources/?k=&amp;resource-category=teaching-strategies&amp;resource-type=all">http://rokreligiouseducation.com/resources/?k=&amp;resource-category=teaching-strategies&amp;resource-type=all</a></p> <p>Free Bible Images</p> <p><a href="http://www.freebibleimages.org/illustrations/pentecost/">http://www.freebibleimages.org/illustrations/pentecost/</a></p>	<p><b>Assessment of Learning</b></p>

10.	<b>Finding Out Yrs. 7-10</b>  Watch “ <i>What is God’s Spirit</i> ” video clip by the Bible Project. (see the link below) In this video, we explore the original meaning of the biblical concept of “spirit” and what it means that God’s Spirit is personally present in all of creation. Ultimately, the Spirit was revealed through Jesus and sent out into the lives of his followers to bring about the new creation. <a href="https://youtu.be/oNNZO9i1Gjc">https://youtu.be/oNNZO9i1Gjc</a>	The Bible Project website -  <a href="https://youtu.be/oNNZO9i1Gjc">https://youtu.be/oNNZO9i1Gjc</a>	
11.	<b>Finding Out All year levels</b>  A symbol is something used to represent something else, like a white dove representing peace or a heart representing love or a hammer and sickle representing communism. Using symbolism well shows a deep understanding of the text, because it demonstrates understanding and extrapolation in an abstract, non-literal way. List some of the symbols found in the scripture passage or in the “What is God’s Spirit” video Complete the following: 1. _____ to represent _____ 2. _____ to represent _____ 3. _____ to represent _____ 4. _____ to represent _____ 5. _____ to represent _____		Assessment of learning
12.	<b>Finding Out Yrs 3-Yrs 10</b> <a href="https://www.youtube.com/watch?v=Eak7H67x_Tl">https://www.youtube.com/watch?v=Eak7H67x_Tl</a> This short film about Pentecost features the Archbishop of Canterbury Justin Welby and others talking about "the big bang of the Church" and its meaning today.		
13.	<b>Teacher Background Reading</b> <a href="http://biblestudyforcatholics.com/power-pentecost/">http://biblestudyforcatholics.com/power-pentecost/</a>		
14.	<b>Teacher Background Reading</b> <a href="https://media.ascensionpress.com/2016/05/15/acts-2-rush-mighty-wind/">https://media.ascensionpress.com/2016/05/15/acts-2-rush-mighty-wind/</a>		

15.	<p><b>Sorting Out</b> <b>All year levels.</b></p>  <p>Using the three keys to unlock the scripture. Remember that Luke's audience were not Jews....</p> <ul style="list-style-type: none"> <li>• What do you think Luke is trying to say to them about God? About Jesus?</li> <li>• What do you think Luke is trying to say to them about people?</li> <li>• What do you think Luke is trying to say to them about the world he thinks God wants?</li> </ul> <p>Can you 'unlock' this passage? Can you predict what might be going to happen as the ministry of the disciples begins? What happened next? <i>Peter continues with a very long speech or sermon. Three thousand people were baptised.</i></p>		Assessment for /as/of learning
16.	<p><b>Sorting Out</b> <b>Yrs 7-Yr 10</b></p> <p>What historical or cultural references are in the text? (names, places, roles, customs, rituals, titles) The Jewish feast of Pentecost – Read about Pentecost from Kip's Mum (Margaret Carswell) <a href="https://www.kipandfriends.com/letter---shavuot.html">https://www.kipandfriends.com/letter---shavuot.html</a> Invite the students to illustrate the account.</p>		
17.	<p><b>Sorting Out</b> <b>All year levels.</b></p> <p>This PowerPoint created by Dr Margaret Carswell explains the development and origins of the Jewish festival of Shavu'ot. It can be accessed through the Teach Scripture Website - <a href="http://lapushkarussians.com/teachscripture.com/Diocese-of-Westminster.php">http://lapushkarussians.com/teachscripture.com/Diocese-of-Westminster.php</a></p> <p>You will also be able to view other PowerPoints created by Dr Margaret Carswell relating to the feast of Pentecost. Choose a PowerPoint suitable for your year level and interest.</p> <p>PowerPoints include: Encounter the word <a href="http://lapushkarussians.com/teachscripture.com/documents/Acts2.1-13EncountertheWordCloseReadingLiterary.ppt">http://lapushkarussians.com/teachscripture.com/documents/Acts2.1-13EncountertheWordCloseReadingLiterary.ppt</a> Encounter the word – historical features <a href="http://lapushkarussians.com/teachscripture.com/documents/Acts2.1-13EncountertheWordCloseReadingHistorical.ppt">http://lapushkarussians.com/teachscripture.com/documents/Acts2.1-13EncountertheWordCloseReadingHistorical.ppt</a></p>	<p>Teach Scripture website: <a href="http://lapushkarussians.com/teachscripture.com/Diocese-of-Westminster.php">http://lapushkarussians.com/teachscripture.com/Diocese-of-Westminster.php</a></p>	



