

Living in Christ **Teacher Guide**

saint mary's press

The Sacraments

Encounters with Christ



Michael T. Greene

Titles in the Living in Christ Series

The Bible: The Living Word of God

Jesus Christ: God's Love Made Visible

The Paschal Mystery: Christ's Mission of Salvation

The Church: Christ in the World Today

The Sacraments: Encounters with Christ

Christian Morality: Our Response to God's Love

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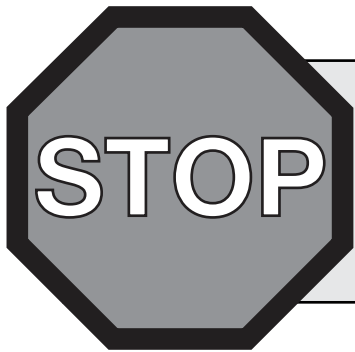
The Sacraments

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TEACHER GUIDE

Living in Christ

Michael T. Greene



To access the ancillary teaching resources for this course, go to

<http://www.smp.org/resourcecenter/books/>



saint mary's press

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Contents

Introducing the Living in Christ Series	7
Unit 1: The Liturgy: Official Worship of the Church	16
Overview	16
Student Book Articles Addressed in this Unit:	
Article 1 – What is Liturgy?	
Article 2 – The Holy Trinity and the Liturgy	
Article 3 – The Liturgical Year	
Article 4 – Liturgical Rites and Traditions	
Article 5 – Celebrating the Liturgy	
Learning Experiences	20
Handouts	33
Unit 2: The Sacraments: Redemptive Love Made Visible	64
Overview	64
Student Book Articles Addressed in this Unit:	
Article 6 – Symbols and Rituals	
Article 7 – Sacraments: Sign and Mystery	
Article 8 – Sacraments: Signs of Christ	
Article 9 – Sacraments: Signs of Redemption	
Article 10 – The Praying Church	
Learning Experiences	68
Handouts	83
Unit 3: Baptism: Plunging into New Life	116
Overview	116
Student Book Articles Addressed in this Unit:	
Article 11 – Introduction to Baptism	
Article 12 – Christian Initiation in the Early Centuries	
Article 13 – The Rite of Christian Initiation of Adults I	
Article 14 – The Rite of Christian Initiation of Adults II	
Article 15 – The Rite of Christian Initiation of Adults III	
Article 16 – The Rite of Baptism for Children	
Article 17 – Baptism: The Source of Christian Living	
Learning Experiences	120
Handouts	133
Unit 4: Confirmation: Anointed to Run the Good Race	158
Overview	158
Student Book Articles Addressed in this Unit:	
Article 18 – The Holy Spirit Among Us	
Article 19 – Confirmation: East and West	

Article 20 – The Rite of Confirmation	
Article 21 – Life in the Holy Spirit	
Article 22 – Discernment of God’s Will	
Learning Experiences	162
Handouts	174
Unit 5: The Eucharist: Source and Summit	198
Overview	198
Student Book Articles Addressed in this Unit:	
Article 23 – What is the Eucharist?	
Article 24 – The Eucharist in the Scriptures	
Article 25 – The Eucharist: Then and Now	
Learning Experiences	202
Handouts	215
Unit 6: The Eucharist: Bread for the World	238
Overview	238
Student Book Articles Addressed in this Unit:	
Article 26 – Gather Faithfully Together	
Article 27 – The Liturgy of the Word	
Article 28 – The Liturgy of the Eucharist	
Article 29 – The Liturgy of the Eucharist: The Eucharistic Prayer and Communion Rite	
Article 30 – Ministries at Mass	
Article 31 – The Concluding Rite: To Love and Serve	
Article 32 – The Power of the Eucharist	
Article 33 – Living the Eucharist	
Learning Experiences	242
Handouts	256
Unit 7: The Sacraments of Healing: Restoring Relationships	294
Overview	294
Student Book Articles Addressed in this Unit:	
Article 34 – The Sacrament of Pardon and Peace	
Article 35 – Scriptural and Historical Background	
Article 36 – The Rite of Penance and Reconciliation	
Article 37 – Penance and Reconciliation on Our Lives	
Article 38 – The Sacrament of Healing and Strength	
Article 39 – Scriptural and Historical Roots	
Article 40 – The Rite of Anointing of the Sick	
Article 41 – Christ’s Healing Power	
Learning Experiences	298
Handouts	315

Unit 8: The Sacraments at the Service of Communion:	
Let Me Be as Christ to You	344
Overview	344
Student Book Articles Addressed in this Unit:	
Article 42 – Consecrated to God’s People	
Article 43 – The Priesthood of the New Covenant	
Article 44 – The Degrees of Ordination	
Article 45 – The Graces of the Sacrament	
Article 46 – Lifelong Covenant	
Article 47 – Witnesses to Love	
Article 48 – The Rite of Marriage	
Article 49 – Lifelong Journey	
Learning Experiences	348
Handouts	360
Appendix 1: Additional Resource	386
Appendix 2: Student Book/Teacher Guide Correlation	388
Acknowledgments	392

Introducing the Living in Christ Series

The Sacraments: Encounters with Christ is the first-semester eleventh-grade course in the Living in Christ series.

Saint Mary's Press developed the Living in Christ series in response to the needs of important stakeholders in the catechesis process. The courses follow the sequence and contain the material from the USCCB's Curriculum Framework. Each course also contains other material in the student book and teacher guide that students should know, understand, and be able to carry out. Each course responds to the varied needs that teachers have expressed, especially about limited time and the range of catechizing the young people in a high school religion class have had, offering wisdom from "secular" educational methods that can address both time limits and diversity in the classroom.

With the Living in Christ series, Catholic high school students will understand foundational concepts about the Bible, Jesus Christ as a member of the Trinity, the Paschal Mystery, the Church, the Sacraments, and morality. They will also have skills to learn more about their faith by studying Scripture, reading primary theological sources, consulting the Catholic faith community, doing self-reflection, and having conversations with their peers. With your guidance your graduates will possess a lived faith as they move into their future.

The Living in Christ Series

The Living in Christ series has a different look and feel from traditional high school theology textbooks and teaching manuals.

- **The teacher guide, rather than the student book, provides the scope and sequence for the course.** Teaching with the student book is more like teaching with *The Catholic Faith Handbook for Youth* (Saint Mary's Press, 2008) than a textbook. The sequence of a textbook is important because the content builds on what has come before. A handbook provides material in a sensible order, but because the content does not rely on what has come before in quite the same way, the material can be presented in several different sequences.
- **The teacher guide provides you with ideas about how to teach not only with the student book but also with the Bible, resources on the Saint Mary's Press Web site (smp.org/LivinginChrist), and other resources found on the Internet.** The teacher guide works as a command center for the course, providing ways for you to teach key concepts to the students by bringing in a wide variety of resources.

- **The Living in Christ series invites you as teacher to develop your abilities to facilitate learning.** This series asks you to become an expert about your own students, discern how they learn best, and then lead them to understand main concepts in a way that speaks to their lived experiences and the issues of the day.
- **The Living in Christ series invites the students to be more engaged in their own learning.** This series asks the students to take charge of their learning process and to practice what it will mean to be adult Catholics who must translate scriptural and Church teaching into their real world.

These changes will enable the students to consider the most important concepts in the course at a deeper level.

The Series Web Site: smp.org/LivinginChrist

In addition to the teacher guide and student book, the Living in Christ series provides an extensive collection of digital resources for each course to assist you in guiding the learning of your students. The digital resources are sorted on the Web site by course and unit. For each unit in a course, you will find the following resources at smp.org/LivinginChrist:

- **Handouts** All handouts for a unit are provided in multiple digital formats, including Word and rich text formats that you can revise.
- **Method articles** Method articles explain teaching methods introduced in a unit that might be unfamiliar to some teachers.
- **Theology articles** Theology articles provide an in-depth exploration of key theological concepts presented in a unit to assist you in explaining the concept and responding to student questions.
- **PowerPoint presentations** Student learning in each unit is enhanced with PowerPoint presentations. Beyond simply repeating student book content, these PowerPoint presentations engage students through reflection and discussion. All of the Living in Christ PowerPoint presentations are in a format that allows you to revise them.
- **Useful links** Links to other resources are provided so you can enhance your students' learning with additional resources. The links direct your students to Web sites you can trust, and are continually checked for appropriateness and to ensure that they are active.

At smp.org/LivinginChrist you will also have access to an online test bank, which provides hundreds of questions for each course, beyond what is provided in the units. You can use test questions as they are presented or modify them for your students' learning needs.

Introducing *The Sacraments: Encounters with Christ*

This course leads the students toward a deeper understanding of the liturgy and of the Sacraments, instituted by Christ and given to us through the Church. The course first explores foundational concepts integral to an understanding of liturgy and of the Sacraments: an expanded definition of liturgy, the liturgical year, and what we do when we celebrate liturgy. The Sacraments are first introduced through an exploration of symbols and rituals, followed by a presentation of the Sacraments as signs and encounters with Christ in our lives. The Sacraments are then considered in their appropriate groupings: the Sacraments of Christian Initiation (giving special attention to the Rite of Christian Initiation of Adults), the Sacraments of Healing, and the Sacraments at the Service of Communion. Throughout the course, the importance of the Sacraments as graced encounters with the Risen Christ, and a strengthening of our relationship with him, is emphasized. This closer relationship, in turn, sends us out to share the love of Christ with others, especially those who are in need.

The course has eight units centered on eight important questions or concepts about the Sacraments of the Church. Each unit builds on the knowledge, skills, and understanding of the previous one. Within each unit the knowledge, skills, and understanding also build as it progresses. The eight units are as follows:

- Unit 1: The Liturgy: Official Worship of the Church
- Unit 2: The Sacraments: Redemptive Love Made Visible
- Unit 3: Baptism: Plunging Into New Life
- Unit 4: Confirmation: Anointed to Run the Good Race
- Unit 5: The Eucharist: Source and Summit
- Unit 6: The Eucharist: Bread for the World
- Unit 7: The Sacraments of Healing: Restoring Relationships
- Unit 8: The Sacraments at the Service of Communion: Let Me Be as Christ to You

The Structure of Each Unit in This Teacher Guide

This teacher guide offers the teacher one path through each unit, referring the students to the student book, the Bible, resources on the Saint Mary's Press Web site (smp.org/LivinginChrist), and other Internet resources.

The path for each unit has the goal of leading all the students to comprehend four "understandings" with the related knowledge and skills. This curriculum model assumes that you will adjust your teaching according to the needs and capabilities of the students in your class. You do not have to complete every learning experience provided, and we hope you substitute your own ideas for those in the guide when needed.

Each unit has three basic parts: the Overview, the Learning Experiences, and handouts.

Overview

The Overview is a snapshot of the whole unit. It provides the following information:

- the concepts the students should understand by the end of the unit
- the questions the students should be able to answer by the end of the unit
- a brief description of the summary assessments (final performance tasks) offered, which will show that the students understand the most important concepts
- a list of articles from the student book covered in the unit
- a summary of the steps in the Learning Experiences section (Each step in the unit builds on the one before but must be adjusted to fit your schedule and the needs of the students. The use of *steps* is more flexible than is a structure based on 60-minute periods, for example.)
- a list of background material on content and methods that can be found on the Saint Mary's Press Web site (smp.org/LivinginChrist)
- a list of Scripture passages used
- a list of vocabulary that comes from the student book and from the learning experiences in the teacher guide

Learning Experiences

The instruction and learning occur in this section. Each unit contains a similar process for instruction.

Preassess Student Knowledge of the Concepts

Each unit opens with one or more options for preassessing what the students already know about a topic. It is useful to know this information as you prepare to present new material.

Preassessing the students' knowledge can help you to determine how to use your time effectively throughout the unit. It is not worth your time to teach the students what they already know or to teach above their heads. Students learn most effectively when new concepts build on what they already know. More often, you have a mixed group knowledge-wise, which is good, because the students can help one another.

Unit 1 offers a more comprehensive questionnaire to help you see where the students are coming from religiously and in terms of knowledge and belief. This preassessment will help you to make choices throughout the unit. Based on what you learn in your preassessment in unit 1, you may decide to spend more or less time on given topics.

Present the Final Performance Tasks to the Students

A final performance task is a type of summary assessment, which means that it is a means of determining what the students understand, know, and can do after a period of instruction such as a unit. (The unit test is also a summary assessment.)

In addition to providing a unit test, we encourage you to assess (determine) student understanding of the four most important concepts in each unit by assigning one of the short projects called final performance tasks. Through these projects the students can demonstrate their understanding of the main concepts. This assignment allows you to have another snapshot of what the students understand.

For example, the four understandings for unit 3 are:

- The three Sacraments of Christian Initiation begin and strengthen our life in Christ.
- The Easter Vigil is the most appropriate time to celebrate the Sacraments of Christian Initiation.
- Baptism requires an ongoing conversion, a continual turning toward God in the midst of our everyday lives.
- Through Baptism we are united with Christ and made adopted children of God.

The handout “Final Performance Task Options for Unit 3” (Document #: TX002089) in the teacher guide outlines the assignment options. Note that for all the options, the students must show their understanding of these concepts. The first final performance task option directs the students to attend a Baptism, preferably during a Sunday Mass. They will then write a reflective essay addressing particular points outlined in the task. The second asks them to interview a catechumen at any time after the Rite of Acceptance. The students will use particular suggested questions and then write a report, in the form of a dialogue, based on this interview.

We suggest that you explain the performance task options early in the unit so the students can focus on the knowledge and skills they can use for the final performance task they choose. This also helps to decrease the number of the “Are we learning anything today?” or “Why do we have to learn this?” questions by giving the students the big picture of where they are headed and how they will get there.

Provide Learning Experiences for the Students to Deepen Their Understanding of the Main Concepts

This teacher guide uses the term *learning experiences* rather than *activities* to emphasize that much of what goes on in the classroom should contribute to student learning, such as explaining assignments; presenting new material; asking the students to work individually, in pairs, or in groups; testing the students; and asking them to present material to their peers.

Each step in the teacher guide leads the students toward deeper understanding of the four key understandings of a unit. At times learning experiences are grouped into a single step because they work toward the same goal. At other times a step includes only one learning experience. If you have a better way of achieving a step goal, by all means use it. However, if new vocabulary or content is introduced in a step you have chosen to skip, you may want to go over that material in some way, or remove that material from the unit test.

Throughout the steps, references are made to student book articles, resources at smp.org/LivinginChrist, and other Internet resources. Often the teacher guide addresses the content in the student book early in the unit and then asks the students to uncover a deeper meaning with various learning experiences throughout. When applicable the book refers to smp.org/LivinginChrist for resources at your fingertips.

The goal of this course is for the students to gain a deeper understanding of the material. But what is understanding? The understanding we want the students to gain is multifaceted. Understanding encompasses several of the “facets of understanding,” used by Jay McTighe and Grant Wiggins in their book *Understanding by Design*:

We have developed a multifaceted view of what makes up a mature understanding, a six-sided view of the concept. When we truly understand we

Explain

Can explain—via generalizations or principles, providing justified and systematic accounts of phenomena, facts, and data; make insightful connections and provide illuminating examples or illustrations.

Interpret

Can interpret—tell meaningful stories; offer apt translations; provide a revealing or personal historical dimension to ideas and events; make the object of understanding personal or accessible through images, anecdotes, analogies, and models.

Apply

Can apply—effectively use and adapt what we know in diverse and real contexts—we can “do” the subject.

Perceive

Have perspective—see and hear points of view through critical eyes and ears; see the big picture.

Empathize

Can empathize—find value in what others might find odd, alien, or implausible; perceive sensitively on the basis of prior direct experience.

Reflect

Have self-knowledge—show metacognitive awareness; perceive the personal style, prejudices, projections, and habits of mind that both shape and impede our own understanding; are aware of what we do not understand; reflect on the meaning of learning and experience.

(P. 84)

Understand

Note that Saint Mary’s Press has created icons for each facet of understanding. When a majority of facets are present, there will be an “understand” icon. When relevant, all facets of understanding should be addressed in each unit. If you are used to Bloom’s Taxonomy, see smp.org/LivinginChrist for a comparison of both models of understanding and learning.

Provide a Day or Partial Day for the Students to Work on the Final Performance Tasks

This guide encourages you to give the students time in class to work on their final performance tasks if you have assigned them. You do not, however, have to wait until the end of the unit. Not only does this day give the students time to work in groups if needed or to do some research, but it also gives you the opportunity to identify any students who may be having trouble with the assignment and allows you to work with them during class time.

Give the Students a Tool to Help Them Reflect on Their Learning

The handout “Learning about Learning” (Document #: TX001159; see Appendix) is a generic way to help the students think about what they have learned during the entire unit. This process, whether done this way or in another fashion, is valuable for several reasons:

- The students do not get much time to reflect while they are moving through each unit. Looking over the unit helps them to make connections, revisit any “aha!” moments, and identify which concepts remain difficult for them to understand.
- We give students a gift when we help them learn how they learn best. Insights such as “I didn’t get it until we saw the video” or “Putting together the presentation required that I really knew my stuff” can be applied to all the disciplines they are studying.

Feel free to have the students discuss the handout questions in pairs at times for variety.

Handouts

All the handouts in the teacher guide, as well as the unit tests, are available on the Saint Mary’s Press Web site at smp.org/LivinginChrist, as PDFs, as Word documents, or in rich text format (RTFs), for downloading, customizing, and printing. The handouts found at the end of each unit in this guide are simply for teacher reference.

Appendix

The teacher guide has one appendix, which consists of a handout that is used in each unit. The handout is also available at smp.org/LivinginChrist for downloading, customizing, and printing.

Thank You

We thank you for putting your confidence in us by adopting the Living in Christ series. Our goal is to graduate students who are in a relationship with Jesus Christ, are religiously literate, and understand their faith in terms of their real lives.

Please contact us and let us know how we are doing. We are eager to improve this curriculum, and we value your knowledge and expertise. You may e-mail us at LivinginChrist@smp.org to offer your feedback.

Unit 1

The Liturgy: Official Worship of the Church

Overview

This first unit of the teacher guide for *The Sacraments: Encounters with Christ* builds on the key understandings from the previous course on the Paschal Mystery. The students begin to explore the Sacraments by studying how the Church's liturgy gives ultimate meaning and direction to our lives by enabling us to fully and consciously participate in the Paschal Mystery.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- The liturgy is the official, communal, and public worship of the Church.
- In the liturgy, the People of God participate in the work of God.
- All of the Church's liturgies are celebrations of the Paschal Mystery of Christ.
- In the liturgical year, the whole mystery of Christ unfolds.

Upon completing the unit, the students will have answered the following questions:


- Who is at work in the liturgy?
- How do we participate in the Paschal Mystery of Christ in the liturgy?
- Why is the liturgy important in the life of the Church?
- How does participation in liturgy make our lives better?

How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout "Final Performance Task Options for Unit 1" (Document #: TX002049)
- handout "Rubric for Final Performance Tasks for Unit 1" (Document #: TX002050)
- handout "Unit 1 Test" (Document #: TX002061)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 1: An Introduction to Liturgy and the Sacraments” and are as follows:

- “What Is Liturgy?” (article 1, pp. 10–13)
- “The Holy Trinity and the Liturgy” (article 2, pp. 14–16)
- “The Liturgical Year” (article 3, pp. 17–23)
- “Liturgical Rites and Traditions” (article 4, pp. 24–25)
- “Celebrating the Liturgy” (article 5, pp. 26–30)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of the Church’s liturgy. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

Explain

Step 1: Preassess what the students know and want to know about the liturgy.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 1” (Document #: TX002049) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002050).

Interpret

Step 3: Explore with the students the notion of ritual as a genre of human expression that is fundamental to the Church’s liturgy.

Explain

Step 4: Provide the students with an overview of the general structure of the Church’s liturgy.

Empathize

Interpret

Step 5: Lead an exercise that explores how each of our stories is essential to the Church’s faith that we celebrate in the liturgy. An opportunity for the students to share their own stories is valuable in helping them to connect on an affective level with the liturgy.

Apply

Step 6: Show the students, through a sample study of the *Lectio-nary*, one important way that liturgical celebrations enable us to participate in the Paschal Mystery.

Perceive

Step 7: Guide the students in discovering how the Paschal Mystery unfolds as we celebrate the liturgy, particularly the Eucharist, over the course of the liturgical year.

Explain

Step 8: Present to the students the significance of the role of the Magisterium in preserving the liturgy as the official, communal, and public worship of the Church.

Empathize**Apply**

Step 9: Lead the class in a discussion of the poem “An Empty Church at Noon.”

Understand

Step 10: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 11: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “Liturgy Is the Work of the People” (Document #: TX002063)
- “Sunday” (Document #: TX002064)

The Web site also includes information on these and other teaching methods used in the unit:

- “The Whip-Around” (Document #: TX002066)
- “Using the Think-Pair-Share Method” (Document #: TX001019)
- “Note-Taking in Two Columns” (Document #: TX002065)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- 2 Samuel, chapter 7 (God’s promises to David)
- Luke 1:26–38 (Announcement to Mary)
- Luke 22:19 (Institution of the Eucharist)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 1” (Document #: TX002051), one for each student.

.....

Advent	Ordinary Time
Christmas	Paschal Mystery
Eastern Catholic Churches	Passover
Epiphany	Pentecost
icon	ritual
Lent	Tradition
liminal	Triduum
liturgical year	Trinity
liturgy	World Youth Day
Magisterium	

Note: If you wish, you may ask the students to add this sentence to the definition of Paschal Mystery given in their handout: “Christians enter into the Paschal Mystery through sacramental initiation and participate in it by faithfully living out the process of dying and rising that characterizes all life.”

Learning Experiences

Explain

Step 1

Preassess what the students know and want to know about the liturgy.

Teacher Note

A preassessment may be general or detailed, depending on its purpose for the unit or for the goals of the course. This preassessment will provide you with a general picture of the students' knowledge of and interest in liturgy. All knowledge and interest is helpful, but even negative attitudes can become opportunities for students to discover the liturgy in new and enriching ways.

1. Prepare by making copies of the handout "A Preassessment of My Knowledge of the Church's Liturgy" (Document #: TX002048), one for each student. Write the following questions on the board:

- Why do we study the Sacraments after an in-depth study of the Paschal Mystery?
- Why do we begin a study of the Sacraments with the topic of liturgy?

Distribute pens or pencils and briefly introduce the Sacraments course with the following prompt:

- We have completed a course on the Paschal Mystery, and we are beginning a course on the Sacraments. In your learning journals or on a separate sheet of paper, please answer the two questions listed on the board.

- 2. Distribute** to each student a copy of the handout "A Preassessment of My Knowledge of the Church's Liturgy" (Document #: TX002048). Encourage the students to answer each question carefully, based on their current understanding of the Church's liturgy. To get the students started with an example, you may ask a student or two to share aloud a fact they know about liturgy. Ask the students to answer candidly on their papers, and assure them that it is okay if they aren't clear on various aspects of the liturgy or the Sacraments at this point. Allow the students adequate time to write their responses.
- 3. Invite** the students to form pairs to compare their responses. Instruct them to listen carefully to their partner's responses without offering any feedback or correction. After each student has finished sharing, ask each pair to note similar responses or questions.
- 4. Direct** the pairs to now join with another pair, forming small groups of four. Ask each small group to identify any ideas, questions, or themes that they shared in common.
- 5. Ask** the small groups to report on their findings by electing a spokesperson to summarize common ideas or themes that their small group discovered.

Review some of the salient points that student groups mention, and tell the students that you will return to those at a later time.

6. Conclude by providing a brief overview of the liturgy using the following points:

- We have heard one another's ideas about the liturgy.

Mention a few of the students' ideas here.

- There are some fundamental concepts that we will continue to refer to.
 - The liturgy is the Church's official, public, and communal prayer.
 - Liturgy is really God's work in which we, as the Body of Christ, participate.
 - Every liturgy is a ritual. Rituals are meaningful, repeated, and symbolic actions.
 - We participate in the liturgy for the same reason that we serve our neighbor: We are carrying out Jesus' commandment to "do this in memory of me" (Luke 22:19).

7. Collect all written materials so that you can review each student's answers. Return all materials by the next class meeting, making sure that you have kept notes on topics the students discussed, especially any problem areas.

Teacher Note

Be sure to schedule in a discussion of any topic that you tell students you plan to discuss at some point in the course. One way to remember to discuss these topics is to write student questions, concerns, or topics on sticky notes and place them in this teacher's guide in the unit in which they will be discussed. As you prepare for the unit, find an appropriate place to discuss the topic.



Article
1

Understand

Step 2

Follow this assessment by presenting to the students the handouts "Final Performance Task Options for Unit 1" (Document #: TX002049) and "Rubric for Final Performance Tasks for Unit 1" (Document #: TX002050).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in this unit: an essay focusing on the Sunday liturgy as a call to growth in Christ, and a PowerPoint presentation illustrating how and why the Church celebrates the Paschal Mystery during the course of a liturgical year. Refer to "Using Final Performance Tasks to Assess Understanding" (Document #: TX001011) and "Using Rubrics to Assess Work" (Document #: TX001012) at smp.org/LivinginChrist for background information.

Teacher Note

You may wish to require that students vary their final performance tasks throughout the course. For example, you may require that students complete at least two individual and two partner or group final performance tasks. Or you may require that students choose different types of final performance tasks, such as written, multimedia, or artistic. If you have these requirements, share them with the students now so that they can choose their final performance tasks appropriately. This also requires that you keep a more detailed record of each student's performance task.

Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what the performance task calls for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 1 (Document #: TX002049) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002050), one for each student.
2. **Assign** the students to read article 1, “What Is Liturgy?” in the student book as preparation.
3. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
4. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to instruct students using the following or similar words:
 - If you wish to work alone, you may choose either option. If you wish to work with a partner or with a group of three, you may choose option 2.
 - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
5. **Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
6. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the liturgy and its basic purpose in Christian life.

Interpret

Step 3

Explore with students the notion of ritual as a genre of human expression that is fundamental to the Church's liturgy.

- 1. Prepare** by downloading and printing the handout “Human Expression through Ritual” (Document #: TX002052), one for each student. Note that this exercise has two parts. The first part asks the students to examine a secular ritual. The second part introduces the notion of rituals as *liminal*, or threshold, experiences.
- 2. Distribute** the handout, and ask the students to choose one of the ritual celebrations they are interested in or know something about. They should choose without discussing their choice with other students. Instruct the students to complete the handout as quickly and completely as possible.
- 3. Arrange** the students in small groups, after they have completed their handouts, by the topics they chose. If one group is too large, divide it into two or more groups. If only one student chooses a particular topic, place that student with another small group. It is best to keep the groups small—three or four students in each. Ask the students to compare their work, giving special attention to the context and meaning of the ritual.
- 4. Ask** one member of each small group to briefly report to the class one major insight into the meaning of the ritual the group discussed.
- 5. Introduce** the idea of all rituals as liminal, or threshold, experiences, using these or similar words:
 - All of the experiences you discussed could be called liminal experiences. The word *liminal* is rooted in a Latin word that means “threshold.” The quality of liminality is found in a sense of being between two different states of existence. Liminal experiences happen often, but we do not frequently reflect on what they mean.
 - Liminal experiences might be compared to the front porch of a house, which is neither indoors nor outdoors. On a front porch you might put on a confident demeanor before knocking on the door to enter a social gathering of friends. Or, before braving the elements of a thunderstorm, you might open up an umbrella under the protection of the porch. On warm summer evenings, the porch might become a wonderful gathering place where stories are shared and memorable conversations take place.
 - In what sense can the event you chose and evaluated be considered a liminal experience?

Teacher Note

Students often lack basic note-taking skills. You may want to suggest the following two-column note-taking method, instructing the students as follows:

- Write on only one side of the page. Divide the page into two parts, either by folding it vertically or by drawing a vertical line. The left side should be one third of the paper and the right side should be two thirds. Date each page and number it.
- Write notes in the right-hand column as you listen to your teacher. Do not attempt to write down everything, but write down all of the main points your teacher makes. Include everything that your teacher writes on the board.
- Later that day, review your notes. Clarify anything you find confusing, or write a question to ask the next day. Then write topic headings for your notes in the left-hand column. You will be able to review by covering the right side of the paper and testing yourself on what you know.

See the article “Note-Taking in Two Columns” (Document #: TX002065) at www.smp.org/LivinginChrist for further explanation of this and other note-taking techniques you may wish to share with your students.

6. **Continue** the discussion by using examples. If the students have difficulty connecting the event they discussed to the notion of liminal moments, describe the opening ceremony of the Super Bowl (which is not on the handout) using these or similar words:
 - The opening ceremony of the Super Bowl establishes a sense of continuity for all who are present by tying the present event with past bowl games or other sporting events and by repeating similar actions from year to year. For example, the event begins by carrying in the Vince Lombardi trophy or sometimes by bringing back MVPs. The competing teams are then introduced. The opening ceremony also connects this event with values held dear in the United States: equality, competition, and freedom to pursue one’s dreams. All in attendance patriotically sing or listen to the “The Star-Spangled Banner,” honoring the American flag, while placing their right hands over their hearts. At this moment the winner of this great contest is still part of the future. It is a liminal moment. Both sides have equal reason to hope. The crowd experiences a strong feeling of unity; all are equals at this moment.
7. **Invite** someone from each small group to share the understanding of the event his or her group chose and discussed as a liminal moment.
8. **Conclude** by telling the students that this unit will give them an opportunity to explore how all the Church’s liturgies are liminal experiences that have the potential to transform people’s lives.



Article
2

Explain

Step 4

Provide the students with an overview of the general structure of the Church's liturgy.

1. **Prepare** by downloading the PowerPoint “The Structure of the Liturgy” (Document #: TX002067). Then instruct the students to take out their learning journals or a sheet of paper.
2. **Assign** the students to read article 2, “The Holy Trinity and the Liturgy,” in the student book as preparation.
3. **Present** the PowerPoint, asking the students to take notes as they watch. Notice the “Notes” provided for the teacher within the PowerPoint. These notes are intended as explanations, expansions, or applications of the material being presented. This PowerPoint covers basic and important liturgical concepts. If you are unable to show it, it would be a good idea to copy it and go through it with the students.
4. **Invite** the students to form pairs and to share with each other what they heard. Then each pair should write one important thing they learned and one question. Ask each pair to present what they learned and their question. When a question is raised that has not yet been answered, invite any student that knows the answer to respond. Make sure the questions are answered correctly and completely.

Empathize

Apply

Step 5

Lead an exercise that explores how each of our stories is essential to the Church's faith that we celebrate in the liturgy. An opportunity for the students to share their own stories is valuable in helping them to connect on an affective level with the liturgy.

1. **Prepare** by downloading and printing the handouts “What Is My Story?” (Document #: TX002053) and “What Is My Story? Guidelines for Critiquing Stories” (Document #: TX002054), one of each for each student.
2. **Introduce** this learning experience by making the following points:
 - Listening to Scripture readings is an essential part of the ritual of the celebration of the liturgy. We can describe Scripture as God's Word in human words. As we listen to Scripture, we realize that in the midst of God's story, there are also human stories of love, hate, fear, change, courage, sin, forgiveness, despair, hope—the whole gamut of human experience and emotion. We can connect with these stories because we find our own stories in them.

- What is your story? If you truly know who you are, you are more likely to connect with someone else. Knowing your story can also enable you to connect with God's story, and it can help you to find ways that God is connecting with you. Connecting with God's story helps us to discover how, where, and when God may be calling us to follow a particular path in life.
 - The exercise is about discovering more deeply who you are, but not as an end in itself. This knowledge that we will share with one another can help us to appreciate one another as the Body of Christ and to experience the Paschal Mystery in a more meaningful way in the celebration of the liturgy.
- 3. Distribute** the handouts, and instruct each student to write her or his story in silence. Tell the students that they will be sharing their stories with the class. Allow 10 to 15 minutes for the students to write (or outline) their stories.
- 4. Allow** each student about 2 minutes to share his or her story. Direct the rest of the class to take notes, using the guidelines on the handout "What Is My Story? Guidelines for Critiquing Stories" (Document #: TX002054), so that they can offer a positive critique of each person's story. Keep each response very brief. The purpose of the critique is to offer suggestions for strengthening the story.

Teacher Note

The opportunity for the students to hear one another's stories can be a powerful experience, and it can have a significant effect on the students' ability to connect with the liturgy. This process will likely take more than one class session, so plan this learning experience in a way that fits into your class schedule.

5. Conclude

- by making the following points:
- We have all heard one another's stories. These stories describe liminal experiences—those experiences in our lives that presented a challenge and required a response from us. Much like the stories in Scripture, our stories concern challenges we've faced and opportunities that lie before us.
 - Sharing our stories is an important part of being a Christian witness. As we risk sharing our stories, we also risk allowing others' stories to change us. When we listen to Scripture—God's story in human words—we risk allowing *God* to change us. This is an important part of what it means to participate in the Paschal Mystery.
 - As we leave this class session, I remind you to remember one another's stories with utmost respect and to share these stories with other students only if you have the storyteller's permission.

Apply

Step 6

Show the students through a sample study of the *Lectionary* one important way that liturgical celebrations enable us to participate in the Paschal Mystery.

- 1. Prepare** by downloading and printing the handout “Exploring the *Lectionary*: Experiencing the Paschal Mystery (Part A)” (Document #: TX002055), one for each small group of three. You may also choose to have the students work alone. If so, provide enough copies for each student to have his or her own. Also, download and print copies of the handout “Exploring the *Lectionary*: Experiencing the Paschal Mystery (Part B)” (Document #: TX002056), one for each student. Do an Internet search for Henry Ossawa Tanner’s painting “Annunciation” and either print enough copies of this image for the students to share, or save it on a PowerPoint slide.
- 2. Distribute** the handout “Exploring the *Lectionary*: Experiencing the Paschal Mystery (Part A)” (Document #: TX002055), and ask for a volunteer who is a good reader to prepare in advance the reading of both the First Reading and the Gospel Reading for the Fourth Sunday of Advent (Year B), as on the handout. Instruct the students to listen carefully to the Scripture passages as the volunteer reads them. While the volunteer is reading, display or distribute an image of Henry Ossawa Tanner’s painting “Annunciation” for the students to see.
- 3. Distribute** the handout “Exploring the *Lectionary*: Experiencing the Paschal Mystery (Part B)” (Document #: TX002056). Divide the class into small groups of three or four and instruct the groups to work together to answer the questions on the handout. One student should lead the discussion, one should take notes, and one should present the group’s responses to the class.
- 4. Instruct** the groups to answer the questions, one question at a time. The third question may be optional, or you may invite any student who wishes to share to respond. Be sure that the students understand the relationship between hearing the Word of God and participating in the Paschal Mystery.
- 5. Display** (or otherwise call attention to) Tanner’s “Annunciation” again. Invite the students to comment on what they see in the painting. Lead them, if necessary, to see the liminal quality of this painting. Make the following points:
 - ▶ With full openness to God, Mary is anticipating the invitation to be the dwelling place for God’s Son. She does not understand what this means, but her answer is “Let it be done to me as you say.” She certainly has no way of anticipating Jesus’ death on a cross.

- ▶ Notice the three bands of color, perhaps suggesting the Trinity; the strange glowing light on the left side of the image suggesting the presence of the angel; the subtle cruciform pattern behind Mary in the painting; and Mary's posture that suggests a Pietà (Mary's accepting the body of Jesus taken down from the cross).
- ▶ Like Mary we are called by God to become a dwelling place for God's Son. We cannot know exactly where this path will lead us, but we are assured in faith that God is with us on the journey. To know this is to participate in the Paschal Mystery.



Article
3

Perceive

Step 7

Guide the students in discovering how the Paschal Mystery unfolds as we celebrate the liturgy, particularly the Eucharist, over the course of the liturgical year.

1. **Prepare** by downloading and printing the handout "The Liturgical Year: Unfolding the Paschal Mystery" (Document #: TX002057), one for each student. Remind the students to bring their student books to class. Write the following prompt on the board:
 - What is the liturgical calendar?
 - What is its purpose?
2. **Assign** the students to read article 3, "The Liturgical Year," in the student book as preparation.
3. **Direct** the students to take out a sheet of paper and write down answers to the two questions. Invite the students, one by one, to quickly state their responses. You may use a whip around (see the article "The Whip-Around" [Document #: TX002066]) so that every student has an opportunity to contribute. Give students the option to pass if they do not wish to speak. Briefly summarize the more insightful points the students make.
4. **Distribute** the handout "The Liturgical Year: Unfolding the Paschal Mystery" (Document #: TX002057) and give the following instructions:
 - ▶ In the learning experiences so far, we've seen only certain aspects of the Paschal Mystery. The liturgy, especially the Eucharist, offers us opportunities to enter into Paschal Mystery again and again so that our lives might be shaped and improved by Christ's Passion, death, and Resurrection.
 - ▶ Because the Paschal Mystery is an unfolding mystery for us, the Church designed a liturgical year that emphasizes various aspects of Christ's life at different times.

- In this class session, working in small groups, you will have an opportunity to do some research on the liturgical year. Then each small group will teach the class what they learned, answering the questions on the handout, apprising the class of the exact date or dates on which the feast or season falls in the current liturgical year.
5. **Divide** the class into small groups of three or four. Assign topics to each group. Each group will present its topic to the class in the order that the topics are presented on the handout, beginning with Advent. At the conclusion of each group presentation, add any essential information that may be missing.
 6. **Conclude** by asking the following questions:
 - Is the beginning of the liturgical year the same as the beginning of a calendar year? Why?
 - If every Sunday (and every day) celebrates the full Paschal Mystery, why do we need different seasons and feast days?
 - Is it possible that you might connect better with some liturgical seasons or feast days than others depending on what is going on in your life at a given time?
 - What does this suggest about the relationship between liturgical time and the Paschal Mystery?

Teacher Note

One good way to assign topics is to write topics on slips of paper and have each small group draw a topic from a container. Instruct the groups to research the topic they received, using article 3 in the student book and any other resource you may choose to make available. A large copy of the liturgical calendar would be useful for the students to refer to during their presentations.



Article
4

Explain

Step 8

Present to the students the significance of the role of the Magisterium in preserving the liturgy as the official, communal, and public worship of the Church.

1. **Prepare** for the learning experience by downloading and printing the handout “The Church’s Liturgy: God’s Work through Human Hands” (Document #: TX002058), one for each student.
2. **Assign** the students to read article 4, “Liturgical Rites and Traditions,” in the student book as preparation.
3. **Distribute** the handout to each student. Ask the students to carefully read the excerpts from primary Church documents on the liturgy and then answer the questions that follow each selection. Direct the students to keep the following question in mind as they read:
 - What responsibility does the institutional Church and the Magisterium, which is the Church’s official teaching office, have in preserving and promoting the liturgy?

4. **Invite** the students, after they have finished writing, to meet in pairs to discuss their answers. Then have each pair join with another pair to compose a group answer for each question. Instruct each group to appoint a leader who will share the group's ideas with the class.
5. **Summarize** the group sharing by repeating some of the more important student insights.

Empathize

Apply

Step 9

Lead the class in a discussion of the poem “An Empty Church at Noon.”



Article
5

1. **Prepare** by making copies of the handouts “An Empty Church at Noon” (Document #: TX002059) and “An Empty Church at Noon’ Questions” (Document #: TX002060), one of each for each student. Divide the class into small groups of three or four, and then distribute the handouts. Ask each small group to choose a group leader and a scribe to take notes on the discussion.

Teacher Note

According to the Pew Research Center, the Catholic Church has suffered a greater net loss of membership than any other denomination in recent decades. Protestant Churches are also losing membership. In other parts of the world, particularly Europe, church attendance is at an all-time low. Many contemporary writers, religious and secular, have written about and lamented a modern crisis of culture and loss of symbolic meaning. This time you have with the students is an invaluable opportunity to assist them in understanding and appreciating the value of the liturgy at a time in their lives when they are setting patterns for the future. (You should avoid offering this information to the students unless you feel that they can benefit from it.)

2. **Assign** the students to read article 5, “Celebrating the Liturgy,” in the student book as preparation.
3. **Lead** the students in an examination of their experience of the liturgy using the poem “An Empty Church at Noon” as a catalyst for discussion.

Teenagers sometimes find it difficult to relate to the Church's liturgy for a variety of reasons. This discussion is intended to awaken in the students an appreciation for the Church's challenge and responsibility to nurture the living faith of the Catholic community and to draw new members into the Church. By listening to one another's stories, rather than focusing solely on structures and institutions, the students can experience themselves as the Church and eventually take greater interest in and responsibility for the liturgy.

4. **Provide** the following background information, using these or similar words:
 - In this exercise you are asked to do essentially three things: listen to a poem, discuss the poem with your group, and then reflect on your own experience of the Church and the liturgy. In the poem “An Empty Church at Noon,” the speaker scrutinizes a church and liturgical objects inside. After discussing the poem, you will have an opportunity to describe your experience of the liturgy and consider its value at this point in your life.
5. **Read** the poem “An Empty Church at Noon,” or better, invite a volunteer to read it. If you choose to have a student volunteer read it, be sure to give her or him a copy of the poem in advance to practice reading.
6. **Invite** each small group to discuss the poem together using the questions on the handout “An Empty Church at Noon’ Questions” (Document #: TX002060) as a guide. Ask one member of the group to prepare a summary of the group’s conversation.
7. **Ask** the group leaders, after adequate time for discussion, to relay to the class the most important ideas each small group discussed.
8. **Conclude** the discussion of the poem by making sure the class understands that it is intended to stir imaginations and to begin conversation. After reading the poem, we can hardly avoid asking ourselves, “What does the liturgy mean to me?”
9. **Invite** the small groups to now discuss the second set of questions on the handout. Remind the students that they should not dwell on negative experiences, but that they may certainly discuss those as well as positive experiences.
10. **Allow** adequate time for discussion, and quickly go around the class, asking each student to name one significant experience of the liturgy. A whip around would work well here. Be sure to give the students the option to pass if they so choose.
11. **Conclude** by asking the students the following questions:
 - How important is the liturgy in your life?
 - How important is the liturgy in the life of the Church?

Understand

Step 10

Make sure that the students are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts “Final Performance Task Options for Unit 1” (Document #: TX002049) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002050). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on the performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect

Step 11

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the liturgy have developed throughout the unit.

