

YEAR LEVEL	5 & 6
TITLE	Who is Jesus in the Gospels?
STRAND	TRINITY
SUGGESTED DURATION	6 weeks
ENDURING QUESTIONS	<p>How do we know Jesus?</p> <p>Where do I find Jesus in my life?</p>



Unit Focus

In this unit, students study a variety of the images of Jesus in the Gospels. The students will examine how the Gospel writers present different perspectives of Jesus, and how each of these connects to the writer's community. Students will understand that, together, the Gospels give us a detailed profile of Jesus. Each Gospel illustrates various aspects of Jesus' ministry and how these can be applied to our lives today.

Achievement Standards

By the end of Year 6:

Students identify the different images of Jesus presented in the Gospels. They articulate the christological perspective of Jesus in each Gospel. Students describe examples of Jesus' ministry and mission articulated in the Gospels.

Unit Outcomes

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

1. Articulate some images of Jesus presented in the Gospels.
2. Express an understanding of why there are different perspectives of Jesus in the Gospels.
3. Identify ways that Jesus' ministry guides our lives today.

Key Understandings for Students

- The word '*gospel*' comes from the Old English *god-spel* which means 'good news'.
- The Gospels are divided into two groups. Matthew, Mark and Luke are called synoptic Gospels, which means they closely compare with one another. The Gospel of John is very different.
- The Gospels provide distinctive insights into the person and life of Jesus.
- The Gospels were written for different communities of early Christians.
- Each Gospel has themes and particular images of Jesus.
- The teachings of the Gospels can be applied to our lives today.

Student Context

Students in Years 5 and 6 see themselves as members of a community that extends beyond their family and immediate surroundings. They are moving towards a capacity for more abstract reasoning and analysis and a sense of history. Their grasp of an understanding of other people in time and place makes it possible for them to use information to contrast, predict and interpret information.

Theological Background for Teachers

- The Gospels not only provide information about Jesus, but also in a real sense, make him present to us.
- The earliest disciples experienced first-hand the life and ministry of Jesus the Christ. Afterwards, they came together, preached the Good News, and waited for what they expected to be his near return.
- Over time, some of them began to bring together oral memories and traditions of what Jesus did and said into written collections. Some writers came to shape these traditions into what we now know as Gospels. They were all written in Greek.
- The writers of the Gospels (the four evangelists) did not know Jesus personally, so their presentation of him in the Gospels comes from a post-resurrection perspective, which is influenced by their own particular faith experience, and the audience they are addressing.
- Drawing on the oral tradition and available written sources, the evangelists composed their Gospels in a way suited to the particular needs of their own faith community at the time of writing.
- Being aware of the historical setting, theological interest, concerns, and circumstances which influenced the author, assists greatly in understanding each Gospel.
- The Gospels are not historical biographies in our modern sense. Rather, they are interpretations of the life and ministry of Jesus, though based on historical fact. They were inspired by God and are (like the Hebrew Scriptures) a means of God's revelation to humankind.
- The Gospels unfold as theological and historical documents growing out of the memories and reflections of the early Christian communities. Early Christian writers explained the historical person of Jesus through drawing on their religious and cultural convictions.
- Most scholars believe the Gospels circulated as anonymous publications for more than a century until they came to be attributed to named disciples.
- The dates of the Synoptics are difficult to determine with confidence, but most scholars would agree that the three texts were written between the years 65 - 100 CE.
- Most contemporary scholars understand that Mark's Gospel was the first one to be written and that the authors of Matthew and Luke would have had access to this text (and other material) when they wrote their own Gospels. They both followed Mark's framework when arranging their own material.
- The Gospels of Mark, Matthew and Luke are known as the Synoptic Gospels as they have a lot in common. 'Synoptic' comes from the Greek *syn* (like) and *optic* (see).

