



YEAR LEVEL	5 & 6
TITLE	Reconciliation
STRAND	SACRAMENTS
SUGGESTED DURATION	4 - 6 weeks
ENDURING QUESTIONS	<b>Why do we have Sacraments?</b> <b>How can the Sacraments influence my life?</b>

## Unit Focus

In this unit, students will explore the idea that when we are truly Reconciled, we are living in Right Relationship with one another, our world and our God. As Christians we hope for a future when we relate to each other, the environment and to God in the way that Jesus showed us.

## Achievement Standards

By the end of Year 6:

**Students identify reconciliation as living in the right relationships with self, others, the world and God.**

**Students articulate examples of the need for reconciliation at a personal, communal and global level.**

## Unit Outcomes

By the end of the unit students should be able to:

1. Recognize that Jesus showed us how to live in 'right relationships' through his ministry of healing, the table fellowship he initiated, and the Parables he told.
2. Know that as Christians we have a responsibility to relate to each other, to the environment and to God, reflected in the life of Jesus.
3. To be aware that sin affects our relationships with others, with our environment and with God.
4. Be familiar with the ritual of the Sacrament of Reconciliation.

## Key Understandings for Students

- We know Jesus' attitude towards reconciliation and forgiveness through the way that he lived, that is, the people he associated with, the people he cured and the stories including Parables he told.
- Through our Baptism we are responsible for one another, for the environment and we are invited to live in the way that Jesus lived.

- Our lack of awareness results in us ‘missing the target’ or failing to reach our potential for goodness.
- The Church offers the Sacrament of Penance as a ritual for the healing of our relationship with God, ourselves, others and the environment.

## Student Context

Students at this level should be able to use the processes of inquiry with more precision as they observe, predict, establish and test hypotheses, and reflect on what they have learnt. In practical terms, they can plan questions for interviews, make systematic observations during excursions, gather and organise evidence from print materials, summarise and present conclusions.

Most Catholic students at this age have celebrated the Sacraments of Baptism, Penance and Eucharist and have some understanding of these. In the Sandhurst Diocese, most students would also have received the Sacrament of Confirmation.

They are becoming more aware of the brokenness that exists in our world.

## Theological Background for Teachers

- Symbols and rituals are important when celebrating sacraments. Symbols are ‘the language of sacramental life... they express the Real Presence of God.’ (Kain, 1993).
- There are seven sacraments in the Catholic tradition: Sacraments of Healing (Penance and Anointing of the Sick), Sacraments at the service of communion and the mission of the faithful (Matrimony and Holy Orders) and Sacraments of Initiation (Baptism, Eucharist and Confirmation).
- The well-known Parable of the Prodigal Son is perhaps the most strikingly powerful illustration of the human process of reconciliation, and of the theology inherent in the new Rite of Reconciliation. But many of us find it difficult to believe the story (see Luke 15:11-32). The father welcomes the son back instantly—doesn’t even wait for him to get to the house. And he isn’t at all interested in the young man’s confession, only in celebrating. But God really is like the merciful parent in this parable: not out to catch us in our sin but intent on reaching out and hanging on to us in spite of our sin. Reconciliation (and the new Rite is careful to point this out) is not just a matter of getting rid of sin. Nor is its dominant concern what we, the penitents, do. The important point is what God does in, with and through us. (Sandra DiGidio OSM)
- The Gospel vision of metanoia calls for an interior transformation that comes about when God’s Spirit breaks into our lives with the Good News that God loves us unconditionally. Conversion is always a response to being loved by God. In fact, the most important part of the conversion process is the experience of being loved and realizing that God’s love saves us—we do not save ourselves. Our part in this saving action is to be open to the gift of God’s love—to be open to grace. ... Moral conversion means making a personal, explicitly responsible decision to turn away from the evil that blinds us to God’s love, and to turn toward God who gifts us with love in spite of our sinfulness. ... The need for conversion does not extend only to those who have made a radical choice for evil. Most often metanoia means the small efforts all of us must continually make to respond to the call of God. Sandra DiGidio OSM.