1. **Prepare** for this learning experience by making copies of the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

A Preassessment of My Knowledge of the Church's Liturgy

The following exercise gives you the opportunity to explore your knowledge and awareness of the Church's liturgy. Describe what you know, what you think you know but are somewhat unsure about, and what you would like to know.

The Liturgy
<p>What I know about the liturgy:</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>What I think I know about the liturgy:</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>



What I would like to know about the liturgy (topics, questions, problems, etc.):



Final Performance Task Options for Unit 1

Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in your final performance task so your teacher can assess whether you learned the most essential content:

- The liturgy is the official, communal, and public worship of the Church.
- In the liturgy, the People of God participate in the work of God.
- All of the Church's liturgies are celebrations of the Paschal Mystery of Christ.
- In the liturgical year, the whole mystery of Christ unfolds.

Option 1: An Essay: A Focus on the Sunday Eucharist as an Opportunity for Growth in Christ

Write a five-paragraph reflection essay after participating in a Sunday celebration of the Eucharist. Your essay should focus on the theme of the Sunday liturgy as a threshold (or liminal) experience that calls the community to become the Christ it celebrates. Your essay should address the following points:

- how the liturgy is the official, communal, and public worship of the Church
- how the assembly (the people) participates in the work of God by celebrating the liturgy
- how the liturgy celebrates the Paschal Mystery
- how this liturgy focuses on a particular aspect of the Paschal Mystery

Conclude your essay with your own evaluation of how well this liturgy conveyed these four truths, and how successfully the liturgy influenced your desire to go out and do as Jesus did.



Option 2: A PowerPoint Presentation on the Liturgical Calendar

Create a PowerPoint presentation explaining how and why the Church's liturgical calendar celebrates the Paschal Mystery over the course of the liturgical year.

Your presentation should include the following:

- the essential understandings in this unit
- how celebrating different liturgical seasons helps the Christian community to connect with different aspects of the Paschal Mystery
- how "liturgical time" is different from the calendar year
- how the liturgical year, as each day and feast is celebrated, brings the past into the present moment, and connects us with future hope



Rubric for Final Performance Tasks for Unit 1

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>The liturgy is the official, communal, and public worship of the Church.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>In the liturgy, the People of God participate in the work of God.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>All of the Church's liturgies are celebrations of the Paschal Mystery of Christ.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>In the liturgical year, the whole mystery of Christ unfolds.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 1

Advent: The four-week liturgical season during which Christians prepare themselves for the celebration of Christmas.

Christmas: The feast day on which Christians celebrate the birth of Jesus; also refers to the liturgical season that immediately follows Christmas Day.

Eastern Catholic Churches: The twenty-one Churches of the East, with their own theological, liturgical, and administrative traditions, in union with the universal Catholic Church and her head, the Bishop of Rome.

Epiphany: A feast day celebrating the visit of the Magi to the infant Jesus and the revelation of the Savior to the Gentiles. Originally celebrated on the twelfth day of Christmas (January 6), Epiphany is now celebrated on the Sunday between January 2 and January 8.

icon: From a Greek word meaning “to resemble”; a pictorial representation or image of a religious figure or event typically painted on a wooden panel and used in the prayer and worship of Eastern Christians.

Lent: Traditionally, the span of forty days (excepting Sundays) between Ash Wednesday and Easter Sunday. In the official Church calendar, Lent begins with Ash Wednesday and ends on Holy Thursday evening with the celebration of the Mass of the Lord’s Supper. It is followed by the Triduum, the three days of the Lord’s Passion, death, and Resurrection. Lent is the season during which believers focus on conversion, turning toward God more completely in their lives.

liminal: Of, relating to, or being an intermediate state, phase, or condition. A liminal experience is one of being between one significant moment and another; a threshold experience; for example, the time of engagement before marriage.

liturgical year: The Church’s annual cycle of religious feasts and seasons that forms the context for the Church’s worship. During the liturgical year, we remember and celebrate God the Father’s saving plan as it is revealed through the life of his Son, Jesus Christ.

liturgy: The Church’s official, public, communal prayer. It is God’s work, in which the People of God participate. The Church’s most important liturgy is the Eucharist, or the Mass.

Magisterium: The Church’s living teaching office, which consists of all the bishops, in communion with the Pope.

Ordinary Time: The time in the liturgical year that is *not* part of a special season like Advent, Christmas, Lent, or Easter.

Paschal Mystery: The work of salvation accomplished by Jesus Christ mainly through his life, Passion, death, Resurrection, and Ascension.



Passover: The night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death. It also is the feast that celebrates the deliverance of the Chosen People from bondage in Egypt and the Exodus from Egypt to the Promised Land.

Pentecost: The biblical event following the Resurrection and Ascension of Jesus at which the Holy Spirit was poured out on his disciples; in the Christian liturgical year, the feast fifty days after Easter on which the biblical event of Pentecost is recalled and celebrated.

ritual: The established form of the words and actions for a ceremony that is repeated often. The actions often have a symbolic meaning.

Tradition: This word (from the Latin, meaning “to hand on”) refers to the process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in the Scriptures, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit.

Triduum: The three days of the liturgical year that begin with the Mass of the Lord’s Supper on Holy Thursday and end with Evening Prayer on Easter Sunday.

Trinity: From the Latin *trinus*, meaning “threefold,” referring to the central mystery of the Christian faith that God exists as a communion of three distinct and interrelated Divine Persons: Father, Son, and Holy Spirit. The doctrine of the Trinity is a mystery that is inaccessible to human reason alone and is known through Divine Revelation only.

World Youth Day: Instituted by Pope John Paul II in 1985, World Youth Days are convocations of youth held in Rome and in several cities around the world to celebrate and encourage the participation of youth in the life of the Church.



Human Expression through Ritual

Choose one of the ceremonies listed below and answer the questions that follow. To help with the process, consider the following elements that are found in many rituals: processions, presentations, gestures, speeches (including readings, proclamations, and so on), silence; use of symbolic objects such as candles, water, oil, special clothing; tone, group responses, and so on.

- inauguration of a politician
- debut or cotillion ball
- opening ceremony for the Academy Awards
- opening ceremony for a rodeo
- opening ceremony for the Olympic Games
- opening ceremony for the Miss America Pageant

1. Describe in a step-by-step process how the ceremony you have chosen traditionally proceeds.



2. List the individuals or groups that participate in this ceremony and what the ceremony means for each.



What Is My Story?

Spend several minutes reflecting on moments in your life in which you faced a significant challenge. How did you respond? What was the outcome? Choose *one* story, based on a moment or incident that you believe had the greatest impact on your life.

Your story will be a public story because you will share it with the class. A good public story is drawn from the series of choice points (liminal experiences) that structure the “plot” of your life—challenges you faced, choices you made, and outcomes you experienced. Limit your story to 2 minutes.

Suggestions for Crafting Your Story

- Choose a story that is important in your life.
- Name the challenge, the choice you made, and the outcome (even if this is in the future) you want to focus on for this story.
- Keep it short—you have a time limit of 2 minutes.
- Tell *one* story. Focus on one particular event, person, memory, or choice.
- Use “feeling” words, such as *sad, happy, angry, confused*, and use action verbs, such as *hug, run, think, hide*.
- Include sensory descriptions such as smells, sights, sounds, and feelings to describe people, places, and actions.
- Stories have plots: Describe events in such a way that you illustrate increasing intensity over time.
- Offer hope by offering something positive that did or could come from this story.
- Communicate your values and your faith using your emotions, tone, choices, relationships, hopes, and outcomes *to make a statement of personal belief* about the way you believe the world could or should be.



Use the following steps to create your story:

1. Map the plot (challenge, choice, and outcome) for your story here.
2. What concrete images and action words bring your story to life?
3. What values are you hoping to express in your story? (Include at least one value your story contains that can positively contribute to the faith of the Church.)
4. Write or outline a draft of your story.



What Is My Story?

Guidelines for Critiquing Stories

Listen carefully to the student's story. As you listen, make notes so that you will be able to give positive and helpful suggestions to the storyteller. Use the following criteria:

- What worked best? What aspect of the story influenced you the most?
- Were the challenge, choice, and outcome clear?
- Did the storyteller use emotion and action words to give the story a sense of purpose? Make a note of some of the most effective words.
- What could have made the story stronger?
- What values were revealed in the storyteller's decision?
- What did you want to know more about?



Exploring the *Lectio*: Experiencing the Paschal Mystery (Part A)

Fourth Sunday of Advent: Year B

Scripture Focus: The Annunciation

First Reading: 2 Samuel 7:1–5,8–11,16

When King David was settled in his palace, and the LORD had given him rest from his enemies on every side, he said to Nathan the prophet, “Here I am living in a house of cedar, while the ark of God dwells in a tent!” Nathan answered the king, “Go, do whatever you have in mind, for the LORD is with you.” But that night the LORD spoke to Nathan and said: “Go, tell my servant David, ‘Thus says the LORD: Should you build me a house to dwell in?’

‘It was I who took you from the pasture and from the care of the flock to be commander of my people Israel. I have been with you wherever you went, and I have destroyed all your enemies before you. And I will make you famous like the great ones of the earth. I will fix a place for my people Israel; I will plant them so that they may dwell in their place without further disturbance. Neither shall the wicked continue to afflict them as they did of old, since the time I first appointed judges over my people Israel. I will give you rest from all your enemies. The LORD also reveals to you that he will establish a house for you. . . . Your house and your kingdom shall endure forever before me; your throne shall stand firm forever.’”

The Word of the Lord.

Gospel Reading: Luke 1:26–38

The angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, “Hail, full of grace! The Lord is with you.” But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end.” But Mary said to the angel, “How can this be, since I have no relations with a man?” And the angel said to her in reply, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for



nothing will be impossible for God.” Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” Then the angel departed from her.

The Gospel of the Lord.

(The readings are from *Lectionary for [Sunday] Mass: For Use in the Dioceses of the United States of America*, second typical edition, by the United States Conference of Catholic Bishops [New Jersey: Catholic Book Publishing Company, 1998], pages 86–87 and 88–89. Copyright © 2001, 1998, 1992, 1986 Confraternity of Christian Doctrine [CCD], Washington, D.C. Used with permission of the CCD, Washington, D.C.)



Exploring the *Lectio*: Experiencing the Paschal Mystery (Part B)

This learning experience focuses primarily on the first and the third readings because these are chosen to complement each other.

1. Follow the three steps below.

- Identify a challenge that is presented, or that someone faces, in each of these readings.
- Describe the response that is made.
- Explain the outcome resulting from the decision that is made.

Challenge:

Response:

Outcome:

2. Identify ways in which the challenges in the two readings are similar or different.



3. Relate these challenges in the Scriptures to a situation or decision in your life or to another person or situation that you are aware of.

4. In what ways did participating in the Liturgy of the Word through this learning experience help you to connect with the Paschal Mystery—that is, to the mystery of Christ’s Passion, death, and Resurrection?



The Liturgical Year: Unfolding the Paschal Mystery

Research one of the topics below as assigned by your instructor. You may refer to article 3, "The Liturgical Year," in the student book and any other resources allowed by your instructor.

Topics: Advent, Christmas, Lent, Holy Thursday, Good Friday, Holy Saturday, Easter, Pentecost, Ordinary Time

- Identify the topic as a liturgical season or a feast day.
- Explain what aspect of the Paschal Mystery is unfolded and celebrated.
- Describe how this feast day or liturgical season helps us to live our lives better.

My group's topic is _____



The Church's Liturgy: God's Work through Human Hands

I: Unity

Reading 1: From *Constitution on the Sacred Liturgy (Sacrosanctum Concilium, 1963)*

14. It is very much the wish of the church that all the faithful should be led to take that full, conscious, and active part in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; 4–5) have a right and to which they are bound by reason of their Baptism.

In the restoration and development of the sacred liturgy the full and active participation by all the people is the paramount concern, for it is the primary, indeed the indispensable source from which the faithful are to derive the true Christian spirit. Therefore, in all their apostolic activity, pastors of souls should energetically set about achieving it through the requisite formation.

(Chapter 1, Section II: "The Promotion of Liturgical Formation and Active Participation")

- Why does the Church, speaking at the Second Vatican Council, say that each person's full, conscious, and active participation in the liturgy is a right and duty?
- Briefly describe what a congregation that is celebrating the Eucharist would look like if all present are fully, consciously, and actively participating.

Reading 2: From *Sacred Liturgy*

24. Sacred scripture is of the greatest importance in the celebration of the liturgy. For from it are drawn the lessons which are read and which are explained in the homily; from it too come the psalms which are sung. It is from scripture that the petitions, prayers and hymns draw their inspiration and their force, and that actions and signs derive their meaning. Hence, in order to achieve the restoration, progress, and adaptation of the sacred liturgy it is essential to promote that warm and lively appreciation of sacred scripture to which the venerable tradition of both eastern and western rites gives testimony.

(Chapter 1, Section III: "The Reform of the Sacred Liturgy, General Norms")

- How does the Church propose to raise people's awareness of the importance of Sacred Scripture in the liturgy?
- Based on this excerpt from *Sacred Liturgy* and from other exercises in this unit, what can you do to improve your participation in the liturgy, especially in the Liturgy of the Word?



Reading 3: From *Sacred Liturgy*

28. In liturgical celebrations each person, whether ministers or members of the congregation, should do all that pertains to them, and no more, taking into account the rite and the liturgical norms.

29. Servers, readers, commentators, and members of the choir also exercise a genuine liturgical ministry. They ought, therefore, to carry out their functions with the sincere piety and decorum which is appropriate to so exalted a ministry and which God's people rightly expect.

Consequently, they must all be deeply imbued with the spirit of the liturgy, each in their own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To develop active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, hymns, as well as by actions, gestures and bodily attitudes. And at the proper times a reverent silence should be observed.

(Chapter 1, Section III: "The Reform of the Sacred Liturgy, Norms Drawn from the Hierarchic and Communal Nature of the Liturgy")

- How does fully conscious and active participation promote unity in the Church?
- Based on the reading and your own experience, briefly describe an ideal server, lector, choir member, and Eucharistic minister.
- What should the rest of the people (the assembly) be doing?
- What difference do official teaching documents (such as the ones you've read) make to the Church? to you?

Part II: Diversity

Reading 4: from the *Catechism of the Catholic Church*

1200 From the first community of Jerusalem until the parousia, it is the same Paschal mystery that the Churches of God, faithful to the apostolic faith, celebrate in every place. The mystery celebrated in the liturgy is one, but the forms of its celebration are diverse.

1201 The mystery of Christ is so unfathomably rich that it cannot be exhausted by its expression in any single liturgical tradition. The history of the blossoming and development of these rites witnesses to a remarkable complementarity.¹

1202 The diverse liturgical traditions have arisen by very reason of the Church's mission. . . . Through the liturgical life of a local church, Christ, the light and salvation of all peoples, is made manifest to the



particular people and culture to which that Church is sent and in which she is rooted. The Church is catholic, capable of integrating into her unity, while purifying them, all the authentic riches of cultures.²

- Why does the Catholic Church permit adaptations in liturgy for different peoples and cultures?
- What is the value of having special liturgies such as those for wedding anniversaries, beginning a new school year, or World Youth Day? Can you think of other occasions on which a liturgy has special meaning?
- How can expressions of different liturgical and cultural traditions help to make liturgical celebrations more meaningful and the Church stronger?

Endnotes Cited in Excerpts from the *Catechism of the Catholic Church*, Second Edition

1. Cf. Paul VI, *Evangelii nuntiandi* 63–64.
2. Cf. *Lumen gentium* 23; *Unitatis redintegratio* 4.

(The excerpts from *Constitution on the Sacred Liturgy* [*Sacrosanctum Concilium*, 1963] are from *Vatican Council II: Constitutions, Decrees, Declarations*, Austin Flannery, general editor [Northport, NY: Costello Publishing Company, 1996]. Copyright © 1996 by Reverend Austin Flannery, OP. Used with permission of Costello Publishing Company.

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“An Empty Church at Noon”

Listen carefully to the following poem. Discuss the poem with your group, using the questions on the handout “An Empty Church at Noon’ Questions” (Document #: TX002060) to spark conversation. You are not limited to these questions.

“An Empty Church at Noon”

The sound of water trickles in a baptismal pool,
and an electrician teeters on a tall ladder
near the head of Saint Joseph,
dangling a leg,
changing a light bulb.

Honest work never interferes with prayer.

The ferns in front of the altar table
grow full in stained-glass light,
thrive in the dimness.

A red lamp glows near a side altar
above a golden box that remains firmly closed.
It holds a Secret.
Who knows? We know.

The brown pews line up like soldiers
at parade rest.
No one needs them now.
Except me.

I have genuflected. I have marked myself
with the sign of the cross.
I have knelt.

Now I sit, staring at the arches in the ceiling,
dotted with chandeliers:
“Light from light, true God from true God.”

No organ, no flute, no guitar:
Only the thumping stereo from a car stopped outside.
(Praise the Lord, ye thumping stereos!)

So that’s the church.
And that’s the steeple.
Open the doors.
Where are the people?



“An Empty Church at Noon” Questions

Part I

In your group, answer the following questions about the poet’s experience of an empty church:

- Name several of the observations that the speaker of the poem makes about the church and its contents. Does the poet understand the purpose of each?
- Why might this person continue visiting this church or possibly other churches?
- The speaker is familiar with this church. How familiar are you with your parish church, its contents, and its architecture? How would you describe your parish church?
- Does the speaker represent the Church’s liturgy in this poem? What major component is missing?
- The speaker ends the poem with an ambivalent question: Where are the people? How would you answer this question?



- How would you describe the church during a liturgical celebration? As a group, come up with some words and phrases doing so. Join them with the words and phrases of other groups and combine these into a new poem.

Part II

In your group, answer the following questions about your own experience of the liturgy:

- Describe the best experience of liturgy that you have had.

- Have you participated in a liturgy as a reader, altar server, Eucharistic minister, or hospitality minister? If not, have you considered volunteering?

- Is there a particular part of the liturgy that you find most meaningful?

- Do you feel bored or uninformed about the Church and the liturgy? What do you think that you or others in the Church could do to improve your experience of liturgy?



Unit 1 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ____ 1. The liturgical year begins in ____.
- A. July
 - B. Advent
 - C. Pentecost
 - D. September
- ____ 2. ____ is celebrated on a diocesan level every year, usually on Passion Sunday.
- A. World Youth Day
 - B. Confirmation
 - C. the Incarnation
 - D. the feast of the Assumption
- ____ 3. The ____ is the book the priest uses at the altar and at his chair. It includes all the prayers of the Mass.
- A. Epistles
 - B. Book of the Gospels
 - C. *Lectionary*
 - D. *Roman Missal*
- ____ 4. The ____ is God's work in which the People of God participate.
- A. Magisterium
 - B. liturgy
 - C. communal feast
 - D. divine life
- ____ 5. All of the Church's Sacraments and liturgies have ____ as their origin.
- A. Christ
 - B. the Bible
 - C. Tradition
 - D. the Holy Spirit



- ___ 6. Scripture and Tradition form a single ___.
- A. Sacramentary
 - B. Deposit of Faith
 - C. Penitential Act
 - D. function of liturgy
- ___ 7. *Opus Dei* means ___.
- A. “the Lamb of God”
 - B. “the work of God”
 - C. “the hands of God”
 - D. “the Lord’s Prayer”
- ___ 8. Like the truths of faith, the ___ is guided by the Magisterium.
- A. liturgy
 - B. work of charity
 - C. outreach to the poor
 - D. Word of God
- ___ 9. The Church’s liturgy is ___.
- A. bi-modal
 - B. *ex cathedra*
 - C. Trinitarian
 - D. Unitarian
- ___ 10. The word ___ is from the Greek word meaning “image.”
- A. photo
 - B. textile
 - C. rubric
 - D. icon
- ___ 11. The ___ is active in the liturgy, preparing us to encounter Christ.
- A. Holy Spirit
 - B. Magisterium
 - C. Great Doxology
 - D. fountain of goodness



- ___ 12. The liturgical colors of white and gold signify ____.
- A. despair
 - B. Advent
 - C. rebirth
 - D. joy
- ___ 13. Ordinary Time is called this because the Sundays are numbered with ____.
- A. ordinal numbers
 - B. the twenty-four hours of the day
 - C. thirty days of the month
 - D. a forty-day countdown
- ___ 14. In ___ the Church reflects on the life of Jesus Christ—his mission, his miracles, and his teaching.
- A. Advent
 - B. Pentecost
 - C. Ordinary Time
 - D. Lent
- ___ 15. The week preceding Easter is called ____.
- A. the Triduum
 - B. Pentecost
 - C. Lent
 - D. Holy Week



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (*Note:* There are two extra terms in column 2.)

Column 1

- _____ 1. This term means “Scripture alone.”
- _____ 2. This feast day celebrates the visit of the Magi to the infant Jesus and the Revelation of the Savior to the Gentiles.
- _____ 3. This term means “of, relating to, or being in an intermediate state, phase, or condition.”
- _____ 4. This is the Church’s living teaching office, which consists of all the bishops, in communion with the Pope.
- _____ 5. This is the established form of the words and actions for a ceremony that is repeated often.
- _____ 6. From the Latin meaning “to hand on,” this refers to the process of passing on the Gospel message.
- _____ 7. From the Latin meaning “threefold,” this refers to the central mystery of the Christian faith that God is a union of three Divine Persons: the Father, the Son, and the Holy Spirit.
- _____ 8. This is the Church’s official, public, communal prayer.
- _____ 9. This is the work of salvation accomplished by Jesus Christ through his life, Passion, death, Resurrection, and Ascension.
- _____ 10. This is the night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death.

Column 2

- A. Magisterium
- B. *sola scriptura*
- C. *sola fide*
- D. liturgy
- E. Epiphany
- F. Trinity
- G. Passover
- H. liminal
- I. Paschal Mystery
- J. Tradition
- K. Easter
- L. ritual



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. What is the importance of Tradition in the Church?
2. Describe how the Church's liturgy is Trinitarian.
3. Briefly describe the Triduum.
4. Why do we observe the season of Lent?



Unit 1 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. B | 6. B | 11. A |
| 2. A | 7. B | 12. D |
| 3. D | 8. A | 13. A |
| 4. B | 9. C | 14. C |
| 5. A | 10. D | 15. D |

Part 2: Matching

- | | | |
|------|------|-------|
| 1. B | 5. L | 9. I |
| 2. E | 6. J | 10. G |
| 3. H | 7. F | |
| 4. A | 8. D | |

Part 3: Short Answer

1. Scripture and Tradition are distinct, yet very closely related. Both transmit the Word of God. Together they form a single sacred Deposit of Faith. The word *tradition* (from the Latin, meaning “to hand on”) refers to the process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospels by the Apostles, was written down in the Scriptures, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit. Our liturgy has been handed on to us from Jesus, first when he “took bread, said the blessing, broke it, and giving it to his disciples, said ‘Take and eat; this is my body’” (Matthew 26:26), and then later, when he died and “gave up his spirit” (27:50) to his Father, and to us.

2. The Church’s liturgy is Trinitarian because in the liturgy, the three Divine Persons of the Trinity—the Father, the Son, and the Holy Spirit—are at work, and through the liturgy the mystery of the Holy Trinity, the central mystery of the Christian faith, is more deeply revealed. As a sign of this, every liturgy begins “In the name of the Father and of the Son and of the Holy Spirit.” And every liturgy ends with the celebrant’s asking for the blessing of the Holy Trinity. Each Person of the Trinity is involved in the Church’s liturgy. We acknowledge the Father as the source of all the blessings of creation and salvation, especially the gifts of his Son, Jesus Christ, and the Holy Spirit. Jesus Christ is central in the Church’s liturgy because in every liturgy, Christ is made present to us, here and now, by the power of the Holy Spirit.

3. The last days of Holy Week are called the Triduum (meaning “three days”). They are the most solemn days of the entire year. A liturgical “day” always begins at sundown (or Evening Prayer) on the night before, so the Triduum begins on Thursday evening and ends on Sunday evening.

On Holy Thursday we celebrate the Mass of the Lord’s Supper in the evening, and we commemorate Jesus’ gift of himself in the Eucharist. A foot-washing ceremony reminds us that, as followers of Jesus, we are to serve one another. On this day we also recall the institution of the priesthood.



On Good Friday we remember Jesus' Passion and death. We venerate the cross in some way. We receive Holy Communion, reserved from the Mass of the Lord's Supper, but there is no Mass on Good Friday. The only sacrifice we offer is the sacrifice of Jesus on the cross.

On Holy Saturday we prepare for the Easter Vigil. We celebrate the welcoming of the elect (those preparing to become Catholic) into the Church as they celebrate the Sacraments of Christian Initiation (Baptism, Confirmation, and the Eucharist).

4. During Lent we recall Christ's Passion—his suffering and death on the cross. Lent, the most solemn and reflective time of the year, begins on Ash Wednesday. Its liturgical color is purple, symbolizing penance. During Lent the Church encourages us to perform three Christian practices in a more focused way: prayer, fasting, and almsgiving. The whole Church, as the Body of Christ, commits to these works together, supporting one another in our efforts to remember Saint Paul's question: "Do you not know . . . that you are not your own? For you have been purchased at a price" (1 Corinthians 6:19–20). During Lent we recall that Christ redeemed us through his death, and we prepare to celebrate his Resurrection on the Solemnity of Solemnities: Easter.



Unit 2 The Sacraments: Redemptive Love Made Visible

Overview

This unit is intended to provide an overview of the Sacraments as visible signs of God’s redemptive love and to help the students to understand why we need Sacraments. Special emphasis is given to personal and communal prayer because prayer is fundamental to fully conscious participation in the celebration of the Sacraments.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Through the Sacraments we are given a door, a way in, to the life of grace, which is the life of relationship with God.
- Through the Sacraments we encounter Christ and enter into the mystery of his death and Resurrection.
- Through the Sacraments Christ works in the Church today.
- Symbols and rituals play an essential role in the Sacraments.

Upon completing the unit, the students will have answered the following questions:


- Why are the Sacraments so important to the Church?
- How does meeting Christ in the Sacraments, in faith, change us?
- Why do human beings need more than words to express deep meaning?
- How do symbols work, and what do they have to do with the Church’s Sacraments?

How Will You Know the Students Understand?

The following resources will help you to assess the students’ understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 2” (Document #: TX002070)
- handout “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002071)
- handout “Unit 2 Test” (Document #: TX002083)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 1: An Introduction to Liturgy and the Sacraments” and are as follows:

- “Symbols and Rituals” (article 6, pp. 32–34)
- “Sacraments: Sign and Mystery” (article 7, pp. 35–37)
- “Sacraments: Signs of Christ” (article 8, pp. 38–42)
- “Sacraments: Signs of Redemption” (article 9, pp. 43–45)
- “The Praying Church” (article 10, pp. 46–52)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of the Sacraments. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any knowledge or skills required in later units.

Explain

Step 1: Preassess what the students already know and want to know about the Sacraments by having them play a matching game that provides a broad overview of the unit.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 2” (Document #: TX002070) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002071).

Explain**Understand**

Step 3: Guide the students to a deeper understanding of why a regular experience of prayer, both personal and public, is essential to their meaningful celebration of the Sacraments as fully conscious and active members of the assembly.

Apply

Step 4: Lead the students to discover the meaning of symbols and rituals as integral to understanding the Sacraments.

Perceive

Step 5: Explore three Scripture passages that express symbolic and sacramental significance, helping the students to become more attuned to the symbolism of all the Sacraments while focusing on the Sacrament of Baptism.

Explain

Step 6: Lead the students through a brief overview of the Seven Sacraments, allowing them to review fundamental ideas as they approach a more in-depth study.

Perceive

Step 7: Guide the students in discovering how the Sacraments are a powerful source of grace and true freedom, leading them to differentiate between the true freedom of living the sacramental life and the freedoms commonly spoken of in our culture.

Empathize

Step 8: Lead the students to better understand our human need for redemption and our need of the Sacraments as signs of redemption.

Understand

Step 9: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Empathize

Step 10: Provide the students with an opportunity to participate in the Liturgy of the Hours (modified) with the theme of redemptive love made visible.

Reflect

Step 11: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “A Sacramental People” (Document #: TX002080)
- “The Christian Sacraments” (Document #: TX002081)
- “The Sacraments as Symbolic Causes of Grace” (Document #: TX002082)

The Web site also includes information on these and other teaching methods used in the unit:

- “How to Lead a Socratic Seminar” (Document #: TX001006)
- “Using Music in Teaching” (Document #: TX002085)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 6:5–8, 7:1–12 (Great Flood)
- Exodus 17:1–7 (Water from the Rock)
- Psalm 91 (God as shelter and refuge)
- John 4:4–26 (Woman at the Well)
- John, chapter 14 (Last Supper Discourses)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 2,” (Document #: TX002072), one for each student.

actual graces	praise
blessing	prayer
contemplation	redemption
efficacious	Sacrament
<i>ex opere operato</i>	sacramental economy
freedom	sacramentals
grace	sanctifying grace
intercession	sign
Liturgy of the Hours	symbol
meditation	thanksgiving
petition	vocal prayer
popular piety	walking ritual

Note: For the definition of *grace*, you may want to ask the students to add the following to the printed definition: “empowering us to respond to his call and to live as his adopted sons and daughters. Grace restores our loving communion with the Holy Trinity, lost through sin.”

Learning Experiences

Explain

Step 1

Preassess what the students already know and want to know about the Sacraments by having them play a matching game that provides a broad overview of the unit.

Teacher Note

Playing a game is a non-threatening way for many students to participate in an assessment exercise. The danger is that some students may not take the exercise seriously enough. Remind the students that this is a fun, but at the same time important, review of their knowledge of the Sacraments.

- 1. Prepare** by downloading and printing a copy of the handout “A Preassessment of My Knowledge of the Sacraments: Leader’s Guide” (Document #: TX002068) and several copies of the handout “A Preassessment of My Knowledge of the Sacraments: Student Questions” (Document #: TX002069). There are twenty-four questions on this sheet. Print enough copies so that each student in teams of four will have two questions. Cut the questions apart and place them in a container so that students can draw questions randomly. Because most classes have more than twelve students, make a second set of questions that will be placed in the container and distributed after the first three teams have drawn theirs.
- 2. Divide** the class into teams of four. Teams should move their desks so that they are sitting in a circle with their group. Starting with the first three teams, bring the container of questions to each team and allow each student to choose one question. Repeat this process so that all the students in the first three teams have two questions. Then refill the container with the second set of questions and follow the same procedure with the remainder of the teams. Proceed in this way so that teams do not end up with two copies of the same question.
- 3. Moderate** the game, or you may want to seek the assistance of a student or two if you have more students than you need to form groups of four. Explain the rules of the game, using these or similar words:

- We are playing a matching game to see how much you know about the topic of Sacraments and other related topics that we will discuss in this unit. Each team has chosen eight questions randomly. Each student should have two questions. Each student may offer only two responses, using his or her two questions. Look at your questions. If you do not know much about the topic a particular question concerns, you may exchange that question with another student on your team right now. Again, you may respond to only the two questions you have in your hands.
- This is how the game will proceed: I [or student's name] will read a description that will sound something like this: "I am any threshold experience that transports you from one life experience to a greater life experience." If you hold a question that says "What is a liminal experience?" and you know that this question is answered by the statement you just heard, stand up quickly. I will call on the first person who stands to answer. If you call out an answer before being called upon, your team loses one point. If you answer correctly by reading the full correct question, your team will earn one point. If you answer incorrectly and another student stands up after you, she or he will have an opportunity to answer. Only students that stood up from the beginning will be given a chance to answer.
- After all twenty-four questions have been asked, the team with the most points wins the game. It is possible that there may be a tie.

You may choose to arrange for a play-off game, if this game goes particularly well. You may also provide a prize to the winning team or teams.

4. **Ask** the students to return their desks to their usual order and to sit in their usual places after the game is completed. Then ask the following questions:
- Did you learn anything today that you did not know?
 - Are there any topics that we mentioned, or even a topic that we did not mention, that you would like to know more about?

Keep notes about which topics the students may need the most help with, and the topics the students express particular interest in discussing.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 2” (Document #: TX002070) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002071).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in this unit: writing a lesson plan on the Sacraments for seventh graders, and creating a poster and presentation that explains the Seven Sacraments. Refer to “Using Final Performance Tasks to Assess Understanding” (Document#: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 2” (Document #: TX002070) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002071), one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ If you wish to work alone or work with a partner, you may choose either option. No more than two students can work together on either option.
 - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the importance of the Sacraments in our lives.

Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

Explain

Understand

Step 3

Guide the students to a deeper understanding of why a regular experience of prayer, both personal and public, is essential to their meaningful celebration of the Sacraments as fully conscious and active members of the assembly.



Article
10

1. **Prepare** by reminding the students to bring their student books to class. Gather markers and sheets of newsprint, one of each for every one to two students.
2. **Assign** the students to read article 10, “The Praying Church,” in the student book as preparation.
3. **Distribute** pens or pencils and ask the students to take out their learning journals or a sheet of paper. Direct them to reflect on and write about one or two of their earliest memories of prayer, or about first learning to pray. Allow the students about 5 minutes to reflect. You may enhance the reflective mood of the class by playing soft instrumental music.
4. **Invite** all students who wish to share to describe the experiences they reflected on. Students may choose to read what they wrote, or speak extemporaneously. After the students have spoken, ask them whether their parents or guardians encouraged them to make a regular practice of prayer in the morning, before meals, at bedtime, or on a regular basis.
5. **Conclude** this discussion by sharing the following points:
 - Regular reflection and prayer is essential for discovering how our experiences and choices shape who we are.
 - Prayer and reflection helps us to more consciously and fully participate in the public, communal worship of the Church because we are better able to bring ourselves and our stories to the liturgy.
6. **Direct** students to turn to article 10, “The Praying Church,” in the student book. Explain to them that they will be examining and studying different prayer topics, and that afterward they will teach the class what they learned.
7. Write the following topics on slips of paper and place them in a container so that the students can draw topics randomly. You may have the students work individually or in pairs.
 - The Liturgy of the Hours
 - Popular Piety
 - Prayers of Blessing and Adoration
 - Prayers of Petition
 - Prayers of Intercession

- Prayers of Thanksgiving
- Prayers of Praise
- Vocal Prayer
- Mental Prayer and Meditation
- Contemplative Prayer

8. Distribute to each student or pair of students a marker and a sheet of newsprint on which to write an outline for a presentation. Then offer the following instructions:

- ▶ You will find your assigned topic in article 10, “The Praying Church,” in the student book. Take careful notes so that you will be prepared to teach your topic to the class. You have about 10 minutes to prepare. Be sure to inform the class if your topic happens to be a *form* or an *expression* of prayer, and provide at least one brief example of that form or expression. You may begin now.

When the students have finished working, have them present the topics in the order they are listed in part 7 of this step. Invite student comments and questions after all the topics have been presented.

9. Conclude with the “Prayer of Abandonment,” by Charles de Foucauld. This is a vocal prayer that includes petition, thanksgiving, and blessing. It is meaningful because it is the expression of ultimate confidence in God by a man who was martyred protecting people he was ministering to in Algeria. He was beatified by Pope Benedict XVI.

- ▶ Father, I abandon myself into your hands;
do with me what you will.
Whatever you may do, I thank you:
I am ready for all, I accept all.

Let only your will be done in me,
and in all your creatures—
I wish no more than this, O Lord.

Into your hands I commend my soul:
I offer it to you with all the love of my heart,
for I love you, Lord, and so need to give myself,
to surrender myself into your hands without reserve,
and with boundless confidence,
for you are my Father.



Article
6

Apply

Step 4

Lead the students to discover the meaning of symbols and rituals as integral to understanding the Sacraments.

1. **Prepare** by downloading and printing the handouts “Identifying Symbols and Rituals” (Document #: TX002073) and “Describing Symbols and Rituals” (Document #: TX002074), one of each for each student.
2. **Assign** the students to read article 6, “Symbols and Rituals,” in the student book as preparation.
3. Provide the following instructions, also explaining that the students may work alone, in pairs, or in small groups of three or four:
 - This learning experience focuses on the importance of symbols and rituals to the celebration of the Sacraments. Symbols and rituals give us ways of understanding abstract and often complex ideas. In unit 1, when we discussed a variety of opening ceremonies and other events, we began to get a taste of the importance of rituals.
 - We will do an exercise that has two parts. In the first part, you will identify objects or actions as either symbols or rituals. You may also add other examples that you can recall. In the second part, you will define *symbol* and *ritual* more precisely so that you can better understand their importance to the Church’s worship, especially the celebrations of the Sacraments.
4. **Distribute** to each student a copy of the first handout, “Identifying Symbols and Rituals” (Document #: TX002073). Instruct the students to work on it quickly, allowing them 5 to 10 minutes to complete the handout.
5. **Choose** various students, after all have finished, to read their answers aloud. Invite students to read the examples of symbols or rituals they added, along with their explanations of what they mean. After this exercise, if the students have worked in groups, they should return to their usual seating arrangement.

Teacher Note

Consider using periodic reading or accountability quizzes to encourage the students to do a close reading of the student book on the nights that you assign articles for homework. This type of quiz asks students to recall basic factual information. For example, you may choose to use a true-or-false question, such as the following: “The word *symbol* comes from a Greek word meaning ‘to pull apart’” [false]. You may choose to use a multiple-choice question, such as the following: “The word *redeem* comes from a Latin word meaning (a) ‘a coupon,’ (b) ‘to save,’ (c) ‘to buy back,’ (d) ‘to deem worthy.’” You may simply use a fill-in-the-blank question, with or without a word bank, such as the following: “A church procession is a type of [walking] ritual.”

6. **Distribute** to each student a copy of the handout “Describing Symbols and Rituals” (Document #: TX002074). Invite one student to read the brief description of symbols and rituals aloud to the class. After the student has finished reading, ask the students whether anyone has a specific question (other than the questions on the handout). Consider inviting other students to answer questions if they know the answers.
7. **Instruct** the students to answer the questions on the handout. Invite individual student volunteers to answer the questions for the class. Make additions or corrections as needed. Conclude by inviting the students to ask any further questions they might have.

Perceive**Step 5**

Explore three Scripture passages that express symbolic and sacramental significance, helping the students to become more attuned to the symbolism of all the Sacraments while focusing on the Sacrament of Baptism.

1. **Prepare** by downloading and printing the handout “Sacramental Symbols in Scripture” (Document #: TX002075), one for each student. Have copies of the Bible available for this class session, one for each small group of three or four. If you choose to have the students work alone, have a Bible available for each.
2. **Divide** the class into small groups of three or four students, or have the students work alone if you prefer. Distribute the handout.
3. **Direct the** students to look up and read the first Scripture passage, to identify any symbol, and to identify the Sacrament to which the Scripture story best relates. Have them repeat this process for each story. The students should use the questions on the handout to spark conversation, but they are not limited to these matters. Instruct each small group to choose a leader who will report to the class after the group concludes its discussion.
4. **Ask** each group leader to briefly report the major ideas his or her group discussed. Then have the students return to their usual seats.
5. **Instruct** the students to take out their learning journals or a sheet of paper. Conclude with the following points:
 - ▶ The learning experience you just completed provided an opportunity for you to examine the power of sacramental symbols in the Scriptures. The Scripture passages you just read relate primarily to Baptism, but a similar exercise could be devised for each of the Sacraments. Please take notes on the following concluding ideas:

- Sacramental symbols are rooted in objects from ordinary life, such as water, oil, bread, and wine, and in gestures and words of blessing. Jesus used these signs as ways to communicate God's love and redemptive presence. That is why we say that Jesus Christ instituted the Sacraments. In the Sacraments, Jesus does *now* what Jesus did during his earthly ministry: he heals, forgives, feeds, and strengthens us for service.
- The words and symbols used in the celebration of the Sacraments are, therefore, also rooted in the Scriptures. The words and symbols used in sacramental celebrations recall not only Jesus' words and actions but also his Jewish faith and tradition. The Sacraments celebrate the continuity of God's faithfulness from past generations to the present.
- Anything that points us toward God can also be called a sign. For example, Jesus' miracles in the Gospel of John are called signs. For this reason, Sacraments traditionally have also been called signs. All sacramental symbols (or signs) convey the presence of Christ and point us toward God's Kingdom.
- All sacramental celebrations are acts of public and official worship of the Church.

Invite the students to comment on anything new they learned or to ask any questions they might have.



Article
7

Explain

Step 6

Lead the students through a brief overview of the Seven Sacraments, allowing them to review fundamental ideas as they approach a more in-depth study.

1. **Prepare** by downloading and printing the handout "The Sacraments: Seven Ways of Experiencing Christ" (Document #: TX002076), one for each student. Also download and be prepared to show the PowerPoint "The Seven Catholic Sacraments" (Document #: TX002087).
2. **Assign** the students to read article 7, "Sacraments: Sign and Mystery," in the student book as preparation.
3. **Distribute** the handout.

4. **Show** the PowerPoint on the Sacraments. Then lead the students through the handout, one Sacrament at a time. Ask for volunteers to read the information provided. Then ask other students to offer answers for the missing information. Repeat the answers succinctly so that the students may fill in the information and use this handout as a quick reference in the future.
5. **Direct** the students to take out their learning journals or a sheet of paper. Conclude with the following points:

Teacher Note

When you have several points to make and are asking the students to take notes, one option to use is the Socratic seminar. A description of this teaching method can be found at smp.org/LivinginChrist (see “The Socratic Seminar” [Document #: TX001015] and “How to Lead a Socratic Seminar” [Document #: TX001006]). Asking questions often keeps the students more engaged.

- Now you have a helpful overview of the Seven Sacraments of the Church. As we approach a more detailed study of the Sacraments, you will be able to use this chart in the same way a contractor uses a blueprint to construct a building. Keep this chart so that you can refer to it when you need a quick reference.
- As we move forward, remember the following ideas. You should take notes.
 - Jesus Christ is the primary Sacrament; the Seven Sacraments originate in Christ and all convey his presence.
 - Because the Sacraments actually make Christ present to us, God’s redemptive love is *made visible* through our participation in the Sacraments.
 - We celebrate the Sacraments because they are *efficacious signs of grace*. That means that they really work; they have a real and positive *effect* on us, making us holy and freeing us from sin.
 - Grace isn’t something that you “get” but a relationship that God enables us to develop with him.

Invite the students to ask questions or make comments at this time.



Article
8

Perceive

Step 7

Guide the students in discovering how the Sacraments are a powerful source of grace and true freedom, leading them to differentiate between the true freedom of living the sacramental life and the freedoms commonly spoken of in our culture.