- The Gospel of John follows a different pattern to the Synoptics and much of its content does not appear in the other three. It also contains quite different literary forms and techniques. For example, it does not include Jesus teaching through parables.
- On the other hand, all three Synoptic Gospels highlight Jesus' use of parables to illustrate his teaching. A parable is a short story intended to help the listener reflect on their behaviour and evoke a response. Parables proclaim the Kingdom of God and seek to jolt listeners out of complacency or routine understandings to see reality in a new light.
- One thing the four Gospels have in common is the great attention and significance given to Jesus' Passion, Death, and Resurrection. They all find the fullest meaning of Jesus' life and mission in these events.
- Only two Gospels, those of Matthew and Luke, contain stories of Jesus' birth and childhood.
- Each of the Gospels has a distinctive Christology. The different portraits of Jesus were developed by each of the Gospel writers in response to the communities to which they were writing.
 - The Gospel of Mark presents Jesus as the suffering Messiah and the servant-leader, whose glory is revealed through his surrendering himself to death for the sake of humanity.
 - In Matthew's Gospel, Jesus is presented as the fulfilment of the prophecies made in the Old Testament, as the Son of God, the new Moses, and as a teacher and law-giver.
 - The writer of Luke's Gospel sees Jesus as the spirit-filled and compassionate saviour of the oppressed, both Jews and Gentiles.
 - In John's Gospel, the image of Jesus is of God among us, the Incarnate Word, the Light of the World, the Way, the Truth and the Life.
- Jesus' Jewish background is an essential context for understanding Jesus' life, message and mission. He, along with most of his fellow Jews, was faithfully observant of the basic practices and expressions of Jewish faith: daily prayer; Sabbath rest; kosher diet; fidelity to the purity code; participation in festivals and pilgrimages. Jesus was a devout Jew, and sought a renewal of the covenant of Israel (see Lk 10:25-28; 18:18-25.).
- A major theme of the Gospels is Jesus proclaiming the *Kingdom of God*, meaning God's saving activity in history. 'It is near, it is at hand, it is in progress' (Mk.4:26-29). This reality was used by Jesus as the keynote of His mission, the central unifying theme of His life.
- The Gospels record various responses to Jesus and His message. Some found it too hard and turned away. There are those who actively resisted Jesus and campaigned against Him; self-interest hardened them against hearing His message. Others struggled with both doubt and faith. The cry of the father seeking a cure for his son is poignant: 'I believe; help my unbelief' (Mark 9:24). Many, like the disciples, willingly accepted Jesus and His teaching, but lost courage when the test came. Some were moved to sudden and unexpected faith, like the woman at the well and the soldier on Calvary. And there were the faithful few, like the women at the foot of the cross, who never faltered.

Gospel of Mark

- The writer of this Gospel is often described as a good storyteller. It is less polished in style than the others but is more dramatic. It has a more popular writing style with a simple framework in which Jesus is shown in more human and emotional terms.
- It was most likely written around 70 CE, after the death of Peter and near the end of a four-year war between Israel and Rome in which Jerusalem was destroyed. It was the first Gospel written and is the shortest.

- According to tradition, the Gospel was written in Rome, at a time when Christians were threatened by Roman persecution. As with the other Gospels, the identity of the author is unknown.
- It is clear it was written for a predominantly Gentile community (i.e. Christians of non-Jewish origin) as there is little connection made with the Old Testament, Jewish customs are explained, and Aramaic words are translated.
- The author was an accomplished storyteller, with an eye for detail, using everyday, colloquial language. Some of its literary features are:
 - an emphasis on actions rather than teaching
 - two main speeches or discourses
 - particular words or phrases being often repeated within an episode to emphasize the point
 - a pattern of repetition in threes (e.g. three commissioning stories, three passion-resurrection predictions, three episodes of Jesus at prayer, three episodes on a mountain).
- A key dimension of this Gospel is often referred to as the 'Messianic Secret'. This comes from the pattern of Jesus being misunderstood by nearly everyone He met and, whenever someone did declare Him to be divine in some way, Jesus instructed them to tell no one. Those that declare Him to be the Son of God are either demons or Gentiles, whilst His closest disciples continually misunderstand His mission.
- The Gospel of Mark has been called '*a Gospel in a hurry*'. It is sprinkled with expressions such as 'straightaway' Jesus did this and 'at once' He did that. The Gospel is also comprised of short stories without great flourishes or embellishment.
- It has also been called a Passion story with a long introduction, as the trial, crucifixion and resurrection of Jesus dominate the Gospel. It is largely a story of a journey from Galilee to Gentile territory and then onto His death in Jerusalem.
- It is also broadly in two parts, pivoting on a central question in chapter 8:29, "Who do you say that I am?" It is after this that Jesus turns towards Jerusalem and His death.