18.		<b>Sorting out</b> <b>Yr. 3-Yr 10</b> Use the freeze frame and miming strategy to show an understanding of the literary and interpretative aspects of the scripture passage Acts 2: 1-11. This freeze frame can be used in a prayer ritual. The discussion that follows allows the teams to justify their choice of actions.	Good news for Learning p47  <a href="http://rokreligiouseducation.com/resources/?k=&amp;resource-category=teaching-strategies&amp;resource-type=all">http://rokreligiouseducation.com/resources/?k=&amp;resource-category=teaching-strategies&amp;resource-type=all</a>	Assessment of learning
19.	<b>Sorting Out</b> <b>Yrs 7-10</b>  <b>What relevance does the text have today?</b>  <b>Archbishop Hart's Pentecost Message to Youth 2018</b> <a href="https://www.youtube.com/watch?time_continue=44&amp;v=A3egAAF7Xvc">https://www.youtube.com/watch?time_continue=44&amp;v=A3egAAF7Xvc</a>  Jesus was like us in all things but he chose to live a courageous life. Jesus found the courage to hear God's will for his life and not his own. He found the courage not to conform to what others – his family, his friends, and the system he grew up in – wanted him to do when they contradicted God's dream for him.		<a href="https://www.youtube.com/watch?time_continue=44&amp;v=A3egAAF7Xvc">https://www.youtube.com/watch?time_continue=44&amp;v=A3egAAF7Xvc</a>	
20.	<b>Sorting out</b> <b>Yrs 7-10</b> The Melbourne Archdiocesan Office for Youth tells us that in taking courageous Gospel actions, you can discover God's dream for you – indeed, his mission for your whole life. Do not be afraid for the Holy Spirit of courage is with you. As a class brainstorm some characteristics of a hero: How do heroes respond to situations of danger or threat? Do these traits tell us something about the virtues of a hero? Do all heroes exhibit courage in the same way?			