1. **Prepare** by locating and bringing to class pairs of scissors, a variety of newsmagazines from recent months that contain articles about people's aspirations for freedom (articles dealing with cries for political freedom are abundant; articles dealing with freedom from poverty, malnutrition, sexual exploitation, or lack of education are also useful for this exercise), markers, and sheets of newsprint, one of each for each small group of four or five. Also locate and be prepared to play a recording of the hymn "Amazing Grace," by John Newton.
2. **Assign** the students to read article 8, "Sacraments: Signs of Christ," in the student book as preparation.
3. **Direct** the students to work in small groups of four or five. Give each group a pair of scissors and several magazines. Have each group find several (at least one for each student in the group) articles that deal with issues of freedom. Direct the students to find and cut out a variety of articles that deal with different kinds of freedom. Write the following questions on the board, explaining that the students should consider these questions and write down their answers for each article they choose:
 - What issues of freedom does this article concern?
 - How do the people affected communicate their desire for freedom?
 - How can greater freedom improve the lives of the people involved?
4. **Distribute** a marker and a sheet of newsprint to each small group. Instruct the groups to begin preparing for a short group presentation. Have them each turn the newsprint sideways and create three columns with the headings "Types of Freedom," "Reasons for Choosing Freedom," and "Results of Freedom." Using their answers to the questions on the board, the students should list information from the articles relating to these topics.
5. **Invite** each group, when all have finished writing, to briefly present what they discussed. You may point out to the students that the three topics on the board parallel the steps in storytelling that we

Teacher Note

A good way to involve a student who tends to be somewhat restive is to invite him or her to actively assist in class. Have this student write a list on the board for you (see part 7 of this step). This gives you greater freedom to listen carefully to what the students say. Your attention to what the students are saying helps to keep them more fully engaged.

used in unit 1: challenge, choice, and outcome. People who hunger for genuine freedom are living in a threshold moment of life. However, in many situations in the world, the outcome is not always what is best for those involved, because their freedom to make positive choices is limited.

6. **Play** for the students the recording of the hymn “Amazing Grace,” by John Newton, to begin a discussion of grace and freedom as effects of the Sacraments. Invite several students to comment on what this song means to them.
7. **Write** the following column headings on the board: “Freedom From” and “Freedom For.” Ask the students to brainstorm about things we hope to be free *from*, such as freedom from pain. List these on the board as the students call them out. Then invite the students to suggest things we hope to have freedom *for*, such as freedom to choose a college. List these ideas on the board. Ask the students why these things matter to them.
8. **Instruct** the students to take out their learning journals or a sheet of paper to take notes on the topic of the freedom and grace of the Sacraments as you share the following points:
 - No one doubts the importance of freedom, but we do not always understand clearly what freedom really means.
 - A young person who has money and a variety of choices, and who buys and uses dangerously addictive drugs, is not free. Use of drugs may offer temporary relief from the pain of anxiety or loneliness, but it only deepens the problem in the long run. On the other hand, a student who is less well off and who uses a grant to get a college education to begin a meaningful career is free.
 - Sacraments are about freedom. Sacraments free us from sin and for life.
 - Strange as it may seem, the Sacraments are also freely given. You’ve heard the statement “Freedom isn’t free.” Sacraments actually *are* free!
 - The free offer of Christ’s presence, given in the Sacraments, is called sanctifying grace. We receive sanctifying grace when we are baptized and every time we receive a Sacrament. This grace strengthens us for the journey of life. That is why regular participation in the Eucharist can make such a big difference in our lives.
 - Another type of grace is actual grace. Actual grace is any intervention God makes in our lives that inspires and enables us to *act*. God’s grace, given to us in our daily lives, allows us to respond well to different situations and opportunities we encounter, much like the student who accepts a grant and works diligently on a college degree. Actual grace is also present when someone faces a temptation, such as an urge to use drugs, tobacco, or alcohol, and overcomes it.

- When we refer to the grace of the Sacraments, we are talking about a special gift of freedom. As challenging as life can get, we are truly blessed that Christ chose to stay with us through the Sacraments. Christ chose to be Emmanuel, “God with us.” To live a sacramental life in Christ is to experience the highest form of human freedom.

Invite the students to ask questions or make comments.



Article
9

Empathize

Step 8

Lead the students to better understand our human need for redemption and our need of the Sacraments as signs of redemption.

1. **Prepare** by finding and having available several different kinds of coupons. Grocery coupons, lottery tickets, or any type of voucher or claim ticket will do. Also download and print the handouts “The Meaning of Redemption: A Matter of Unconditional Love (Part I) (Document #: TX002077) and “The Meaning of Redemption: A Matter of Unconditional Love (Part II) (Document #: TX002078), one of each for each student.
2. **Assign** the students to read article 9, “Sacraments: Signs of Redemption,” in the student book as preparation.
3. **Display** to the class the redemption coupons you have brought, and begin a discussion with this prompt:

- What does *redeem* mean?

Briefly discuss what can be redeemed with the various kinds of coupons and vouchers you brought. Read the following sentences that use a form of the word redeem:

- Here are some common examples of the way we use the word *redeem*:
 - The exciting ending partially *redeemed* what was otherwise a boring movie.
 - He is working on *redeeming* his reputation.
 - You can *redeem* this coupon at any store that accepts credit cards.
 - This voucher can be *redeemed* for a free meal at several restaurants.
 - The company *redeemed* some of its stock.

Invite the students to answer the following question:

- Can you think of other ways this word is used?

By the end of this brief exercise, make sure the students know that the word redeem literally means “to buy back” something. If a student says something like, “Jesus redeemed us,” invite the students to ponder this question:

- How is the notion that Jesus redeemed us similar to or different from other ways the word *redeem* is used?

Briefly sum up the students’ most insightful comments, and be sure to include the following point:

- Jesus redeems us to bring us back into a graced relationship with God, freed from the burden of sin.

4. Distribute the handouts. Use this exercise to guide the students to become more conscious of the human need for redemption. Have the students do the first part (Part I) in silence. Consider playing instrumental music as they work. You can have them do the second part (Part II) as a class or in small groups.

5. Comment on Part I, after the students have completed it, using these or similar words:

- If you agreed or strongly agreed with a number of these items, you are like most people. This brief exercise helps to remind us that none of us is self-sufficient; we are all in need of redemption. Now we will discuss the questions in Part II of the exercise as a class (or in small groups).

6. Conclude the discussion by asking the students the following questions:

- Do you believe our world is in need of redemption?
- Do you believe *you* need redemption?

Continue in these or similar words:

- We profess that Jesus continues to be with us, to walk with us on the journey of life, through the Sacraments. In faith we believe that Jesus *has* redeemed us through our Baptism. And we also believe that Jesus’ presence and unconditional love continues to redeem us in the Eucharist. Finally, in faith we also believe that Christ will redeem us and carry us to our eternal home.

Understand

Step 9

Make sure the students are all on track with their final performance tasks, if you have assigned them.

1. **Prepare** by reminding the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts “Final Performance Task Options for Unit 2” (Document #: TX002070) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX002071). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their final performance tasks. This then allows you to work with the students who need additional guidance with the project.

Teacher Note

For at least several of the units, give students the opportunity to present their final performance tasks to the class. Many of the final performance tasks lend themselves well to oral and visual presentations. Even projects that include essays or interviews can be read to the class.

Empathize

Step 10

Provide the students with an opportunity to participate in the Liturgy of the Hours (modified) with the theme of redemptive love made visible.

1. **Prepare** by downloading and printing the handout “The Liturgy of the Hours: Redemptive Love Made Visible” (Document #: TX002079), one for each student, or download and be prepared to show the PowerPoint “The Liturgy of the Hours” (Document #: TX002086). Ask two students to participate as prayer leader and reader. Divide the class into two groups, side 1 and side 2, for the recitation of Psalm 91, and explain to the class that it is traditional, especially in monasteries, to read psalms in choir fashion, alternating from one side to the other. In the center or at the head of the room, place a large candle on a table and, if possible, light it, or use a battery-operated candle. You may also wish to light incense in a small burner. Feel free to add recorded music or to adapt the prayer service for the needs of a particular group of students.
2. **Ask** the students, after the prayer service has ended and if time permits, to name the forms or expressions of prayer involved in this prayer service. Students may suggest the forms of intercession, praise, thanksgiving, or petition; they may suggest vocal prayer as the expression of prayer used.

3. Explore the symbolism used in the prayer service (the candle, the incense, the music) and how it may have facilitated the prayer. Share the following with the students:

- We often use symbols in both private and liturgical prayer because they help us to express the meaning of our prayer. Even in our secular society, we use symbols to express meaning. The names of our sports teams, for example, often reflect a particular meaning. The name Pittsburgh Steelers reflects the steel industry for which Pittsburgh is well known. The original name of the Indianapolis Colts was the Baltimore Colts, named after that city's famous horse race, the Preakness. When the Colts moved to Indianapolis—the capital of a semi-rural state—the Colts name still seemed appropriate. These symbols—Steelers and Colts—are personal symbols because they have meaning for a particular and limited group of people. Using personal symbols in our prayer helps us to “put ourselves into” our prayer. Do you sit in a special place when you pray? Do you light a candle? Do you use personal symbols in some way? Some people like to find natural objects (rocks, shells, pinecones) and place them in their prayer space to remind them of God's strength, beauty, or creative power.

Invite the students to respond. Briefly discuss how personal symbols can add depth to a prayer experience.

A gray, rounded rectangular icon with the word "Reflect" written in white, bold, sans-serif font.

Step 11

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the Sacraments have developed throughout the unit.

- 1. Prepare** for this learning experience by making copies of the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
- 2. Distribute** the handout, and give the students about 15 minutes to answer the questions quietly.
- 3. Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

A Preassessment of My Knowledge of the Sacraments: Leader's Guide

Instructions for leader: Read aloud only the *answers* in bold print, in the order in which they are printed below.

- 1. My name comes from a Greek word that means “to throw together.” I throw together the literal meaning of an object or action with other meanings that are suggested by me. For example, I can be “fire” but I can suggest “anger” or “passion.”** (*What is a symbol?*)

- 2. I am similar to a symbol, but my focus is on meaningful, repeated actions. I take many forms. For example, I can be a birthday celebration, the opening ceremony of the Olympics, or Baptism.** (*What is a ritual?*)

- 3. My name comes from the same root as the word *ritual*. I am the visible symbols and rituals that formally make a Sacrament what it is.** (*What is a rite?*)

- 4. I am the gateway into the Church. I am Baptism, Confirmation, and the Eucharist.** (*What are the Sacraments of Christian Initiation?*)

- 5. I am Reconciliation and Anointing of the Sick.** (*What are the Sacraments of Healing?*)

- 6. I am a servant of the Church; my two names are Ordination and Marriage.** (*What are the Sacraments at the Service of Communion?*)

- 7. My name is Jesus Christ.** (Who instituted the Sacraments?)



8. **My name applies to the Church's Sacraments and literally means "by the work worked." In other words, I accomplish what I'm intended to accomplish.** (*What is the meaning of the Latin phrase ex opere operato?*)

9. **I am the free gift of God's life, first given in Baptism and renewed in all of the Sacraments.** (*What is sanctifying grace?*)

10. **I support you in holiness by giving you help in everyday matters. I help you turn your heart toward God in ongoing conversion.** (*What is actual grace?*)

11. **I am the ancient practice of praying several times during the day using psalms and Scripture readings, and sometimes in song and chant. I am found in monasteries where contemplative orders pray each day.** (*What is the Liturgy of the Hours?*)

12. **I ask God for things that I need; if necessary, I ask over and over again.** (*What is a prayer of petition?*)

13. **I ask God to assist others in their needs; sometimes I call upon the saints to pray for these special needs.** (*What is intercessory prayer?*)

14. **I don't ask for things. I simply express gratitude for all that God has done for us.** (*What are prayers of thanksgiving?*)



15. **I joyfully bless God and give God glory. I acknowledge God as the One who deserves honor above all else.** *(What are prayers of praise?)*

16. **I am not one of the more famous seven that Christ instituted, but the Church chose me to bless in other special ways: I bless meals, places, objects, persons, pets, and so on.** *(What are sacramentals?)*

17. **My name literally means “to buy back something.” I buy you back from the effects of Original Sin and deliver you to the truth about God and yourself.** *(What is redemption?)*

18. **I witness to faith with my voice. Actually, sometimes I speak quietly or even silently. I often use forms such as the “Our Father” or “Hail Mary,” and I also choose my own words at times.** *(What is vocal prayer?)*

19. **I am the highest form of prayer. I am truly “union” with God. I do not require words. I am the prayer of ordinary people who have extraordinarily deep love for God, as well as the prayer of the mystics.** *(What is contemplation?)*

20. **People like me because I give them useful ways to connect with God. I take different forms, such as a novena or the Rosary.** *(What is popular piety?)*

21. **I am a special form of prayer that became popular because I led the way to Christ through Jesus’ mother, Mary. I am a form of prayer that uses repetition to lead those who pray with me to a deeper understanding of the Passion, death, and Resurrection of Jesus.** *(What is the Rosary?)*



- 22. I am among pilgrims who make their way to holy places. I am a good reminder to those who participate that Christian life is a holy journey. (What is a walking ritual?)**
- 23. My name is John Newton; I wrote a famously emotive tune with inspiring words about freedom. (Who wrote the song "Amazing Grace"?)**
- 24. I am hauntingly beautiful. I am ancient in the Church, and yet I'm still the favored form of sung prayer in the Church's liturgy. (What is Gregorian chant?)**



A Preassessment of My Knowledge of the Sacraments: Student Questions

✂-----

What is a symbol?

✂-----

What is a ritual?

✂-----

What is a rite?

✂-----

What are the Sacraments of Christian Initiation?

✂-----



✂-----

What are the Sacraments of Healing?

✂-----

What are the Sacraments at the Service of Communion?

✂-----

Who instituted the Sacraments?

✂-----

What is the meaning of the Latin phrase *ex opere operato*?

✂-----

What is sanctifying grace?

✂-----



✂-----

What is actual grace?

✂-----

What is the Liturgy of the Hours?

✂-----

What is a prayer of petition?

✂-----

What is intercessory prayer?

✂-----

What are prayers of thanksgiving?

✂-----



✂-----

What are prayers of praise?

✂-----

What are sacramentals?

✂-----

What is redemption?

✂-----

What is vocal prayer?

✂-----

What is contemplation?

✂-----



✂-----

What is popular piety?

✂-----

What is the Rosary?

✂-----

What is a walking ritual?

✂-----

Who wrote the song "Amazing Grace"?

✂-----

What is Gregorian chant?

✂-----



Final Performance Task Options for Unit 2

Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Through the Sacraments we are given a door, a way in, to the life of grace, which is the life of relationship with God.
- Through the Sacraments we encounter Christ and enter into the mystery of his death and Resurrection.
- Through the Sacraments Christ works in the Church today.
- Symbols and rituals play an essential role in the Sacraments.

Option 1: Lesson Plan on the Sacraments for Seventh-Grade Students

Write a lesson plan for seventh graders that will provide them with an overview of each of the Seven Sacraments. Keep the language simple and include activities to keep young students' attention. Include each of the following elements in your lesson plan:

- Name the Sacrament and the category of Sacraments to which it belongs.
- Explain its purpose.
- Explain the symbols and rituals used for the Sacrament.
- Explain how it relates to Christ's life.
- Explain how Christ works in the Church through this Sacrament.

Option 2: A Sacraments Poster and Presentation

Make a poster that illustrates the meaning of each of the Seven Sacraments. Name each Sacrament and label it with a brief description. Illustrate the symbols associated with each Sacrament using drawings or images from magazines. Group the Sacraments on the poster according to Sacraments of Christian Initiation, Sacraments of Healing, and Sacraments at the Service of Communion. Type a two-page presentation to go with your poster that more fully explains the Sacraments. Be sure to include all of the main ideas from unit 2 (listed above).



Rubric for Final Performance Tasks in Unit 2

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>Through the Sacraments we are given a door, a way in, to the life of grace, which is the life of relationship with God.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Through the Sacraments we encounter Christ and enter into the mystery of his death and Resurrection.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Through the Sacraments Christ works in the Church today.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Symbols and rituals play an essential role in the Sacraments.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling errors.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.



Vocabulary for Unit 2

actual graces: God's interventions and support for us in the everyday moments of our lives. Actual graces are important for conversion and for continuing growth in holiness.

blessing: A prayer asking that God care for a particular person, place, or activity. A simple blessing is usually made with the Sign of the Cross.

contemplation: A form of wordless prayer in which one is fully focused on the presence of God; sometimes defined as "resting in God"; a deep sense of loving adoration of God.

efficacious: The power something holds to cause a desired effect. The Sacraments are efficacious in bringing about the spiritual reality they signify.

ex opere operato: The Latin phrase that literally means "by the work worked" or, according to the *Catechism*, "by the very fact of the action's being performed" (CCC, 1128), indicating that Sacraments are efficacious.

freedom: The ability to choose for the good; in light of the Sacraments, true freedom comes from the positive response to God's grace.

grace: The free and undeserved gift of God's loving and active presence in the universe and in our lives, empowering us to respond to his call and to live as his adopted sons and daughters. Grace restores our loving communion with the Holy Trinity, lost through sin.

intercession: A prayer on behalf of another person or group.

Liturgy of the Hours: Also known as the Divine Office, the official, public, daily prayer of the Catholic Church. The Divine Office provides standard prayers, Scripture readings, and reflections at regular hours throughout the day.

meditation: A form of prayer involving a variety of methods and techniques in which one engages the mind, imagination, and emotions to focus on a particular truth, biblical theme, or other spiritual matter.

petition: A prayer form in which one asks God for help and forgiveness.

popular piety: Religious reverence or devotion of the people, including customs such as novenas (nine days of prayer), honoring or requesting the intercession of a particular saint, praying the Rosary, and so on.

praise: A prayer of acknowledgment that God is God, giving God glory not for what he does, but simply because he is.



prayer: Lifting up of one's mind and heart to God or the requesting of good things from him. The five basic forms of prayer are blessing, praise, petition, thanksgiving, and intercession. In prayer we communicate with God in a relationship of love.

redemption: From the Latin *redemptio*, meaning "a buying back"; referring, in the Old Testament, to Yahweh's deliverance of Israel and, in the New Testament, to Christ's deliverance of all Christians from the forces of sin.

Sacrament: An efficacious and visible sign of God's grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The Seven Sacraments are Baptism, the Eucharist, Confirmation, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders.

sacramental economy: The communication or dispensation of the fruits of Christ's Paschal Mystery in the celebration of the Church's sacramental liturgy.

sacramentals: Sacred signs (such as holy water and a crucifix) that bear some resemblance to the Sacraments but that do not carry the guarantee of God's grace associated with the Seven Sacraments.

sanctifying grace: The grace that heals our human nature wounded by sin and restores us to friendship with God by giving us a share in the divine life of the Trinity. It is a supernatural gift of God, infused into our souls by the Holy Spirit, that continues the work of making us holy.

sign: A word, object, or gesture that refers to a specific thing or action; however, when used with regard to Sacraments, the word *sign* becomes interchangeable with the word *symbol*.

symbol: An object or action that points us to another reality. It leads us to look beyond our senses to consider a deeper mystery.

thanksgiving: A prayer of gratitude for the gift of life and the gifts of life.

vocal prayer: A prayer that is spoken aloud or silently, such as the Lord's Prayer. It is one of the three expressions of prayer, the other two being meditation and contemplation.

walking ritual: Walking together, as in a procession or pilgrimage, symbolic of the journey of life and our solidarity with others on this journey.

(The quotation labeled CCC is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)



Identifying Symbols and Rituals

The following objects or actions can be understood as symbols. Some actions, but not all, are rituals. As specifically as you can, identify the object or action as a symbol or a ritual. Explain the abstract meaning each communicates. Add your own examples at the end. Use the following examples as models.

Object or Action	Symbol or Ritual? Explain.	Abstract Meaning
an egg	symbol: an object that evokes meanings beyond itself	new life; hope; initial form of something bigger; Easter
blowing out birthday candles	ritual: a meaningful repeated action	the end of one year and the beginning of a new adventure; making a wish
the color green		
a wedding ring		
a yearly pilgrimage to the shrine of Saint James of Compostela in Spain		
a river		



a lion		
laying hands on a person		
wind		
walking		



Describing Symbols and Rituals

Symbols are objects or actions (such as rituals) that evoke meanings beyond themselves. The object or ritual itself is concrete, such as water or a dance, and the meaning is abstract. Water, for example, may symbolize life (drinking water) or death (a flood) or cleansing (a bath). A ritual dance may be used by an indigenous culture as a rite of spring or a coming-of-age ceremony, to symbolize fertility or to represent the arrival of a young adult to full membership in the group. When words describing such objects or actions evoke other meanings, the words themselves become symbols. Though connecting us with the world of sense perceptions, symbols also add power and depth to our words and stories.

Symbols participate in the abstract meaning for which they stand. Therefore the symbols (including words) and rituals in sacramental celebrations communicate powerfully on many different levels. For example, in Baptism the sacramental object of water can actually be used for cleansing and nourishing. Water can also cause death. Pouring water over the head of or immersing the person to be baptized ritually evokes the meanings of cleansing, nourishing, and dying to an old life. Those who receive Baptism are truly cleansed of Original Sin and all human sin, and they truly die to an old life in order to be reborn to a new life in Christ.

Liturgical symbols are widely recognized symbols such as water, oil, bread and wine, and gestures. In contrast with all other symbols and rituals that evoke meanings beyond themselves, liturgical symbols and rituals evoke *and* mediate the real presence of Christ. By fully conscious and active participation in the celebration of the Sacraments, we are truly united with Christ and the Body of Christ, the Church.

- Describe a symbol in your own words.

- Describe a ritual in your own words.

- Why do we need concrete objects or actions to communicate abstract meanings and values that are important to us?

- Why are symbols important in storytelling?



- Describe an object or ritual that is used in a Sacrament other than Baptism.

- Do you possess any special object that has symbolic meaning to you? How is this different from widely known symbols like water, fire, a journey, and so on?



Sacramental Symbols in Scripture

Read each of the following Scripture passages. After reading each passage, use the following set of questions to spark a discussion about the story. You are not limited to a discussion of these questions.

Genesis 6:5–8; 7:1–12 (Great Flood)

Exodus 17:1–7 (Water from the Rock)

John 4:4–26 (Woman at the Well)

- Does the story contain a symbolic object or action? If so, how does it impact the story?
- To which Sacrament does the story relate best? Why?
- Have you, or has someone close to you, ever experienced a “life or death” experience that can help you to relate to these stories?
- If so, what symbol would you choose to describe this experience?



The Sacraments: Seven Ways of Experiencing Christ

The chart below contains a concise overview of each of the Seven Sacraments. Some information is missing. Succinctly complete the chart. Print neatly.

The Sacraments		
Name of Sacrament; Repeatable or non-repeatable	Sacramental Signs	Brief Explanation of the Sacrament
Sacraments of Initiation		
Baptism <i>Non-repeatable</i>	Pouring water or immersion three times in the name of the Trinity	Primary Sacrament of Christian Initiation beginning new life in the Church; repeats what Jesus did as he began his public ministry
	Anointing with Sacred Chrism (oil), laying on of hands	Completing of Baptism; strengthens new life; signifies the gift of the Holy Spirit
The Eucharist <i>Repeatable</i>	Blessing, distributing, and eating consecrated bread and wine, the Body and Blood of Christ	Final Sacrament of Christian Initiation that nourishes and sustains us in resurrected life in Christ; spiritual food for the journey
Sacraments of Healing		
Reconciliation <i>Repeatable</i>	Confession of sins, and words of absolution (forgiveness)	
Anointing of the Sick _____		Sacrament of Healing for those who are seriously ill or for any life-threatening situation (e.g., serious surgery)
Sacraments _____		
_____ <i>Non-repeatable</i>	The laying on of hands and the speaking of the prayer of consecration	A Sacrament of service to the Church as a deacon, priest, or bishop; celebrates Sacraments according to their office (e.g., priest can celebrate the Eucharist but cannot ordain another priest)
Marriage <i>Non-repeatable</i> as long as both spouses live		Planned by God to bring about two great goods: man and woman pledged in love and service to one another, and the procreation and education of children



The Meaning of Redemption: A Matter of Unconditional Love (Part I)

Part I: The following survey provides an opportunity for you to identify some areas of your life that you feel you need help to improve. Part I of this exercise is strictly personal; however, your reflections will help you with the group exercise that follows in Part II.

I need help with . . .	Strongly Disagree	Disagree	Unsure	Agree	Strongly Agree
believing that I am an intelligent person.					
doing my best in school.					
expressing myself clearly.					
making friends.					
gaining respect from my peers.					
gaining respect from adults.					



feeling good about my appearance.					
showing my love and affection to others.					
liking myself.					
treating my friends better.					
respecting my body.					
dealing with sexual issues.					
trusting people.					
loving others as they deserve.					
depending on God more for help.					



The Meaning of Redemption: A Matter of Unconditional Love (Part II)

Discuss the following questions:

- Do you believe that love is gaining ground in our time? Give evidence for your answer.
- Describe anything you have experienced or read about that you believe has stifled or continues to stifle love or faithfulness.
- Describe anything you have experienced or read about that has nurtured love or faithfulness.
- If Jesus were in this room, inviting you to request anything you need to make the world a more loving and faithful place, what would you ask for?
- Do you think we need God's presence and help to positively change the world?
- Do you think that you are in need of redemption? Explain. (Do not feel obliged to share very personal information.)



The Liturgy of the Hours: Redemptive Love Made Visible

This prayer service is a modified form of the Liturgy of the Hours.

Leader: God, come to my assistance.

All: Lord, make haste to help me.

Glory to the Father, and to the Son,
and to the Holy Spirit;
as it was in the beginning, is now,
and will be forever. Amen. Alleluia.

Leader: As we come together in the name of Jesus, let us ask forgiveness for our sins and failings, trusting in God's love and compassion.

All:
**I confess to almighty God,
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
(And, striking their breast, they say:)
through my fault, through my fault, through my most grievous fault;
(Then they continue:)
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

Leader:
May almighty God have mercy on us, redeem us from our sins, and bring us to everlasting life.

All: Amen.

(Roman Missal)

**Psalmody
Antiphon**

All: Night holds no terrors for me sleeping under God's wings.



Read the following by dividing into two groups: Side 1 and Side 2.

Psalm 91

Side 1:

He who dwells in the shelter of the Most High
and abides in the shade of the Almighty
says to the Lord: "My refuge,
my stronghold, my God in whom I trust!"

Side 2:

It is he who will free you from the snare
of the fowler who seeks to destroy you;
he will conceal you with his pinions
and under his wings you will find refuge.

Side 1:

You will not fear the terror of the night
nor the arrow that flies by day,
nor the plague that prowls in the darkness,
nor the scourge that lays waste at noon.

Side 2:

A thousand may fall at your side,
ten thousand fall at your right,
you it will never approach;
his faithfulness is buckler and shield.

Side 1:

They shall bear you upon their hands
lest you strike your foot against a stone.
On the lion and the viper you will tread
and trample the young lion and the dragon.

Side 2:

Since he clings to me in love, I will free him;
protect him for he knows my name.
When he calls I shall answer: "I am with you."
I will save him in distress and give him glory.

With length of life I will content him;
I shall let him see my saving power.



All:
**Glory to the Father, and to the Son,
and to the Holy Spirit;
as it was in the beginning, is now,
and will be forever. Amen.**

Antiphon

All: Night holds no terrors for me sleeping under God's wings.

RESPONSORY

Leader: Into your hands, Lord, I commend my spirit.

All: Into your hands, Lord, I commend my spirit.

Leader: You have redeemed us, Lord God of truth.

All: I commend my spirit.

Leader: Glory to the Father, and to the Son, and to the Holy Spirit,

All: Into your hands, Lord, I commend my spirit.

GOSPEL CANTICLE

Antiphon

All: Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace.

READING

Reader: A reading from the Gospel of John (14:1–4,18–19,25–27, NRSV)

[Jesus said to his disciples], "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place I am going. . . .



“I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. . . .

“I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.”

The Word of the Lord

All: Thanks be to God.

Antiphon

All: Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace.

Concluding Prayer

**All: Lord,
Each and every day
we rise to new life in Christ.
We thank you for the gift of your redeeming love,
peace in our hearts,
and the presence of your Holy Spirit among us.
May we share your gift of peace with all we meet.
We ask this in the name of Christ, our Lord and Redeemer.
Amen.**

Blessing

Leader: May Jesus Christ, who made God’s redemptive love visible, give us the strength to love as Christ loves us.

All: Amen.



Unit 2 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ____ 1. A ____ is an established pattern of actions, usually including words.
- A. practice
 - B. ceremony
 - C. ritual
 - D. liturgy
- ____ 2. The Sacraments are a sign of God's ____.
- A. love
 - B. Ten Commandments
 - C. power over mankind
 - D. command
- ____ 3. Sacraments are efficacious, meaning that they actually ____.
- A. are simply symbols
 - B. do not exist
 - C. work
 - D. exist
- ____ 4. In the Gospel of John, the miracles of Jesus are called ____, not because they are commands or directions, but because they point to a deeper reality.
- A. signs
 - B. rituals
 - C. symbology
 - D. icons
- ____ 5. The Sacraments were instituted by ____ and entrusted to the Church.
- A. the Magisterium
 - B. Saint Paul
 - C. Jesus Christ
 - D. Saint Peter



- ___ 6. ___ is the primary Sacrament through which Christ enters our lives.
- A. Confirmation
 - B. Baptism
 - C. Eucharist
 - D. Reconciliation
- ___ 7. The core of every Sacrament is the ___ of Christ.
- A. divinity
 - B. Trinitarian aspect
 - C. Paschal Mystery
 - D. hope
- ___ 8. In every Sacrament, we ___ with Christ by letting go of some of our “former selves.”
- A. die
 - B. wake
 - C. aspire
 - D. detach
- ___ 9. The word ___ comes from the Greek word meaning “to throw together.”
- A. *liturgy*
 - B. *ritual*
 - C. *tradition*
 - D. *symbol*
- ___ 10. ___ is the free gift of God’s life.
- A. Sanctifying grace
 - B. Actual grace
 - C. *Sola gratia*
 - D. Intervention
- ___ 11. God’s sending his Son into the world is God’s final ___.
- A. dispensation
 - B. act
 - C. covenant
 - D. Revelation
- ___ 12. In Christ, time became ___.
- A. universal
 - B. eternal
 - C. finite
 - D. limited



_____ 13. _____ is the lifting up of one's mind and heart to God.

- A. Prayer
- B. Obedience
- C. Communion
- D. Catholicism

_____ 14. United in _____, we are heard as beloved children of God in Christ.

- A. sanctity
- B. Baptism
- C. the House of David
- D. our sinfulness

_____ 15. _____ are sacred signs instituted by the Church rather than by Christ, preparing us for the Sacraments and contributing to our holiness, our closeness to God.

- A. Liturgies
- B. Pences
- C. Traditions
- D. Sacramentals



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (Note: There are two extra terms in the word bank.)

WORD BANK

Sacraments
contemplation
grace
redemption

Baptism
ex opere operato
sign
Liturgy of the Hours

ubi caritas
symbol
sacramental economy
blessing

1. A _____ is a word, object, or gesture that refers to a specific thing or action.
2. A _____ is an object or action that points us to another reality, leading us to look beyond our senses to consider the deeper mystery.
3. The _____ are seven efficacious signs of God's grace.
4. The free and undeserved gift of God's loving and active presence in the universe and in our lives is called _____.
5. The reality that all the Sacraments signify and make present the work of Christ in our lives, through grace, is known as _____.
6. _____ is the process by which we are "brought back" from slavery to sin into a right relationship with God.
7. A _____ is a prayer asking that God care for a particular person, place, or activity.
8. _____ is a form of wordless prayer in which one is fully focused on the presence of God, sometimes defined as "resting in God."
9. The _____ is the official, nonsacramental daily prayer of the Catholic Church.
10. The Latin words _____ mean "by the work worked."



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. Why are human beings symbol-makers and ritual-doers?
2. How do we know that the Sacraments work?
3. What is the core of every Sacrament and how do we participate in this?
4. Why do we call Jesus Christ the Original Sacrament?



Unit 2 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. C | 6. C | 11. D |
| 2. A | 7. C | 12. B |
| 3. C | 8. A | 13. A |
| 4. A | 9. D | 14. B |
| 5. C | 10. A | 15. D |

Part 2: Fill-in-the-Blank

- | | | |
|---------------|------------------------|-----------------------------|
| 1. sign | 5. sacramental economy | 9. Liturgy of the Hours |
| 2. symbol | 6. redemption | 10. <i>ex opere operato</i> |
| 3. Sacraments | 7. blessing | |
| 4. grace | 8. contemplation | |

Part 3: Short Answer

1. We are symbol-makers and ritual-doers because that is the way God made us. When God communicates with us, he does not use words alone. And when we respond to him, we do not use words alone. One of God's best ways of communicating with us is through the Sacraments, and one of our best ways to respond is by participating in the Sacraments.
2. The Sacraments work because God—Father, Son, and Holy Spirit—is at work in them. Through the centuries, questions arose as to the validity of the Sacraments under various circumstances. Is it “better” to receive a Sacrament from a priest known to be holy? Are people really baptized or married if the priest is not as holy as he could be? What if the recipients are not known for their overall goodness—do the Sacraments still work for them? These kinds of questions were pondered by scholars and theologians until, finally, the Council of Trent, in 1547, declared that the Sacraments act *ex opere operato*—literally, “by the work worked,” or, as the *Catechism of the Catholic Church (CCC)* translates, “by the very fact of the action's being performed” (1128). In this the Council of Trent agreed with the statement of Saint Thomas Aquinas: “The sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God” (*Summa Theologiae* III, 68, 8) (CCC, 1128).
3. The core of every Sacrament is the Paschal Mystery of Christ—his Passion, death, Resurrection, and Ascension into Heaven. We participate in the Paschal Mystery in the Eucharist when we offer bread and wine and receive the Body and Blood of Christ, and in every Sacrament. We die with Christ by “letting go” of our former selves in some way and opening ourselves to new risen life with Christ, if we believe and accept his grace (his love and friendship).
4. We call Jesus Christ the Original Sacrament because through him we encounter God. Jesus is the ultimate sign of God's love, God's Final Answer to our sin and suffering. Jesus Christ is the only Son of God, who has revealed God to us.



Unit 3

Baptism: Plunging into New Life

Overview

This unit introduces the students to the Rite of Christian Initiation of Adults and to the first and foundational Sacrament of Christian Initiation, Baptism. The unit is also intended to help the students to see how the Sacraments of Christian Initiation are a model for all of Christian life.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- The three Sacraments of Christian Initiation begin and strengthen our life in Christ.
- The Easter Vigil is the most appropriate time to celebrate the Sacraments of Christian Initiation.
- Baptism requires an ongoing conversion, a continual turning toward God in the midst of our everyday lives.
- Through Baptism we are united with Christ and made adopted children of God.

Upon completing the unit, the students will have answered the following questions:


- Why is the Easter Vigil the most appropriate time to celebrate the Sacraments of Christian Initiation?
- Why is conversion of heart and renunciation of sin essential for all who are initiated into the Christian faith?
- Why is immersion in water or the pouring of water an apt symbolic action for Baptism?
- What does it mean to you to be given a share in the priesthood of Christ through Baptism?

How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 3” (Document #: TX002089)
- handout “Rubric for Final Performance Tasks for Unit 3” (Document #: TX002090)
- handout “Unit 3 Test” (Document #: TX002097)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles are from “Section 2: The Sacraments of Christian Initiation: Part 1,” and are as follows:

- “Introduction to Baptism” (article 11, pp. 55–58)
- “Christian Initiation in the Early Centuries” (article 12, pp. 59–60)
- “The Rite of Christian Initiation of Adults I” (article 13, pp. 61–65)
- “The Rite of Christian Initiation of Adults II” (article 14, pp. 66–69)
- “The Rite of Christian Initiation of Adults III” (article 15, pp. 70–75)
- “The Rite of Baptism for Children” (article 16, pp. 76–81)
- “Baptism: The Source of Christian Living” (article 17, pp. 82–88)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of Baptism as the primary Sacrament of Christian Initiation. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

Explain

Step 1: Preassess what the students already know about Baptism and the Rite of Christian Initiation of Adults through the “I Know, I Think I Know, I Want to Know” (Document #: TX001382) exercise.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX002089) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX002090).

Interpret

Step 3: Explore the power of water as a symbol by viewing and discussing water images from nature and the Scriptures.

Explain

Interpret

Step 4: Lead the students through an introductory explanation of the history of the Rite of Christian Initiation of Adults and a small-group discussion of the conversion of Saint Augustine.

Explain

Step 5: Lead the students through a description of the Rite of Christian Initiation of Adults from the pre-catechumenate stage through the catechumenate.

Explain

Apply

Step 6: Lead the students through a description of the Rite of Election and the final period of preparation during Lent before the elect receive the Sacraments of Initiation.

Empathize

Perceive

Step 7: Watch the video clip “The Circle of Life” from *The Lion King* (1994, 89 minutes, rated A-I and G), and discuss its relationship to Baptism.

Explain

Apply

Step 8: Guide the students in an examination of the celebration of the Sacraments of Christian Initiation and of the period of post-baptismal catechesis.

Perceive

Apply

Step 9: Read the Rite of Baptism for Children aloud together, and then lead a brief discussion on the meaning of infant Baptism or show a video or DVD related to Baptism.

Interpret

Apply

Step 10: Invite the students to work in small groups to create brief skits that represent the six effects of Baptism.

Understand

Step 11: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 12: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “What the RCIA Teaches Us” (Document #: TX002101)
- “Baptism” (Document #: TX002099)

The Web site also includes information on these and other teaching methods used in the unit:

- “The Whip-Around” (Document #: TX002066)
- “Using Skits in Teaching” (Document #: TX002100)
- “Using Video in Your Classroom” (Document #: TX002102)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 1:1–2 (the Holy Spirit hovers over the waters of creation)
- Genesis 7:1–10 (Great Flood)
- Exodus 14:21–31 (Moses leads the Israelites through the Red Sea)
- Mark 1:9–11 (Jesus’ Baptism)

Vocabulary

The student book and the teacher guide including the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 3” (Document #: TX002091), one for each student.

.....

Baptism, Sacrament of	mystagogy
catechesis, catechists	normative
catechumen	Original Sin
Christian Initiation, Sacraments of	Paschal Candle
common priesthood of the faithful	Rite of Christian Initiation of Adults
Easter	Rite of Election
elect	Sacred Chrism
evangelization	scrutinies

Learning Experiences

Explain

Step 1

Preassess what the students already know about Baptism and the Rite of Christian Initiation of Adults through the “I Know, I Think I Know, I Want to Know” (Document #: TX001382) exercise.

1. **Prepare** by downloading and printing the handout “I Know, I Think I Know, I Want to Know” (Document #: TX001382), one for each student.
2. **Distribute** the handout and pens or pencils. Next to the line labeled “Topic,” instruct the students to write “Baptism and the Rite of Christian Initiation of Adults.”
3. **Explain** to the students that they will fill in the handout with things they know, think they know, and want to know about Baptism and the Rite of Christian Initiation of Adults. For example, a student may know that people become a member of the Church through the Sacrament of Baptism; may think he or she knows that Baptism, Confirmation, and the Eucharist are the three Sacraments of Christian Initiation; and may want to know why the Catholic Church baptizes babies. Instruct the students to try to fill in the handout with a minimum of ten items, with at least one item in each of the three columns. Allow about 10 minutes for the students to work individually.
4. **Direct** the students to partner with another student and compare their responses. Students can also take this opportunity to add to their own lists from the lists of their partners. Allow about 5 minutes for the partner conversations.
5. **Bring** the class back together as a large group and invite students to share items from each of the three columns. Begin with the “I Know” column and possibly write student responses on the board. Provide positive feedback to students to reinforce the importance of what they already know. Follow the same procedure with the “I Think I Know” and the “I Want to Know” columns. Encourage the students to ask questions.
6. **Conclude** by assuring the students that the unit is intended to build upon their present knowledge and help them to discover answers to the important questions they have posed and that may arise as they progress through the unit.
7. **Direct** the students to keep this handout so they can refer to it again at the end of the unit.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX002089) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX002090).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: attending a baptismal celebration and writing a reflection essay on it, and interviewing a catechumen. Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

- 1. Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 1 (Document #: TX002089) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX002090), one for each student.
- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
- 3. Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
- 4. Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
- 5. Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand Baptism, the Rite of Christian Initiation of Adults, and the place of the Sacraments of Christian Initiation in the life of the Church and in their lives as followers of Christ.

Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.



Article
11

Interpret

Step 3

Explore the power of water as a symbol by viewing and discussing water images from nature and the Scriptures.

1. **Prepare** by downloading the PowerPoint presentation “Water Symbols” (Document #: TX002104). Also mark the following Scripture passages in the Bible to be read to the class:
 - Genesis 1:1–2
 - Genesis 7:1–10
 - Exodus 14:21–31
 - Mark 1:9–11
2. **Assign** the students to read article 11, “Introduction to Baptism,” in the student book as preparation.
3. **Instruct** the students to each take out a sheet of paper. Show the PowerPoint, asking the students to look at each image, think about the characteristic (life-giving, dangerous, soothing, and so on) of water that is represented in the image, and write a brief description of what they see.
4. **Invite** the students, after viewing each slide, to share the characteristic of water they observe in the image. Make note of some of the more insightful observations, and review several of these with students. Conclude this part of the slide presentation by sharing the following points:
 - The images we have observed help us to understand the power of water as a symbol. Water is a source of life—and, in fact, it is an endangered source of life. Today less than half of the world’s population has access to clean and safe drinking water. We use water for drinking, watering crops, cooking, and even for playing. Water is also an important source of cleansing. We bathe in water, wash clothes and dishes with water, even process sewage with water. Water is also destructive, and can even cause death. We are aware of dangerous floods, of people drowning in pools and rivers, of tsunamis, of water surges that accompany hurricanes, and even of the danger of polluted water. Eighty percent of all childhood diseases in the world are caused by contaminated water. Water is, indeed, a powerful symbol of both life and death.
 - Water as a source of life and death is a powerful symbol in the Sacred Scriptures as well, and some of the most important of these accounts are an integral part of the Baptism ritual. We will now listen to four short Scripture passages: two from Genesis, one from Exodus, and one from the Gospel of Mark.