Gospel of Matthew

- The writer of this Gospel is often described as a great teacher. It is the first book in the New Testament and follows Mark's framework, although it is longer with infancy stories and additional post-resurrection appearances added.
- It is sometimes described as the Church's Gospel, as it is the most used in the Lectionary and is the only one to use the word 'Church'.
- The Gospel of Matthew draws from the Gospel of Mark and other material, some of which is also found in the Gospel of Luke.
- It seems clear from internal evidence that this Gospel was written after the destruction of Jerusalem, which is seen as an event in the past. A date of 85-90 CE is widely proposed.
- The place of origin and audience is not certain, however Palestine or Syria are frequently proposed as likely. As with the other Gospels, the identity of the author is unknown.
- The frequent reference to the Jewish Scriptures and traditions suggest that he and his audiences are predominantly Jewish Christians, as it uses Jewish methods of interpretation.
- The Gospel of Matthew is slower in pace, more reflective than that of Mark, and concerned with the teachings of Jesus rather than his actions. "Matthew" is a highly skilled writer with an eye to symmetry.
- It contains the fullest account of the Sermon of the Mount and the Beatitudes.
- This Gospel's underlying theology of salvation is that the Good News, which was initially directed at the Jews, had been rejected by them and is now to be offered to the Gentiles. The key message can be summarised as the commandment to love God and neighbour.
- Jesus is shown as *the new Moses*. Moses was the greatest Jewish leader, teacher and prophet; the giver of the Law. This Gospel provides parallels between Moses and the life of Jesus, beginning with the flight

to Egypt and a royal slaughter. Jesus is portrayed as fulfilling the Law (clashing with Jewish leaders over the right way to interpret it) and His Jewishness is emphasised.

Gospel of Luke

- The writer of this Gospel is often described as a great historian. It also follows Mark's framework, though longer again including a different and longer infancy story. The author is a skilled writer with a polished (almost modern) style in use of language, eloquence and inclusion of summaries. He does not know Palestine well as there are errors in the descriptions of the climate and house structures of the time.
- The Gospel of Luke draws from the Gospel of Mark and other material, some of which is also found in the Gospel of Matthew. It is also the first part of a two-volume work, of which the Acts of the Apostles is the second.
- The Gospel of Luke was likely written around 85-90 CE.
- It was most probably written in Antioch and for Christians of that region. Both it and the Acts of the Apostles are addressed to 'Theophilus', a name which means 'Lover of God'. It is the only Gospel addressed to one person. It may be that it was addressed to all who love and are also loved by God. It does not appear to have been written primarily for either Jews or Gentiles.
- As with the other Gospels, the identity of the author is unknown. Tradition has described the author as a doctor because of the attention to healing miracles throughout the Gospel.
- The Gospel understands that the promises made in the period of the Law and the prophets come to fulfilment in Jesus; the promises made by Jesus at the conclusion of the Gospel (24:46-49) are being fulfilled in the period of the Church.
- The Holy Spirit is central in this Gospel. Jesus is conceived by the Spirit, led by the power of the Spirit, preaches the coming of the Spirit, and gives the Spirit to the Church through his resurrection – providing a model for all.
- It begins with the parallel annunciations and births of John the Baptist and Jesus. It has the only story of Jesus in his boyhood, the episode in the Temple at the age of twelve (2:41-52).
- Some of the best-known parables (The Good Samaritan, The Prodigal Son, The Rich Man and Lazarus) are found only in this Gospel.
- The Gospel stresses the reality of the resurrection, which was particularly difficult within Greek philosophy and thinking.
- The Gospel casts Jesus in the mould of a prophet of ancient Israel, with a strong concern for the poor and marginalised. He is presented as a Messiah rejected by his own people, with this message then being offered to the Gentiles. A new Israel is being established that excludes no one.
- Prayer and praise of God are stressed in the Gospel of Luke, and everything that happens does so according to God's plan.