- RECONCILIATION (or PENANCE) – can be described as the particular Sacrament of Reconciliation. In the Catholic tradition, this Sacrament has worked in two main ways. It restores to the Eucharistic assembly those whose deliberate and consciously sinful acts are of such a serious nature (grave or mortal sin) that they disrupt that person's participation in the grace of God experienced through life in the Christian community. Secondly, this Sacrament marks those more profound phases of 'turning around' to the way of Jesus that occur throughout our life. It has often found its place in the process of spiritual direction or a retreat experience; it expresses awareness and decision-making on the part of a Christian person about attitudes and behaviours that, while not gravely sinful, prevent or resist our witnessing to Christ. *Kevin Lenehan*
- **The Catholic Church has three distinct rites of the Sacrament of Penance.**
  - **First Rite** is for individual penitents. In this celebration, penitents meet one to one with a priest, to confess and receive absolution.
  - **Second Rite** is a communal celebration and takes place when a group of penitents gather and prepare together. Then each person has the opportunity to meet one to one with a priest followed by a communal blessing.
  - **Third Rite** is a communal celebration which is used in situations where there are too many penitents for a one to one meeting with a priest. Penitents gather together as a group, examine their lives and receive absolution as a group.

## Scripture

### Luke 15:11-40 The Parable of the Prodigal and His Brother

Then Jesus said, 'There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his slaves, "Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate.

'Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, "Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a

young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found." '

### **Luke 19:1-10 Jesus and Zacchaeus**

He entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax-collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, 'Zacchaeus, hurry and come down; for I must stay at your house today.' So he hurried down and was happy to welcome him. All who saw it began to grumble and said, 'He has gone to be the guest of one who is a sinner.' Zacchaeus stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.' Then Jesus said to him, 'Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.'

## **Major Assessment Task**

Design, create and illustrate a Story about 'brokenness and change'.

Consider the following when drafting your story:

- Who is the brokenness between? Who are the characters involved?
- What/who is the 'agent of change'?
- How is the new way of living celebrated?
- How can we be aware of broken relationships and what we can do to restore harmony?
- What is used to communicate the message of the story, other than the text (e.g. colour, texture, line, style etc.)

## **Suggested Learning Experiences**

### **Focusing Activity**

Read students a book about Reconciliation. The link is an example of Feathers and Fools by MemFox. <https://www.youtube.com/watch?v=hZF9P6fDBOA>. Ask students to storyboard the key elements of the story.

- Explore the use of the word 'reconciliation' amongst various people and groups in society. eg Family relationships, environment, Aboriginal, workplace, Government etc. What do we mean when we talk about reconciliation? What is reconciliation? When we talk about reconciliation it implies that we can hope for a better future and that we can do something about it. Brainstorm reconciliation words/phrases together. eg forgiveness, forgiving, being forgiven, love, acting differently, repent, to rescue, conversion, letting go, saying sorry, turning around, hope for a better future, starting over, a change of heart, Metanoia, new beginning, things will get better, a change of attitude, to restore, etc. These words may be displayed and added throughout the unit.
- Explore the concept of brokenness. Model this by bringing in something that is broken and then mending this in front of the class. What are the signs of brokenness in our world? A depleted environment, homelessness, anger, violence, poverty, hunger, loneliness, conflict etc. Find images of these in Newspaper/Internet.

- Read a variety of Picture Story Books (*from recommended list*) which depict characters in broken relationships where there is a return to the right relationship and/or forgiving and forgiveness. Organise students into small groups to read a story each. Students use a variety of strategies to experience the books( thinking hats, process questions, character analysis). At the conclusion of exploring the books each group could give a summary of the book they read outlining the return to the right relationship or reconciliation that occurred and what steps led to this.
- Look at the ‘reconciling rituals’ that we practice at home and at school. Use a Venn diagram for groups to record. eg Make a cup of tea/coffee, give a present/flower, a hug, shake hands, share a toy, invite to play etc.
- Read **Luke 19:1-10 Jesus and Zacchaeus**. Ask students to complete a character analysis of Zacchaeus, highlighting his actions, feelings and response to Jesus and his actions.
- **Shrek DVD** (from chapter 15 – the end) A good example of what the steps towards reconciliation are. The broken relationships between:  
 \***Princess Fiona and Shrek** – which is a result of a misunderstanding when Shrek gets the wrong message while he overhears Fiona talking to Donkey.