5. **Prepare** by reviewing the Scripture passages or by asking a student or students in advance to prepare these readings. Show the slide that accompanies the Scripture reading as each passage is read (the Scripture slides are the last four slides in the PowerPoint). After reading each passage, invite the students to share the characteristics of water that are suggested. Ask the students why these events are so important to our salvation history. Conclude by reviewing the following points, using these or similar words:

- ▶ Jesus chose to be baptized in the Jordan River by John the Baptist in solidarity with us, even though he was without sin. By doing so, Jesus also chose Baptism as the symbol of initiation into the Church.

Invite students to make comments or ask questions at this time.

Explain

Interpret

Step 4

Lead the students through an introductory explanation of the history of the Rite of Christian Initiation of Adults and a small-group discussion of the conversion of Saint Augustine.



Article
12

1. **Prepare** by downloading and printing copies of the handout “The Conversion of Saint Augustine” (Document #: TX002092), one for each student. Remind the students to bring their student books to class.
2. **Assign** the students to read article 12, “Christian Initiation in the Early Centuries,” in the student book as preparation.
3. **Invite** a student who reads well to read the vignette at the beginning of article 12 to the class. After the reading, invite student comments or questions.
4. **Instruct** the students to take out their learning journals or a sheet of paper. Then lead them through the following points:
 - ▶ Jesus’ own Baptism became a model for initiation into the Church. Early Christians were baptized after three years of preparation, called catechesis, a Greek word that we still use today. An official teacher of the faith was and is still called a catechist. *Catechesis* is also the root of the word *catechism*, which is an official collection of teachings of the Church.
 - ▶ The word *baptism* comes from the Greek word *baptizein*, which means “to plunge.” Baptism really is about plunging into new life! The primary symbol is actually dying (drowning!) and

Teacher Note

For instructional articles that contain a large amount of information, such as articles 12–16, consider creating a reading or accountability quiz to give at the beginning of class. For an explanation, see the “Teacher Note” on reading or accountability quizzes in unit 2 for samples of questions.

rising to new life. Baptism is also called “the bath of enlightenment” because we are enlightened by the true light of Christ.

- ▶ As with Jesus’ Baptism, this symbolic and sacramental action releases the presence and power of the Holy Spirit. The New Testament book Acts of the Apostles describes the Baptism of thousands of people at Pentecost after hearing Peter’s sermon about Jesus’ life, death, and Resurrection for the forgiveness of sins and for the salvation of the world (see Acts 2:1–42).
 - ▶ In the first two centuries of the Church, the norm for Christian Initiation was to be baptized, anointed with oil, and given Communion by the bishop. Oftentimes entire families were baptized together. As the Church grew in numbers, especially after the Emperor Constantine recognized Christianity as an official religion in the Roman Empire, bishops could no longer be present for every Baptism. However, to maintain ties with local churches, the bishop would return at a later time to anoint the baptized, a practice that later was called Confirmation. Eventually the catechumenal process was almost lost to the Church as more and more Christians were baptized as infants.
 - ▶ By the fourth century, Christianity was becoming an established religion, but not all the fundamental doctrines of the faith that exist today were well defined. One important convert to the Church during this time was Saint Augustine, who was eventually canonized a saint and named a Doctor of the Church because of his significant contributions to our understanding of the faith. Augustine’s own compelling story of his conversion gives us perspective about the human and divine qualities of conversion to Christianity and the power of Baptism. Augustine’s story also conveys the reality that every Christian can make a tremendous difference in the world.
5. **Distribute** the handout and divide the class into small groups of three or four. Ask each small group to appoint a group leader who will report back to the class.
 6. **Ask** the students to read the handout. For students who may ask, the word *confession* is used in the sense of “telling the truth about God,” which is much like confessing one’s faith. Instruct the students to read Augustine’s compelling story and his decision to be baptized in terms of his *challenges*, his *decision*, and the *outcome* of his decision. Advise the students to read carefully with an awareness that Augustine lived and wrote in the fourth century. The students may read silently, or one student in each small group may read to the group in a low voice.
 7. **Divide** the students into small groups and ask them to discuss the questions that follow on the handout. Invite each group leader to report back to the class the major ideas the group discussed. Repeat and underscore the more salient points the students make. Emphasize the reality that God can and does work in us, even with the untidiness of our lives.



Article
13

Explain

Step 5

Lead the students through a description of the Rite of Christian Initiation of Adults, from the pre-catechumenate stage through the catechumenate.

1. **Prepare** by downloading and printing the handout “The Journey of the Catechumen” (Document #: TX002093), one for each student. Download and prepare to use part I of the three-part PowerPoint “The Journey of the Catechumen” (Document #: TX002103). Instruct the students to take notes in their learning journals or on a sheet of paper.
2. **Assign** the students to read article 13, “The Rite of Christian Initiation of Adults I,” in the student book as preparation.
3. **Lead** the students through the Rite of Christian Initiation process using part I of the PowerPoint. Encourage the students to ask questions at any time. Note that the points of instruction can be found in the “Notes” section of each slide. Begin with these preliminary remarks:

- Why do you suppose people today seek entrance into the Catholic Church?

Allow several students to offer answers.

If we were to interview ten different catechumens—that is, unbaptized persons who are seeking entrance into the Church—we would probably receive ten different reasons for their decisions to follow Christ through the Catholic Church. What is likely common to all, however, is a desire to become Christ’s disciple in a Church community that continues to mediate Christ’s presence in the world. We would probably also find that each catechumen faced some type of challenge and each felt a need to fulfill a spiritual longing. If you have chosen the second final performance task option of interviewing a catechumen, listen carefully when he or she tells you about what attracted him or her to the Church.

- Now, we will begin to look at the journey of the catechumen and the various stages through which they will progress along the way. *Show slide 1, the title slide, and slide 3, “Major Stages.”*

Refer to your copy of the handout “The Journey of the Catechumen” (Document #: TX002093). Also, follow the PowerPoint presentation as we progress through it.

- *Show slide 4, “Inquiry Stage.”*

The first stage begins when a person interested in following Christ in the Church and in being baptized becomes an “inquirer.”

- *Show slide 5, “First Step: Rite of Acceptance into the Order of Catechumens.”*

The Rite of Acceptance is the first public step the inquirer makes.

- *Show slide 6, “Questions for Inquirers (Candidates).”*

In the presence of the community (or representatives of the community), the celebrant asks the candidates important questions.

- *Show slide 7, “Period of the Catechumenate.”*

The catechumenate is a time of spiritual and catechetical formation. It involves the whole person—emotions, spiritual life, intellect, physical self, and all of one’s gifts and weaknesses.

- *Show slide 8, “Formation through:”*

The formation of a catechumen addresses all aspects of the person by devoting the process to catechesis, spiritual development, liturgy, and apostolic witness. We will look at each of these briefly.

Show slides 9–12.

- This is the major substance of the Period of the Catechumenate prior to the final stage during Lent. This period can last from nearly a year up to three years. A year or less for the entire process is common in most parishes in the United States. We will examine the next stage, which begins with the Rite of Election, during the next class session.

Invite the students to ask questions or to make comments at this time.

Explain

Apply

Step 6

Lead the students through a description of the Rite of Election and the final period of preparation during Lent before the elect receive the Sacraments of Initiation.



Article
14

1. **Prepare** by reminding the students to bring their student books to class. Also prepare to use part II of the three-part PowerPoint “The Journey of the Catechumen” (Document #: TX002103). Instruct the students to take notes in their learning journals or on a sheet of paper, and remind them that they may also refer to the handout “The Journey of the Catechumen” (Document #: TX002093), which they have already received. Gather four sheets of newsprint and four sets of markers.
2. **Assign** the students to read article 14, “The Rite of Christian Initiation of Adults II,” in the student book as preparation.
3. **Divide** the class into four small groups. Distribute a sheet of newsprint and a set of markers to each group. Assign each group one of the following topics:
 - Rite of Election or Enrollment of Names
 - period of purification and enlightenment
 - scrutinies (including intercessions and exorcisms)
 - presentations of the Creed and the Lord’s Prayer

Present the PowerPoint, and then instruct the groups to discuss their topic, paying attention to any relevant sidebars in the student book. Then they should make an outline of their presentation on the newsprint. One or more members of the group will present the information to the class.

- 4. Invite** the small groups to present the topics in the order in which they are listed in part 3 of this step. Show part II of the PowerPoint presentation “The Journey of the Catechumen” (Document #: TX002103) as each topic is presented. Use the following points to fill in any missing or incorrect information. (Often, asking questions is more effective than “telling” students the answers):

➤ *Show slide 13, the title slide, and then show slide 14, “The Rite of Christian Initiation (continued).”*

➤ *Show slide 15, “The Rite of Election.”*

Whereas the inquirer freely chooses to “accept” the next step of becoming a catechumen, the *Church* chooses or *elects* the catechumen as a sign of the Church’s acceptance.

➤ *Show slide 16, “The Period of Purification and Enlightenment.”*

➤ *Show slide 17, “Scrutinies.”*

Scrutinies involve prayers of intercession and special prayers called exorcisms, which are pleas to God that the elect may acknowledge their weaknesses and put their trust in God. In the scrutiny for the Third Sunday of Lent, we find, for example:

Grant that these catechumens . . .

may turn to the Lord as they hear his word

and acknowledge the sin and weaknesses that weigh them down.

Protect them from reliance on self

and defend them from the power of Satan.

(Rite of Christian Initiation of Adults)

➤ *Show slide 18, “Presentation of the Creed and the Lord’s Prayer.”*

- 5. Conclude** by inviting the students to ask questions or make comments.

Empathize

Perceive

Step 7

Watch the excerpt “The Circle of Life” from *The Lion King* (1994, 89 minutes, rated A-I and G), and discuss its relationship to Baptism.

1. **Prepare** by obtaining a copy of the movie *The Lion King*. Review the excerpt and take note of the imagery that relates well to Baptism: the waterfall and other water imagery; the sun rising; animals gathering for the celebration of welcoming this “new creation”; the anointing of Simba on the forehead as part of his initiation into his role as heir; the presentation of Simba to the assembled animal kingdom by Rafiki, the wisdom-figure. Arrange to have the appropriate equipment for showing the excerpt. Also have available a copy of the lyrics of “The Circle of Life” for each student. (The lyrics are widely available on the Internet.) Download and print the handout “Baptism: Entering the Circle of Life” (Document #: TX002094), one for each student.
2. **Prepare** the students for watching the short excerpt by reminding them that videos are carefully chosen to relate to the topic being considered. Make the following points, using these or similar words:
 - We are about to view an excerpt from *The Lion King* that relates well to the Sacrament of Baptism. It is not specifically religious, but you will find that it beautifully portrays some of the same rituals and symbols that are used in the celebration of Baptism. This excerpt is of an initiation ceremony; it is the presentation of young Simba to the world. This segment is called “The Circle of Life.” Remember, we are watching this excerpt not for its entertainment value—which it has—but because it helps us to stretch our imaginations about the Sacrament of Baptism with which we are sometimes too familiar and at times take for granted.

Distribute the song lyrics at this time so that the students can read the lyrics of the song as they watch the excerpt.
3. **Show** the excerpt. Then distribute the handout and ask the students to answer the questions in silence. As the students work, you may choose to play the music again softly—or choose another appropriate musical piece from *The Lion King*.
4. **Invite** the students, after all have finished writing, to answer each question by conducting a whip-around. It is not necessary that every student answer every question, but be sure that all the students are given the opportunity to answer at least one question. Give the students the option of passing.
5. **Conclude** by inviting the students to make comments or ask questions.

Explain

Apply

Step 8

Guide the students in an examination of the celebration of the Sacraments of Christian Initiation and of the period of post-baptismal catechesis.



Article
15

1. **Prepare** by reminding the students to bring their student books to class. Also prepare to use part III of the three-part PowerPoint “The Journey of the Catechumen” (Document #: TX002103). Instruct the students to take notes in their learning journals or on a sheet of paper, and remind them that they may also refer to the handout “The Journey of the Catechumen” (Document #: TX002093), which they have already received. Gather four sheets of newsprint and four sets of markers.
2. **Assign** the students to read article 15, “The Rite of Christian Initiation of Adults III,” in the student book as preparation.
3. **Divide** the class into seven small groups, assigning one of the following topics to each. Coordination with the PowerPoint slides is noted in parentheses. Note the information about the celebration provided in the PowerPoint notes. Each group should be given one of the following topics:
 - procession with the Paschal Candle (slides 20 and 21)
 - the Exsultet (slide 21)
 - the Liturgy of the Word (presented by teacher) (slide 21)
 - Baptism, and the symbols of the white garment and lighted candle (slides 22 and 23)
 - Confirmation (slide 24)
 - the Eucharist (slide 25)
 - Mystagogy (slide 26)

Present the PowerPoint, and then instruct the groups to discuss their topic, paying attention to any relevant sidebars in the student book. Then they should make an outline of their presentation on the newsprint. One or more members of the group will present the information to the class.

4. **Invite** the groups, after allowing sufficient time for preparation, to present information to the class on the topics, in the order listed in part 3 of this step. After the student presentation of the Exsultet, briefly describe (because there is no description in the student text) the elaborate and potentially powerful Liturgy of the Word during the Vigil:
 - Seven Old Testament passages are read (at least three are mandatory, including Exodus 14:15—15:1, the crossing of the Red Sea, which may never be omitted) recounting salvation history.
 - An epistle (Romans 6:3–11) is read about Baptism into the death of Christ so that we might rise with Christ.

- A Gospel reading announcing the Resurrection is proclaimed.

Add information that may be missing from student presentations and make corrections if necessary.

5. **Conclude** by inviting the students to make comments or ask questions.

Perceive

Apply

Step 9

Read the Rite of Baptism for Children aloud together, and then lead a brief discussion on the meaning of infant Baptism or show a video or DVD related to Baptism.



Article
16

1. **Prepare** by downloading and printing the handouts “The Rite of Baptism for Children” (Document #: TX002095) and “Reflecting on the Meaning of Infant Baptism” (Document #: TX002096), one of each for each student.
2. **Assign** the students to read article 16, “The Rite of Baptism for Children,” in the student book as preparation.
3. Distribute the handout “The Rite of Baptism for Children” (Document #: TX002095) and assign the following parts to students to read: celebrant, parents, godparents, lector, prayer leader, and commentator to read parts in italics. The entire class can read the simple responses. The students who take part in this reading will be acting it out as if it were a real Baptism. All the students should listen carefully.
Alternatively, you may want to show a video explaining and discussing the Rite of Baptism for Children. The Web site of *American Catholic* magazine has several available. See the links at smp.org/LivinginChrist for details.
4. **Invite** the students to return to their usual seating at the conclusion of the simulation. Distribute the handout “Reflecting on the Meaning of Infant Baptism” (Document #: TX002096).
5. **Lead** the class through the questions. Consider using the method of written conversations (see the background article “Written Conversations” [Document #: TX001328]) to assist the more introverted students.
6. **Conclude** by inviting the students to make comments or ask questions.

Interpret

Apply

Step 10

Invite the students to work in small groups to create brief skits that represent the six effects of Baptism.



Article
17

- 1. Prepare** by arranging six small groups in advance. Each group should have a mixture of students who are creative, who stay on task, who are thinkers, who are extroverted, who are introverted, and so on. You can enhance this experience by providing a variety of props for the students to use for their skits. Also prepare by writing the six topics on strips of paper and placing them in a container for the small group to draw from. If possible, arrange for other teacher-monitored spaces for the small groups to practice. Remind the students to bring their student books to class.
- 2. Assign** the students to read article 17, “Baptism: The Source of Christian Living,” in the student book as preparation.
- 3. Divide** the class into the predetermined groups, and give the following directions when the students have moved into their groups:
 - ▶ Your group will be receiving one of six topics. The topics concern the effects of Baptism. You will be given 7 minutes to write and 5 minutes to practice your skit. Therefore you will have to keep your skits simple and to the point.
 - ▶ Your task is to adequately portray what the effect of Baptism is and does in a creative and, preferably, dramatic way. Humor is allowed, but humor should not overshadow the message.
- 4. Bring** the container of topics around for the small groups to draw one. After all have topics, tell them to begin. Allow adequate time for the groups to move to their work areas before counting the time. Check on students as they work to make sure they understand the assignment.
- 5. Call** all the student groups back together when time is up, and have the small groups perform their skits in random order. At the end of each skit, make sure the class understands the effect that has been presented.
- 6. Conclude** by asking the students the following question:
 - ▶ After exploring the adult process for entering the Church, and the Sacrament of Baptism, through a variety of learning experiences, what stands out for you as the most memorable or the most important? Why?

Understand

Step 11

Make sure the students are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

- 1. Prepare** by reminding the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts, “Final Performance Task Options for Unit 3” (Document #: TX002089) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX002090). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
- 2. Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect

Step 12

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the Rite of Christian Initiation of Adults and the Sacrament of Baptism have developed throughout the unit.

- 1. Prepare** for this learning experience by making copies of the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
- 2. Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
- 3. Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

A Preassessment of My Knowledge of Baptism and the Rite of Christian Initiation of Adults

I Know, I Think I Know, I Want to Know

Name: _____

Topic: _____

I Know	I Think I Know	I Want to Know



Final Performance Task Options for Unit 3

Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- The three Sacraments of Christian Initiation begin and strengthen our life in Christ.
- The Easter Vigil is the most appropriate time to celebrate the Sacraments of Christian Initiation.
- Baptism requires an ongoing conversion, a continual turning toward God in the midst of our everyday lives.
- Through Baptism we are united with Christ and made adopted children of God.

Option 1: Attend a Baptism Celebration

Ask permission from your local Catholic parish to attend a Baptism, unless it occurs during a Sunday celebration of the Eucharist. Infant Baptisms are often scheduled on a certain Sunday (or Sundays) of the month. Baptisms during a Sunday Mass are preferable. The optimum celebration is an adult Baptism during the Easter Vigil if this celebration happens to coincide with this unit.

Participate in a fully conscious and intentional way in the celebration by listening to the prayers, to the words of the Rite of Baptism, and to the readings of the Word of God. Sing the communal hymns and carefully watch for the symbols used in Baptism.

Write a reflection essay that addresses the following questions:

- What aspects of this sacramental celebration most clearly communicated the meaning of Baptism as initiation into the Church?
- What symbols were used, and what was the purpose and meaning of each?
- Did the symbols convey their intended meaning effectively? Explain.
- Whether the celebration was for an adult or for an infant, what words or actions did you hear or observe that communicated the importance of adult responsibility in living out the Christian life? If the Baptism was an infant Baptism, where does adult responsibility fit in?
- In what manner is the identity of the person baptized different or changed after Baptism? (Listen carefully to all of the words in the Rite of Baptism.)

Be sure to also address the unit's key understandings in your reflection essay.



Option 2: Interview a Catechumen

Interview a catechumen (or candidate for full communion in the Catholic Church) at any time after the Rite of Acceptance using the following questions as a guide. Then write a report about your interview, addressing the following questions:

- What *purpose* do you think God might have for you as a Christian? (What is God asking you to do as a Christian?)
- What difference has faith in Jesus Christ made in your life so far?
- After you have received the Sacraments of Christian Initiation, or the Sacraments of Confirmation and the Eucharist, what will you need from the Church to help you live a life of faith?
- How have family members, friends, coworkers, and other people around you responded to your decision to become a Catholic Christian?
- In which ways will initiation into the Church through Baptism change you?
- How important is it to you to be baptized (if you have not already been baptized), to be confirmed, and to receive your First Communion at the Easter Vigil?

Be sure to also address the unit's key understandings in your report.



Rubric for Final Performance Tasks for Unit 3

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>The three Sacraments of Christian Initiation begin and strengthen our life in Christ.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The Easter Vigil is the most appropriate time to celebrate the Sacraments of Christian Initiation.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Baptism requires an ongoing conversion, a continual turning toward God in the midst of our everyday lives.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Through Baptism we are united with Christ and made adopted children of God.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 3

Baptism, Sacrament of: The first of the Seven Sacraments and one of the three Sacraments of Christian Initiation (the others being Confirmation and the Eucharist) by which one becomes a member of the Church and a new creature in Christ.

catechesis, catechists: Catechesis is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ. Catechists are the ministers of catechesis.

catechumen: An unbaptized person who is preparing for full initiation into the Catholic Church by engaging in formal study, reflection, and prayer.

Christian Initiation, Sacraments of: The three Sacraments—Baptism, Confirmation, and the Eucharist—through which we enter into full membership in the Church.

common priesthood of the faithful: The name for the priesthood shared by all who are baptized. The baptized share in the one priesthood of Jesus Christ by participating in his mission as priest, prophet, and king.

Easter: The day on which Christians celebrate Jesus' Resurrection from the dead; considered the most holy of all days and the climax of the Church's liturgical year.

elect: The name given to catechumens after the Rite of Election while they are in the final period of preparation for the Sacraments of Christian Initiation.

evangelization: The proclamation of the Good News of Jesus Christ through word and witness.

mystagogy: A period of catechesis following the reception of the Sacraments of Christian Initiation that aims to more fully initiate people into the mystery of Christ.

normative: Refers to the standard according to which a thing is done; this standard is not necessarily affected by the number of times a thing is done. Adult Baptism through the RCIA is *normative* in the Catholic Church, even though infant Baptism is more common.

Original Sin: From the Latin *origo*, meaning "beginning" or "birth." The term has two meanings: (1) the sin of the first human beings, who disobeyed God's command by choosing to follow their own will and thus lost their original holiness and became subject to death, (2) the fallen state of human nature that affects every person born into the world.

Paschal candle: Also called the Easter candle, this is the large, tall candle lit at the Easter Vigil by a flame from the new fire; the symbol of the Risen Christ. It is lit in the sanctuary for Masses during the Easter season, and during the year is kept near the baptismal font. It is lit at Baptisms and at funeral services throughout the year as a sign of the presence of the Risen Christ among us.



Rite of Christian Initiation of Adults: The process by which an unbaptized person, called a “catechumen,” and those who were baptized in another Christian denomination, called “candidates for full communion,” are prepared to become full members of the Church.

Rite of Election: The Rite, which takes place on the first Sunday of Lent, by which the Church elects or accepts the catechumens for the Sacraments of Christian Initiation at the Easter Vigil. The Rite of Election begins a period of purification and enlightenment.

Sacred Chrism: Perfumed olive oil consecrated by the bishop that is used for anointing in the Sacraments of Baptism, Confirmation, and Holy Orders.

scrutinies: Rites within the Rite of Christian Initiation of Adults that support and strengthen the elect through prayers of intercession and exorcism.



The Conversion of Saint Augustine

Excerpts from *Confessions and Enchiridion*

Book 8, Chapter VII

*Augustine describes some of the **challenges** and obstacles to accepting faith.*

17. But now, the more ardently I loved those whose wholesome affections I heard reported—that they had given themselves up wholly to thee to be cured—the more did I abhor myself when compared with them. For many of my years—perhaps twelve—had passed away since my nineteenth, when, upon the reading of Cicero's *Hortensius*, I was roused to a desire for wisdom. And here I was, still postponing the abandonment of this world's happiness to devote myself to the search. For not just the finding alone, but also the bare search for it, ought to have been preferred above the treasures and kingdoms of this world; better than all bodily pleasures, though they were to be had for the taking. But, wretched youth that I was—supremely wretched even in the very outset of my youth—I had entreated chastity of thee and had prayed, "Grant me chastity and continence, but not yet." For I was afraid lest thou shouldst hear me too soon, and too soon cure me of my disease of lust which I desired to have satisfied rather than extinguished.

18. And I had thought that I delayed from day to day in rejecting those worldly hopes and following thee alone because there did not appear anything certain by which I could direct my course. And now the day had arrived in which I was laid bare to myself and my conscience was to chide me: "Where are you, O my tongue? You said indeed that you were not willing to cast off the baggage of vanity for uncertain truth. But behold now it is certain, and still that burden oppresses you."

Book 8, Chapter XI

*Augustine moves closer to the **decision** to become a catechumen.*

25. Thus I was sick and tormented, reproaching myself more bitterly than ever, rolling and writhing in my chain till it should be utterly broken. By now I was held but slightly, but still was held. And thou, O Lord, didst press upon me in my inmost heart with a severe mercy, redoubling the lashes of fear and shame; lest I should again give way and that same slender remaining tie not be broken off, but recover strength and enchain me yet more securely.

I kept saying to myself, "See, let it be done now; let it be done now." And as I said this I all but came to a firm decision. I all but did it—yet I did not quite. Still I did not fall back to my old condition, but stood aside for a moment and drew breath. And I tried again, and lacked only a very little of reaching the resolve—and then somewhat less, and then all but touched and grasped it. Yet I still did not quite reach or touch or grasp the goal, because I hesitated to die to death and to live to life. And the worse way, to which I was habituated, was stronger in me than the better, which I had not tried. And up to the very moment in which I was to become another man, the nearer the moment approached, the greater horror did it strike in me. But it did not strike me back, nor turn me aside, but held me in suspense.

26. It was, in fact, my old mistresses, trifles of trifles and vanities of vanities, who still enthralled me. They tugged at my fleshly garments and softly whispered: "Are you going to part with us? And from that moment will we never be with you any more? And from that moment will not this and that be forbidden you forever?" What were they suggesting to me in those words "this or that"? What is it they suggested, O my God? Let thy mercy guard the soul of thy servant from the vileness and the shame they did suggest! And now I scarcely heard them, for they were not openly showing themselves and opposing me face to face; but muttering, as it were, behind my back; and furtively plucking at me as I was leaving, trying to make me look back at them. Still they delayed me, so that I hesitated to break loose and shake myself free of them and leap over to the place to which I was being called—for unruly habit kept saying to me, "Do you think you can live without them?"



Book 10, Chapter XXXV

Augustine prepares for baptism, but is still tempted by “lust” for knowledge.

54. Besides this there is yet another form of temptation still more complex in its peril. For in addition to the fleshly appetite which strives for the gratification of all senses and pleasures—in which its slaves perish because they separate themselves from thee—there is also a certain vain and curious longing in the soul, rooted in the same bodily senses, which is cloaked under the name of knowledge and learning; not having pleasure in the flesh, but striving for new experiences through the flesh. This longing—since its origin is our appetite for learning, and since the sight is the chief of our senses in the acquisition of knowledge—is called in the divine language “the lust of the eyes.” For seeing is a function of the eyes; yet we also use this word for the other senses as well, when we exercise them in the search for knowledge. We do not say, “Listen how it glows,” “Smell how it glistens,” “Taste how it shines,” or “Feel how it flashes,” since all of these are said to be *seen*. And we do not simply say, “See how it shines,” which only the eyes can perceive; but we also say, “See how it sounds, see how it smells, see how it tastes, see how hard it is.” Thus, as we said before, the whole round of sensory experience is called “the lust of the eyes” because the function of seeing, in which the eyes have the principal role, is applied by analogy to the other senses when they are seeking after any kind of knowledge.

Book 13, Chapter XVII

Long after his own baptism, Augustine reflects on the outcome of his decision, and others’ decisions, to be initiated into the Church.

21. But as for the souls that thirst after thee and who appear before thee—separated from “the society of the [bitter] sea” by reason of their different ends—thou waterest them by a secret and sweet spring, so that “the earth” may bring forth her fruit and—thou, O Lord, commanding it—our souls may bud forth in works of mercy after their kind. Thus we shall love our neighbor in ministering to his bodily needs, for in this way the soul has seed in itself after its kind when in our own infirmity our compassion reaches out to the relief of the needy, helping them even as we would desire to be helped ourselves if we were in similar need. Thus we help, not only in easy problems (as is signified by “the herb yielding its seed”) but also in the offering of our best strength in affording them the aid of protection (such as “the tree bearing its fruit”). This is to say, we seek to rescue him who is suffering injury from the hands of the powerful—furnishing him with the sheltering protection which comes from the strong arm of a righteous judgment.

Chapter XXI

Augustine continues his reflection on Baptism as entrance into a different order of life as intended by God from the beginning of creation.

29. And thus, in thy Word, it was not the depth of the sea but “the earth,” separated from the brackishness of the water, that brought forth, not “the creeping and the flying creature that has life,” but “the living soul” itself!

And now this soul no longer has need of baptism, as the heathen had, or as it did when it was covered with the waters—and there can be no other entrance into the Kingdom of Heaven, since thou hast appointed that baptism should be the entrance. Nor does it seek great, miraculous works by which to buttress faith. For such a soul does not refuse to believe unless it sees signs and marvels, now that “the faithful earth” is separated from “the waters” of the sea, which have been made bitter by infidelity. Thus, for them, “tongues are for a sign, not to those who believe but to those who do not believe.”

And the earth which thou hast founded above the waters does not stand in need of those flying creatures which the waters brought forth at thy word. Send forth thy word into it by the agency of thy messengers. For we only tell of their works, but it is thou who dost the works in them, so that they may bring forth “a living soul” in the earth.

(The excerpts on this handout are from *Confessions and Enchiridion*, newly translated and edited by Albert C. Outler [Philadelphia: Westminster Press, 1955].)



Reflecting on the Conversion of Saint Augustine

1. What were some of the challenges Augustine faced in his life? Are these unique to the fourth century in which Augustine lived?
2. What do you think motivated Augustine to make the decision to seek initiation into the Church?
3. Were you surprised that Augustine continued to be tempted even after becoming a catechumen? What was the nature of these temptations?
4. Write Augustine's description of the meaning of Baptism in your own words.
5. Augustine considered himself to be a great sinner. Do you think that people today have the same sense of sin that Augustine did?
6. Is there a lesson to be taken from Augustine regarding sin and the need for redemption? If so, put this lesson in your own words.
7. The outcome of this story is that Saint Augustine is one of the greatest saints in the Catholic Church. He is known as a Doctor of the Church because of his scholarly teaching and defense of the faith that helped form Christian doctrine as we know it. What difference does it make that a man who was beset by weaknesses such as promiscuity and intellectual pride was baptized and later became a bishop and Doctor of the Church?
8. In what ways might Augustine be an inspiration to you?



The Journey of the Catechumen

1. Period of Inquiry: An unbaptized person is attracted to the Catholic faith and asks to know more about the Church. He or she is invited to become an “inquirer.” This is an open-ended period of exploring the faith and a period of *evangelization* in which the inquirer experiences the Gospel through word and witness. Someone baptized in another Christian denomination may participate. He or she is called a candidate.

2. Rite of Acceptance into the Order of Catechumens: This first rite follows the inquirer’s decision to proceed with his or her plans to become a member of the Church. This rite can take place at any time, but always involves a Liturgy of the Word and usually takes place during a Sunday liturgy. Often several people participate in this rite, especially in larger parishes.

3. Period of the Catechumenate: During this period, which can last from one to three years, the catechumen is formed in the faith by catechesis, spiritual development, the Liturgy of the Word, and apostolic witness. Catechumens are led to seek knowledge of the mystery of Christ, to grow close to Christ in prayer, to celebrate Christ’s love in the liturgy, and to learn from other followers to witness to Christ through their actions in the world.

4. Rite of Election: This rite is usually held on the first Sunday of Lent and is celebrated by the bishop. In smaller dioceses it takes place in the cathedral. In larger dioceses there may be several celebrations by different bishops. This rite is the formal acceptance of the catechumens as candidates for Baptism. From this point onward, they are no longer catechumens, but the “elect.”

5. Scrutinies: The elect participate in three liturgical rites on the third, fourth, and fifth Sundays of Lent to encourage them and to strengthen their faith. These rites include intercessions and an exorcism, a prayer designed to help the elect acknowledge their weaknesses and trust in God. Lent commemorates Jesus’ forty days in the desert after his Baptism, and is a special time of preparation for the elect.

6. Presentation of the Creed and the Lord’s Prayer: During the third and fifth weeks of Lent, two central Christian prayers are presented to the elect.

8. Mystagogy: A period after Easter in which the new Christian and the community together grow in deepening their grasp of the Paschal Mystery. During this time the elect are now called *neophytes*, which means “beginners.” These new Christians are powerful witnesses to the faith, but they also—like all of us—need the support of a community of faith.

7. Easter Vigil: During the Easter Vigil, the holiest night of the year, the elect are fully received into the Church through Baptism, Confirmation, and the Eucharist. This celebration has been the goal of the catechumen / elect. It is the central celebration for all Christians.



Baptism: Entering the Circle of Life

1. Which actions from the “Circle of Life” segment tell you that a ritual is taking place?

2. Even though the song and video are secular, there are ritual elements that we can relate to Baptism. What imagery from the “Circle of Life” segment suggests that something like a Baptism is taking place?

3. What are the various symbols in the excerpt, and what does each suggest to you?

4. This excerpt has been viewed by literally millions of people. What does this segment do that resonates deeply with many people?



5. Simba, the newborn lion in *The Lion King*, is clearly initiated into the whole circle of life and begins to take his place in the universe. Have you ever thought of Baptism as an initiation into your own special place in the universe? Does this idea surprise you?

6. When we are baptized into the Christian faith, we are immeasurably blessed to be claimed by the Creator who brought us into being. We become children of God. We not only find our place in the universe but also are found and redeemed so that we may witness to the majesty of our Creator God, each in our own unique way.

Using the statement as a foundation, what would you do or say in the following situations:

- a. A friend is fixated on his or her own weak points rather than strengths.
- b. Someone confides in you that he or she is overcome by feelings of worthlessness.
- c. Looking at the world, you wonder if you, one person, can make a difference.



The Rite of Baptism for Children

INTRODUCTION AND WELCOME

Reception or Welcome: Priest greets parents and godparents. Usually there are several baptisms at once as a sign that the new member is one among many, and that all—rich or poor; black, red, white, or yellow; female or male—are members of Christ's Body.

Celebrant: What name do you give your child? (Or, "each of these children?")

Parents: *Parents speak name clearly in turn. (The name is generally a Christian name, but any respectful name is acceptable today.)*

Celebrant: What do you ask of God's Church for N.? (Or, "for your children?")

Parents: Baptism.

Celebrant: You have asked to have your children baptized. In doing so you are accepting the responsibility of training them in the practice of the faith. It will be your duty to bring them up to keep God's commandments as Christ taught us, by loving God and our neighbor. Do you clearly understand what you are undertaking?

Parents: We do.

Celebrant (to godparents): Are you ready to help these parents in their duty as Christian mothers and fathers?

Godparents: We are.

Celebrant: N. & N. (names of children, or, "My dear children,") the Christian community welcomes you with great joy. In its name I claim you for Christ our Savior by the sign of the cross. I now trace the cross on your foreheads, and invite your parents (and godparents) to do the same.

He signs each child on the forehead with a sign of the cross. A psalm may be sung:

Will you not give us life?
And shall not your people rejoice in you?
Show us, O Lord your kindness,
And grant us your salvation.
I will hear what God proclaims;
The Lord—for he proclaims peace to his people.

LITURGY OF THE WORD

(Celebrant instructs parents to sit for the Liturgy of the Word)

Mark 1:9–11 (The Baptism of Jesus)

INTERCESSIONS (Prayer of the Faithful)

Celebrant: My brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on this child (these children) who is / are to be baptized, on his / her / their parents and godparents, and on all the baptized.

Prayer Leader: Through baptism and confirmation, make those baptized in Christ today your faithful followers and witnesses to your gospel.

ALL: **Lord, hear our prayer.**

Prayer Leader: Lead them by a holy life to the joys of God's kingdom.

ALL: **Lord, hear our prayer.**



Prayer Leader: Make the lives of their parents and godparents examples of faith to inspire these children.

ALL: **Lord, hear our prayer.**

Prayer Leader: Renew the grace of our baptism in each one of us.

ALL: **Lord, hear our prayer.**

Celebrant: I now invite all of you to invoke the saints on behalf of the newly baptized. Your response is "Pray for us."

Holy Mary, Mother of God,	pray for us.
Saint John the Baptist,	pray for us.
Saint Joseph,	pray for us.
Saint Peter and Saint Paul,	pray for us.
Saint Michael,	pray for us.
Saint (patron of the child),	pray for us.
All you saints of God,	pray for us.

PRAYER OF EXORCISM (casting out evil) AND ANOINTING BEFORE BAPTISM

Celebrant:

Almighty and ever-living God,
you sent your only Son into the world
to cast out the power of Satan, spirit of evil,
to rescue us from the kingdom of darkness,
and bring us into the splendor of your kingdom of light.

We pray for this child (these children):

set her / him (them) free from original sin,
make them temples of your glory,
and send your Holy Spirit to dwell within them.

We ask this through Christ our Lord.

ALL: **AMEN.**

Celebrant continues and anoints each child on the breast with the oil of catechumens:

We anoint you with the oil of salvation in the name of Christ our Savior;
may he strengthen you with his power, who lives and reigns for ever and ever.

ALL: **AMEN.** (SONG—psalm— MAY BE INCLUDED HERE)

CELEBRATION OF THE SACRAMENT

Blessing of Water by Celebrant:

Father, you give us grace through sacramental signs,
which tell us of the wonders of your unseen power.

In baptism we use your gift of water,
which you have made a rich symbol of the grace
you give us in this sacrament.

At the very dawn of creation
your Spirit breathed on the waters,
making them the wellspring of all holiness.

The waters of the great flood
you made a sign of the waters of baptism
that make an end of sin
and a new beginning of goodness.



Through the waters of the Red Sea
you led Israel out of slavery
to be an image of God's holy people,
set free from sin by baptism.

In the waters of the Jordan
your Son was baptized by John
and anointed with the Spirit.

Your Son willed that water and blood should flow
from his side
as he hung upon the cross.

After his resurrection he told his disciples:
"Go out and teach all nations,
baptizing them in the name of the Father, and of the
Son, and of the Holy Spirit."

Father,
look now with love upon your Church,
and unseal for it the fountain of baptism.

By the power of the Spirit
give to the water of this font the grace of your Son
so that in the sacrament of baptism
all those whom you have created in your likeness
may be cleansed from sin
And rise to a new birth to innocence
by water and the Holy Spirit.

The celebrant touches the water with his right hand.
We ask you, Father, with your Son
to send the Holy Spirit upon the water of this font.
May all who are buried with Christ in the death of baptism
rise also with him to newness of life.
We ask this through Christ our Lord.
ALL: **AMEN.**

Celebrant continues. . .

Dear parents and godparents: You have come here to present this child (these children) for baptism. By water and the Holy Spirit they are to receive the gift of new life from God who is love.

On your part you must make it your constant care to bring this child (these children) up in the faith. See that the divine life which God gives them is kept safe from the poison of sin, to grow always stronger in their hearts.

If your faith makes you ready to accept this responsibility, renew now the vows of your own baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church, the faith in which your child (children) is / are about to be baptized.

Celebrant: Do you reject sin, so as to live in the freedom of God's children?



Parents and godparents: I do.

Celebrant: Do you reject the glamour of evil, and refuse to be mastered by sin?

Parents and godparents: I do.

Celebrant: Do you reject Satan, father of sin and prince of darkness?

Parents and godparents: I do.

Celebrant: Do you believe in God, the Father almighty, creator of heaven and earth?

Parents and godparents: I do.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Parents and godparents: I do.

Celebrant: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Parents and godparents: I do.

Celebrant: This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

ALL: **AMEN!**

BAPTISM

Celebrant to parents and godparents:

Is it your will that N (and N.) should be baptized in the faith of the Church, which we have all professed with you?

Parents and godparents: It is.

Celebrant baptizes the child, saying:

N., I baptize you in the name of the Father, (he pours water from font on head)

and of the Son, (pours water)

and of the Holy Spirit. (pours water)

ANOINTING WITH CHRISM

Celebrant: God the Father of our Lord Jesus Christ

has freed you from sin

and brought you to new life

through water and the Holy Spirit.

He now anoints you with the chrism of salvation,

So that, united with his people,

You may remain for ever a member of Christ

Who is Priest, Prophet, and King.

ALL: **Amen.** (*Each child is anointed on the crown of the head with chrism in silence.*)

CLOTHING WITH WHITE GARMENT

Celebrant says:

N (and N), you have become a new creation, and have clothed yourselves in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

ALL: **Amen.**

LIGHTED CANDLE:

Celebrant: Receive the light of Christ.

(Celebrant gives godparents candle and they light candle from Easter candle and hold it for all to see.)

Celebrant continues: Parents and godparents, this light is entrusted to you to be kept burning brightly. These children of yours have been enlightened by Christ. They are to walk always as children of the light. May they keep the flame of



faith alive in their hearts. When the Lord comes, may they go out to meet him with all the saints in the heavenly kingdom.

CONCLUSION OF THE RITE

Celebrant: You have put on Christ;
in him you have been baptized.

ALL: **ALLELUIA, ALLELUIA!**

The Lord's Prayer

Celebrant: Let us now pray in the words our Lord has given us . . . (***all say together***) **Our Father** . . .

BLESSING

By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon all present, who are his sons and daughters. May he make them always, wherever they may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord.

ALL: **AMEN!**

(The material on this handout is from the English translation of *The Rite of Baptism for Children* © 1969, International Commission on English in the Liturgy [ICEL], in *The Rites of the Catholic Church*, volume one, prepared by the ICEL, a Joint Commission of Catholic Bishops' Conferences [Collegeville, MN: Liturgical Press, 1990]. Copyright © 1990 by the Order of St. Benedict, Collegeville, MN. Used with permission of the ICEL.)



Reflecting on the Meaning of Infant Baptism

1. Why does the Catholic Church baptize infants?
2. Infants are innocent. What benefit do they receive through Baptism?
3. Can infant Baptisms take place during Mass? (If so, then at what point in the celebration do they take place?)
4. If the Sacraments require adult commitment, how and when does adult commitment take place during an infant Baptism?
5. Did Christians baptize infants in the early Church?
6. Explain the meaning of each of the following symbols: pouring water over the baby's head three times, presenting a lighted candle, clothing the baby with a white garment.
7. Related to Baptism, why do Catholics bless themselves and other things with holy water?
8. Who are the ordinary ministers of Baptism?
9. Is there any circumstance under which you could administer the Sacrament of Baptism? If so, explain the circumstances.