Gospel of John

- The writer of this Gospel is often described as a great philosopher or theologian. It is the fourth Gospel and does not follow any of the patterns of the other three. It begins with Jesus as the Word (Logos) of God at the beginning of everything.
- As with the other Gospels, the identity of the author is unknown. Scholars often propose this was a work that emerged from a 'school' rather than one author, known as the *Johannine school*. It is also suggested this school may have written the three Letters ascribed to John, and possibly the Book of Revelation as well (though this is not certain).
- The Gospel of John was likely written around 95-100 CE. It was possibly written near Ephesus for Christians of that region. It is commonly accepted it was written for Jewish Christians who were very familiar with Greek ideas and philosophies. It is possible it was written to counter emerging Gnostic variations on the Christian message. It also is critical of 'the Jews', perhaps reflecting tensions within the

region in which it was written. Note: Gnosticism (from Ancient Greek 'having knowledge') is a collection of religious ideas and systems which emerged in the late 1st century CE among Jewish and early Christian sects. These various groups emphasized personal spiritual knowledge above the teachings and authority of religious institutions.

- This Gospel has a very different presentation including no parables and fewer miracles than the others. Few of Jesus' words and actions in this Gospel appear in the others. It tends to record long speeches by Jesus rather than the short sayings and parables of the other three.
- It is a direct and deceptively simple work, using basic words, but beneath this are complex depths of meaning. It highlights the divine origin and destiny of Jesus, including his miraculous actions as 'signs' confirming his divine origin rather than as acts of compassion. It also describes Jesus' humanness through him being tired, weeping at the death of Lazarus, etc. These two aspects combine to suggest the message of God is found in the human life of Jesus.
- It is a more spiritually focused work, using rich symbolism such as the bread of life, life-giving water, the light of the world and the Good Shepherd to interpret Jesus' message. Jesus is presented in a more majestic and mysterious manner, always in full control of events.
- The Gospel of John takes place over a longer time frame than the others (which record Jesus going to Jerusalem for Passover only once during His ministry). John records Him being there three times. In fact, most of Jesus' teaching in this Gospel takes place during festivals in Jerusalem whereas the others have most of his teaching taking place in Galilee.
- John's account of Jesus' Last Supper is very different to the other Gospels. It takes place on the night before Passover and there is no mention of Him breaking bread and sharing the cup. Instead, it describes Jesus washing the disciples' feet. The knowledge of these attributes of the life of Jesus is intended to inspire us to model our lives on His.

Scripture

Matthew 26: 47- 56, The Betrayal and Arrest of Jesus

47 While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. **48** Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." **49** At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. **50** Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. **51** Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. **52** Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. **53** Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? **54** But how then would the scriptures be fulfilled, which say it must happen in this way?" **55** At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. **56** But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Mark 14: 43- 52 The Betrayal and Arrest of Jesus

43 Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. **44** Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." **45** So when he came, he went up to him at once and said, "Rabbi!" and kissed him. **46** Then they laid hands on him and arrested him. **47** But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. **48** Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? **49** Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." **50** All of them deserted him and fled. **51** A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, **52** but he left the linen cloth and ran off naked.