<p><b>21.</b></p>	<p><b>Sorting out Yrs 7-10</b></p> <p>Watch the video clip 'Emma's Story'. Before watching the video clip, instruct students to watch for the elements of Emma's story which indicate her moral decision-making process. You may like to hand out a worksheet of the decision-making process as a mind-map or have students create one themselves which they can jot down notes as they watch Emma's story.</p> <p>Emma's story indicates several times when she had to make difficult decisions. After viewing the clip brainstorm some of these as a class. Many of the decisions Emma's had to make combine to form a much bigger decision – how much was Emma willing to sacrifice to live a life of Catholic faith? In pairs, have students try to pinpoint some steps in Emma's moral decision-making process. Encourage students to populate their mind maps with as much detail as possible. Watch and listen to Emma's story. As a university student in Sudan, Emma maintained her faith in an environment which was hostile to Christianity. When she witnessed to the joy of her faith by travelling to Rome as part of a choir, she faced suspicion which eventually led to her seeking asylum in Australia.</p> <p><a href="https://vimeo.com/213968189">https://vimeo.com/213968189</a></p>	<p><a href="https://vimeo.com/213968189">https://vimeo.com/213968189</a></p>	<p>Assessment of Learning</p>
<p><b>22.</b></p>	<p><b>Sorting Out Yrs 3-10</b></p> <p>In small groups ask students to consider the example of your school's (or parish / community) patron saint / founder / key leader. Have each group jot down answers to the following questions on poster paper and share them with the class.</p> <ol style="list-style-type: none"> <li>1. How did this person live courageously?</li> <li>2. Can we identify evidence of this person trying to follow the model of Jesus?</li> <li>3. Why does our school consider this person an important role model?</li> <li>4. What might this mean for us as students and staff at this school?</li> </ol>		
<p><b>23.</b></p>	<p><b>Sorting Out Yrs 7-10</b></p> <p>Reflecting on the example of your school's patron saint / founder /key leader; ask students to write a personal response to the following Questions:</p> <ol style="list-style-type: none"> <li>1. What does living courageously mean to me?</li> <li>2. When have I shown courage in the past?</li> <li>3. Why is living courageously difficult?</li> <li>4. What are some areas in my life where I might need to be more courageous?</li> <li>5. What are some courageous actions I can take now at home? At school? In the local community?</li> </ol>		<p><b>Assessment as learning</b></p>

	Conclude this task with a time of prayer asking the Holy Spirit to strengthen our resolve and inspire us to live courageously in our homes, in our school and in our community.		
24.	<p><b>Communicating Yrs 7-10</b></p> <p>In their pairs ask students to rewrite one of their assigned biblical passages using contemporary language and images.</p> <p>You need to go beyond a literal interpretation of the text, which is just following the exact words of the text and is a lower order thinking skill. Plan to create a fresh, new understanding which will enhance yours and other's knowledge of the text.</p> <p>Look at themes and issues through a new lens and develop ideas to transform the context (the circumstances or facts which surround a situation), characterisation (the way a character is presented) or point of view (whose point of view is being presented, to represent what way of doing things, in what kind of society?)</p> <p>Think about different ways the situation in this text could have been presented.</p> <p>Think of new ways to present these themes and ideas. You could consider such things as: what people were involved, in what time and in what kind of society. Were things fair or realistic? Did people suffer unnecessarily? Who was in power?</p> <p>Tell students their intended audience is, Emma, in the video they watched, <a href="https://vimeo.com/213968189">https://vimeo.com/213968189</a></p> <p>Their contemporary interpretation of the scripture should describe something about her living courageously in Sudan.</p> <p>Students can design and create posters / digital images of their rewritten scripture passage to display in the classroom / use as screen savers.</p>	<a href="https://vimeo.com/213968189">https://vimeo.com/213968189</a>	<b>Assessment of learning</b>
25.	<p><b>Communicating MJR Links</b> <b>Prep – Yr 6</b></p> <p><b>The Holy Spirit and MJR</b>  WEST is about being sacramental people.  Welcome - living our Baptism everyday  Encourage - encouraged by the Holy Spirit in Confirmation  Sorry - in Reconciliation  Thanks - in Eucharist to God and each other as the people of God: the Church</p> <p><b>Make Jesus Real</b>  Year 5 - Part 2 Spirituality of the Everyday "Christ Values (Virtues)" p.99  Year 6 - Part 2 Spirituality of the Everyday "Holy Spirit" p.88</p> <p>I wonder how I can model Jesus by being a "Walking God Moment" to the people around me?</p> <p><b>My Friend Jesus</b>  Prep - Activity 10 "Be more like my friend Jesus" p.31</p>	<i>MJR Journal</i>	