Unit 3 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ____ 1. The Sacraments of ____ induct us into the life of Christ and the life of the Church.
- A. Investiture
 - B. Instigation
 - C. Initiation
 - D. Instatement
- ____ 2. A person interested in being baptized in the Catholic Church begins by becoming an ____.
- A. inquirer
 - B. initiate
 - C. inductee
 - D. oblate
- ____ 3. Another name for the Enrollment of Names is the ____.
- A. Lenten Agreement
 - B. Rite of Election
 - C. Easter Vigil
 - D. Acceptance of Christ
- ____ 4. This word comes from the Greek word that means “to plunge.”
- A. Inundation
 - B. Baptism
 - C. Chrism
 - D. Inoculation
- ____ 5. The Enrollment of Names begins a period of what the Church calls purification and ____.
- A. atonement
 - B. chastity
 - C. penance
 - D. enlightenment
- ____ 6. The Rite of Christian Initiation of Adults is most appropriately celebrated at ____.
- A. Advent
 - B. the Easter Vigil
 - C. Pentecost
 - D. Christmas



- ____ 7. A ____ is an unbaptized person who is preparing for full initiation into the Catholic Church by engaging in formal study, reflection, and prayer.
- A. catechumen
 - B. canticle
 - C. cantor
 - D. catechesis
- ____ 8. The ____ is the symbol of the Risen Christ in our midst.
- A. crucifix
 - B. ambo
 - C. baptismal font
 - D. Paschal candle
- ____ 9. Baptism frees us from ____.
- A. the need for Christ
 - B. Original Sin
 - C. the temptation to sin
 - D. bonds of Heaven
- ____ 10. The Rite of Baptism for Children begins with the reception of the ____.
- A. Eucharist
 - B. child
 - C. godparents
 - D. village of the faithful
- ____ 11. At Baptism the child is anointed on the chest with the “oil of catechumens,” as a strengthening, and, after Baptism, is anointed on the crown of the head with the Sacred ____ of salvation.
- A. Cross
 - B. Chrism
 - C. Charism
 - D. Covenant
- ____ 12. The theological term for the gifts of Baptism is ____.
- A. anointing
 - B. charisms
 - C. sagacity
 - D. effects



____ 13. All humans since Adam and Eve, except two, are born with ____.

- A. a natural resistance to sin
- B. not hope of salvation
- C. Original Sin
- D. a memory of Heaven

____ 14. Before Christ came to save us, says Saint Paul, we were enslaved by sin and ____.

- A. temptation
- B. strife
- C. death
- D. jealousy

____ 15. As children of God, we become members of Christ, partakers in the divine nature, and ____.

- A. temples of the Holy Spirit
- B. leaders of God's earth
- C. unblemished and cleansed for all time
- D. equal with angels



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (Note: There are two extra terms in column 2.)

Column 1

- _____ 1. The first of the Seven Sacraments.
- _____ 2. Rites within the Rite of Christian Initiation of Adults that support and strengthen the elect through prayers of intercession and exorcism.
- _____ 3. From the Latin *origo*, meaning “beginning” or “birth.”
- _____ 4. The name given to catechumens after the Rite of Election.
- _____ 5. The process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ.
- _____ 6. The name for the priesthood shared by all who are baptized.
- _____ 7. The proclamation of the Good News of Jesus Christ through word and witness.
- _____ 8. Perfumed olive oil consecrated by the bishop that is used for anointing in the Sacraments of Baptism, Confirmation, and Holy Orders.
- _____ 9. Considered the most holy of all days and the climax of the Church’s liturgical year.
- _____ 10. A period of catechesis following the reception of the Sacraments of Christian Initiation that aims to more fully initiate people into the mystery of Christ.

Column 2

- A. mystagogy
- B. Confirmation
- C. Baptism
- D. catechesis
- E. Original Sin
- F. Sacred Chrism
- G. elect
- H. evangelization
- I. scrutinies
- J. common priesthood of the faithful
- K. Easter
- L. Pharisees



Part 3: Short Answer

Answer the following questions in paragraph form on a separate sheet of paper.

1. In what four scriptural accounts do we find the symbolism of water, and what does each account tell us about the Sacrament of Baptism?
2. Explain how the Baptism of Jesus prefigures the Sacrament of Baptism.
3. What are the effects of Baptism?
4. What is the common priesthood of the faithful?



Unit 3 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. C | 6. B | 11. B |
| 2. A | 7. A | 12. D |
| 3. B | 8. D | 13. C |
| 4. B | 9. B | 14. C |
| 5. D | 10. B | 15. A |

Part 2: Matching

- | | | |
|------|------|-------|
| 1. C | 5. D | 9. K |
| 2. I | 6. J | 10. A |
| 3. E | 7. H | |
| 4. G | 8. F | |

Part 3: Short Answer

- Four scriptural accounts remind us of the Sacrament of Baptism: creation, Noah's Ark, the crossing of the Red Sea, and the crossing of the River Jordan. They prefigure the mystery of the Sacrament of Baptism. The waters of Creation remind us that in Baptism a human being becomes a new creation in the Father, the Son, and the Holy Spirit. In the account of Noah's Ark, we are reminded that we are buried with Christ in the water, saved by him, and brought to a new land, the new life of the Promised Land. In the crossing of the Red Sea, we are reminded that the waters of Baptism free us from slavery to sin. The waters of the River Jordan, where Christ was baptized, remind us that we are now followers of the Messiah, Jesus Christ, who leads us to true freedom.
- Even though, as the Son of God, Jesus had no need to repent, he asked to be baptized. He wanted to show his solidarity with us. It was at this event that the Father's voice was heard saying, "This is my beloved Son, with whom I am well pleased" (Matthew 3:17). At this Baptism the Father acclaimed his Son. In the Sacrament of Baptism, we are adopted as the Father's sons and daughters in Christ.
- The effects of Baptism are:
 - We die and rise with Christ.
 - We are freed from Original Sin and all personal sins.
 - We become adopted children of God.
 - We become members of the Church and sharers in the priesthood of Christ.
 - We receive a permanent or indelible sacramental character; therefore the Sacrament of Baptism can never be repeated.
 - We are empowered by the Holy Spirit for discipleship.
- The common priesthood of the faithful is the name for the priesthood shared by all who are baptized. The baptized share in the one priesthood of Jesus Christ by participating in his mission as priest, prophet, and king.



Unit 4

Confirmation: Anointed to Run the Good Race

Overview

This unit introduces the students to the Sacrament of Confirmation, and to the importance of the role of the Holy Spirit in the Church. Most important, the Sacrament of Confirmation enables us to live in the Holy Spirit.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity.
- The Sacrament of Confirmation, as a Sacrament of Christian Initiation, seals the Christian with the Holy Spirit.
- Confirmation unites us more firmly with Christ, strengthens our relationship to the Body of Christ, the Church, and helps us bear witness to our faith in words and in service.
- The Holy Spirit empowers us to discern God's will.

Upon completing the unit, the students will have answered the following questions:


- Who is the Holy Spirit and how does the Spirit work in the world?
- What is the central symbolic action of Confirmation and how does this action convey meaning?
- What are the effects of Confirmation?
- What is the relationship among the Holy Spirit, Confirmation, and the discernment of God's will?

How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout "Final Performance Task Options for Unit 4" (Document #: TX002106)
- handout "Rubric for Final Performance Tasks for Unit 4" (Document #: TX002107)
- handout "Unit 4 Test" (Document #: TX002115)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 2: The Sacraments of Christian Initiation, Part 1,” and are as follows:

- “The Holy Spirit Among Us” (article 18, pp. 90–93)
- “Confirmation: East and West” (article 19, pp. 94–96)
- “The Rite of Confirmation” (article 20, pp. 97–103)
- “Life in the Holy Spirit” (article 21, pp. 104–107)
- “Discernment of God’s Will” (article 22, pp. 108–113)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of the Sacrament of Confirmation. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any knowledge or skills required in later units.

Explain

Step 1: Preassess what the students already know and want to know about Confirmation by having the students work in groups to complete a “pre-test” of their knowledge.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX002106) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX2107).

Perceive

Step 3: Lead the students through a brief discussion of their experiences of Confirmation.

Perceive

Interpret

Step 4: Explore who the Holy Spirit is using Scripture passages.

Interpret

Apply

Step 5: Use music as an analogue to the manner in which the Holy Spirit moves us to become a “new creation.”

Explain

Perceive

Step 6: Introduce the students to the different but similar liturgical practices of celebrating Confirmation in the Eastern and Western Churches.

Explain

Step 7: Explain the Rite of Confirmation to the students.

Perceive

Interpret

Step 8: Explore the signs and symbols of Confirmation with the students.

Empathize

Apply

Step 9: Explore with the students what it means to live in the Holy Spirit by examining several case studies.

Apply

Step 10: Lead the students, through a group exercise, to discover the meaning of discerning God's will.

Understand

Step 11: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 12: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “Confirmation” (Document #: TX002117)
- “Confirmation: Looking to the Future” (Document #: TX002118)

The Web site also includes information on these and other teaching methods used in the unit:

- “The Whip-Around” (Document #: TX002066)
- “Using the Think-Pair-Share Method” (Document #: TX001019)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- 1 Kings 19:11–13 (the Prophet Ezekiel experiences the Spirit of the Lord)
- Isaiah 11:1–9 (the Messiah will possess a spirit of wisdom and understanding)
- Ezekiel 37:1–13 (dry bones come to life)
- Joel 3:1–3 (a prophecy about God's Spirit)
- Luke 1:26–38 (Mary will give birth to the Savior through the power of the Holy Spirit)
- John 1:32–34 (the Spirit appears as a dove at Jesus' Baptism)

- John 14:13–31 (Jesus promises to send an Advocate to remain with his followers)
- Acts of the Apostles 2:1–13 (the Gift of the Holy Spirit brings unity at Pentecost)
- 2 Corinthians 1:12–22 (being sealed with the Holy Spirit brings confidence and truth)
- Galatians 5:13–26 (gifts of the Spirit are given for the good of all)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 4” (Document #: TX002108), one for each student.

.....

Apostolic Succession
charism
charismatic

Confirmation, Sacrament of
Pentecost

Learning Experiences

Explain

Step 1

Preassess what the students already know and want to know about Confirmation by having the students work in groups to complete a “pre-test” of their knowledge.

- 1. Prepare** by downloading and printing the handout “A Preassessment of My Knowledge of Confirmation” (Document #: TX002105), one for each student.
- 2. Divide** the class into small groups of three or four. Give each student a copy of the handout “A Preassessment of My Knowledge of Confirmation” (Document #: TX002105) and a pen or pencil.
- 3. Instruct** the students to answer the questions together in their small groups and to write in the margins next to each question an “S” (for *sure* about the accuracy of their answer) or a “U” (for *unsure* about their answer). Each student should write answers to the questions on his or her handout. At the end of the handout, the groups should list at least one item that they would like to know more about.
- 4. Allow** adequate time for the small groups to discuss the questions. Then invite a member of each group to answer the first question. Repeat this for each of the questions on the handout. Remind the students that they may add information to their handout as they hear responses from other groups.
- 5. Summarize** briefly some of the important ideas the students have expressed, and invite the students to comment on any aspects of Confirmation they would like to know more about.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX002106) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX002107).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: writing a lesson plan for a Confirmation class, and doing a service project to exercise the gifts of the Holy Spirit. Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

- 1. Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 4” (Document #: TX002106) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX002107), one for each student.
- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
- 3. Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ If you wish to work alone, you may choose either option. If you wish to work with a partner, you may choose option 1. If you wish to work in a small group of two or three, you may choose option 2.
 - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
- 4. Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
- 5. Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the importance of the Sacrament of Confirmation and the role of the Holy Spirit in our lives.

Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

Perceive

Step 3

Lead the students through a brief discussion of their experiences of Confirmation.

1. **Prepare** by downloading and printing copies of the handout “Personal Experiences of Confirmation” (Document #: TX002109), one for each student. Note that there are questions that apply to a wide range of students: Catholics who have been confirmed, Catholics who haven’t been confirmed, students whose non-Catholic denominations offer a form of Confirmation, students who may choose not to be confirmed, and so on.

Teacher Note

Use this learning experience as an opportunity to observe how the students understand the Sacrament of Confirmation. Because the Sacrament of Confirmation is received by older high school students in many dioceses in the United States, the impression students frequently have of Confirmation is that it is a rite of passage from an immature faith to adult faith. Confirmation is the completion of Baptism, not a celebration of becoming an adult Christian. An important aspect of this unit is to help the students to understand the normative structure of Christian Initiation.

2. **Divide** the class into small groups of three or four, or you may have students work alone if you prefer. Distribute the handout and direct the students to answer the questions individually first, and then to discuss their responses in their small groups or with the entire class.
3. **Call on** students in a random order to share any important ideas or questions they may have about Confirmation. If the students are in small groups, call on one or two people in each group. If the students worked alone, use a whip-around to give every student a chance to respond.
4. **Review**, after the students have all had an opportunity to respond, by summarizing some of the more significant comments the students made, or questions they asked. If any student expressed an idea that is not correct, repeat this idea in the form of a question that will be answered during the course of this unit. If a student says, for example, that the purpose of Confirmation is “becoming an adult Christian,” return this as a question to the class: “Is Confirmation about becoming an adult Christian?” Before concluding this class session, use this time as an opportunity to emphasize that Confirmation *is* about receiving the Gift of the Holy Spirit.

Perceive

Interpret

Step 4

Explore who the Holy Spirit is using Scripture passages.



Article
18

- 1. Prepare** by downloading and printing the handout “Who Is the Holy Spirit?” (Document #: TX002110), one for each student. Write the six Scripture references on strips of paper and place them in a container so the students can draw them randomly. Make sure that each student has a copy of the Bible.
- 2. Assign** the students to read article 18, “The Holy Spirit Among Us,” in the student book as preparation.
- 3. Distribute** the handout. Divide the class into six small groups. Introduce the exercise by sharing the following points:
 - ▶ You know from your reading and from our class discussions that the Sacrament of Confirmation seals the person who receives it with the Gift of the Holy Spirit. Confirmation, then, sacramentally celebrates and makes real the work of the Holy Spirit among us in the Church and in the world.
 - ▶ This exercise focuses on the question “Who is the Holy Spirit?” We will begin exploring who the Holy Spirit is by examining several Scripture passages from the Old and New Testaments. In the Old Testament, the Spirit of God is not yet recognized as the Third Person of the Trinity. However, Christians recognize the Holy Spirit in these Scripture accounts.
 - ▶ Each small group will draw a slip with a Scripture passage to consider. I will bring these around in a container, and one member of each group will draw a slip. This method of choosing by “lottery” has ancient roots in the Church. When the Apostles met to choose a successor for Judas Iscariot, they chose by lottery (see Acts of the Apostles 1:21–26). So, consider your choice of a Scripture passage to be divinely inspired!
 - ▶ When you receive your Scripture passage, one person in your group should read the passage to your group in a quiet voice. All the students should silently follow along as the Scripture passage is read. Then, as a group, discuss and answer the questions that follow. Be prepared to report your answers to the class. You may choose a single spokesperson, or several members of your group may respond.
- 4. Allow** adequate time for the students to discuss the questions. After they have completed all of the questions, call on each small group to report. If time is limited, focus on the first and fourth questions.
- 5. Conclude** by reviewing the more salient points the students have made.

Interpret

Apply

Step 5

Use music as an analogue to the manner in which the Holy Spirit moves us to become a “new creation.”

Teacher Note

Music can be a helpful teaching tool. For this learning experience, consider using John Phillip Sousa’s “The Thunderer” (or any Sousa march) as an example of a more structured musical piece. The next piece or two should be improvisational, such as modern jazz. Save the best recording for last. For example, you might try Greg Reitan’s “All of You” or Horace Silver’s “Blowing the Blues Away.” Consider asking the students to provide music in advance, according to these guidelines. Be sure to listen to anything the students bring in before using it in class. Music may be found on CDs or uploaded onto an MP3 device that can be connected to a sound system, or recordings can be found on the Internet.

1. **Prepare** by obtaining two recordings of music. The first should be a piece that has a structured and repetitive rhythm and the second should be an improvisational piece, such as modern jazz. Also download and print the handout “Spirit Notes” (Document #: TX002111), one for each student, and make sure that each student has scratch paper.
2. **Instruct** the students using these or similar words:
 - This learning experience is intended to help us to better understand the Holy Spirit’s dynamic presence in our lives. We will be listening to two recordings of music and then reading a short essay as a means of approaching the question “Who is the Holy Spirit?” We can’t see music, but we can feel its effects on us. We can’t see the Holy Spirit, but if we are attentive, we can feel the Spirit’s effects. Music stirs our souls, so music makes a good analogy, even if imperfect, to the Holy Spirit. Listen to the first recording, and then write down your own impressions of the music. You might describe the mood of the music or the rhythm, you might consider the place or the occasion that this piece of music might be used for, and so on.
3. **Play** the first piece of music, the one with a more structured rhythm, and then allow the students time to write their responses on scratch paper. After the students have finished writing, invite them to share their reflections. They will likely note the regular rhythm and the repetitiveness of the piece, or that the piece does not allow room for much personal interpretation. They may mention that the piece seems geared for a group of people marching in unison.
4. **Play** the improvisational piece of music now. Ask the students to listen carefully, and then to write down their impressions on scratch paper. After they have finished writing, again invite them to share their reflections. They will likely talk about the surprise elements to this piece of music or they may say that this piece has more “soul.” They may comment that playing jazz or some other types of modern music is more difficult because each musician must always be aware of what the other musicians are doing.

5. **Distribute** to each student a copy of the handout “Spirit Notes” (Document #: TX002111). Direct the students to read the essay in silence and then to write their personal responses to the questions that follow.
6. **Ask** the students, when they have finished writing, to pair with another student to share what they wrote. After they have had time to discuss the essay, invite members of the class to share with the entire class. You may want to refer to the method article “Using the Think-Pair-Share Method” (Document: TX001019), found at smp.org/LivinginChrist.
7. **Refer** the students to the handout “Vocabulary for Unit 4” (Document #: TX002108) and the words *charism* and *charismatic*. These words refer to the gifts of the Holy Spirit. (The word *charism* comes from the Greek word for “gift.”) The gifts of the Holy Spirit are always given for the building up of the community, to work in harmony with the gifts of others. Again we can make an analogy to music: Just as musicians in a band or orchestra play different instruments yet “make beautiful music together,” so members of a community use their differing gifts to make one Spirit-filled whole.
8. **Conclude** by inviting the students to ask questions or make comments.

Explain

Perceive

Step 6

Introduce the students to the different but similar liturgical practices of celebrating Confirmation in the Eastern and Western Churches.



Article
19

1. **Prepare** by downloading and printing the handout “Confirmation: East and West” (Document #: TX002112), one for each student. Remind the students to bring their student books to class. Decide whether to conduct this learning experience with students working individually or in small groups.
2. **Assign** the students to read article 19, “Confirmation: East and West,” in the student book as preparation.

Teacher Note

A useful way of introducing diversity in the Church and to clarify meaning is to use examples of prayers, rituals, traditions, and even architecture from Eastern Catholic Churches for comparison and contrast with the Roman Catholic Church. For example, the Eastern Catholic Churches maintained the original order of the Sacraments of Initiation (Baptism, Confirmation, and the Eucharist), even when the celebration is for an infant. This may at first seem odd to the students, but it is useful for underscoring the meaning of the normative form of Christian Initiation, in both Eastern and Western Churches, and for clearing up confusion about the meaning of Confirmation.

3. **Divide** the class into small groups at this time, if you have chosen the small groups option. Give instructions in these or similar words:
 - You will be doing a brief comparison of the different ways of celebrating Confirmation in the Eastern Catholic and Western or Roman Catholic Churches. You will receive a handout that asks you to compare these two liturgical traditions according to several criteria. Then you will write why you think it is important to note these differences. You will work with article 19, “Confirmation: East and West,” in the student book to complete the handout.
4. **Distribute** the handout and tell the students to begin. After the students have completed the handout, call on a number of different students to share their responses with the class.
5. **Conclude** by emphasizing the reality that each Church’s tradition reminds us of something important. The Eastern tradition emphasizes the original order of the celebration of the Sacraments of Initiation, while the Western tradition emphasizes the importance of Apostolic Succession. Most important of all, however, is that the Eastern Churches maintained what is now understood to be the normative celebration of the Sacraments of Initiation. This normative order has been restored in the Western Church through the Rite of Christian Initiation of Adults, and it has reestablished a standard according to which all of the Sacraments of Initiation must be understood and celebrated.



Article
20

Explain

Step 7

Explain the Rite of Confirmation to the students.

1. **Prepare** by downloading and printing the handout “The Rite of Confirmation” (Document #: TX002113), one for each student. Also arrange to have a PowerPoint projector, screen, and computer available, and download and be prepared to use the PowerPoint “The Sacrament of Confirmation” (Document #: TX002119).
2. **Assign** the students to read article 20, “The Rite of Confirmation,” in the student book as preparation.
3. **Lead** the students through the Rite of Confirmation using the PowerPoint presentation “The Sacrament of Confirmation” (Document #: TX002119). Distribute the handout “The Rite of Confirmation” (Document #: TX002113). Encourage the students to ask questions at any time. Direct them to take notes on their handouts. Before presenting the PowerPoint, introduce the topic by making the following points, using these or similar words:

- As we began discussing the Sacraments in unit 2, we started the discussion with the topic of prayer. Again, as we discuss the Sacrament of Confirmation and the Gift of the Holy Spirit, it is important to acknowledge that we must be people of prayer if we are to be open to the Holy Spirit in our lives. That is why the Church's *Catechism* says that before being confirmed, we should have a deep relationship with Christ and a "lively familiarity" with the Holy Spirit (see *Catechism of the Catholic Church*, 1309). Only through prayer is this possible.
- Also, in some ways paralleling the preparation of a catechumen, you prepare for Confirmation over a period of time. Preparation involves prayer, study, and service. You make this journey with the assistance of teachers or catechists, spiritual leaders, friends, and your chosen sponsor. It is appropriate, in order to emphasize the unity of Baptism and Confirmation, that your sponsor be one of your godparents.
- The celebration of the Rite of Confirmation begins before the actual day of your Confirmation. It begins at the Chrism Mass celebrated during Holy Week, when the bishop blesses the holy oils, including the chrism that will be used during all the Confirmation ceremonies in the diocese. All priests of the diocese are encouraged to attend, and many of these priests will administer the Sacrament of Confirmation to adults at the Easter Vigil. The bishop or his auxiliary bishop administers the Sacrament to you.
- The Sacrament of Confirmation takes place during Mass, and follows a ritual. As I show each slide, I will first ask you what you know about the particular part of the ritual represented. Then we will discuss each part to make sure you are not missing any information. Be sure to take notes on your handout.

(Use the information in the "Notes" on the slides to supplement the students' responses. Begin with slides 1, 2, and 3. Then proceed with slides 4–13.)

4. Conclude by asking the students the following two questions (also on slides 14 and 15) in a brief class discussion:

- What does it mean, in the Renewal of Baptismal Promises, to renounce Satan and all his works and all his empty promises?

Be sure that the students are aware that the power of the Holy Spirit enables us to overcome temptation and sin. We may fail at times, but we must take responsibility for our actions and move forward in faith.

Teacher Note

An alternative to lecturing on the Rite of Confirmation is to show a video on the Rite of Confirmation. Be sure that the students have understood the video by providing a study guide or a set of questions on the video material. A number of good videos are available, such as those published by Saint Anthony Messenger Press. You can also check with your school or diocesan libraries for good videos on the Sacraments.

- What does it mean to be “sealed” with the Holy Spirit?

Be sure that the students understand that Confirmation permanently “marks” those who receive it with the seal of the Holy Spirit, given for faith and service in the Church.



Step 8

Explore the signs and symbols of Confirmation with the students.

- 1. Prepare** by making three columns on the board with the headings “OBJECT: Chrism (Oil),” “GESTURE: Laying On of Hands,” and “WORDS: Be sealed with the Gift of the Holy Spirit.”
- 2. Lead** the students in a discussion of what each of these signs and symbols can mean within and beyond the sacramental celebration. Have a student write (abbreviated) student responses on the board under each column. Use the following examples as a reference:

OBJECTS: Chrism (Oil)	GESTURES: Laying On of Hands	WORDS: “Be sealed with the Gift of the Holy Spirit”
to anoint prophets and kings to anoint athletes before contests (sign of strength) for massage therapy for lubricating for cooking for heating for lighting lamps to make plastics (helps create “shaped” objects) for eating (salads, cooking ingredients, etc.) as a sign of wealth and abundance	sign of calling down the Holy Spirit sign of power transferred from one person to another sign of kingship or prophecy sign of healing or forgiveness sign of conferral of wisdom	At creation, God’s Word brought all things into being. bringing something intended into reality acknowledging an important event

3. **Conclude** by asking the students what new ideas about Confirmation they gained from this discussion of signs and symbols. Also remind the students that sacramental symbols are powerful because they connect us to many human experiences. Oil, for example, is a rich and sensuous symbol that conveys the extravagance of God's love for us.

Empathize

Apply

Step 9

Explore with the students what it means to live in the Holy Spirit by examining several case studies.



Article
21

1. **Prepare** by downloading and printing the handout "Life in the Holy Spirit" (Document #: TX002114), one for each student.
2. **Assign** the students to read article 21, "Life in the Holy Spirit," in the student book as preparation.
3. **Distribute** the handout. Divide the class into small groups of three or four, and ask each small group to choose a group leader. Instruct the group leaders to read the scenario to their groups. After each group has listened to the scenario, they should discuss the questions that follow. Give the groups the following instructions:
 - After listening to each scenario, use the questions that follow as a guide to apply the gifts and fruits of the Holy Spirit that would be needed to respond appropriately. Consider how various gifts or fruits of the Holy Spirit might help in making a good decision.



Article
22

Apply

Step 10

Lead the students, through a group exercise, to discover the meaning of discerning God's will.

1. **Prepare** by reminding the students to bring their student books to class. Divide the class into small groups of four. Within the groups, each student should take for consideration one of the four topics under the heading, "Discernment of God's Will."
2. **Assign** the students to read article 22, "Discernment of God's Will," in the student book as preparation.
3. **Offer** the following instructions, using these or similar words:
 - You have taken one of the following topics for consideration: (1) Know and pray with the Sacred Scriptures, (2) Live the Sacraments, (3) Love the Catholic Church, the Church that Christ began, or (4) Pray to the Holy Spirit to know God's will and to follow Christ.

- Review your topic in the next few minutes, and then describe the topic to the other members of your group. Then each person will describe to your group the basic substance of all four topics.

4. Conclude, after the students have had ample time to review these four topics, with these or similar words:

- Discerning God's Spirit is something all Christians are called to do. People who practice other religions in the world outside of Christianity also seek God's Spirit and God's will. Catholics do not have exclusive rights on the Holy Spirit! Catholic Christians believe that the Holy Spirit, given in Confirmation, is not only a gift but also a call to responsibility to do God's will. The Church helps us to find God's will by providing the four ways we have discussed.
- Can you ever know for sure that you are doing God's will?

Allow the students to respond.

Few people would be so bold as to say that they are absolutely, without any doubt, doing God's will. However, if gifts and fruits of the Holy Spirit are present, we can act with confidence that we are doing God's will. The gift of inner peace is, perhaps, the clearest sign of the Holy Spirit's presence in our decision making. For most of us, like the prophet Elijah, the Spirit comes to us in a gentle whisper.

Understand

Step 11

Make sure the students are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

- 1. Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts "Final Performance Task Options for Unit 4" (Document #: TX002106) and "Rubric for Final Performance Tasks for Unit 4" (Document #: TX002107). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
- 2. Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect**Step 12**

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the Sacrament of Confirmation have developed throughout the unit.

- 1. Prepare** for this learning experience by making copies of the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
- 2. Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
- 3. Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

A Preassessment of My Knowledge of Confirmation

1. What is the purpose of Confirmation?
2. What is the relationship between Baptism and Confirmation?
3. What is the relationship between Confirmation and Pentecost?
4. What are the essential elements of the Rite of Confirmation?
5. Explain the differences in the way the Eastern Catholic and Western (Roman) Catholic Churches celebrate Confirmation.
6. What are the Gifts of the Holy Spirit, and what is their purpose?
7. What is discernment and why is it important?



Final Performance Tasks Options for Unit 4

Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity.
- The Sacrament of Confirmation, as a Sacrament of Christian Initiation, seals the Christian with the Holy Spirit.
- Confirmation unites us more firmly with Christ, strengthens our relationship to the Body of Christ, the Church, and helps us bear witness to our faith in words and in service.
- The Holy Spirit empowers us to discern God's will.

Option 1: Create a Lesson Plan

Create a lesson plan for a high school Confirmation class that helps the students to understand the four key understandings (above). You can assume that the students have read all of section 2, part 2 in the student book. The lesson plan you create must include the following:

- an opportunity for the students to talk about their understanding of who the Holy Spirit is
- a brief presentation of essential information
- an exercise to help the students understand the Gifts of the Holy Spirit and the fruits of the Holy Spirit

Your lesson plan must be typed and double-spaced. Be sure you cover all the key understandings from this unit.



Option 2: Living a Sacrament through Service

This option is intended for students who consider themselves seriously committed to living in the Holy Spirit. The purpose of this final performance task is to experience the Gifts of the Holy Spirit through service. This option has the following components:

1. Choosing Your Project

- Does the service project help those who are poor or address a social justice issue? (This type of project is preferred.)
- Do I need permission before beginning this project?
- Is this project available at the time I can do it? (Service is “inconvenient.” Be generous with your time.)
- Can I complete this project in the amount of time I have to volunteer?

2. Doing Your Project

- Do I have a schedule for the day, including transportation time, work time, lunch time, and so on?
- Have I arranged to arrive on time with any necessary tools or materials?
- Who is my contact person at the project? Who will show me what needs to be done?
- Have I thought about the people I will be helping so that I arrive with a positive attitude?

3. Reflecting on Your Project

Write a reflection essay (a minimum of two typed and double-spaced pages) concerning the ways the Gifts of the Holy Spirit were manifested in your service day, and that incorporates the key understandings for unit 4. Although not required, consider attending a celebration of the Eucharist just before or after your service day.



Rubric for Final Performance Tasks for Unit 4

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The Sacrament of Confirmation, as a Sacrament of Christian Initiation, seals the Christian with the Holy Spirit.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Confirmation unites us more firmly with Christ, strengthens our relationship to the Body of Christ, the Church, and helps us bear witness to our faith in words and in service.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The Holy Spirit empowers us to discern God's will.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 4

Apostolic Succession: The uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ. The office of bishop is permanent, because at ordination a bishop is marked with an indelible, sacred character.

charism: A special gift or grace of the Holy Spirit given to an individual Christian or community, commonly for the benefit and building up of the entire Church.

charismatic: The word refers to a person gifted with the charisms or graces of the Holy Spirit such as healing, prophecy, and speaking in tongues. Because self-deception is always possible, the charisms claimed by such a person must be verified by the Church.

Confirmation, Sacrament of: With Baptism and the Eucharist, one of the three Sacraments of Christian Initiation. Through an outpouring of the special Gifts of the Holy Spirit, Confirmation completes the grace of Baptism by confirming or “sealing” the baptized person’s union with Christ and by equipping that person for active participation in the life of the Church.

Pentecost: The biblical event following the Resurrection and Ascension of Jesus at which the Holy Spirit was poured out on his disciples; in the Christian liturgical year, the first fifty days after Easter on which the biblical event of Pentecost is recalled and celebrated.



Personal Experiences of Confirmation

1. Have you been or will you be confirmed in the Catholic Church? If yes, why have you chosen to be confirmed?

2. Have you been or will you be confirmed in a Christian denomination other than Catholic? If yes, why have you chosen to be confirmed?

3. If you are part of a religious community that does not celebrate Confirmation or anything similar, what is the process by which you become a full member?

4. If you are currently preparing for Confirmation, when will you be confirmed and who will confirm you?



5. If you have been confirmed or you have attended a Confirmation celebration, what experience is most memorable or meaningful to you?

6. If you have been confirmed or are preparing for Confirmation, what do you believe are two of the most important things you can do to prepare?

7. What is the purpose of the Sacrament of Confirmation?



Who Is the Holy Spirit?

Ezekiel 37:1–13 (dry bones come to life)

Isaiah 11:1–9 (the Messiah will possess a spirit of wisdom and understanding)

John 14:13–31 (Jesus promises to send an Advocate to remain with his followers)

Acts of the Apostles 2:1–13 (the gift of the Holy Spirit brings unity at Pentecost)

2 Corinthians 1:12–22 (being sealed with the Holy Spirit brings confidence and truth)

Galatians 5:13–26 (gifts of the Spirit are given for the good of all)

1. What do you learn about who the Holy Spirit is in this passage?
2. Based on this Scripture passage, would you characterize the Holy Spirit as dynamic or passive? Explain your answer.
3. Which gifts of the Holy Spirit are mentioned and to whom are they given?
4. The first key understanding for unit 4 is the following: The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity. Which of these characteristics of the Holy Spirit are most prominent in this Scripture passage?



Spirit Notes

Almost everyone enjoys music because it moves our souls and spirits. Even a simple song with a structured rhythm has value. The first piece of music we listened to, the more structured piece, might be compared to the human race's early experiences of the Holy Spirit. One of the earliest manifestations of the Spirit was the beginning of structured laws that helped to establish order and harmony among people. Laws among many ancient peoples often sounded like this: "If injury ensues, you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (Exodus 21:23–24). According to this understanding, if someone takes your eye, you may only take his or her eye; no more retaliation is allowed. This helped to stop the practice of annihilation of entire villages whenever one member of a tribe wronged someone from another tribe. Everyone could follow these laws; the rhythm of life was fairly simple. The Law of Moses further refined laws of retribution to encourage more opportunities for reconciliation, but life was still governed primarily by the law.

The second piece of music that we listened to could represent the Holy Spirit in our lives today. It is more exuberant. It is filled with surprises. Yet it orders and unifies us in even more wonderful ways. Like musicians who play jazz, people who receive the Gift of the Holy Spirit must pay attention to one another. It isn't enough to just follow the beat or play the right note. You must know about those around you and be attentive to every move, joyful or mournful, fast or slow, loud or silent, high or low. This is a higher form of unity, which celebrates and orders diversity, as jazz musicians celebrate and bring order to the diversity of the sounds of their musical instruments. Like musicians freely bringing order and beauty by creating music that is much more wonderful than the sum of its parts, the Holy Spirit "re-makes" us into a new creation in which every member takes his or her rightful place for the good of all. This is an order that law alone cannot accomplish. A higher order now exists that crosses borders of age, race, gender, social status, class, nationality, and even religion. For each person, living in the Holy Spirit means becoming so fully rooted in Christ that he or she becomes an integral witness to a radically different order of being and relating in the world. It is an order of relationships bound together in freedom by love. To be fully immersed into this new order of being is what it means to be a confirmed Christian.

Reflection Questions

- Can you further expand the analogy between music and the Holy Spirit in order to better understand who the Holy Spirit is and what the Holy Spirit does?
- What new insights did you gain into the meaning of Confirmation from this learning experience?



Confirmation: East and West

Questions about Sacraments of Christian Initiation	Eastern Catholic Churches' Tradition	Western Catholic Church's Tradition
What is the order in which the Sacraments of Christian Initiation are most frequently celebrated in this tradition?		
How does each tradition maintain an important connection to the bishop?		
Who is the ordinary minister of Confirmation and why (include relevant history)?		
What aspect of the universal Church's Tradition is highlighted by the way Confirmation is celebrated in this tradition?		
In your opinion, what are advantages or disadvantages to each tradition's way of celebrating the Sacraments of Christian Initiation?		



The Rite of Confirmation

Introductory Rites:

The Liturgy of the Word:

The Presentation of the Candidates:

The Homily or Instruction:

The Renewal of Baptismal Promises:

The Laying On of Hands:



The Anointing with Sacred Chrism:

Prayers of the Faithful:

The Liturgy of the Eucharist

Preparation of the Gifts:

Other important information:



Life in the Holy Spirit

Part A

Use the following information to respond to the scenarios that follow.

- The Seven Gifts of the Holy Spirit are wisdom, understanding, right judgment (counsel), courage (fortitude), knowledge, reverence (piety), and wonder and awe (fear of the Lord).
- The fruits of the Holy Spirit are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.

Then answer the questions (see Part B, separate page) regarding the scenario assigned to your group.

Case #1

An acquaintance of yours offers you an invitation to what he calls “the party of the century.” It is an invitation-only party in a barn at a wealthy family’s farm near town. The son of the owner has decided to throw the party during spring break while his parents are away in Europe. He and several of his rich friends are supplying a band, beer, and other “surprises.” The word is out that a couple of well-known young heartthrob celebrities will be there. He tells you: “If you miss out on this party, you’ll never forgive yourself. The best thing is that no adults will be present!” Because it is spring break, you are sure that your parents will allow you to spend the night at a friend’s house. You’ll have an “alibi.” You are confident that your parents will never find out about the party. Besides, you haven’t been accustomed to drinking at parties, and you haven’t yet decided to drink. Smiling, your acquaintance reaches out to hand you the invitation, which actually has your name on it!

Case #2

A teacher you admire speaks at an assembly in which she describes a poor village in Belize that she has visited numerous times to teach math to primary school children during the summer. She is addressing the student body now, in March, because the program is short of teachers for this summer. Help is needed for a variety of courses and activities for the children. She and several other teachers are looking for at least a dozen high school students to accompany them for six weeks during the summer. High school students would be expected to do a variety of jobs, from teaching classes in English, science, or math, to running recreation programs or even serving meals to the children. The work each student will do will depend on his or her interests and talents. Travel expenses and room and board will be provided, and the students will be safe with adult sponsors. This is a wonderful opportunity to make a difference and to earn service hours, but it will take more than half of your summer, and you will lose that precious “free time.”



Case #3

It is a Saturday afternoon on a sunny day, so you decide to invite a friend to go the mall with you to look at clothes. You walk through all the cool places first before going into the only store where you can actually afford to buy jeans. You like the jeans, but they don't have the same panache as the jeans you looked at in an upscale specialty store. Looking at yourself in the mirror in the dressing room, you say to yourself, "I'm too sexy for these jeans!" Your friend says to you: "Let's go back to the other store. I have a gadget on me that will remove the electronic tag so that you can leave the store in new jeans without setting off the alarm. It's easy!" You again walk into the dressing room at the upscale store with the expensive new jeans in your hands. You're carrying the gadget your friend handed to you to remove the electronic tag. Suddenly you think to yourself, "Am I about to shoplift?"

Case #4

As you are about to leave the locker room after practice, you overhear a couple of classmates taunting someone. You walk closer to listen. You are around the corner from those who are talking and out of their view. As you listen, you hear three of your classmates, whose voices you now recognize, say: "You're queer; we know it! You're a freak, and we're going to tell the whole world about you." These words are followed by a string of ugly accusations, laced by expletives. Suddenly you hear what sounds like a terrified and cornered animal. The same panicked voice cries: "Leave me alone! You don't know anything!" These frightened words are followed by the sound of cruel laughter. Now you realize that you know everyone involved, including the victim of the bullying. You think to yourself, "It is easier to just not get involved." But then something inside of you hates this injustice.

Case #5

Your history term paper is due next week and you have procrastinated. Just last week your English teacher assigned an essay on a John Milton sonnet that is due at almost the same time as your term paper. While surfing the Internet, you find a Web site where you can buy an English essay—and it's cheap. You think to yourself: "I never cheat; the teacher will never suspect me. Besides, I'll change things up to make it my own." The fact is that you have never cheated on an essay before. You can complete both your term paper and the essay on your own if you begin today. Will this one time borrowing ideas for an English essay be so bad? Everybody cheats! It's just a fact of life.



Part B

QUESTIONS:

Each case study presents a challenge. For each scenario, a variety of decisions and outcomes are possible. How might the seven Gifts of the Holy Spirit come into play in each of these scenarios? Can God's Holy Spirit within you really make a difference?

1. What is the challenge in this scenario?

2. Which Gifts of the Holy Spirit could help you to make a good choice? Why?

3. Which fruits of the Holy Spirit could help you to make a good choice? Why?



4. Realistically, what do you think you would do in response to this scenario?

5. What is the value of calling upon the Holy Spirit daily for help, even in small matters?



Unit 4 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ____ 1. The Lord spoke to his prophet, saying, "Son of man, these _____ are the whole house of Israel!"
- A. cattle
 - B. people
 - C. bones
 - D. sinners
- ____ 2. John the Baptist baptized Jesus in the _____.
- A. Sea of Galilee
 - B. Jordan River
 - C. Red Sea
 - D. Font of Life
- ____ 3. "You are in the spirit, if only the _____ of God dwells within you."
- A. Spirit
 - B. Church
 - C. love
 - D. host
- ____ 4. Even while the Israelites were in exile in Babylon, the prophet _____ prophesied of a renewal of life and a new covenant with God.
- A. Micah
 - B. Ezekiel
 - C. Isaiah
 - D. Ishmael
- ____ 5. After Jesus' Baptism "the Spirit, like a _____," descended upon him.
- A. dove
 - B. flame
 - C. angel
 - D. light



- ___ 6. ___ is apostolic preaching and authority handed on through the laying on of hands in the Sacrament of Holy Orders.
- A. Matrimony
 - B. The bishop's mitre
 - C. Apostolic Succession
 - D. Tradition
- ___ 7. The prophet ___ prophesied that from the family of David would come a Messiah upon whom the Spirit of God would rest.
- A. Isaiah
 - B. Jeremiah
 - C. John
 - D. Habakkuk
- ___ 8. The candidate for Confirmation must seek out a ____, typically one of the candidate's godparents.
- A. guardian
 - B. partner
 - C. confirmandi
 - D. sponsor
- ___ 9. In our Renewal of Baptismal Promises, we are asked if we reject ___.
- A. Satan, his works, and his empty promises
 - B. temptation and the lies of the enemy
 - C. Satan and all sins
 - D. the sins of the flesh and of gluttony
- ___ 10. In ___ we are sealed with the Gift of the Holy Spirit.
- A. Confirmation
 - B. Baptism
 - C. Matrimony
 - D. Anointing of the Sick
- ___ 11. Throughout our lives, we are sustained by the seven ___ of the Holy Spirit.
- A. Apostles
 - B. Temptations
 - C. Gifts
 - D. Promises



- _____ 12. _____ completes, or seals, the grace of Baptism.
- A. Holy Orders
 - B. An act of faith
 - C. Sacrifice
 - D. Confirmation
- _____ 13. At the age of seven, one is said to have reached the age of _____.
- A. reason
 - B. conscience
 - C. repentance
 - D. maturity
- _____ 14. The most extraordinary of the Gifts of the Holy Spirit are the gift of miracles and the gift of _____.
- A. tongues
 - B. balance
 - C. hospitality
 - D. sharing
- _____ 15. In the New Testament, the Holy Spirit is called the promise of the Father, the power from on high, and the _____ to help us and to be with us always.
- A. dove
 - B. advocate
 - C. deliverer
 - D. liaison



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (Note: There are two extra items in the word bank.)