AND/OR

\***Donkey and Shrek** – Donkey wants to build a ‘wall’ between them across the swamp and Shrek gives only lip service to the words “I’m sorry”. What happens when these characters realise the breakdown in their relationship and what do they do about it? What makes them ‘turn around?’ Suggested follow up strategies in small groups: Y Chart FORGIVENESS, looks like, feels like, sounds like. AND/OR Character Interaction chart.

- When we are reconciled with others, the environment and with God, we are living in ‘right relationship’. Jesus showed us how to live in the right relationships through his ministry and through the parables he told. Read **Luke 15:11-40**. Support students to work through an analysis of this text using the KITE Method ( Learning Strategies Book). This link to a commentary may support this. <http://johnmckinnon.org/index.php/luke15v11-32>
- **Ritual**. As a community we participate in many rituals eg ANZAC Day, Birthdays, Weddings, Graduation, Funeral etc We know what to expect, we feel comfortable, we know the components, the Church celebrates the Sacrament of Penance within a ritual. Look at the Reconciliation Rites.
- We celebrate being reconciled in many ways; sacramentally we celebrate through the Sacrament of Penance. Explore the ritual of Reconciliation, highlighting the main elements. Write these elements of the Sacrament of Reconciliation on cards, have the students place them in order as they occur during the Sacrament. ( Appendix 1 or <https://flameoffaith.org.au/penance/>

Telling my own story

Words of Forgiveness

Closing Prayer

Prayer of Sorrow

Listening to Jesus’ Story

Welcome

- Students begin to complete their major assessment task, at this completion students should share these stories with their peers.

## Prayer and Ritual

Students create a reconciliation liturgy as a learning group.

Suggestions for this could be:

- Gather students in a circle, within the circle is displayed all the words of forgiveness that students have listed throughout the learning.
- Share Scripture reading **Luke 19:1-10 Jesus and Zacchaeus**
- Students respond by sharing the prayer that they have written about reconciliation and being right relationships.
- A concluding action: Students walk slowly around the circle and shake hands with each other.

## Resources

Tohby Riddle (2000). *The Singing Hat*. Viking Books Ringwood, Victoria

Junko Morimoto (1997). *The Two Bullies*. Random House, Australia

Allan Baillie, Di Wu, (1993) *Rebel!* Ashton Scholastic, Gosford, NSW

Margaret Wild, Julie Vivas, Margaret Hamilton (1989) *The Very Best of Friends*. Sydney

Anthony Browne (1994) *Zoo*. A Red Fox Book (Random House)

John Marsden, Shaun Tan (1998) *The Rabbits*. Lothian Books, Port Melbourne

Bob Graham (1992) *Rose Meets Mr Wintergarten*. Viking Books, Ringwood, Victoria

Nadia Wheatley, Matt Ottley (2000) *Luke's Way of Looking*. Hodder Children's Books, Australia

Chris Van Allsburg (1993) *The Sweetest Fig*. Houghton Mifflin Co., Boston

Alma Flor, Ada Neil Waldman (1991) *The Gold Coin*. Atheneum, New York

Anthony Browne (1986) *Piggybook*. Julie McRae Books, London

Margaret Wild, Kerry Argent (1998) *Miss Lily's Fabulous Pink Boa*. Viking Books, Ringwood

Libby Gleeson, Armin Greder (1999) *The Great Bear*. Scholastic Press, Sydney

David A. Adler, Lloyd Bloom ( ) *One Yellow Daffodil*. Gulliver Books, San Diego.

Anthony Browne (1989) *The Tunnel*. Julie McRae Books, London

Mem Fox, Lorraine Ellis (1989) *Feathers and Fools*. Ashwood House, Surrey Hills, Victoria

The Deliverance of the Dancing Bears Elizabeth Stanley, Cygnet Books, Nedlands, W.A., 1994

Gary Crew, Peter Gouldthorpe (1994) *First Light*. Lothian Books, Port Melbourne.

Margaret Wild, Ron Brooks (2000) *Fox*. Allen & Unwin, St. Leonards, Australia

Katherine Scholes, Robert Ingpen (1992) *Peacetimes*. Hill of Content, Melbourne

Teaching and Learning Experiences for the 'Sacrament of Reconciliation' may be found in; Maurice Ryan's Expressions Book 5, *Reconciliation and Healing* and Book 7, *Social Justice*.