	<p>Year 1 - Activity 5 “Be a giver” p.53 Year 2 - Activity 5 “I see my friend Jesus in my family” p.81</p> <p><b>Spirit of Jesus</b> Year 3 - Part 1 Spirituality “How do we show the spirit of Jesus” p.10 Year 4 - Part 1 Spirituality “How can we be more like Jesus? p.13</p> <p><b>Make Jesus Real</b> Year 5 - Part 2 Spirituality of the Everyday “Walking God Moments (WGM)” p.82 Year 6 - Part 2 Spirituality of the Everyday “God moment in action” pages 85 &amp; 86</p>		
26.	<p><b>Communicating</b> <b>All year levels</b></p> <p><b>Songs about the Holy Spirit</b></p> <ul style="list-style-type: none"> <li>Hearts on Fire – Michael Mangan (from <i>Setting Hearts of Fire</i>) – a very up-tempo song <a href="https://www.youtube.com/watch?v=79pWkATu1SY">https://www.youtube.com/watch?v=79pWkATu1SY</a></li> <li>Holy Spirit Come – Michael Mangan (from <i>True Colours Shine</i>) – a mantra that is fitting at Confirmation ceremonies. <a href="https://www.youtube.com/watch?v=KMwXuRluF5I">https://www.youtube.com/watch?v=KMwXuRluF5I</a></li> <li>Holy Spirit Rock – Michael Mangan (from <i>This is the time and Sing Your Joy</i>) – a very up-tempo song</li> <li>Listen to the Spirit – Andrew Chinn (from <i>Welcome to All</i>) – this is a very simple prayer. You can hear an extract here <a href="http://www.butterflymusic.com.au/audio/Welcome%20To%20All%20Samples/Listen%20To%20The%20Spirit%20WAV.wav">http://www.butterflymusic.com.au/audio/Welcome%20To%20All%20Samples/Listen%20To%20The%20Spirit%20WAV.wav</a></li> <li>Pentecost Song – John Burland (from <i>Celebrating the Sacraments</i>) – this is a slower song with quite a few lyrics <a href="https://www.youtube.com/watch?v=QwP1G3wkEPk">https://www.youtube.com/watch?v=QwP1G3wkEPk</a></li> <li>Spirit of God – Andrew Chinn (from <i>This Day and Together as One</i>) This song has four verses and begins with the prophets, then Jesus, Pentecost and to today. The refrain is quite simple. You can hear an extract here <a href="http://www.butterflymusic.com.au/audio/SpiritofGod.mp3">http://www.butterflymusic.com.au/audio/SpiritofGod.mp3</a></li> <li>The Holy Spirit – John Burland (from <i>God loves me</i>) – refers to the power of the Holy Spirit and to Pentecost <a href="https://www.youtube.com/watch?v=9cZcJMOQdCU">https://www.youtube.com/watch?v=9cZcJMOQdCU</a></li> </ul>		

	<ul style="list-style-type: none"> <li>The Spirit of the Lord – Andrew Chinn (from <i>People of Peace</i>) – this song refers to gifts of the Spirit – wisdom, understanding, courage, knowledge, reverence, wonder and awe <a href="https://www.youtube.com/watch?v=PCzAlln6edc">https://www.youtube.com/watch?v=PCzAlln6edc</a></li> <li>We are God's Hands – Andrew Chinn (from <i>Welcome to all</i>) Written for the Year of Mercy, this song is about living our mission and bringing peace to our world. There are many images in this video of the song <a href="https://www.youtube.com/watch?v=KQv3rlcuzT4">https://www.youtube.com/watch?v=KQv3rlcuzT4</a></li> </ul>		
	<p><b>TEACHER EVALUATION</b></p> <p>As a religion teacher:</p> <p>Did I spend time reflecting upon the unit and the significance of its implications for my own life and faith?</p> <p>What did I learn about myself and my relationship with God?</p> <p>Was I able to identify and articulate, for myself, the relationship between life and faith?</p> <p>Students' Understanding</p> <p>How well did activities allow students to come to understandings related to the focus of the unit?</p> <p>How well did activities allow students to come to understandings related to the general focus on life within the unit?</p> <p>Accessibility</p> <p>Were the chosen activities accessible to all students?</p> <p>Student involvement and interest</p> <p>Were students as fully involved and interested as possible?</p> <p>Highlights of unit</p> <p>What were the highlights of this unit?</p> <p>Improvement</p> <p>Can you identify practical ways to improve this unit?</p>		