WORD BANK

discern

Pentateuch

myron

charism

Pente

madness

love

Pentecost

character

fortitude

joy

Body of Christ

1. _____ is the Greek word for *fifty*.
2. The word _____ is another word for *courage*.
3. The word _____ is another word for *to find*.
4. The word _____ is the name for the sacred oil used at Chrismation (Confirmation) in the Eastern Churches.
5. _____ is one of the fruits of the Holy Spirit.
6. In his Letter to the Ephesians, Saint Paul urges husbands to _____ their wives.
7. The fiftieth day following Easter is _____.
8. As members of the _____, we have access to the counsel of others as we seek the right path.
9. A special gift or grace of the Holy Spirit is called a _____.
10. The office of bishop is permanent, because at ordination a bishop is marked with an indelible, sacred _____.

Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. How does the word *advocate* describe the work of the Holy Spirit?
2. Briefly explain the difference in Confirmation, and reasons behind it, between the Eastern Churches and the Western (Latin) Church.
3. What does the prophet Joel promise about the work of the Holy Spirit (see Joel 3:1–3)?
4. What is the purpose of preparing for Confirmation and what does this preparation require of the candidate?



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Unit 4 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. C | 6. C | 11. C |
| 2. B | 7. A | 12. D |
| 3. A | 8. D | 13. A |
| 4. B | 9. A | 14. A |
| 5. A | 10. A | 15. B |

Part 2: Fill-in-the-Blank

- | | | |
|-----------------|-------------------|---------------|
| 1. <i>Pente</i> | 5. joy | 9. charisma |
| 2. fortitude | 6. love | 10. character |
| 3. discern | 7. Pentecost | |
| 4. <i>myron</i> | 8. Body of Christ | |

Part 3: Short Answer

1. An advocate is someone who speaks up for you, someone who is on your side in conflict, someone who is a trusted helper and adviser. Jesus promised that he would ask the Father to send the Holy Spirit as an advocate, a trusted helper and adviser, to be with us always. The work of the Holy Spirit is to be with us always, to help and guide us. As an advocate the Holy Spirit is on our side to strengthen us in conflict and to advise us by showing us the right path in times of decision.

2. In the first centuries of the Church, Confirmation was celebrated following Baptism in the same liturgy, and the bishop was the ordinary minister of Confirmation. Gradually, due to the increased number of infant Baptisms, the distance between parishes, and the growth of large dioceses, it became more and more difficult for the bishop to be present at every Baptism. The response to this situation differed in the East and the West. In the West, Confirmation was delayed until the bishop could be present. This remains the usual practice today in the Latin Church. In the Churches of the East, the three Sacraments were never separated. Because the sacred oil used at Confirmation, called *myron*, which means “chrism,” had been consecrated by the bishop, the link to the bishop was maintained. And so today, in the Eastern Churches, Confirmation immediately follows Baptism and is administered by the priest. Reception of the Eucharist follows (even for infants).

3.

It shall come to pass

I will pour out my spirit upon all flesh.

Your sons and daughters will prophesy,

your old men will dream dreams,

your young men will see visions;

Even upon your male and female servants,



in those days, I will pour out my spirit.
I will set signs in the heavens and
on the earth.

(Joel 3:1–3)

(A prose summary of this passage would also be an acceptable answer.)

4. Without Confirmation the initiation of a Christian is incomplete. Preparation for Confirmation aims at leading the Christian to a deeper relationship with Christ and a “lively familiarity” with the Holy Spirit. This means that the candidate should know the Holy Spirit, recognize him at work in his actions and gifts, and be willing to follow his inspirations. In the world we live in, following Christ is not always easy. The Holy Spirit is there to help us with his gifts of grace, courage, and love. Of course, just as the Apostles and the Mother of God prepared for the coming of the Holy Spirit with intense prayer, so must the candidate prepare for the Sacrament of Confirmation with heartfelt prayer.

(The scriptural quotation on this handout is taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, D.C. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.)



Unit 5

The Eucharist: Source and Summit

Overview

This unit introduces the students to the Eucharist as the culmination of the Sacraments of Christian Initiation and as the “source and summit” (*Dogmatic Constitution on the Church [Lumen Gentium, 1964], 11*) of Christian life. The learning experiences in this unit help the students to better understand what the Eucharist is and does—or better, what participation in the Eucharist does for us.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Through the Eucharist, we enter into the Paschal Mystery—the Passion, death, Resurrection, and Ascension—of Christ.
- In the Eucharist we are united with Christ and the entire Church.
- Jesus Christ is the Bread of Life, our food for life’s journey.
- The Eucharist is the source and summit of Christian life.

Upon completing the unit, the students will have answered the following questions:


- How does the concept of anamnesis help us to understand that we are participating in the one sacrifice of Christ as we celebrate the Eucharist today?
- Why is the Eucharist described as the New Passover?
- How do both the Old and the New Testament help us to understand the meaning and significance of the Eucharist?
- Why is the Eucharist the source and summit of Christian life?

How Will You Know the Students Understand?

The following resources will help you to assess the students’ understanding of the key concepts covered in this unit:

- handout, “Final Performance Task Options for Unit 5” (Document #: TX002121)
- handout, “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002122)
- handout, “Unit 5 Test” (Document #: TX002129)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 3: The Sacraments of Christian Initiation: Part 2” and are as follows:

- “What Is the Eucharist?” (article 23, pp. 116–122)
- “The Eucharist in the Scriptures” (article 24, pp. 123–126)
- “The Eucharist: Then and Now” (article 25, pp. 127–133)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of the Sacrament of the Eucharist, the culminating Sacrament of Christian Initiation. It is not necessary to use all the learning experiences provided in this unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

Explain

Step 1: Preassess what the students already know and want to know about the Eucharist.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 5” (Document #: TX002121) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002122).

Perceive

Step 3: Explore with the students ways that God’s presence in our lives through the Eucharist can help us to participate in life more fully and to reach our human potential.

Perceive

Step 4: Explore with the students the question “What is the Eucharist?” using the road to Emmaus Scripture passage.

Explain

Step 5: Assign topics about the Eucharist for student groups to teach to the class.

Explain**Apply**

Step 6: Lead the students in a Scripture search to discover the roots of the Eucharist in the Old and New Testaments.

Perceive

Apply

Step 7: Show the students part (or all) of the Danish film *Babette's Feast* (1988, 102 minutes, rated A-II and G) and follow it with a discussion of its Eucharistic symbolism.

Apply

Step 8: Lead the students through a discovery exercise on the dynamism revealed in the different names of the Eucharist.

Understand

Step 9: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 10: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “The Paschal Mystery” (Document #: TX001312)
- “A Walk through the Mass: An Encounter with the Risen Christ” (Document #: TX001351)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using the Think-Pair-Share Method” (Document #: TX001019)
- “Setting Up a Blog” (Document #: TX001052)
- “The Whip-Around” (Document #: TX002066)
- “Using Video in Your Classroom” (Document #: TX002102)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis 14:17–24 (Melchizedek brings gifts of bread and wine to greet Abram)
- Exodus 12:1–20 (the Israelites eat unleavened bread in the original Pass-over event)

- Exodus 16:1–15 (God gives the Israelites manna to eat)
- Matthew 14:13–21 (the multiplication of loaves and fishes)
- Luke 22:14–20 (the Last Supper)
- John 6:1–15 (Jesus distributes the loaves to the crowds)
- Luke 24:13–35 (the disciples on the road to Emmaus)
- 1 Corinthians 11:23–26 (Paul recounts the institution of the Eucharist)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 5” (Document #: TX002123), one for each student.

.....

anamnesis

Eucharist, the

Logos

Passion

Passover

Learning Experiences

Explain**Step 1**

Step 1: Preassess what the students already know and want to know about the Eucharist.

1. **Prepare** by downloading and printing copies of the handout “A Preassessment of My Knowledge of the Eucharist: Part I” (Document #: TX002120), one for each student.
2. **Distribute** the handout and a pen or pencil to each student and instruct them to work silently and answer all questions. (*Note:* The answer key to these questions can be found at the end of the handout “Unit 5 Test Answer Key” [Document #: TX002130].) Remind them to write down their own topics and questions in the space provided at the end of the preassessment.

Teacher Note

A step-by-step description of the think-pair-share method can be found on the handout “Using the Think-Pair-Share Method” (Document #: TX001019) at smp.org/LivinginChrist.

3. **Ask** the students to form pairs in order to correct mistakes and to compare topics and questions. Consider setting up pairings of students in advance so that students do not automatically work with their friends. Instruct the pairs to work together to correct their preassessments. Encourage the students to share answers with other students in the class. To conclude the process, call on student groups to answer the questions aloud for the class to make sure all students have correct answers. Conclude by calling on student pairs to share any questions or topics about the Eucharist that they would like to discuss. Explain to the students that there are two units on the Eucharist and that some topics and questions may be taken up in unit 6. (Answers to this preassessment can be found at the end of the handout “Unit 5 Test Answer Key” [Document #: TX002130].)

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 5” (Document #: TX002121) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002122).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: writing a formal essay, creating an instructional video or audio CD for a teen RCIA class, or participating in a class blog that can be continued into unit 6. Refer to “Using Final Performance Tasks to Assess Understanding (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information. Also refer to the article “Setting Up a Blog” (Document #: TX001052) at www.smp.org/LivinginChrist.

- 1. Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 5” (Document #: TX002121) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002122), one of each for each student.
- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose. If you have chosen to offer a class blog, prepare in advance by reading the method article “Setting Up a Blog” (Document #: TX001052). Set up the blog and create your own specific expectations for the blog. Create questions or statements for the blog that students may write about on a scheduled basis. The blog should require the students to make at least three formal information entries and three entries of response to other students. This option can be continued through unit 6, if you choose.
- 3. Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - If you wish to work alone, you may choose either of the first two options. If you wish to work with one or two partners, you may choose option 2. If you wish to work as a group with the class (or in “learning circles”), you may choose option 3.
 - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.

Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the meaning of the Sacrament of the Eucharist.


 Perceive

Step 3

Explore with the students ways that *God's presence in our lives through the Eucharist can help us to reach our human potential.*

1. **Prepare** by downloading and printing the handout "A Personal Inventory of My Potential" (Document #: TX002124), one for each student.
2. **Divide** the class into small groups of three or four. Share the following background information with the students prior to giving them the handout to work with:

Describe the plot of the movie *Limitless*, or you may want to choose to show a scene from the very beginning of the movie in which the outline of the plot is given. (The entire movie is not recommended because it is rated PG-13, and the Catholic News Service rates it "O" [morally offensive] due to skewed moral values, considerable violence, implied premarital situations, and crude language.) Begin a discussion about what it really means for us to achieve our full potential. Becoming who we are intended by God to be would take more than a daily "smart pill," but this is a good way to start the discussion. Discuss the following ideas, stressing how the Eucharist, our "daily bread," can help us to live as God created us to live:

- What if you could take a pill that would enable you to become fully conscious and to reach your full potential? The movie *Limitless* proposes a similar idea. The lead character, Eddie Mora, is approached by an old friend who offers him a pill that will enable him to use 100 percent of his brain capacity as long as he takes it every day. He explains to Eddie that scientists believe we only use about 20 percent of our brain's potential. Eddie is an author suffering from writer's block, so he willingly accepts his friend's offer. As a result he becomes fully conscious and present to every situation in his life as never before. Describing his new self, he says, "I was blind but now I see." Of course the obvious flaw in the film is that more than intelligence is required for us to develop our full potential. We are moral and spiritual beings as well. Nonetheless, even with the film's imperfections, it does ponder basic human questions: Who am I? What am I capable of

accomplishing in my life? Why do I sometimes act like a spectator in my life rather than a fully conscious participant?

- We all have at least partial answers to these questions already. We've experienced ourselves doing good deeds and accomplishing things we are proud of. Unfortunately we also disappoint ourselves and others occasionally by our actions and inactions. We do not always live to our full potential—not because we forgot to take our “smart pill,” but for other, sometimes selfish reasons. We will do a self-inventory exercise together to consider how our lives might be fuller and richer—but only if. . . . How we may complete this statement is the topic of units 5 and 6.
3. **Distribute** the handout and direct the students to work alone, silently, on the personal inventory. Consider playing soft instrumental music as the students work.
 4. **Ask** the groups, after the students have completed their inventories, to discuss their responses to the statements. Call on the groups to share some of their responses with the class.
 5. **Conclude** by sharing the following information, leading into a discussion of what the Eucharist is and why it is the “source and summit” (*Dogmatic Constitution on the Church*, 11) of Christian life:
 - The exercise we've participated in has shown us the great potential we all have, as well as our failure to live to our fullest capacity. We do not have a “smart pill” that can enable us to achieve our potential. Even if we did, we would then need a “generosity pill,” a “spirituality pill,” a “virtue pill,” a “wisdom pill,” and probably a whole lot more pills.
 - In unit 4 we discussed the Sacrament of Confirmation and the gifts of the Holy Spirit. We also discussed our faith, which tells us that Confirmation seals us with the Holy Spirit, who was first given to us in Baptism. If we were really able to have faith and to believe with all our being every day, we wouldn't need a “smart pill” to accomplish our potential. We already have the Holy Spirit within us, and the full power of God's grace.
 - We know that we are also human: we forget, we procrastinate, we drift, we grow discouraged, we doubt, we falter. That is why the gift of the Eucharist is important. In the celebration of the Eucharist, our personal lives and stories are merged with Christ's life and story, which we have called the Paschal Mystery. Early Christians who prayed, “Give us this day our daily bread,” well understood that these words referred to all their daily needs, and to the Eucharist as well. Jesus Christ is present to us again and again in the celebration of the Eucharist, enabling us to take the next great step in the journey of our life. In the next learning experience, we will more specifically explore the question, “What is the Eucharist?”

Perceive

Step 4

Explore with the students the question, “What is the Eucharist?” using the road to Emmaus Scripture passage.

Teacher Note

Consider finding on the Internet an artist’s depiction of the disciples of Emmaus to show to the students as the Scripture passage is read. It is possible to cut and paste the image onto a PowerPoint slide for easy access. An example of a wonderful image is *The Supper at Emmaus* painting created by the Italian Renaissance painter Michelangelo Merisi da Caravaggio. A visual image can spur the imagination, so displaying an image is an excellent way to begin this exercise.

1. **Prepare** by downloading and printing the handouts “The Disciples on the Road to Emmaus (Luke 24:13–35)” (Document #: TX002125) and “The Disciples on the Road to Emmaus (Luke 24:13–35): Discussion Questions” (Document #: TX002126), one for each small group of three or four. Remind the students to bring their Bibles to class.
 2. **Divide** the class into small groups of three or four. Direct the students to read the Scripture passage of the disciples of Emmaus (Luke 24:13–35). One student in each group may read the passage to the group in a quiet voice (or you may choose one very good reader to read the passage to the entire class). Ask each group to choose a group leader.
 3. **Instruct** the students to discuss the Emmaus passage using the questions on the handout “The Disciples on the Road to Emmaus (Luke 24:13–35): Discussion Questions” (Document #: TX002126). After the groups have had adequate time to discuss, ask each group to share one insight into the meaning of the Eucharist with the class.
4. **Draw** this discussion to a close by making the following points:
- The story of the disciples on the road to Emmaus is among the most moving Eucharistic passages in the New Testament. While the disciples are no doubt facing the biggest challenge of their life, Jesus walks among them and begins opening up the meaning of the Scriptures—and, more important, the meaning of the Paschal Mystery. He does this through a process of helping the disciples to remember (*anamnesis*) and make present these realities. The disciples’ free response to Jesus is, “Stay with us” (Luke 24:29). Faith requires a free response to God’s invitation. The disciples recognize the Risen Jesus in the ritual breaking of the bread. Jesus disappears from their midst because he now dwells within them. They are now disciples with a mission to spread the Good News.

- Jesus is referred to in the Gospel of John as the *Logos*, the Word. The Good News is Jesus Christ. The *Logos* is more than language. It is the presence of God who took on human flesh and our human nature in Jesus Christ. Jesus promised to stay with us—and he continues to be with us in a special way in the Eucharist. Like the disciples of Emmaus, we are transformed by the Eucharist to become our most authentic selves. That is why the Eucharist is the culmination of Christian Initiation. The Eucharist continues to be spiritual food for our life's journey, transforming us into "other Christs."
- The Jesuit poet Gerard Manley Hopkins powerfully describes the notion of becoming a "Christ" to others in his sonnet "As Kingfishers Catch Fire." (A kingfisher is a bird.) Listen to Hopkins as he describes how every particular created thing has a marvelous design and purpose. As Hopkins sees it, we are created to become the Eucharist for the world. We are created to be the presence of Christ for one another.

Read the poem, or invite a good student reader to read it:

"As Kingfishers Catch Fire"

by Gerard Manley Hopkins

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves— goes itself; *myself* it speaks and spells,
Crying *What I do is me: for that I came.*

I say more: the just man justices;
Keeps grace: that keeps all his goings graces;
Acts in God's eye what in God's eye he is—
Christ— for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

Teacher Note

The use of poetry can be a wonderful way to approach the Sacraments because poetry, like the Sacraments, uses the language of symbol and emotion. Sacraments are matters of the heart more than matters of the head. Using a complex piece of poetry, such as "As Kingfishers Catch Fire," however, requires some extra teacher preparation. Good commentaries on this sonnet can be readily found on the Internet.

6. Invite the students to ask questions or make comments.



Article
23

Explain

Step 5

Assign topics about the Eucharist for student groups to teach to the class.

1. **Prepare** by reminding the students to bring their student books to class. Have available six sheets of newsprint (preferably the type with a sticky edge) and six markers. Divide the class into six small groups. Ask each group to choose a student leader. If the groups are larger than four students, consider creating more groups and giving the same topic to more than one group. Write the following topics on strips of paper and place them in a container for the small groups to draw randomly:
 - the signs of bread and wine
 - the institution of the Eucharist
 - Jesus' command to "Do this in memory of me"
 - giving thanksgiving and praise to the Father
 - the sacrificial memorial of Christ
 - the sacrifice and memorial of the Church
2. **Assign** the students to read article 23, "What Is the Eucharist?" in the student book as preparation.
3. **Bring** the container with topics around to each small group and ask them to choose a topic. Give each small group a sheet of newsprint and a marker with the following instructions:
 - Your group will study the topic you have been assigned and become "experts" on that topic. You will make an outline of important points on the newsprint you received. You should write the outline on a scratch sheet of paper before transferring the information to the newsprint. You will have 15 minutes to prepare to teach your topic to the class. We will discuss each topic in the order in which it appears in article 23 of your student text. You may begin now.
4. **Allow** about 15 minutes for the student groups to complete their work. When the students are prepared, call on each group to come forward to present the section it chose. Ask them to post their newsprint where everyone can see it as they present. After each presentation add information or make corrections as needed using the following information:
 - Gifts of bread and wine have a rich tradition, including the following:
 - The priest Melchizedek offered gifts of bread and wine to Abram, who was later called Abraham (see Genesis 14:18).
 - When fleeing Egypt, the Jews only had time to take unleavened bread.
 - In the desert, God fed the Israelites manna and quail.

- The Jewish “cup of blessing,” which was a cup of wine, anticipated the coming of the Messiah.
- In the New Testament, the multiplication of loaves and fishes prefigures the Eucharist.
- At the wedding feast at Cana, Jesus turned water into wine, prefiguring the Eucharist.
- At the Passover meal known as the Last Supper, Jesus identified the bread and wine with his Body and Blood.
- Jesus instituted the Eucharist at the Last Supper.
 - Jesus chose the Passover feast when a sacrificial lamb was slain to memorialize his death and Resurrection; Jesus is the new Passover.
 - Jesus identified his own Body and Blood that would be sacrificed on the cross with the Passover bread and wine.
 - In every Eucharist, we share in the Passover of Jesus and anticipate our own Passover from death to eternal life.
- Jesus commanded his disciples, “Do this in memory of me” (Luke 22:19).
 - The memorial of Jesus’ death and Resurrection is different from other memorials because Jesus is really present each time the Eucharist is celebrated.
 - This kind of memory has a special name for Christians: *anamnesis*. This is also a name for a special part of the Eucharistic prayer.
 - The Last Supper could be called the “First Supper” because it was the first of all the Eucharistic celebrations that would take place until Jesus returns again.
 - The memorial of the Eucharist was continued through the Apostles who did as Jesus did: they *took* bread, *broke* it, *blessed* it, and *gave* it.
 - When we celebrate the Eucharist, we make present the Paschal Mystery.
- The Eucharist is a sacrifice of praise and thanksgiving.
 - The word *Eucharist* comes from a Greek word meaning “thanksgiving.”
 - In the celebration of the Eucharist, all of creation is offered to God—both the beauty and the brokenness of creation.
 - We offer ourselves as already redeemed and sanctified.
 - Christ unites himself to us in the Eucharist and intercedes to God the Father for us as our High Priest.

- Every Eucharist is both the sacrifice and memorial of Christ.
 - The memorial, or *anamnesis*, is more than just recalling a past event: the mighty works of Christ's Passion, death, Resurrection, and Ascension become present in our midst.
 - God's works become present now, as they were present in the past and will be present in the future. This reality is stated in the proclamation of faith:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

(Roman Missal)

- Every Eucharist is our participation in that one single sacrifice.
 - The fullness of who we are is united with Christ and transformed by our participation in the Paschal Mystery; we become a new creation.
 - The Celebration of the Eucharist is a sacrifice and memorial of the Church.
 - Every Eucharist unites the Church as a whole—past, present, and future—with the offering of Christ.
 - Every Eucharist profoundly unites us with the Pope, the ministry of Peter and the Apostles, and the entire Church around the world.
 - Every Eucharist is a sign of unity, as it is a celebration with and in the name of the local bishop who is the pastor of the local church.
 - The Eucharist is sign that Christ unites the Church with his heavenly Father, and with Christ himself through his Paschal Mystery.
- 5. Conclude** by emphasizing these ideas: There is one Christ, one Paschal Mystery, one Church, and one Eucharist, which, in the words of Pope John Paul II, is celebrated on the altar of the world.
- 6. Invite** the students to ask questions or make comments.

Explain

Apply

Step 6

Lead the students in a Scripture search to discover the roots of the Eucharist in the Old and New Testaments.



Article
24

- 1. Prepare** by reminding the students to bring their student books and Bibles to class. Download and print the handout “The Eucharist in the Scriptures” (Document #: TX002347), one for each student.
- 2. Assign** the students to read article 24, “The Eucharist in the Scriptures,” in the student book as preparation.
- 3. Divide** the class into small groups of three or four. Distribute the handout and assign each small group one of the Scripture passages listed at the top, or allow each small group to choose one. Then have the students circle the Scripture citation for the passage they will be studying. Direct each small group to choose a group leader and to prepare to teach the Eucharistic dimensions of their Scripture passage to the class.
- 4. Give** the following instructions:
 - Each group will choose a group leader who will keep the group on task. One person in the group should read the Scripture passage in a quiet voice to the group. Then the group will use the worksheet to discuss the passage. Each student should record answers on his or her handout. After all the groups have finished this exercise, each group will teach the class what it learned. Decide now which member or members of your group will present. The members or members will read the Scripture passage to the class and then explain the Eucharistic significance of the passage. Use the questions on your handout as a guide. If you are not presenting for your group, make sure you contribute in other ways—by writing, discussing, and listening. You have 20 minutes to read the passage, discuss it, and prepare to teach it to the class. You may begin now.
- 5. Call** on the students who will be presenters to come forward one at a time. Begin with Old Testament passages and then move to the New Testament passages. After each presentation, highlight one or two of the best insights. Make any corrections if necessary.

Perceive

Apply

Step 7

Show the students part (or all) of the Danish film *Babette's Feast* (1988, 102 minutes, rated A-II and G) and follow it with a discussion of its Eucharistic symbolism.

Teacher Note

Babette's Feast is a 1988 Danish film in Danish, Swedish, and French directed by Gabriel Axel and based on a novel by Karen Blixen. It is available either with English subtitles or dubbed in English. It is a wonderful story of two devout sisters who take in a refugee from the French Revolution as a cook. The cook, Babette, gratefully cooks for the two unmarried daughters of a now deceased pastor. Her only link to her old life is a lottery ticket that a friend in Paris renews for her each year. After fourteen years of service as a cook, Babette wins the lottery, giving her enough money to return home to a modest life if she so chooses. Instead Babette uses the money to prepare a sumptuous feast for the women who kindly took her in and have employed her, as well as for the whole small congregation on the pastor's one hundredth birthday. One of the guests is a former suitor to one of the two sisters; he is the only one who comprehends and is able to comment on how fine and sumptuous the meal is that Babette has prepared. As each course is served, the congregation becomes more and more filled with new life. The tremendous sacrifice made by Babette through her time, talent, and treasure in creating a beautiful meal transforms this community.

The final part of the film in which Babette prepares and serves the meal is most important. Consider showing only this segment of the film if time is limited. *Babette's Feast* is rich in Eucharistic symbolism. The film is available as an Orion Classics film from Metro-Goldwyn-Mayer Studios, Inc., 1987.

- 1. Prepare** by obtaining a DVD or VHS version of *Babette's Feast* and arranging to have the appropriate equipment available to show it. Download and print the handout "*Babette's Feast*" (Document #: TX002127), one for each student.
- 2. Introduce** the film by telling the students that they will be watching *Babette's Feast* (or a portion of the film). Tell the students that they will be watching this film because of its powerful Eucharistic symbolism. Invite them to watch carefully for Eucharistic symbolism such as blessing, offering a sacrifice, words of hope, breaking bread, communion of persons, and so on.
- 3. Direct** each student, after viewing the film, to pair with another student to discuss the Eucharistic symbolism in the film using the handout "*Babette's Feast*" (Document #: TX002127). Distribute the handout and allow the students about 7 to 10 minutes to discuss the film. One option is to use the think-pair-share method (see the article "Using the Think-Pair-Share Method" [Document #: TX001019]).
- 4. Ask** each student, after the pairs have finished their work, to describe one Eucharistic symbol he or she observed. An option here is to use the "The Whip-Around" method (Document #: TX002066). Be sure that the students do not miss important elements such as the great sacrifice of Babette, her gratitude to her employers and to God, the memorial event of the pastor's one hundredth birthday, her choice to share her finest talent, transforming gifts of the earth into a magnificent banquet, the reconciling element of the meal, the increased unity of all involved,

the elements of bread and wine, the fully conscious participation by all who are present, and the “new life” that comes to the participants as a result of the meal.

5. **Conclude** by inviting the students to ask questions or make comments.



Article
25

Apply

Step 8

Lead the students through a discovery exercise on the dynamism revealed in the different names of the Eucharist.

1. **Prepare** by downloading and printing the handout “What’s in a Name? The Dynamism of the Eucharist” (Document #: TX002128), one for each student. Also download the PowerPoint “What’s in a Name? The Dynamism of the Eucharist” (Document #: TX002131).
2. **Assign** the students to read article 25, “The Eucharist: Then and Now,” in the student book as preparation.
3. **Distribute** to each student a copy of the handout “What’s in a Name? The Dynamism of the Eucharist” (Document #: TX002128). Explain to the students that they will take notes, based on their reading of article 25, on their handouts. They should use the sample name “Eucharist” on their handout as a model. Tell the students that the pattern will be to write down background information in the second column and God’s action and our response in the third column. Instruct the students to write phrases rather than complete sentences and to use abbreviations for longer words.
4. **Lead** the students, using the PowerPoint presentation “What’s in a Name? The Dynamism of the Eucharist” (Document #: TX002131), through a process of questions and answers. Encourage the students to answer before volunteering information. Use the questions and answers in the Notes on the PowerPoint slides as a guide.

Understand**Step 9**

Make sure the students are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts, “Final Performance Task Options for Unit 5” (Document #: TX002121) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX002122). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their final performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect**Step 10**

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the Sacrament of the Eucharist have developed throughout the unit.

1. **Prepare** for this learning experience by making copies of the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. **Distribute** the handouts and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

A Preassessment of My Knowledge of the Eucharist: Part I

Use the following word bank to answer the questions. There are extra answers in the word bank.

WORD BANK

the Apostle Paul
the Apostle Peter
Matthew
unity
blessed
dying
manna
Jesus
thanksgiving
wedding feast at Cana

multiplication
Sacrament
Logos
epiclesis
Passover
division
Eucharist
one
Luke
pilgrims

participate
Body and Blood of Christ
Jesus
anamnesis
dismissal
Mark
Melchizedek
Corpus Christi (Body of Christ)
Solemnity of the Body and Blood of Christ

- _____ instituted the Eucharist in fulfillment of his promise to remain with us after his death.
- The _____ is the Sacrament that makes present the death and Resurrection of Jesus Christ.
- In the Mass the gifts of bread and wine become the _____.
- According to the Gospels, the Last Supper was celebrated during the Jewish _____ feast.
- At the Last Supper, when Jesus _____ the bread and wine, making them his Body and Blood, he also said the words, "Do this in memory of me."
- The word *Eucharist* comes from a Greek word that means _____.
- It is because Christ really is present in the Eucharist that we are truly able to _____ in the Paschal Mystery each time we celebrate the Mass.
- Every Eucharist brings us into _____ with the Pope and all members of the Church on earth as well as those in Heaven.
- Because there is one Paschal Mystery, there is _____ Eucharist in which we participate.
- The Greek title for Jesus in the Gospel of John that refers to the Word who "became flesh / and made his dwelling among us" is the _____.
- The Jewish priest _____ brought out bread and wine to Abram (later Abraham), prefiguring the Eucharist.
- Another Old Testament event that prefigures the Eucharist is that of God feeding the Israelites _____ in the desert.
- In the New Testament, the _____ of loaves and fishes to feed multitudes prefigures the Eucharist.
- The Gospels that record an account of the Last Supper are (name all) _____.
- The earliest account of the institution of the Eucharist in the New Testament was written by _____.
- The first of Jesus' signs that prefigure the Eucharist took place at the _____.
- One name for the Eucharist that emphasizes the reality that we share Christ with the entire Church, as a single Body, is the name _____.
- The word *viaticum* means "with you on the way" and is Eucharist given to the _____.
- The word *Mass* takes its name from the Latin word *missa* that refers to the sending out of Christians, in the part of the Mass known as the _____.
- A special celebration of the gift of the Eucharist occurs on the Sunday after Trinity Sunday and is called the _____.



The questions on this preassessment concern background information on the Eucharist that will be discussed in unit 5. In the space below, write down topics or questions concerning the Eucharist that you would like to know more about.

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Final Performance Task Options for Unit 5

Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content.

- Through the Eucharist, we enter into the Paschal Mystery—the Passion, death, Resurrection, and Ascension—of Christ.
- In the Eucharist we are united with Christ and the entire Church.
- Jesus Christ is the Bread of Life, our food for life's journey.
- The Eucharist is the source and summit of Christian life.

Option 1: The Eucharist as the Culmination of Christian Initiation

Write an essay (minimum 600 words, typed and double-spaced) explaining what the Church means in saying that the Eucharist is the culmination of Christian Initiation. Describe what the Eucharist is and does, using information from the student book and from one other reliable source. Incorporate the key understandings from the unit as a guide to make sure that your essay is complete.

Option 2: Teaching the Eucharist to a Teen RCIA Group

Create a short instructional video or audio CD explaining background information on the Eucharist to a teen RCIA group. Your video or audio CD must include the following parts:

- what the Eucharist is
- scriptural background on the Eucharist (at least four passages)
- what the Eucharist does

If you make a video, you may include a lecture, but also be sure to include images that convey ideas you are communicating. If you make an audio CD, you may include a lecture, but also include music that can convey your ideas. Be sure to incorporate all key understandings in your presentation.



Option 3: Class Blog

On a schedule determined by your teacher, you will make contributions to a blog, created by your teacher, on the topic of the Eucharist as the culmination of Christian Initiation. You may be assigned to a learning circle of students who will post blogs together. You may be asked to do outside research, to state your opinion, to list new insights you have gained, and so on. There will be three major topics: (1) What Is the Eucharist? (2) The Eucharist in Scripture, and (3) The Eucharist: Then and Now. Be sure to do the following when writing for the blog:

- Always maintain a high standard of writing. Remember that blogs usually have a public audience. Your writing should be organized and written with a strong voice. Before posting, edit your work for spelling, capitalization, punctuation, and grammar. Cite any outside sources.
- Make sure that you address, in your cumulative contributions to the blog, all key understandings for unit 5.



Rubric for Final Performance Tasks for Unit 5

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>Through the Eucharist, we enter into the Paschal Mystery—the Passion, death, Resurrection, and Ascension—of Christ.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>In the Eucharist we are united with Christ and the entire Church.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Jesus Christ is the Bread of Life, our food for life's journey.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The Eucharist is the source and summit of Christian life.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 5

anamnesis: The Greek word for memory. In the Eucharist, this refers to the making present of the Paschal Mystery, Christ's work of salvation. The *anamnesis* refers also to a particular section of the Eucharistic Prayer after the words of institution in which the Church remembers Christ's saving deeds: his Passion, Resurrection, and glorious return.

Eucharist, the: Also called the Mass or Lord's Supper, and based on a word for "thanksgiving," it is the central Christian liturgical celebration, established by Jesus at the Last Supper. In the Eucharist the sacrificial death and Resurrection of Jesus are both remembered and renewed. The term sometimes refers specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

Logos: A Greek word meaning "word." *Logos* is a title of Jesus Christ found in the Gospel of John that illuminates the relationship between the Three Persons of the Holy Trinity. (See John 1:1,14.)

Passion: The sufferings of Jesus during his final days in this life: his agony in the garden at Gethsemane, his trial, and his Crucifixion.

Passover: The night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death. It also is the feast that celebrates the deliverance of the Chosen People from bondage in Egypt and the Exodus from Egypt to the Promised Land.



A Personal Inventory of My Potential

Rate yourself according to each statement on a scale of 1 to 10, with 10 signifying the highest achievement of your potential.	1	2	3	4	5	6	7	8	9	10
I use my time to the best of my ability.										
I use my physical energy to its full potential.										
I eat the healthiest possible diet.										
I generously share my time and talent with others.										
I give my family the time and respect that they deserve.										
I always treat my friends the way I would want to be treated.										
I generously give my time for prayer and worship.										
I take advantage of opportunities to learn about my faith.										
I take advantage of opportunities to learn about the plight of those who suffer most in the world.										
I make wise use of opportunities to exercise my body.										
I act chastely toward members of the opposite sex.										
I take advantage of opportunities to learn about different cultures and religions.										
I treat all people with respect, regardless of race, gender, religion, sexual orientation, age, or social status.										



I take advantage of opportunities to learn about and appreciate my culture through music, dance, and the arts.										
I take adequate time to patiently reflect on where my life is going and how well I am achieving my potential.										
I am one of the first people to volunteer when help is needed and when I am able to assist.										
I have an excellent work ethic.										
I always humbly accept opportunities to learn from others who are more knowledgeable and wiser than me.										
I do everything possible to avoid temptations and evil.										
I do everything possible to live my life with love.										

In which of the areas do you need to improve the most? Discuss with your group the areas in which you need and want to develop your potential. What would help you to accomplish your goals?



The Disciples on the Road to Emmaus (Luke 24:13–35)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, “What are you discussing as you walk along?” They stopped, looking downcast. One of them, named Cleopas, said to him in reply, “Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?” And he replied to them, “What sort of things?” They said to him, “The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see.” And he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

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The Disciples on the Road to Emmaus (Luke 24:13–35): Discussion Questions

The Scripture passage you listened to about the disciples on the road to Emmaus has a rich Eucharistic dimension. It helps us to answer the question, What is the Eucharist? Use the following questions to discuss the meaning of the Scripture passage.

1. In this Scripture account, the disciples of Jesus on the road to Emmaus face a challenge to their faith. How would you describe their situation?
2. What is the significance of the disciples' inability to recognize Jesus when he begins walking with them?
3. How does Jesus help the disciples to remember all that he had taught them? How does this relate to the Eucharist?
4. Like catechumens preparing for the Sacraments of Baptism, Confirmation, and the Eucharist, the Emmaus disciples are on a journey. What is the nature of their journey?



9. When Jesus “disappears,” where does he go? How does this correlate to the celebration of the Eucharist?

10. If you were going to write a continuation of this story, how would you depict the disciples of Emmaus living their lives after this experience? Does the Scripture passage give any clues?

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The Eucharist in the Scriptures

- Genesis 14:17–24 (Melchizedek brings gifts of bread and wine to greet Abram.)
- Exodus 12:1–20 (The Israelites eat unleavened bread in the original Passover event.)
- Exodus 16:1–15 (God gives the Israelites manna to eat.)

- Matthew 14:13–21 (the multiplication of loaves and fishes)
- John 6:1–15 (Jesus distributes the loaves to the crowds.)
- Luke 22:14–20 (The Last Supper)
- 1 Corinthians 11:23–26 (Paul recounts the institution of the Eucharist.)

What is the need or the challenge that is being answered?	
Describe all symbolic objects and actions and their meaning.	
Describe God's actions.	
Describe all humans' responses (or expected responses) to God.	
Explain how this passage relates to the Eucharist.	
Write one question or comment that you have about this Scripture passage.	



Babette's Feast

1. What is Babette's role in the household of Philippa and Martine? Why is this important?
2. Why does Babette choose to cook a sumptuous feast rather than take her lottery winnings and return home? Why is this important?
3. What is the significance of only one person at the table fully comprehending the quality of the feast?
4. How are the participants in the meal changed by this meal?
5. Describe all the symbolic elements of this meal that correspond to the Eucharist.



What's in a Name? The Dynamism of the Eucharist

Name	History of / Basis for Name	Dynamic Action Revealed by the Name
The Eucharist	<ul style="list-style-type: none"> comes from Greek word <i>eucharistein</i>, meaning "thanksgiving" related to the idea of "blessing" because Jesus took, blessed, broke, and gave the bread; the Jewish <i>berakah</i>, integral to the Eucharist, is a blessing that acknowledges God's presence and continued saving action 	<ul style="list-style-type: none"> God's action? actions that reveal God's active presence in Jewish and Christian traditions = giving thanks and blessing Why? God gave us everything = blessed us (saved us!); continues to do same in present moment Our response? action of thanking and blessing God in return through participation in the Eucharist and by doing God's will in our daily lives
The Lord's Supper	<ul style="list-style-type: none"> recalls the Last Supper, a Passover meal anticipates the "supper of the Lamb" we will share with Jesus in the Kingdom of Heaven (see 1 Corinthians 11:20, Revelation 19:9) 	<p>God's action?</p> <p>Our response?</p>
The Breaking of the Bread		<p>God's action?</p> <p>Our response?</p>
The Eucharistic Assembly		<p>God's action?</p> <p>Our response?</p>
The Holy Sacrifice		<p>God's action?</p> <p>Our response?</p>
The Divine Liturgy		<p>God's action?</p> <p>Our response?</p>
Holy Communion and Holy Mass		<p>God's action?</p> <p>Our response?</p>



Unit 5 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ____ 1. Jesus Christ is the Word of God who became ____.
- A. eternal
 - B. flesh
 - C. Spirit
 - D. holy
- ____ 2. Christ gives us ____ in the Eucharistic elements.
- A. himself
 - B. independence
 - C. forgiveness
 - D. the Holy Spirit
- ____ 3. The Sacrament that makes present the death and Resurrection of Christ is _____.
- A. Holy Orders
 - B. Transubstantiation
 - C. Consecration
 - D. the Eucharist
- ____ 4. In the Gospel of John, Jesus is introduced to us as the ____, who is God, and who took on a human nature.
- A. *Logos*
 - B. Eucharist
 - C. Fides
 - D. Spiritus Sanctus
- ____ 5. Based on a word for *thanksgiving*, the ____ is the central Christian liturgical celebration.
- A. Gospel
 - B. Eucharist
 - C. sharing of the peace
 - D. Act of Contrition



- ___ 6. In the Old Covenant, drinking of wine was sharing joyful anticipation of the coming of ____.
- A. the Flood
 - B. Passover
 - C. the Messiah
 - D. the Kingdom of God
- ___ 7. In the New Testament, Jesus' multiplication of the _____ prefigures the Eucharist.
- A. loaves and fishes
 - B. tables in the Temple
 - C. people of Israel
 - D. number of Apostles
- ___ 8. Just as the Passover ____ was killed and eaten to sustain the life of God's People, so Jesus would suffer and die for us.
- A. lamb
 - B. goat
 - C. boar
 - D. cow
- ___ 9. The liturgical action of the Eucharist ____ the work of salvation accomplished by Jesus Christ.
- A. echoes
 - B. makes present
 - C. prefigures
 - D. remembers
- ___ 10. Christ died once and for ____ on the cross, but his sacrifice remains present to us in the Eucharist.
- A. Galileans
 - B. Israelites
 - C. Christians
 - D. all
- ___ 11. In the wedding at _____, Jesus used the miracle of water turned into wine to announce his presence among his people.
- A. Beersheba
 - B. Galilee
 - C. Nazareth
 - D. Cana



___ 12. God provided ___ for the Israelites when they were in the desert.

- A. fruits
- B. famine
- C. manna
- D. locusts

___ 13. Unleavened bread is baked without ___.

- A. dough
- B. yeast
- C. flour
- D. water

___ 14. ___ was the King of Salem and the priest of God.

- A. Melchizedek
- B. Azariah
- C. Rehoboam
- D. Jehoida

___ 15. In instituting the Eucharist, Jesus made himself our ____, our Passover from the slavery of sin into the freedom of the risen life.

- A. model
- B. guide
- C. Pasch
- D. Deus



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (*Note:* There are two extra terms in column 2.)

Column 1

- _____ 1. This is also called the Lord's Supper.
- _____ 2. This food was gathered as fine flakes on the ground in the desert.
- _____ 3. In the Eucharist, God acts to make us this.
- _____ 4. This Greek word means "word" and is also a title for Jesus Christ.
- _____ 5. This is the Greek word for *memory*.
- _____ 6. This is the night the Lord spared the houses of the Israelites marked by the blood of the lamb.
- _____ 7. This Greek word means "gift" or "grace."
- _____ 8. This is the sufferings of Jesus during his final days in this life.
- _____ 9. This Greek word means "good word."
- _____ 10. This is the Hebrew word for a prayer of blessing.