Luke 22: 47- 53 The Betrayal and Arrest of Jesus

47 While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; **48** but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" **49** When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" **50** Then one of them struck the slave of the high priest and cut off his right ear. **51** But Jesus said, "No more of this!" And he touched his ear and healed him. **52** Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? **53** When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

Matthew 14:13-21 Feeding the Five Thousand

13 Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. **14** When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. **15** When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." **16** Jesus said to them, "They need not go away; you give them something to eat." **17** They replied, "We have nothing here but five loaves and two fish." **18** And he said, "Bring them here to me." **19** Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. **20** And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. **21** And those who ate were about five thousand men, besides women and children.

Mark 6:30-44 Feeding the Five Thousand

30 The apostles gathered around Jesus, and told him all that they had done and taught. **31** He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. **32** And they went away in the boat to a deserted place by themselves. **33** Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. **34** As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. **35** When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; **36** send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." **37** But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii[a] worth of bread, and give it to them to eat?" **38** And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." **39** Then he ordered them to get all the people to sit down in groups on the green grass. **40** So they sat down in groups of hundreds and of fifties. **41** Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. **42** And all ate and were filled; **43** and they took up twelve baskets full of broken pieces and of the fish. **44** Those who had eaten the loaves numbered five thousand men.

Luke 9:10-17 Feeding the Five Thousand

10 On their return the apostles told Jesus[a] all they had done. He took them with him and withdrew privately to a city called Bethsaida. **11** When the crowds found out about it, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who needed to be cured. **12** The day was drawing to a close, and the twelve came to him and said, "Send the crowd away, so that they may go into the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place." **13**

But he said to them, “You give them something to eat.” They said, “We have no more than five loaves and two fish—unless we are to go and buy food for all these people.” 14 For there were about five thousand men. And he said to his disciples, “Make them sit down in groups of about fifty each.” 15 They did so and made them all sit down. 16 And taking the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. 17 And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces.

John 6:1-15 Feeding the Five Thousand

1 After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. 2 A large crowd kept following him, because they saw the signs that he was doing for the sick. 3 Jesus went up the mountain and sat down there with his disciples. 4 Now the Passover, the festival of the Jews, was near. 5 When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” 6 He said this to test him, for he himself knew what he was going to do. 7 Philip answered him, “Six months’ wages[b] would not buy enough bread for each of them to get a little.” 8 One of his disciples, Andrew, Simon Peter’s brother, said to him, 9 “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” 10 Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they[c] sat down, about five thousand in all. 11 Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. 12 When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” 13 So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. 14 When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.

Major Assessment Task

The assessment task for this unit may include:

Choose a Gospel story account from the perspective of two of the Gospels. Use a Venn diagram to compare the similarities and differences between the two accounts. Which account do you prefer and why? Explain how Jesus is presented in one of these Gospels and how you could reflect these attributes / words / actions in your life today.

Suggested Teaching & Learning Experiences

Focusing Activity (see Appendix 1)

Students explore the ways in which different people see them. They ask various people in their life (e.g. friend, parent, coach, teacher) to describe them using words, phrases, or symbols. They then ask those people to list behaviours and actions that explain why they have described them in those terms. Will each description be the same? Why or why not? Why might the description differ from person to person?

- Conduct a class discussion about all the different opinions and descriptions arising from the Focusing Activity. With students, talk about how people see different sides of us depending on their relationship with us and how it is only when we put all the sides together, that we see the whole person more completely.
- In a similar way, we can look at how we would describe Jesus. On a circle shape, write words or phrases that describe Jesus. Why have you written these descriptors? Discuss how students came to their understanding. Display their circles around a central circle with Jesus written in the middle. Each student

is provided with their own circle to copy one attribute of Jesus which they see in themselves. Each named circle is added to a display for classmates to add to throughout the duration of the unit (e.g. David is helpful to those who are looking for sports equipment). Each student's 'circle' grows throughout the unit.