Column 2

- A. *Logos*
- B. Passover
- C. holy
- D. Passion
- E. *eulogein*
- F. *anamnesis*
- G. *charisma*
- H. manna
- I. Reconciliation
- J. the Eucharist
- K. lumina
- L. *Berakah*



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. Describe Jesus' actions at the Last Supper and how we follow his instructions at the Eucharist today.
2. Explain how Jesus' feeding of the five thousand with loaves and fishes prefigures the Eucharist in the world today.
3. Explain how God's giving the Israelites food in the desert prefigures the Eucharist.
4. Explain the word *anamnesis* and how we participate in the Paschal Mystery of Christ in the Eucharist today.



Unit 5 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. B | 6. C | 11. D |
| 2. A | 7. A | 12. C |
| 3. D | 8. A | 13. B |
| 4. A | 9. B | 14. A |
| 5. B | 10. D | 15. C |

Part 2: Matching

- | | | |
|------|------|-------|
| 1. J | 5. F | 9. E |
| 2. H | 6. B | 10. L |
| 3. C | 7. G | |
| 4. A | 8. D | |

Part 3: Short Answer

1. The Gospel accounts of Matthew, Mark, and Luke tell us of the Last Supper and of the words and actions of Jesus when he broke the bread and gave it to his disciples, saying: “Take and eat; this is my body.’ Then he took the cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant’” (Matthew 26:27–28). The words given in the Gospel of Matthew are the words we pray in our liturgy. When we celebrate the Eucharist today, we follow these instructions of Jesus to “do this” (Luke 22:19) in memory of him and so share in his Body and Blood, his own life. The Eucharist is also an anticipation of “the supper of the Lamb” we will share with Jesus in the Kingdom of Heaven.

2. The multiplication of the loaves and fishes is also a prefiguring of the Eucharist, even though it is a New Testament event. The synoptic Gospels (Matthew, Mark, and Luke) are fairly similar in their accounts. They all start with five loaves and two fish, and end with twelve wicker baskets full of fragments. Only in the Gospel of John do we find the detail of the young boy who offered to share his five loaves and two fish with the Apostles, who gave them to Jesus, who then gave them back in abundance to the crowd.

In all the accounts, the actions of Jesus remind us of his actions at the Last Supper: he says a blessing, breaks the loaves, and gives them to the disciples. In John, however, Jesus takes the loaves, gives thanks, and distributes them to the people directly. Later in this chapter, in what is called “The Bread of Life Discourse,” the teaching of Jesus about himself as the Bread of Life is revealed. The miracle of the loaves had always been a sign of the Eucharist; in the Gospel of John, the sign is deepened by the teachings of Jesus.

3. After the Israelites escaped from Egypt, they were led into a vast desert. The land was barren, and they could find no food. They complained to Moses and Aaron, saying that they would rather have died in Egypt, where they had their fill of bread. They complained that God had led them into the desert to die. To answer their complaint, the Lord told Moses that he would give them bread from Heaven. This was manna, which appeared as fine flakes on the ground. It had to be gathered each day (except on the



Sabbath; a double portion was gathered the day before), and it tasted like “wafers made with honey” (Exodus 16:31). Such was the loving care God showered on his People.

Centuries later, in the Gospel of John, Jesus describes himself as the true Bread from Heaven. Those who ate the manna eventually died, but the Bread of Life is a pledge of eternal life. Manna prefigured the Eucharist because it was a glimpse of the true Bread from Heaven, Jesus himself, who gives us life now and always.

4. *Anamnesis* means more than just remembering Jesus or recalling a past event. In the Eucharist, when we remember Christ’s Passion, death, Resurrection, and Ascension, we are remembering and primarily proclaiming the Paschal Mystery (the Passion, death, Resurrection, and Ascension of Jesus) that is made present in our midst. For God and his works are not limited to the past. We participate in this Paschal Mystery now, in our time and as we are. Christ died once, is now risen, and will never die again, but every Eucharist is our participation in that one single sacrifice. In receiving the Body and Blood of Christ, we also participate in the everlasting life of his Resurrection.

**Answers for the handout “A Preassessment of My Knowledge of the Eucharist: Part I”
(Document #: TX002120)**

1. Jesus
2. Eucharist
3. Body and Blood of Christ
4. Passover
5. blessed
6. thanksgiving
7. participate
8. unity
9. one
10. *Logos*
11. Melchizedek
12. manna
13. multiplication
14. Matthew, Luke, Mark
15. the Apostle Paul
16. wedding feast at Cana
17. *Corpus Christi* (Body of Christ)
18. dying
19. dismissal
20. Solemnity of the Body and Blood of Christ



Unit 6

The Eucharist: Bread for the World

Overview

This unit is intended to provide the students with a practical guide on the dynamic structure of the celebration of the Eucharist, and to lead them to understand the transformational power of the Eucharist.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Our participation in the Eucharist flows from our Baptism into the Body of Christ.
- Jesus Christ is truly and fully present in the Eucharist.
- Every member of the assembly is essential to the celebration of the Eucharist.
- Our participation in the Eucharist calls us to be the Body of Christ in the world.

Upon completing the unit, the students will have answered the following questions:


- Why is it important for us, as baptized Catholics, to gather for the Eucharist, especially on Sundays?
- In what ways is Jesus Christ truly and fully present in the Eucharist?
- What are the effects of the Eucharist in our lives and in the world?
- What is the relationship between reverence for the Eucharist and living a life of moral integrity and service to others?

How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout "Final Performance Task Options for Unit 6" (Document #: TX002133)
- handout "Rubric for Final Performance Tasks for Unit 6" (Document #: TX002134)
- handout "Unit 6 Test" (Document #: TX002146)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 3: The Sacraments of Christian Initiation: Part 2,” and are as follows:

- “Gather Faithfully Together” (article 26: pp. 135–139)
- “The Liturgy of the Word” (article 27: pp. 140–145)
- “The Liturgy of the Eucharist” (article 28: pp. 146–151)
- “The Liturgy of the Eucharist: The Eucharistic Prayer and Communion Rite” (article 29, pp. 152–158)
- “Ministries at Mass” (article 30, pp. 159–164)
- “The Concluding Rite: To Love and Serve” (article 31, pp. 166–170)
- “The Power of the Eucharist” (article 32, pp. 171–174)
- “Living the Eucharist” (article 33, pp. 175–181)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to continue their study of the Eucharist as a Sacrament of ongoing conversion and transformation. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

Explain

Step 1: Preassess what the students already know about the structure of the Eucharist and what they want to know about it.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 6” (Document #: TX002133) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX002134).

Explain**Apply**

Step 3: Explore with the students what it means to gather as a Eucharistic assembly by having the students examine Scripture passages that concern the Eucharist.

Explain

Step 4: Guide small groups in teaching the rest of the class the parts of the Eucharist included in the Liturgy of the Word.

Perceive

Apply

Step 5: Invite the class to participate in a Liturgy of the Word prayer service, followed by a class discussion.

Explain

Step 6: Guide small groups in teaching the class the parts of the Eucharist included in the Liturgy of the Eucharist.

Explain

Step 7: Show an instructional video, as a review for the parts of the Mass, about the meaning of the Eucharist. (Optional)

Explain

Apply

Step 8: Lead the students in discovering the meaning of the Eucharist as a meal.

Explain

Apply

Step 9: Explore with the students how the Eucharist is a sacrifice that transforms the Church to become the Body of Christ in the world.

Explain

Apply

Step 10: Lead the student through a PowerPoint presentation on the various ministries at Mass.

Empathize

Apply

Step 11: Explore with the students what it means to be sent as a member of the Eucharistic assembly, using excerpts from the writings of Archbishop Oscar Romero.

Understand

Step 12: Guide the students to explore how, through fully conscious participation in the Eucharist, the assembly lives out its vocation of becoming the Body of Christ in the world.

Understand

Step 13: Help the students to make a connection between living the Eucharist and the Church's social doctrine of the universal destination of goods.

Understand

Step 14: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 15: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “The Eucharistic Prayers” (Document #: TX001332)
- “A Walk through the Mass: An Encounter with the Risen Christ” (Document #: TX001351)
- “A Eucharistic Prayer Spirituality” (Document #: TX002148)
- “Some Final Reflections” (Document #: TX002149)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using the Think-Pair-Share Method” (Document #: TX001019)
- “The Whip-Around” (Document #: TX002066)
- “Using the Barometer Method” (Document #: TX001021)
- “Setting Up a Blog” (Document #: TX001052)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Galatians 3:26–29 (unity in Jesus Christ)
- Acts of the Apostles 2:42–47 (the early Christian Eucharist)
- Romans 16:1–8 (Phoebe and the church at Cenchreae)
- 1 Corinthians 11:23–26 (Paul’s account of the institution of the Eucharist)
- 1 Corinthians 12:3–11 (differing forms of gifts and service)
- 1 Peter 2:9 (being God’s people)
- John 6:53–58 (the food and drink of eternal life)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the student with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 6” (Document #: TX002135), one for each student.

.....

assembly
Church

ministry
Transubstantiation

Learning Experiences

Explain

Step 1

Preassess what the students already know about the structure of the Eucharist and what they want to know about it.

1. **Prepare** by downloading and printing the handout “A Preassessment of My Knowledge of the Eucharist: Part II” (Document #: TX002132), one for each student. Pair the students so that their abilities complement one another.
2. **Distribute** the handout and instruct the pairs to work quietly together to complete the chart with correct information. They should write a “U” next to any item they answer but are unsure about. Allow adequate time for the students to answer.
3. **Call** the class back together. Invite student pairs to volunteer answers for the class, proceeding through the chart item by item. You do not need to provide complete information at this time, but do assist the students in correcting obvious errors. Make sure the students have written their names on the charts, and collect them so that you can evaluate students’ knowledge. Return student work during the next class session.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 6” (Document #: TX002133) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX002134).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: preparing a class liturgy, participating in a class blog, and making a Eucharistic holy hour. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 6” (Document #: TX002133) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX002134), one for each student.

2. **Distribute** the handouts and pens or pencils. Give the students a choice as to which performance tasks to work on and add more options if you so choose. If you have chosen to offer a class blog as an option, prepare in advance by reading the method article “Setting Up a Blog” (Document #: TX001052). Set up the blog and design your own specific expectations. Create questions or statements for the blog that the students may write about on a scheduled basis. The blog should require the students to make at least three formal information entries and three entries of response to other students per week.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ If you wish to work alone, you may choose option 1 or 3. If you wish to work with one or two partners, you may choose option 1. If you wish to work as a group with the class (or in “learning circles”), you may choose option 2.
 - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand Jesus’ suffering, death, and Resurrection.

Teacher Note

You may wish to require that students vary their final performance tasks throughout the course. For example, you may require that students complete at least two individual and two partner or group final performance tasks. Or, you may require that students choose different types of final performance tasks, such as written, multimedia, or artistic. If you have these requirements, share them with the students now so that they can choose their final performance tasks appropriately.

Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

Explain

Apply

Step 3

Explore with the students what it means to gather as a Eucharistic assembly by having the students examine Scripture passages that concern the Eucharist.



Articles
23, 26

1. **Prepare** by downloading and printing enough copies of the handout “All Are One in Christ Jesus” (Document #: TX002136) so that each small group will receive one Scripture passage. It is preferable to divide the class into six small groups, but if the groups will have more than four people, consider creating more small groups and giving more than one group the same Scripture passage. Cut the Scripture passages along the dotted lines and place them in a container. Then have each small group draw one passage.
2. **Assign** the students to read article 23, “What Is the Eucharist?” in the student book as preparation.
3. **Direct** the students to choose a group leader who will keep the group focused. Each group will carefully read the Scripture passage they chose and then discuss the following question in light of the passage: What does this Scripture passage tell you about why Christians gathered for the celebration of the Eucharist week after week? Another student in the group should record the group’s collective response to the question.
4. **Call** on each small group to read aloud the Scripture passage they discussed and then to answer the question for the class. The students will likely note that the early Church experienced itself as a community of members who were radically equal: there were no distinctions of status between Jew or Gentile, woman or man, slave or free, and so on. Every Christian was gifted by God for the good of the Church. After all the small groups have finished answering, invite the class to respond to the following question: How can we, today, become more like the early Christians in our sharing of our gifts and talents with one another and even with those outside our Eucharistic assembly? Consider using the whip-around method (see the method article “The Whip-Around” [Document #: TX002066]).
5. **Conclude** by making the following points from student book article 26, “Gather Faithfully Together,” asking the students to take notes in their learning journals or on a sheet of paper:
 - The Scripture passages we considered underscore a major idea from article 26—that the first Christians felt *compelled* to gather together to celebrate the Lord’s Supper. To fail to attend the Sunday Eucharist was like depriving the Body of Christ of one of its members—like a human body missing an arm or an eye or a foot.
 - The word *church* comes from the Greek word *ekklesia*, meaning “an assembly.” The Hebrew root for such an assembly also means “a divine summoning.” It is God who calls us to celebrate the Eucharist as a

“chosen race, a royal priesthood, a holy nation, a people of his own” (1 Peter 2:9). As priests we are *all* worshippers; as prophets we are *all* witnesses to hear and do God’s will; and as kings we are *all* servants, especially to the poor. We are all radically equal.

- ▶ Today the word *Church* has three meanings that cannot be separated from one another: (1) the Church is the entire People of God throughout the world; (2) the Church is the *diocese*, or local Church; (3) the Church is those gathered together for the celebration of the Eucharist (see *Catechism of the Catholic Church [CCC]*, 752). It is especially as we gather to celebrate the Eucharist that, little by little, we are transformed into the Body of Christ that we receive.
- ▶ To experience ourselves and to know ourselves as the Body of Christ requires that we gather together as one Body of Christ. This asks more of us than may at first seem apparent. As we explore the structure of the Eucharist, we will also examine how our participation in the Eucharist transforms us to become the Body of Christ we receive, and bread for the world.



Articles
26, 27

Explain

Step 4

Guide small groups in teaching the rest of the class the parts of the Eucharist included in the Liturgy of the Word.

1. **Prepare** by downloading and printing the handout “The Liturgy of the Word” (Document #: TX002137). Cut the topics into slips and place them in a container for the students to draw from. Divide the class into six small groups. If the groups have more than four people, consider adding “Gregorian Chant” as an alternative topic, or assigning the same topic to more than one group. It would be helpful to obtain copies of Sunday missalettes so that the students can find concrete examples of the parts of the Mass they will be studying and explaining. Prepare also by obtaining sheets of newsprint (preferably with a sticky edge), sheets of scratch paper, and sets of colored markers, one of each for each small group.
2. **Assign** the students to read article 27, “The Liturgy of the Word,” in the student book as preparation. Remind them to bring their student books to the class session. (They will also be referring to article 26, “Gather Faithfully Together.”)
3. **Invite** each small group to draw a topic slip from the container. Distribute the missalettes, scratch paper, markers, and sheets of newsprint. Consider playing a CD of Gregorian chant at a low volume as the students work. Offer the following instructions:

- You will be working in small groups to become “experts” on one of the parts of the Introductory Rites or the Liturgy of the Word in the celebration of the Eucharist. You will have 20 minutes to prepare a presentation. Then, as a group, you will teach the class what you learned. Use the student book and the missalette to find concrete examples of what you are studying.
 - Each small group should choose a leader to keep the group focused, a person who will write down ideas on scratch paper, a person or two who will create an outline of your topic on the sheet of newsprint, and a person or two who will present to the class what the group has learned. Before writing, review the information for the topic you’ve chosen, make notes, and then transfer major ideas in outline form onto the newsprint.
- 4. Call** each small group forward to teach, following the sequence of the Liturgy of the Word. Each group should clearly describe the part they studied and preferably give a brief example. As each group presents, they should post on the wall or board the outline they created. After each presentation, add or correct information as necessary.
- 5. Conclude** by making the following points about the Liturgy of the Word:
- The Word of God in the celebration of the Eucharist is an expression of God’s initiative toward us, inviting us to enact our vocation to become the Body of Christ in the world. Therefore the Word is a living interaction with us who are the hearers of the Word. *Sometimes* it is our experience of the absence of God in our lives that brings us to hear God’s Word. *Often*, the Word of God challenges our way of perceiving reality. But *always*, it is God’s initiative at work within us.

Perceive

Apply

Step 5

Invite the class to participate in a Liturgy of the Word prayer service, followed by a class discussion.

- 1. Prepare** by downloading and printing the handout “A Liturgy of the Word Prayer Service: Tuesday of the Fifth Week of Lent” (Document #: TX002138), one for each student. Select three students to lead the prayer service: a prayer leader, lector 1, and lector 2. Even though this set of readings is intended for the season of Lent, it is a good choice for any season because it can be used to show that the Eucharist is at all times a call to conversion of heart. Consider augmenting this prayer experience by selecting music, such as an opening hymn, a psalm setting, and a closing hymn. Advise the students that they will be discussing this prayer service after it is concluded. Encourage them to be attentive.

2. Distribute the handout and invite the prayer leader to begin the prayer service.

3. Lead a class discussion, after the prayer service, on the Liturgy of the Word using the following questions (also given on the handout) as a guide:

- The first reading recounts the Israelites' journeying with Moses through the desert after escaping slavery in Egypt. They are "free" but they complain. What does this reading tell you about the nature of freedom?

Inner freedom is a lifelong process. It isn't easy to be a truly free person because of our ignorance and fear and our tendency to easily become discouraged or disappointed.

- Can you relate the experience of the Israelites in the desert to anything in your own experience?

Student answers will vary. Even hypothetical answers can be helpful.

- Can a lack of gratitude be healed? Can the Eucharist help to heal ingratitude?

Ingratitude can be healed, but it requires God's grace, and our willingness to respond. To be truly grateful means to take on the radical position of one who understands that all is a gift. Gratitude is the opposite of an attitude of entitlement. The image of a serpent on a pole from the Scripture passage in the Book of Numbers has become the standard symbol of healing for doctors. Jesus lifted up on the cross is a symbol of our salvation. The Eucharist is a memorial of that sacrifice, and in the Eucharist Jesus gives us the gift of his self-giving love in his Body and Blood, poured out once and for all on the cross. Gratitude for this gift of love can heal our lives.

- Is there a relationship between gratitude to God and doing God's will?

Gratitude requires openness to God and humble recognition that all good gifts come from God. Standing humbly before God is fundamental to doing God's will.

- Listen again to the following verses from the Gospel Reading we just heard:

When you lift up the Son of Man,
then you will realize that I AM,
and that I do nothing on my own,
but I say only what the Father taught me.
The one who sent me is with me.
He has not left me alone,
because I always do what is pleasing to him.
(John 8:28–29)

- What does Jesus' obedience to God add to our understanding of true freedom?

This image from John's Gospel says, in effect, that when Jesus was raised on the cross, our sins were healed because Jesus died for our sins in obedience to God's will. Freedom is not necessarily about always doing or getting what we "want." Freedom means knowing God's love for us and acting out of that knowledge. This sometimes leads us to make great sacrifices as Jesus did, the sacrifice we celebrate in the Eucharist.

- Consider the following passage from the Letter to the Hebrews: "Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart" (4:12). How do these images of simultaneous cutting and healing relate to the Liturgy of the Word and the Liturgy of the Eucharist?

God's Word never leaves us in a neutral place. It always challenges us, which can feel painful, like a cutting knife. At the same time, God's Word heals us and brings us closer to Jesus in the Body of Christ.

- How is the Liturgy of the Word, in which we participated, related to the Liturgy of the Eucharist?

The assembly is fed by the Word and by the Eucharist to go out as witnesses to Christ and servants to their brothers and sisters.



Articles
28, 29

Explain

Step 6

Guide small groups in teaching the class the parts of the Eucharist included in the Liturgy of the Eucharist.

- 1. Prepare** by downloading and printing the handout "The Liturgy of the Eucharist" (Document #: TX002139). Cut the topics into slips and place them in a container for the students to draw from. Divide the class into six small groups. If the groups have more than four people, consider assigning the same topic to more than one group. It would be helpful to obtain copies of Sunday missalettes so that the students can find concrete examples of the parts of the Mass they will be studying and explaining. Prepare also by obtaining sheets of newsprint (preferably with a sticky edge), sheets of scratch paper, and sets of colored markers, one of each for each small group.
- 2. Assign** the students to read articles 28 and 29, "The Liturgy of the Eucharist" and "The Liturgy of the Eucharist: The Eucharistic Prayer and

Communion Rite,” in the student book as preparation. Direct them to bring their student books to the class session.

3. **Invite** each small group to draw a topic slip from the container. Distribute the missalettes, scratch paper, markers, and sheets of newsprint. Consider playing contemporary music for worship at a low volume as the students work. Offer the following instructions:
 - You will be working in small groups to become “experts” on one of the parts of the Introductory Rites or the Liturgy of the Word in the celebration of the Eucharist. You will have 20 minutes to prepare a presentation. Then, as a group, you will teach the class what you learned. Use the student book and the missalette to find concrete examples of what you are studying.
 - Each small group should choose a leader to keep the group focused, a person who will write down ideas on scratch paper, a person or two who will create an outline of your topic on the sheet of newsprint, and a person or two who will present to the class what the group has learned. Before writing, review the information for the topic you’ve chosen, make notes, and then transfer major ideas in outline form onto the newsprint.
4. **Call** each group forward to teach according to the sequence of the Liturgy of the Eucharist. Each group should clearly describe the part they studied and preferably give a brief example. As the group presents, they should post on the wall or board the outline they created. After each group presentation, add or correct information as necessary.

Explain

Step 7

Show an instructional video, as a review for the parts of the Mass, about the meaning of the Eucharist. (Optional)

1. **Prepare** by obtaining a copy of a DVD or VHS version of an instructional video about the Eucharist and the appropriate equipment to show it. Create a brief study guide to give to the students. Many instructional videos have pre-prepared study guides.
2. **Review** the study guide with the students after viewing the video.
3. **Conclude** by inviting the students to ask questions or make comments about the video.

Teacher Note

An alternative to having the students present the parts of the Mass is to show an instructional video on the Eucharist. You may do this in addition to, or in place of, steps 4 and 6. Provide a study guide or a set of questions on the video material to be sure the students have understood the video. A number of good videos are available through Saint Anthony Messenger Press. You might also check with your school or diocesan libraries for good videos on the Sacraments.

Explain

Apply

Step 8

Lead the students in discovering the meaning of the Eucharist as a meal.

1. **Prepare** by downloading and printing the handout “A Place at the Table” (Document # TX002140), one for each student. Divide the class into small groups of three or four, and ask them to move into their groups.
2. **Distribute** the handout and instruct the groups to use the questions for discussion and to prepare to report what they discuss to the class. The questions will be used as a basis for a class discussion about the nature of the Eucharist as a meal. Allow adequate time for the students to discuss the questions. When all the groups have finished talking, call on each group to contribute to the discussion, using the questions as a guide.
3. **Emphasize** the following concluding points with the students. Ask them to take notes in their learning journals or on a sheet of paper.
 - ▶ The Eucharist is both a special meal and a Sacrament of Christ’s presence. Sharing meals has the universal significance for people of sharing their life with one another. To share in the Eucharist is to share in Christ’s life.
 - ▶ Because Christians were deeply convinced that the celebration of the Eucharist is sharing in the very life of Christ, the Church eventually expressed this understanding in the doctrine of Transubstantiation. This doctrine states that the consecrated bread and wine become the Body and Blood of Christ. The appearance (accidents) of bread and wine remain, but the essence (substance) changes into the real presence of Christ himself (see CCC, 1373–1377). Most important, we remember the intention of this doctrine, which unequivocally tells us that we are invited to participate in a banquet in which Christ is at the head and the whole world has a place at the table to receive his life. We are all equally invited to take Christ into our lives when we receive the Eucharist. The question we will continue to discuss is, What does the Eucharist, which is both a meal and a sacrifice, ask of us?
4. **Conclude** by inviting the students to ask questions or make comments.

Explain

Apply

Step 9

Explore with the students how the Eucharist is a sacrifice that transforms the Church to become the Body of Christ in the world.

- 1. Prepare** by downloading and printing the handout “The Eucharist: A Sacrificial Offering and Transformational Event” (Document #: TX002141), which will be used as questions for small groups. Cut the questions apart along the dotted lines so that each student will receive one question. Provide paper and pencils or pens for each student.
- 2. Divide** the class into small groups of three and assign a number to each. Give each student one question and a sheet of paper. The students in group 1 should be given questions 1 through 3, the students in group 2 should be given questions 3 through 5, and the students in group 3 should be given questions 6 through 9. Repeat this process for more than three groups.
- 3. Instruct** them students to begin by silently answering the individual question they have received. After the students have answered their questions, direct them to share their answers within their small groups. After all answers have been shared in groups, have one person in each group share answers to their questions with the class. If more than one group has the same set of questions, ask those groups to answer together before moving on to the next set of questions. After each group (or pairs of groups) has answered, add any missing information and make any necessary corrections.
- 4. Conclude** by inviting the students to ask questions or make comments.

Explain

Apply

Step 10

Lead the student through a PowerPoint presentation on the various ministries at Mass.



Article
30

- 1. Prepare** by downloading and printing the handout “The Ministries at Mass” (Document #: TX002142), one for each student. Download and be prepared to use PowerPoint “The Ministries at Mass” (Document #: TX002150).
- 2. Assign** the students to read article 30, “Ministries at Mass,” in the student book as preparation.
- 3. Lead** the students through the PowerPoint, directing them to take notes in their learning journals or on a sheet of paper.

Teacher Note

This topic provides an excellent opportunity to encourage the students to a more fully conscious participation in the Eucharist by becoming a liturgical minister. Encourage the students to seek out liturgical ministries that are available to them in their own parish communities. The school may offer good opportunities as well.

4. **Conclude** by asking the class whether anyone serves or has served as a lay liturgical minister. Briefly discuss the value of an assembly that consciously and intentionally celebrates the Eucharist together. Because this assembly truly experiences the Paschal Mystery, the transformation of death to life, its members will undoubtedly become agents of transformation in society.

Empathize

Apply

Step 11

Explore with the students what it means to be sent as a member of the Eucharistic assembly, using excerpts from the writings of Archbishop Oscar Romero.



Article
31

1. **Prepare** by downloading and printing the handout “What Does the Eucharist Ask of Us? Reflecting on the Words of Archbishop Oscar Romero” (Document #: TX002143). Cut along the dotted lines the short passages from Archbishop Oscar Romero’s writings to be distributed to student groups. Gather sheets of scratch paper, one for each student.
2. **Assign** the students to read article 31, “The Concluding Rite: To Love and Serve,” in the student book as preparation.
3. **Divide** the class into small groups of three or four. Give each student a sheet of scratch paper and one passage from the handout, making sure that each student in a particular group has a different passage.
4. **Instruct** the students as follows:
 - One of the greatest witnesses to the power of Christ’s presence in the Eucharist in modern times was the late Archbishop Oscar Romero of El Salvador, who used the broadcast of his weekly Sunday homily to speak out on behalf of the poor during that country’s civil war in the late 1970s and 1980s. Archbishop Romero was assassinated for his defense of the poor while he was celebrating the Eucharist.
 - Read the passage you have been given and then write your thoughts about how these words affect your understanding of what it means to be sent out as a member of the Body of Christ. After you have finished writing, you will share your ideas with your group.
5. **Introduce** a whip-around through the entire class using the following prompt:
 - We will do a whip-around through the class to hear how each of you completes the following sentence starter: “I now believe that to be sent out as a member of the Body of Christ means . . .” Take a moment to think about and write down your response.
6. **Conduct** the whip-around so that all can respond.
7. **Conclude** by summarizing several of the more helpful insights of students.



Articles
32, 33

Understand

Step 12

Guide the students to explore how, through fully conscious participation in the Eucharist, the assembly lives out its vocation of becoming the Body of Christ in the world.

1. **Prepare** by downloading and printing the handout “Is Your Life a Eucharistic Journey?” (Document #: TX002144), one for each student.
2. **Assign** the students to read articles 32 and 33, “The Power of the Eucharist” and “Living the Eucharist,” in the student book as preparation.
3. **Distribute** the handout and provide the following background information:
 - Article 32 in the student book focuses on the power of the Eucharist to transform our lives and the lives of our communities. As we move toward a conclusion of our study of the Eucharist, it is appropriate for each of us to ask, What power does the Eucharist have in my life? Study the chart on the handout for a few moments, looking to find the connections between the different items.
4. **Invite** the students to ask questions or make comments after giving the students a few minutes to examine the chart. Make sure that the students understand the chart’s purpose—to illustrate the dynamic of ongoing conversion and transformation. After taking questions and comments, direct the students to silently answer the questions that follow on the second page of the handout.
5. **Ask** the students to move into pairs using the think-pair-share teaching method (see the handout “Using the Think-Pair-Share Method” [Document #: TX001019]). The students will compare their answers and look for common insights. Then, invite as many pairs as possible to share some of their mutual insights.



Article
33

Understand

Step 13

Help the students to make a connection between living the Eucharist and the Church’s social doctrine of the universal destination of goods.

1. **Prepare** by downloading and printing copies of the first page of the handout “The Universal Destination of Goods: A Eucharistic Understanding” (Document #: TX002145), one for each student. Make one copy of the second page, or print the words neatly on the board or on a sheet of newsprint. Post, in two separate areas of the room, one sign that says “Agree” and one that says “Disagree.”

2. **Assign** the students to read article 33, “Living the Eucharist,” in the student book as preparation.
3. **Distribute** to each student a copy of the first page of the handout. Provide the following information, explaining the barometer method that will be used (see the method article “Using the Barometer Method” [Document #: TX001021]).

- I have given you two statements to read. The first is taken from the Second Vatican Council’s *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, 1965)*, and the second is taken from a homily of Pope John Paul II on the occasion of the Eucharistic Congress in Brazil. We will be using the barometer method for this learning experience. I have posted a statement at the front of the classroom that states, “Christians believe that, until all have their basic needs met, none have a *right* to more than they can use.” You will also see posted in the room two signs which say “Agree” and “Disagree.”

As I read the two statements on your handout, read along with me. After reading, you will decide whether you agree or disagree with the statement posted at the front of the classroom in light of these two important readings. It is important for you to consider whether these readings influence your understanding of the statement posted at the front of the classroom. Feel free to write notes on your handout.

When I ask you to take a stand, you will stand up and move to either the “Agree” or “Disagree” sign. After all students have taken a stand, I will call on each of you to briefly state why you have taken the position you have taken. At that time, everyone will listen without offering any critique or comment about other students’ answers. After every student had stated his or her opinion and the reason, we will return to our seats and conclude with a class discussion.

4. **Direct** the students to move back to their usual seating positions. Invite them to answer the following question:
 - After listening to your fellow students, has your opinion changed in any way from your initial position?

Invite students who wish to make a comment to answer. Then continue:

- The Church’s teaching on the universal destination of goods is difficult for many people to hear. In the United States, where we prize individuality and personal responsibility, we do not generally like to be told that our surplus goods in reality belong to the poor. Our fully conscious participation in the Eucharist continues to challenge us, perhaps more than any other experience, to a conversion of heart. Rather than simply proclaiming our individual rights, the Eucharist moves us to see reality in a radically new way. The world to which we belong is a gift for which we thank God, beginning with our lives, and we are privileged to share in its resources. If our lives could become “Eucharist” or thanksgiving, suffering in the world might nearly disappear.

Understand

Step 14

Make sure the students are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 6” (Document #: TX002133) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX002134). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect

Step 15

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the Sacrament of the Eucharist have developed throughout the unit.

1. **Prepare** for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

A Preassessment of My Knowledge of the Eucharist: Part II

Gospel Reading
 Gloria (Glory to God)
 Communion Rite
 Penitential Act
 Homily

Greeting and Final Blessing
 Opening Prayer
 Profession of Faith / Prayer of the Faithful
 Eucharistic Prayer
 Second Reading
 Gathering of the Assembly

Presentation and Preparation of the Gifts
 Dismissal
 Responsorial Psalm
 First Reading

Division of the Mass	Parts within Division (List parts of the Mass in the correct order.)	Explanation of Part of the Mass
Introductory Rites	Gathering of the Assembly	Every Eucharist begins with the gathering of the assembly. Christ himself is the head of the assembly, and the bishop or priest acts in his name. At a Sunday liturgy there is often an opening hymn.
	Penitential Act	A prayer or lityny that acknowledges the mercy of Christ and his role in our salvation.



Division of the Eucharist	Parts within this Division (List in the correct order.)	Explanation of Part of the Mass
<p>Liturgy of the Word</p>		<p>A Scripture reading that draws us to the roots of our faith. Generally taken from the Old Testament, this reading is coordinated with the Gospel Reading.</p>
	<p>Responsorial Psalm</p>	
	<p>Gospel Reading</p>	
	<p>Profession of Faith / Universal Prayer (Prayer of the Faithful)</p>	<p>The Nicene Creed is recited as a response to the Word of God, and as a way for the assembly to proclaim as one, "I believe!" This is followed by the Prayer of the Faithful, or intercessory prayers for the Pope, bishop, world, parish, and for other needs.</p>

Division of the Eucharist	Parts within this Division (List in the correct order.)	Explanation of Part of the Mass
Liturgy of the Eucharist		
	Eucharistic Prayer	
Concluding Rites		
	Dismissal	

What questions about the Eucharist would you like answered during the course of this unit?



Final Performance Task Options for Unit 6

Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content.

- Our participation in the Eucharist flows from our Baptism into the Body of Christ.
- Jesus Christ is truly and fully present in the Eucharist.
- Every member of the assembly is essential to the celebration of the Eucharist.
- Our participation in the Eucharist calls us to be the Body of Christ in the world.

Option 1: Prepare a Class Liturgy

Prepare a class weekday Eucharistic Liturgy that would be celebrated with a focus on a social justice issue. For example, the liturgy might take up the theme of “feeding the world.” To prepare this liturgy, you will need access to a missalette or to the *Sacramentary* and *Lectionary*. Use the regular weekday readings. You will choose the music, write an outline for the homily, and write the General Intercessions. Use the following outline of the Mass as a guide (type these on another sheet of paper):

Introductory Rites

Gathering Song (Entrance Chant): _____

Opening Prayer (Collect): (usually there is a choice) _____

Liturgy of the Word

First Reading (Write the Scripture reference; choose a lector.)

Responsorial Psalm (Find a musical setting.) _____

Gospel Reading (Write the Scripture reference.) _____

Homily (Write an outline for the homily.)

Prayers of the Faithful or Universal Prayer (Write the prayers.): _____

Liturgy of the Eucharist

Presentation and Preparation of the Gifts (Choose music): _____



Eucharistic Prayer (Choose from Eucharistic Prayers I, II, or III)

Communion Rite (Locate Eucharistic ministers; choose music.): _____

Greeting and Blessing (Choose a blessing.)

Dismissal (Choose a concluding song.): _____

Option 2: Participate in a Class Blog

On a schedule determined by your teacher, you will make contributions to a blog, created by your teacher, on the topic of the Eucharist as a Sacrament of ongoing conversion and transformation. You may be assigned to a learning circle of students who will post blogs together. You may be asked to do outside research, to state your opinion, to list new insights you have gained, etc. There will be two major topics: (1) How is the Eucharist structured? and (2) How does the Eucharist have the power to transform us?

When writing for the blog, follow these guidelines:

- Always maintain a high standard of writing. Remember that blogs usually have a public audience. Writing should be organized and written with a strong voice. Before posting, edit your work for spelling, capitalization, punctuation, and grammar. Any outside sources should be cited.
- Make sure that you address, in your cumulative contributions to the blog, all key understandings for this unit.

Option 3: Make a Eucharistic Holy Hour

Adoration of the Eucharist has been traditional in the Church since the Middle Ages. Make an effort to participate in this tradition by following these steps to make a Eucharistic holy hour:

- Research the history of worship of the Eucharist and related topics (i.e., the practice of the Forty Hours' Devotion, Perpetual Adoration, and Benediction of the Blessed Sacrament).
- Make your own personal holy hour (i.e., sixty minutes) before the Blessed Sacrament. Many parishes today have available special times of prayer before the Host, when it is placed in a monstrance on the altar. Or, you may simply find a time to pray in church. (You will remember that the sanctuary light lit near the tabernacle is a reminder that the Body and Blood of Christ is present.)
- Beforehand, make an informal plan for prayer. Will you bring a favorite book of prayers or meditations? Will you say the Rosary? Will you bring a Bible to pray with a favorite psalm or Bible passage? Be sure to leave some time for talking to and listening to God in your own way. Remember that you are in the presence of the living God, in the Body of Jesus Christ present in the tabernacle or in the monstrance.
- Afterward, write a two-page report recounting your experience. Use the following questions as a guide:



- What were my thoughts and feelings before I went to church?
- How did the hour progress? Did I keep to my plan? Did I find my plan of prayer helpful? Did I vary my plan in any way?
- What were my feelings and attitudes during the hour? Was I agitated at times? peaceful? Did I get into prayer right away, or did I gradually feel more comfortable with this quiet time? What difficulties did I experience? Did I experience any particular benefits that I can now recognize?
- How do I relate the key understandings of this unit to Eucharistic worship, both personally (as in my time of prayer) and in general?
- Was this time valuable or helpful to me? Would I plan to do this again? Did I gain any insight into the reasons for this long-lasting tradition of prayer in the Church?



Rubric for Final Performance Tasks for Unit 6

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>Our participation in the Eucharist flows from our Baptism into the Body of Christ.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Jesus Christ is truly and fully present in the Eucharist.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Every member of the assembly is essential to the celebration of the Eucharist.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Our participation in the Eucharist calls us to be the Body of Christ in the world.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 6

assembly: Also known as a congregation, a community of believers gathered for worship as the Body of Christ.

Church: The term *Church* has three inseparable meanings: (1) the entire People of God throughout the world; (2) the diocese, which is also known as the local Church; (3) the assembly of believers gathered for the celebration of the liturgy, especially the Eucharist. In the Nicene Creed, the Church is recognized as One, Holy, Catholic, and Apostolic—traits that together are referred to as “marks of the Church.”

ministry: Based on a word for “service,” a way of caring for and serving others and helping the Church fulfill its mission. Ministry refers to the work of sanctification performed by those in Holy Orders through the preaching of God’s Word and the celebration of the Sacraments. It also refers to the work of the laity in living out their baptismal call to mission through lay ministries, such as that of lector or catechist.

Transubstantiation: In the Sacrament of the Eucharist, this is the name given to the action of changing the bread and wine into the Body and Blood of Jesus Christ.



All Are One in Christ Jesus

Scripture Passage 1: Galatians 3:26–29

For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise.

Scripture Passage 2: Acts of the Apostles 2:42–47

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

Scripture Passage 3: Romans 16:1–8

I commend to you **Phoebe** our sister, who is [also] a minister of the church at Cenchreae, that you may receive her in the Lord in a manner worthy of the holy ones, and help her in whatever she may need from you, for she has been a benefactor to many and to me as well.

Greet **Prisca** and Aquila, my co-workers in Christ Jesus, who risked their necks for my life, to whom not only I am grateful but also all the churches of the Gentiles; greet also the church at their house. Greet my beloved Epaenetus, who was the firstfruits in Asia for Christ. Greet **Mary**, who has worked hard for you. Greet Andronicus and **Junia**, my relatives and my fellow prisoners; they are prominent among the apostles and they were in Christ before me.

(Note: Names in bold are women, some of whom are leaders of house churches.)

Scripture Passage 4: 1 Corinthians 11:23–26

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.



Scripture Passage 5: 1 Corinthians 12:3–11

And no one can say, “Jesus is Lord,” except by the holy Spirit.

There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.

Scripture Passage 6: John 6:53–58

Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

(The scriptural quotations on this handout are from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, D.C. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.)



The Liturgy of the Word

Group 1

Article 26: “The Gathering of the Assembly” and “Introductory Rites”

.....

Group 2

Article 27: “The Liturgy of the Word” (introductory material) and “Elements of the Liturgy of the Word”

.....

Group 3

Article 27: “The First Reading,” “The Responsorial Psalm,” and “The Second Reading”

.....

Group 4

Article 27: “The Gospel Acclamation,” “Gospel Reading,” and “The Homily”

.....

Group 5

Article 27: “Profession of Faith” and “The Prayer of the Faithful”

.....

Group 6

Article 27: “The Readings of the Liturgical Calendar” and “The Sunday and Weekday Cycles”

.....

Group 7

Article 26: “Gregorian Chant” (optional topic)

.....



A Liturgy of the Word Prayer Service: Tuesday of the Fifth Week of Lent

Greeting

Leader: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Penitential Act (Form C)

Leader: You were sent to heal the contrite of heart: Lord have mercy.

All: Lord have mercy.

Leader: You came to call sinners: Christ have mercy.

All: Christ have mercy.

Leader: You are seated at the right hand of the Father to intercede for us: Lord have mercy.

All: Lord have mercy.

Leader: May almighty God have mercy on us,

forgive us our sins,

and bring us to everlasting life.

All: Amen.



Opening Prayer (Collect)

Leader: Let us pray . . . (prayer)

Lord,

help us to do your will

that your Church may grow

and become more faithful in your service.

Grant this through our Lord Jesus Christ, your Son,

who lives and reigns with you and the Holy Spirit,

one God, for ever and ever.

All: Amen.



Lectionary 252: Tuesday of the Fifth Week of Lent

Reading 1

Lector 1: A Reading from the Book of Numbers (Numbers 21:4–9)

From Mount Hor the children of Israel set out on the Red Sea road,
to bypass the land of Edom.

But with their patience worn out by the journey,
the people complained against God and Moses,
“Why have you brought us up from Egypt to die in this desert,
where there is no food or water?
We are disgusted with this wretched food!”

In punishment the LORD sent among the people saraph serpents,
which bit the people so that many of them died.
Then the people came to Moses and said,
“We have sinned in complaining against the LORD and you.
Pray the LORD to take the serpents away from us.”
So Moses prayed for the people, and the LORD said to Moses,
“Make a saraph and mount it on a pole,
and whoever looks at it after being bitten will live.”
Moses accordingly made a bronze serpent and mounted it on a pole,
and whenever anyone who had been bitten by a serpent
looked at the bronze serpent, he lived.