- Similarly, this is how we come to know Jesus of Nazareth, the Jesus in the Gospels. In the Gospels we see different perspectives of Jesus according to the author of each gospel. The gospel writers described the actions and behaviours of Jesus. From each Gospel, we learn about who Jesus was and what he did. Students choose or are allocated a gospel author. Using information from sources such as the NCEC Scripture Website (<https://scripture.catholic.edu.au/>) and the Catholic Youth Bible students organise their research under the headings: Who (who wrote it and who was the audience), When, Why.
- Organise students into groups. Groups can be between 4-6 students. In some instances two groups may be exploring the same Gospel. Each group views the appropriate video from the Together At One Altar link below. The group begins a Jesus Word Wall of information and questions about their assigned Gospel. This will be displayed in the learning space and added to throughout the learning sequence. **(Appendix 2)**

<https://www.togetheratonealtar.catholic.edu.au/receive/introducing-the-gospels/> (Student Reference)

- Engage with Mark's version of the Feeding of the 5000 Godly Play **(Appendix 3)**. Allow students time to engage with and respond to the presentation.
- Over a series of learning experiences students explore the scripture "Feeding the 5000" from each gospel. Using a Scriptural Think Pad **(see Appendix 4)** they record key features, differences and commonalities from each Scripture.
- Students write an eyewitness account of the Feeding of the 5000 as if they were part of the great crowd. What did they see? What did they hear? How did they feel? Were they close to Jesus or a long way back? Students could also turn their narrative into a newspaper article.
- The Synoptic Gospels are Matthew, Mark, and Luke. They are referred to as the **synoptic Gospels** because they include many of the same stories, often in a similar sequence and in similar wording. In groups give students a copy of Jesus taken Captive (Matthew 26: 47- 56, Mark 14: 43- 52, Luke 22: 47- 53). Each group responds to the following prompts. What does Jesus say? Who is present? What is the setting? Who else speaks in the text?) What are the similarities and differences between the 3? Add any additional information to the anchor charts students are creating.
- Using the provided table of the attributes of Jesus **(Appendix 5)** students explore the provided scripture. Students may do this in groups or individually. Students will need to explore a piece of scripture from all 4 Gospels. They should do this using a variety of scripture strategies such as a scripture Think pad, 5 W's or Scriptural Probe. As each passage of scripture is explored, students continue to build up the anchor charts with attributes and descriptions of Jesus contained in the 4 Gospels.
- Create a list of attributes or characteristics of Jesus. They may be highlighted or emphasised as to which Gospel they are present in. Students select a characteristic of Jesus as presented in a Gospel and reflect on how this characteristic is demonstrated in today's society. Students demonstrate this learning through the creation of a billboard.

- Brainstorm with students examples of Jesus' ministry, i.e. his words and actions towards others, that they are familiar with. What did Jesus do? What did Jesus say? (to others). Students are asked to reflect on how Jesus' words and actions can be modelled and practised in their life and world today. This may be presented in a story, video, visual representation, claymation etc.
- Bring recent newspaper issues into class (at least enough for students to work with them in small groups). Research and identify examples of people behaving as Jesus would have towards others.

Prayer and Ritual

Create a class prayer that focuses on the attributes or characteristics of Jesus. Begin with a list of attributes of Jesus. Ask students to select an attribute, then draw an image that represents this characteristic. This is used to create a prayer display and litany (list) to share as a class.

Resources

Teaching the Gospels - Maurice Ryan and Jacinta Peterson

<https://library.ceosand.catholic.edu.au/LBR01/#!/dashboard>

Friendly Guide to Jesus- <https://library.ceosand.catholic.edu.au/LBR01/#!/dashboard>

NCEC Scripture Website- <https://scripture.catholic.edu.au/>

Together at One Altar- <https://www.togetheratonealtar.catholic.edu.au/>

God is with you book <https://library.ceosand.catholic.edu.au/LBR01/?serviceId=ExternalEvent&brSn=>

Appendices

Appendix 1: Description of Me

Appendix 2: Jesus Word Wall

Appendix 3: Godly Play - Mark's Feeding of the 5000

Appendix 4: Scriptural Think Pad

Appendix 5: Attributes of Jesus table