The Word of the Lord

All: Thanks be to God

Lector 1: Responsorial Psalm (Psalm 102:2–3,16–18,19–21) (Option: Play a recording of a musical setting of this psalm.)

Lector 1: (Read once, and then repeat each time with Congregation:)

All: O Lord, hear my prayer, and let my cry come to you.

Lector 1: O LORD, hear my prayer,
and let my cry come to you.



Hide not your face from me
in the day of my distress.
Incline your ear to me;
in the day when I call, answer me speedily.

All: O Lord, hear my prayer, and let my cry come to you.

Lector 1: The nations shall revere your name, O LORD,
and all the kings of the earth your glory,
When the LORD has rebuilt Zion
and appeared in his glory;
When he has regarded the prayer of the destitute,
and not despised their prayer.

All: O Lord, hear my prayer, and let my cry come to you.

Lector 1: Let this be written for the generation to come,
and let his future creatures praise the LORD:
“The LORD looked down from his holy height,
from heaven he beheld the earth,
To hear the groaning of the prisoners,
to release those doomed to die.”

All: O Lord, hear my prayer, and let my cry come to you.

Lector 2: A Reading from the Gospel of John (John 8:21–30)

Jesus said to the Pharisees:
“I am going away and you will look for me,
but you will die in your sin.
Where I am going you cannot come.”
So the Jews said,
“He is not going to kill himself, is he,
because he said, ‘Where I am going you cannot come?’”
He said to them, “You belong to what is below,
I belong to what is above.
You belong to this world,
but I do not belong to this world.
That is why I told you that you will die in your sins.
For if you do not believe that I AM,
you will die in your sins.”
So they said to him, “Who are you?”



Jesus said to them, "What I told you from the beginning.
I have much to say about you in condemnation.
But the one who sent me is true,
and what I heard from him I tell the world."
They did not realize that he was speaking to them of the Father.
So Jesus said to them,
"When you lift up the Son of Man,
then you will realize that I AM,
and that I do nothing on my own,
but I say only what the Father taught me.
The one who sent me is with me.
He has not left me alone,
because I always do what is pleasing to him."
Because he spoke this way, many came to believe in him.

The Word of the Lord.

(*Note:* A priest or deacon would say, "The Gospel of the Lord," and the assembly would respond, "Praise to you Lord, Jesus Christ.")

All: Thanks be to God.

(The homily would normally take place here.)



The Prayer of the Faithful

Leader: Let us now offer our petitions to God our Creator. The response will be “Lord, hear our prayer.”

For the leaders of the Church: Pope Benedict, our bishop N., and all of our local clergy, that they may always be God’s instruments of healing and peace, we pray to the Lord.

All: Lord, hear our prayer.

Leader: For all leaders of our nation, our state, and our city, that they may be guided by the law of God in their hearts, always considering their responsibility to all who are sick or in need, we pray to the Lord.

All: Lord, hear our prayer.

Leader: For all who suffer from illness, depression, loneliness, or isolation, that they may feel the consolation of God’s presence, we pray to the Lord.

All: Lord, hear our prayer.

Leader: For all of us who sometimes grumble and complain like the Israelites in the desert, that we will continue to grow in awareness that all we have is God’s gift and to grow in gratitude for the life that God has given us, we pray to the Lord.

All: Lord, hear our prayer.

Leader: You may offer your own prayers and petitions at this time.

All: Lord, hear our prayer.

Leader: Loving God, we ask you to bless us as we pray in the name of your Son, Jesus, that we might grow in gratitude daily for all your gifts in our lives, and that we may more generously share our gifts as a holy offering in your name. We offer these prayers in the name of Jesus.

All: Amen.

Let us go in peace to love and serve the Lord.

All: Thanks be to God.

(The Penitential Act and the Opening Prayer are from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation [ICEL]. All rights reserved. Used with permission of the ICEL.

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Questions

1. The first reading recounts the Israelites' journeying with Moses through the desert after escaping slavery in Egypt. They are "free" but they complain. What does this reading tell you about the nature of freedom?
2. Can you relate the experience of the Israelites in the desert to anything in your own experience?
3. Can a lack of gratitude be healed? Can the Eucharist help to heal ingratitude?
4. Is there a relationship between gratitude to God and doing God's will?
5. Read again the following verses from the Gospel Reading we just heard:

When you lift up the Son of Man,
then you will realize that I AM,
and that I do nothing on my own,
but I say only what the Father taught me.
The one who sent me is with me.
He has not left me alone,
because I always do what is pleasing to him.

(John 8:28–29)

What does Jesus' obedience to God add to our understanding of true freedom?

6. Consider the following passage from the Letter to the Hebrews: "Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart" (4:12). How do these images of simultaneous cutting and healing relate to the Liturgy of the Word and the Liturgy of the Eucharist?
7. How is the Liturgy of the Word, in which we participated, related to the Liturgy of the Eucharist?



The Liturgy of the Eucharist



Group 1

Article 28: “The Liturgy of the Eucharist” (background on Real Presence) and “The Real Presence of Christ in the Eucharist”



Group 2

Article 28: “The Eucharist for You” and “Presentation and Preparation of the Gifts”



Group 3

Article 28: “The Responses of the Assembly” (sidebar), “Receiving the Eucharist” (sidebar), and “The Eucharist as Banquet and Sacrifice” (sidebar)



Group 4

Article 29: “The Preface and Acclamation” and “Epiciclesis”



Group 5

Article 29: “The Institution Narrative and Consecration,” “The *Anamnesis*, Offering, and Intercessions,” and “The Great Amen”



Group 6

Article 29: “The Communion Rite” and “*Anima Christi* (Soul of Christ)” (sidebar)



A Place at the Table

1. Why is sharing a meal a universal symbol of belonging throughout the world?

2. Why is a sense of belonging a fundamental human need?

3. What behavior is asked of us when we share a meal with friends or family?

4. What happens if someone present at a meal ignores others at the table or becomes angry?

5. What behavior is required of us when we eat with strangers or with people we do not know well?



6. Read the following statement:

A shared meal establishes an expression of friendship in which those gathered need not be anything other than who they are. Unless someone present does something to violate the environment of acceptance that sharing food and friendship normally establishes, the meal has the power to be a gracious experience among friends that is worthy of the name “communion.”

Does this statement ring true? Why or why not?

7. Read the following statement:

In the celebration of the Eucharist, a meal which is spontaneous among friends becomes in faith a universal experience. We bring ourselves to a meal in which the power of a most personal human action can work upon us, not only with those who are familiar to us, but frequently with people we consider to be different or strangers. Our faith leads us to call them “my sister” or “my brother” but, in fact, we may not always treat them as such or even desire to. Yet, if we are open to the Eucharistic meal shared together and allow its power to unfold upon us, we must be transformed, gradually, eventually.

What type of transformation is this statement referring to? Does this statement ring true? Why or why not?

8. What did Jesus do or say during his Last Passover meal with his friends to designate it as a perpetual memorial of his presence among us?



9. Actually eating the Body and Blood of Christ is the most important moment of the Eucharistic celebration. Why?

10. For whom is the Eucharist intended? How does our participation in the Eucharist affect our treatment of those who are strangers or who are different from us?



The Eucharist: A Sacrificial Offering and Transformational Event

1. How does the reality that humans depend upon the gifts of the earth in order to live help us to explain why many ancient cultures offered symbolic sacrificial meals? How well does the ancient Jewish Passover meal fit this pattern? Explain.

✂-----

2. What did the lamb that was sacrificed and shared as a part of every Passover meal symbolize? What do we mean when we say that Jesus is our *Paschal Lamb*?

✂-----

3. At the last Passover meal that Jesus shared with his friends, what is the significance of Jesus' identifying himself with the bread and wine?

✂-----

4. The term *sacrifice* in the Judeo-Christian community is used to embrace any action that is done to acknowledge God as Creator of all and to commit oneself in obedience to God. How does Jesus' sacrifice fit with this understanding? In what ways does our participation in the Eucharist fulfill this description of a sacrifice?

✂-----

5. As Jesus broke and offered the bread at the Last Supper, he said, "Do this in memory of me" (Luke 22:19). What is Jesus really asking us to do in his memory?

✂-----

6. How does each of the four ways Christ is present in the celebration of the Eucharist make Christ present as a sacrifice for us?

✂-----

7. Consider for a moment what it means to be present, and how being present to another person requires a "sacrifice" of self-giving. How does this relate to the presence of Christ in the Eucharist?

✂-----

8. How can the sacramental offering of Christ's sacrificial presence in the celebration of the Eucharist transform a community?

✂-----



✂-----

9. How does Christ's sacrificial presence in the Eucharist continue to be offered to the world after the celebration has ended? Give specific examples.

✂-----

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The Ministries at Mass

Use this sheet to record essential information. You may record additional information in your learning journal.

The word *ministry* means _____.

In the context of the Eucharist, *ministries* are all of the _____ that different people play in the celebration of the Eucharist.

The assembly that gathers for the celebration of the Eucharist assembles as _____.

Every Eucharist is a celebration of _____ gathered around its bishop.

In every Eucharist the priest stands as _____ over the people.

In many celebrations of the Eucharist, _____ will proclaim the Gospel, preach the homily, assist in the distribution of Holy Communion, and offer the Sign of Peace, among other things.

Other important ministries at Mass are a variety of lay liturgical ministries. The need of each of these ministries is determined by the particular celebration:

Greeters or hospitality ministers:

Commentator:

Sacristan:

Altar servers:

Lectors:

Singers or choir (*schola cantorum*):

Eucharistic ministers:

Ushers:

For all who celebrate the Eucharist as a member of the assembly or as a liturgical minister, it is essential to remember that Christ is our _____, who celebrates in and through all of us, offering himself to the Father for our salvation.



What Does the Eucharist Ask of Us? Reflecting on the Words of Archbishop Oscar Romero

“Some want to keep a gospel so disembodied that it doesn’t get involved at all in the world it must save. Christ is now in history, Christ is in the womb of the people. Christ is now bringing about the new heavens and the new earth.” (Sunday homily, December 3, 1978)

“When we leave Mass, we ought to go out the way Moses descended Mount Sinai: with his face shining, with his heart brave and strong to face the world’s difficulties.” (Sunday homily, June 17, 1979)

“A religion of Sunday Mass but of unjust weeks does not please the Lord. A religion of much praying but with hypocrisy in the heart is not Christian. A church that sets itself up only to be well off, to have a lot of money and comfort, but that forgets to protest injustices, would not be the true church of our divine redeemer.” (Sunday homily, December 4, 1977)

“I am glad, brothers and sisters, that our church is persecuted precisely for its preferential option for the poor and for trying to become incarnate on behalf of the poor. And I want to say to all the people, to rulers, to the rich and powerful: If you do not become poor, if you do not concern yourselves for the poverty of our people as though they were your own family, you will not be able to save society.” (Sunday homily, July 15, 1979)



“Anyone who is chosen, for society’s need, to be a cabinet member, to be president of the republic, to be archbishop—to be a servant—is the servant of God’s people. That must not be forgotten. The attitude to be taken in these offices is not ‘I’m in charge here! What I want must be done.’ You are only a human being, God’s servant. You must be at the Lord’s beck and call to serve the people according to God’s will and not according to your whim.” (Sunday homily, September 23, 1979)

“Receive the Holy Spirit.” Christ himself explains: “As my father sent me, I send you.” He means that the church is born with this breath of his, and the mission that the church will bear to the world for all time will be that of Christ dead and risen. The church celebrates its liturgy and preaches its word only for this: to save from sin, to save from slaveries, to overthrow idolatries, to proclaim the one God who loves us. That will be the church’s difficult mission, which earned for Christ a cross and humiliations, it will have to be ready also not to betray that message and, if necessary, to suffer martyrdom like him—suffer the cross, humiliation, persecution.” (Sunday homily, April 22, 1979)

“I repeat what I told you once before when we feared we might be left without a radio station: God’s best microphone is Christ, and Christ’s best microphone is the church, and the church is all of you. Let each one of you, in your own job, in your own vocation—nun, married person, bishop, priest, high-school or university student, workman, laborer, market woman—each one in your own place live the faith intensely and feel that in your surroundings you are a true microphone of God our Lord.” (Sunday homily, January 27, 1980)

“God’s reign is already present on our earth in mystery. When the Lord comes, it will be brought to perfection’ (*Gaudium et Spes*, 39). That is the hope that inspires Christians. We know that every effort to better society, especially when injustice and sin are so ingrained, is an effort that God blesses, that God wants, that God demands of us.” (Weekday homily, March 24, 1980)

(Note: This is taken from Archbishop Romero’s last homily. He was assassinated as he concluded the homily.)

(The quotations on this handout are excerpted from *The Church Is All of You: Thoughts of Archbishop Oscar Romero*, by James R. Brockman, SJ [Minneapolis: Winston Press, 1984]. Copyright © 1984 by Chicago Province of the Society of Jesus. Used with permission of Winston Press, Inc.)



Is Your Life a Eucharistic Journey?

Your Name _____	The Paschal Mystery	Disciples on the Road to Emmaus	Eucharist
<p>God's Initiative</p> <p>What is Christ calling you to do?</p>	<p>God's Approach The Incarnation</p>	<p>Jesus approaches, as yet unknown by disciples.</p>	<p>The Liturgy of the Word</p>
<p>Challenge</p> <p>What challenges could prevent you from hearing or following Christ's call?</p>	<p>Jesus' Response Passion and death</p>	<p>The disciples falter; they are challenged by the events of the Passion.</p>	<p>Preparation of the Gifts: Offertory</p>
<p>Graced Insight</p> <p>What is your clearest understanding right now of the direction in which Christ may be calling you?</p>	<p>God's Response Jesus' Resurrection</p>	<p>The disciples recognize Jesus in the breaking of the bread.</p>	<p>Consecration</p>
<p>Decision</p> <p>How will you ultimately respond to Christ?</p>	<p>Formation of the Church Holy Spirit given at Pentecost</p>	<p>Jesus disappears from their sight; he now lives within them.</p>	<p>Receiving Communion (indwelling of Christ's presence)</p>
<p>Outcome</p> <p>Imagine and make a note of the great things you may accomplish for Christ.</p>	<p>The Mission of the Church</p>	<p>The disciples go out to witness to their experience of the Risen Christ.</p>	<p>Dismissal: Sending out to witness</p>



Questions

The chart helps to illustrate the relationship between your own faith journey and the celebration of the Eucharist. In the space below, answer the questions presented in the column under "Your Name."

How can your participation in the Paschal Mystery through the celebration of the Eucharist strengthen your union with Christ?

How can your participation in the Paschal Mystery through the celebration of the Eucharist strengthen your union with the Church?

How can your participation in the Paschal Mystery through the celebration of the Eucharist free you from the burden of sin?



How can your participation in the Paschal Mystery through the celebration of the Eucharist commit you for service to those who are poor or disadvantaged?



The Universal Destination of Goods: A Eucharistic Understanding

From *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, 1965)*

69. God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner. Whatever the forms of property may be, as adapted to the legitimate institutions of peoples, according to diverse and changeable circumstances, attention must always be paid to this universal destination of earthly goods. In using them, therefore, man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others. On the other hand, the right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods. If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others. Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and governments, to remember the aphorism of the Fathers, "Feed the man dying of hunger, because if you have not fed him, you have killed him," and really to share and employ their earthly goods, according to the ability of each, especially by supporting individuals or peoples with the aid by which they may be able to help and develop themselves.

From Pope John Paul II's homily to the Eucharistic Congress in Brazil (1980):

Eucharistic communion is the sign of the meeting of all the faithful. A truly inspiring sign, because at the holy table all the differences of race or social class disappear, leaving only the participation of all in the same holy food. This participation, identical in all, signifies and realizes the suppression of all that divides men, and brings about the meeting of all at a higher level, where all opposition is eliminated. Thus the Eucharist becomes the great instrument of bringing men closer to one another. Whenever the faithful take part in it with a sincere heart, they receive a new impetus to establish a better relationship among themselves, leading to recognition of one another's rights and corresponding duties as well. In this way the satisfaction of the requirements of justice is facilitated, precisely because of the particular climate of interpersonal relations that brotherly charity creates within the same community.

(The first excerpt on this handout is from *Pastoral Constitution on the Church in the Modern World [Gaudium et Spes, 1965]*, number 69, at www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html. Copyright © Liberia Editrice Vaticana [LEV]. Used with permission of LEV.

The second excerpt on this handout is from John Paul II's "Homily at the Inaugural Mass of the National Eucharistic Congress at Fortaleza," which was published in *L'Osservatore Romano* [English Edition], August 11, 1980, and is reprinted here from *The Christian Faith in the Doctrinal Documents of the Catholic Church*, revised edition, edited by J. Neuner and J. Dupuis [New York: Alba House], page 443. Copyright © 1982 Theological Publications in India. Used with permission of LEV.)



One modern principle of Catholic social justice may be stated in the following way:

**CHRISTIANS BELIEVE
THAT UNTIL ALL HAVE THEIR BASIC
NEEDS MET,
NONE HAVE A RIGHT
TO MORE THAN THEY CAN USE.**

Compare to this quotation: “The bread in your cupboard belongs to the hungry man; the coat hanging in your closet belongs to the man who needs it; the shoes rotting in your closet belong to the man who has no shoes; the money which you put into the bank belongs to the poor. You do wrong to everyone you could help but fail to help.” (Saint Basil of Caesarea, AD 330–370)



Unit 6 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ____ 1. The ____ (“remembering” and making present) begins with the Memorial Acclamation and recalls all that Christ has done and is doing for us.
- A. *epiclesis*
 - B. *eucharistia*
 - C. *ekklesia*
 - D. *anamnesis*
- ____ 2. ____ literally means “having God inside you.”
- A. Aspiration
 - B. Enthusiasm
 - C. Deification
 - D. Arrogance
- ____ 3. In _____, Christ is made present in the Eucharist in his Body, Blood, soul, and divinity.
- A. Substantiation
 - B. Transubstantiation
 - C. Substitution
 - D. Transportation
- ____ 4. The Eucharistic Prayer ends with a _____, literally, “words of praise.”
- A. doxology
 - B. Benedictus
 - C. *Laus Deo*
 - D. *Deo volente*
- ____ 5. Following this, we show our assent to the Eucharistic Prayer, the very greatest prayer, the prayer in which we become one with Christ in his Paschal Mystery, by proclaiming, “_____”
- A. Praise God!
 - B. Thanks be to God!
 - C. Amen.
 - D. Peace be with you.



- ___ 6. The word ___ means “service.”
- A. laity
 - B. mission
 - C. ministry
 - D. waiter
- ___ 7. The Eucharistic bread is ___ (without yeast).
- A. lite
 - B. gluten-free
 - C. unleavened
 - D. made of barley
- ___ 8. These letters together mean “Jesus Christ Conqueror.”
- A. XC NIKA
 - B. IN NIKA
 - C. XC IC
 - D. NIKA
- ___ 9. Legend has it that the ___ has such great love for its offspring that it pierces its own breast to feed them with its blood. It has become a symbol of Christ.
- A. dove
 - B. eagle
 - C. lion
 - D. pelican
- ___ 10. These letters represent the Latin words for “Jesus of Nazareth, King of the Jews.”
- A. INRI
 - B. IJRI
 - C. INRJ
 - D. NIKA
- ___ 11. The singer of the responsorial psalm is called the _____.
- A. lector
 - B. *schola cantorum*
 - C. psalmist
 - D. cantor



- _____ 12. Which one of the following is *not* a lay minister of the Eucharist?
- A. lector
 - B. extraordinary minister of Holy Communion
 - C. deacon
 - D. reader
- _____ 13. The Eucharistic Prayer includes the _____, the calling down of the Holy Spirit upon the gifts of bread and wine.
- A. *epiclesis*
 - B. *anamnesis*
 - C. *eucharistia*
 - D. *ekklesia*
- _____ 14. The manna we eat in the Eucharist is the _____, the New Bread from Heaven.
- A. New Manna
 - B. Symbolic Bread
 - C. Ordinary Bread
 - D. Paschal Mystery
- _____ 15. The _____ is the gathering of the baptized, and the head of this gathering is Christ himself.
- A. liturgy
 - B. assembly
 - C. paraliturgy
 - D. council



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (Note: There are two extra terms in the word bank.)

WORD BANK

ekklesia

chalice

corporal

Berakah

Ma Tovv

Jews

paten

church

epiclesis

purificator

anamnesis

atrium

1. The first Christians were _____.
2. Another word for courtyard, the _____ was a central large room in Middle Eastern and Roman homes.
3. Our English word _____, given to the gatherings of Christians, has an extensive history and significant meaning.
4. The _____ is a white linen cloth upon which all the sacred vessels are placed during the celebration of the Mass.
5. The _____ is the vessel into which the wine is poured during the celebration of the Mass.
6. The _____ is the round dish used to hold the Host.
7. The _____ is a Jewish blessing prayer.
8. The word *church* comes from the Greek word _____, meaning “an assembly.”
9. The Eucharist is the memorial, the _____, of the sacrifice of Christ on the cross and his Resurrection.
10. The _____ is a small piece of white linen, folded in three layers, marked with a cross in the center, and used by the priest to clean his fingers, the chalice, and the paten.

Part 3: Short Answer

Respond to each of the following prompts in paragraph form on a separate sheet of paper.

1. Explain the importance of the words of dismissal at the end of Mass: “Go and announce the Gospel of the Lord.”
2. Briefly describe how the Eucharist strengthens our union with Christ.
3. Briefly describe how the Eucharist strengthens our union with the Church.
4. Briefly explain why the reception of Holy Communion in the Catholic Church by members of other Churches and ecclesial communities is not allowed, and why it is allowed, under certain circumstances, for members of the Eastern Orthodox Churches.



Unit 6 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. D | 6. C | 11. C |
| 2. B | 7. C | 12. B |
| 3. B | 8. A | 13. A |
| 4. A | 9. D | 14. A |
| 5. C | 10. A | 15. B |

Part 2: Fill-in-the-Blank

- | | | |
|-------------|--------------------|---------------------|
| 1. Jews | 5. chalice | 9. <i>anamnesis</i> |
| 2. atrium | 6. paten | 10. purificator |
| 3. church | 7. <i>Berakah</i> | |
| 4. corporal | 8. <i>ekklesia</i> | |

Part 3: Short Answer

1. The Gospel of the Lord is the Good News of God's love. In Jesus' Parable of the Judgment of the Nations, the king said, "Whatever you did for one of these least brothers of mine, you did for me" (Matthew 25:40). This is what Jesus, the king, expected of his disciples, and this is what he expects of us—to bring the Good News of God's love to others. As the beloved disciple, Saint John the Apostle, wrote to his assembly, his local church, so long ago: "The way we came to know love was that he [Christ] laid down his life for us; so we ought to lay down our lives for our brothers. . . . Children, let us love not in word or speech but in deed and truth" (1 John 3:16,18). We announce the Gospel of the Lord not only in our words but also in our actions. Every dismissal formula encourages us to walk with the Lord as we leave the assembly, and reminds us to follow God's will in every event of our daily lives.

2. This is the principal effect of receiving Holy Communion: the strengthening of our personal and intimate union with Jesus Christ. This primary effect reflects the words of the Lord himself: "I have called you friends" (John 15:15), and "Whoever eats my flesh and drinks my blood remains in me and I in him" (6:56).

The Eucharist gives us life. In the Last Supper Discourse in the Gospel of John, Christ describes our connection with him as the life-giving connection between the vine and its branches. If a branch separates from the vine, it withers. In the Eucharist we are connected to Christ as branches to the vine. The Eucharist is the foundation of our new life in Christ.

In every Eucharist we die to sin and rise to new life in him. The Eucharist helps us to grow in the Christian life. Just as we need material food for growth and strength, so we need the spiritual food of the Eucharist to grow into the fullness of Christ during our entire lifetime.

3. "The Eucharist makes the Church" (*Catechism of the Catholic Church [CCC]*, 1396). Through our participation in the Eucharist, we are united more closely to Christ, and therefore our incorporation into the Church, which began at Baptism, is renewed and deepened. In Baptism we are called to form one body in the Church. The Eucharist fulfills this baptismal call. As Saint Augustine explained, when we say



Amen to the Body of Christ and receive the Body of Christ, we become true members of the Body of Christ (see CCC, 1396).

4. Unfortunately, all who are baptized in the name of the Father, and of the Son, and of the Holy Spirit do not share a common table of the Lord in the Eucharist. We are called to pray for the full unity of all those who believe in Christ and have been baptized in him. Because we are not fully united through Apostolic Succession and the Real Presence in the Eucharist, Eucharistic intercommunion is not permitted.

This means the reception of Holy Communion in the Catholic Church by members of other Churches and ecclesial communities is not allowed. Neither are Catholics permitted to receive Communion in those congregations. Eucharistic intercommunion is not possible with those whose ecclesial communities have not preserved Apostolic Succession through the Sacrament of Holy Orders. These include the ecclesial communities usually described as Protestant.

However, in the Eastern Orthodox Churches (the Eastern Churches not in full communion with the Catholic Church), the line of Apostolic Succession has never been broken. The Eastern Orthodox Churches possess true Sacraments, especially in the priesthood and in the Eucharist. Therefore, in certain circumstances, and with the approval of Church authority, the receiving of Communion in the Catholic Church by members of the Orthodox Churches is permitted.

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Unit 7 The Sacraments of Healing: Restoring Relationships

Overview

This unit examines the Sacraments of Healing as a source of ongoing conversion and healing for the individual and for the well-being of the entire community. These learning experiences also explore the urgency of our responsibility to strive to overcome sin and to live healthy lives as members of the Body of Christ for the good of the Church and of the world.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- The Sacraments of Healing are rooted in Jesus' ministry.
- The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.
- The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual and (if it is God's will) physical healing.
- The Sacraments of Healing compel us to offer forgiveness to others so that we might be forgiven, and to share the compassion of God with those who suffer.

Upon completing the unit, the students will have answered the following questions:


- How do we encounter Christ in the Sacraments of Healing?
- Why is forgiveness a key component of the Christian life?
- What human and spiritual needs does the Sacrament of Anointing of the Sick meet?
- How do we share the effects of the Sacraments of Healing with others?

How Will You Know the Students Understand?

The following resources will help you to assess the students' understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 7” (Document #: TX002152)
- handout “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002153)
- handout “Unit 7 Test” (Document #: TX002164)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 4: The Sacraments of Healing” and are as follows:

- “The Sacrament of Pardon and Peace” (article 34, pp. 184–187)
- “Scriptural and Historical Background” (article 35, pp. 188–191)
- “The Rite of Penance and Reconciliation” (article 36, pp. 192–197)
- “Penance and Reconciliation in Our Lives” (article 37, pp. 198–202)
- “The Sacrament of Healing and Strength” (article 38, pp. 204–207)
- “Scriptural and Historical Roots” (article 39, pp. 208–209)
- “The Rite of Anointing of the Sick” (article 40, pp. 210–215)
- “Christ’s Healing Power” (article 41, pp. 216–219)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of the Sacraments of Healing. It is not necessary to use all the learning experiences provided in the unit, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

Explain

Step 1: Preassess what the students know about the Sacraments of Healing through the “I Know, I Think I Know, I Want to Know” exercise.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 7” (Document #: TX002152) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002153).

Empathize

Apply

Step 3: Invite the students to share stories of reconciliation and healing in small groups and to discuss why these stories are significant to them.

Explain

Step 4: Guide the students toward an understanding of the purpose of the Sacrament of Penance and Reconciliation.

Perceive

Apply

Step 5: Explore with the students the scriptural background for the Sacraments of Healing.

Explain

Step 6: Invite the students to work in small groups to study and explain to one another the Rite of Penance and Reconciliation.

Perceive

Empathize

Step 7: Lead the students through an examination of consciousness prayer service based on the *examen* of Saint Ignatius of Loyola.

Perceive

Empathize

Step 8: View and discuss scenes from the movie *Invictus* (2009, 134 minutes, rated A-III and PG-13) to illustrate the power of penance and reconciliation, as well as the power of healing, in our lives.

Explain

Empathize

Step 9: Invite the students to work in pairs to explore the meaning of illness, and of Christ as healer.

Explain

Apply

Step 10: Ask the students to prepare and teach to the class the scriptural and historical roots for the Rite of Anointing of the Sick.

Understand

Step 11: Invite the class to work in small groups to explore how the effects of the Sacrament of Anointing of the Sick can be applied to society as a whole.

Understand

Step 12: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 13: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “Reconciliation” (Document #: TX002168)
- “God’s Story, Plotline 4: Reconciliation” (Document #: TX002167)
- “The Meaning of the Sacrament of Anointing of the Sick” (Document #: TX002169)
- “Anointing of the Sick” (Document #: TX002166)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using the Think-Pair-Share Method” (Document #: TX001019)
- “Using the Jigsaw Process” (Document #: TX001020)
- “Jigsaw Process” (Document #: TX001161)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Mark 5:21–42 (Jesus heals a woman afflicted by a hemorrhage)
- Mark 10:46–52 (Jesus heals the blind Bartimaeus)
- Luke 5:17–26 (Jesus heals a paralytic man and forgives his sins)
- John 8:1–11 (Jesus forgives a woman caught in the act of adultery)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 7” (Document #: TX002154), one for each student.

.....

absolution	Oil of the Sick
Anointing of the Sick, Sacrament of	Penance and Reconciliation,
concupiscence	Sacrament of
conversion	Purgatory
examination of conscience	reparation
Heaven	repentance (contrition)
Hell	sin
indulgence	venial sin
mortal sin	

Learning Experiences

Explain

Step 1

Preassess what the students know about the Sacraments of Healing through the “I Know, I Think I Know, I Want to Know” exercise.

- 1. Prepare** by downloading and printing the handout “I Know, I Think I Know, I Want to Know” (Document #: TX001382), one for each student.
- 2. Distribute** the handout and pens or pencils. On side 1 of the handout, next to the line labeled “Topic,” instruct the students to write “The Sacrament of Penance and Reconciliation.” On side 2 of the handout, next to the line labeled “Topic,” instruct the students to write “The Sacrament of Anointing of the Sick.”
- 3. Explain** to the students that they will fill in the two-part handout with things they know, think they know, and want to know about the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick. For example, with regard to the Sacrament of Penance and Reconciliation, a student may know that only a priest or bishop can grant absolution; may think he or she knows the requirements for a sin to be considered a mortal sin; and may want to know why he or she should go to a priest when anyone can approach Christ directly for forgiveness. Instruct the students to try to fill in each side of the handout with a minimum of eight items, with at least one item in each of the three columns. Allow about 15 minutes for students to work individually.
- 4. Direct** the students to form pairs and compare their responses. The students can also take this opportunity to add to their own lists from the lists of their partners. Allow about 7 minutes for this conversation.
- 5. Bring** the students back together as a large group and invite them to share items from each of the three columns. Begin with the “I Know” column and possibly write student responses on the board. Provide positive feedback to the students to reinforce the importance of what they already know. Follow the same procedure with the “I Think I Know” and “I Want to Know” columns. Encourage the students to ask questions.
- 6. Conclude** by assuring the students that the unit is intended to build on their present knowledge and to help them discover answers to the important questions they have posed and that may arise as they progress through the unit. Direct the students to keep this handout so they can refer to it again at the end of the unit.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 7” (Document #: TX002152) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002153).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: keeping a daily *examen* journal and creating a presentation on two feature films that incorporate themes of reconciliation and healing. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

- 1. Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 7” (Document #: TX002152) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002153), one of each for each student.
- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
- 3. Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ If you wish to work alone, you may choose either of the two options. If you wish to work with one or two partners, you may choose option 2.
 - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
- 4. Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
- 5. Answer** questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand the Sacraments of Penance and Reconciliation and Anointing of the Sick.

Teacher Note

You will want to assign due dates for the performance tasks.

If you have done these performance tasks, or very similar ones, with students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

Empathize

Apply

Step 3

Invite the students to share stories of reconciliation and healing in small groups and to discuss why these stories are significant to them.

- 1. Prepare** by downloading and making copies of the handout “Stories of Reconciliation and Healing” (Document #: TX002155), one for each student.
- 2. Distribute** the handout the day before this class session and ask the students to prepare for this learning experience by locating and writing (on the handout) descriptions of meaningful and preferably compelling stories of forgiveness, reconciliation, or healing. Review the handout with the students, pointing out the three sections: challenge, decision, and outcome. Review with the students the three elements of a compelling story that we discussed in unit 1:
 - ▶ You will be finding or writing a description of a story about reconciliation, forgiveness, or healing. Stories may come from personal experience, from articles in magazines or newspapers, from books, from movies (based on true stories), and so on.
 - ▶ You will recall from unit 1 that there are three basic elements for telling a compelling story: challenge, decision, and outcome. As we previously discussed, each of us is presented with challenges in life, sometimes in the form of opportunities and other times in the form of challenges or obstacles. We have an array of options for decision making, some more authentically good than others, and each option will lead to a different outcome. Even though a Christian’s decision to act according to God’s will does not always lead to “worldly success,” the outcome of doing God’s will is ultimately far more important. These three movements of challenge, decision, and outcome also apply to the process of conversion, which is often essential to reconciliation or healing.
 - ▶ You will be looking for compelling stories about forgiveness, reconciliation, or healing. You will then prepare to share the story in terms of the challenge presented, the decision a person or persons made, and the outcome of that decision. You should also be prepared to discuss why you consider this story to be a compelling story.
 - ▶ This learning experience will provide an opportunity for us to examine why we are so much in need of reconciliation and healing in our world today. Perhaps it will give us a window into why the Sacrament of Penance and Reconciliation, as a Sacrament of Healing, is vitally important.

3. **Divide** the class into small groups of three or four on the day the students will present their stories. Instruct the students to bring the handout “Stories of Reconciliation and Healing” (Document #: TX002155) with them to their groups. Then offer the following instructions:
 - You will read your entire story, constructed in three parts, to the other members of your group. At the end of the story, the other members of your group will tell you why they think your story is powerful or compelling. After each group member has spoken, the reader should then share why she or he chose this particular story.
4. **Instruct** each small group, after all the groups have presented their stories, to choose one member to share his or her story with the class. After each presentation, invite responses from the class.
5. **Conclude** by inviting the students to respond to the following questions:
 - Is sin real?
 - Why do you think our culture often discourages people from taking responsibility for their actions?



Article
34

Explain

Step 4

Guide the students toward an understanding of the purpose of the Sacrament of Penance and Reconciliation.

1. **Prepare** by downloading and printing the handout “The Sacrament of Pardon and Peace” (Document #: TX002156), one for each student. Also download and be prepared to share the PowerPoint “The Sacrament of Pardon and Peace: Part I” (Document #: TX002171).
2. **Assign** the students to read article 34, “The Sacrament of Pardon and Peace,” in the student book as preparation.

Teacher Note

The notion of a “fundamental option” proposed by theologians such as Fr. Avery Dulles, SJ, may be helpful here. Essentially this means that many Christians make a fundamental choice to follow Christ and to live their lives according to Christian values. Even though such a person may have moral lapses, the fundamental direction of this person’s life is not altered. Knowledge of a fundamental option can be helpful to teens who may be insecure about their faith or goodness.

3. **Lead** the students through the first part of the PowerPoint presentation and ask them to take notes in their learning journals or on a sheet of paper. Discuss the images, inviting the students to suggest what types of disorder or sin each image suggests. Ask the students whether we participate in these sins to any degree. If necessary, remind the students that our complacency and inaction can be just as clearly a sin as our actions. Then lead the students through the second part of the PowerPoint presentation, again asking them to take notes. Lead the students through a series of questions that correspond with PowerPoint slides. (These questions appear in the “Notes” section of each slide.) If you cannot show the PowerPoint, make copies of it for use as an aid in discussion of these important concepts.
4. **Conclude** by inviting the students to ask questions or make comments.

Teacher Note

A detailed study of conscience was presented in the course on morality; however, it may be useful to again review the theological article “Free Will” (Document #: TX001257), by Arthur David Canales. Canales explains in detail that to choose freely for good and against evil requires a developed conscience and good moral character. The examination of consciousness presented in this unit is one excellent way for students to both form their consciences and to develop a strong moral character.

Perceive

Apply

Step 5

Explore with the students the scriptural background for the Sacraments of Healing.



Article
35

1. **Prepare**, the day before this class session, by dividing the class into small groups of four and by downloading and printing the handout “Scriptural Background for the Sacraments of Healing” (Document #: TX002157), one for each small group. Cut the Scripture references into strips and distribute them so that each group member receives one of the four Scripture references. Instruct all the students to look up and read the Scripture passage they have been assigned and to write a paragraph about it, making sure to include a description of the challenge faced, the decision made, and the outcome. These paragraphs are due in class the following day. Prepare also by downloading and printing the handout “The Jigsaw Process” (Document #: TX001161), one for each small group, and by making sure that each group has a copy of the Bible in class to use as a reference, if needed. Read the background information for this learning experience, which you will find on the handout “Using the Jigsaw Process” (Document #: TX001020) at smp.org/LivinginChrist.

2. **Assign** the students to read article 35, “Scriptural and Historical Background,” in the student book as preparation.
3. **Invite** the students to meet in their assigned groups. Ask each group to choose a group leader, and then give each leader a copy of the handout “The Jigsaw Process” (Document #:TX001161). Instruct the students in each group to write all of their names on the handout.
4. **Offer** the following instructions:
 - Each member of your group will have several minutes to explain his or her Scripture passage to the rest of your group using the summary paragraph he or she wrote ahead of time. As each student presents, the other group members should take notes in their learning journals or on a sheet of paper. You will have about 10 minutes to do this.
 - After all the students in your group have summarized their Scripture passages and the rest of the group has taken notes, you will work cooperatively as a group to answer the questions on the handout. You will have approximately 10 minutes to complete the handout “The Jigsaw Process” (Document #: TX001161).
 - When all the groups have finished working, we will discuss the four primary passages from the Bible as a group, using the handout as a guide.
5. **Lead** the students in a class discussion using the following questions (adapted from the handout “The Jigsaw Process” [Document #: TX001161]):
 - What topics do each of the four biblical passages address?
 - What do the four biblical passages have in common?
 - How are the four biblical passages different?
 - If you had to create a title to unify these four biblical passages, what would you choose? Why?

- How do these biblical passages help us to understand the roots of the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick?
- Why does Jesus connect forgiveness of sin and healing in these and other biblical passages?

6. **Conclude** by inviting the students to ask questions or make comments.



Article
36

Explain

Step 6

Invite the students to work in small groups to study and explain to one another the Rite of Penance and Reconciliation.

1. **Prepare** by downloading and printing the handout “The Rite of Penance and Reconciliation” (Document #: TX002158), one for each student. Remind the students to bring their student books to class.
2. **Assign** the students to read article 36, “The Rite of Penance and Reconciliation,” in the student book as preparation.
3. **Divide** the class into pairs that can work well together. Ask the following questions as a prompt, reviewing the students’ reading of article 36:
 - What is repentance, or contrition?

Repentance, or contrition, is sorrow for one’s sin and a hatred for sin, combined with the intention to avoid sin in the future. This is the primary act of the penitent.
 - What do we mean by “confession of sins”?

Confession of sins is actively taking responsibility for our actions and seeking to make things right again. It is absolutely necessary to confess mortal sins.
 - What is the “intention to make reparation”?

Reparation, although not always necessary or even possible, is the action of repairing the wrong we have done. For example, if one stole something, he or she returns it.
4. **Distribute** the handout and instruct the students to begin writing out a description of each part of the Rite of Penance and Reconciliation on it. The parts are listed in order. Ask the students to describe what the priest does and what the penitent does as needed in each part. Once the students have completed this work, highlight the essential elements of both the individual and the communal forms of the Sacrament by asking the following questions:

- What are the four essential elements of the Sacrament of Penance and Reconciliation for an individual penitent?

Three essential elements of the Sacrament for the penitent are repentance, confession, and the intention to make amends. The fourth essential element is the priest's words of absolution.

- What is the difference between a communal celebration of the Sacrament of Penance and Reconciliation and a celebration of the Sacrament with an individual penitent?

The communal celebration is a service in which the whole community is invited to attend together. It begins with a Liturgy of the Word, followed by individual confession. Normally, several priests from neighboring parishes will be invited to the communal service so that a large number of people can go to individual confession.

- What is the value of the communal celebration of the Sacrament?

Although the graces of the Sacrament are the same either way, the communal celebration reminds the community of the social nature of sin. Each of our sins impacts the community in a negative way.

5. **Conclude** by inviting the students to ask questions or make comments.

Perceive

Empathize

Step 7

Lead the students through an examination of consciousness prayer service based on the examen of Saint Ignatius of Loyola.

1. **Prepare** by downloading and printing the handout “The Examination of Consciousness” (Document #: TX002159), one for each student. Establish a prayerful atmosphere in the classroom by lighting a candle, dimming the lights, and so on. As you lead this prayer experience, emphasize that it is one excellent way to prepare to receive the Sacrament of Penance and Reconciliation, and it could also be helpful to a person who is preparing to receive the Sacrament of Anointing of the Sick.

You will also find an optional PowerPoint called “The Examination of Conscience” (Document #: TX002170) that presents this *examen*, if you would prefer to offer the experience in a more visual way.

2. **Lead** the students in the examination of consciousness prayer service by sharing the following:
 - We will do a prayer exercise in which we begin to seek the movement of the Spirit in our daily lives as we reflect on our day.

If class time is earlier in the day, this examination can be a reflection on the events of yesterday and today so far.

This prayer can be made anywhere, individually, but we will pray together today. Through this method of praying, you can grow in a sense of who you are and of greater awareness of the Source of your being. This type of prayer can lead you to greater openness to God's Spirit and to the graces God is offering you. The examination of consciousness is also an excellent way to continue to form your conscience and an excellent way to prepare for the Sacrament of Penance and Reconciliation.

- As we begin, sit comfortably and still yourself; relax, be aware of your breathing, your body, and how you are feeling. Close your eyes, but be attentive.
- **Be aware that you are in the presence of God right now.** You are God's creature in the midst of God's creation. As you quiet yourself, become aware that God is present within you, in the creation that surrounds you, in your body, in those around you. The Spirit of God, sent by Christ, will remind you that you are called and given gifts that will help to bring creation to its fullness. Ask the Holy Spirit to enable you to look on all you see with love. As 1 Corinthians 13:4–7 says, "Love is patient, love is kind. It is not jealous, . . . it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, . . . hopes all things."
- **Spend a moment looking over your day with gratitude for this day's gifts.** Be concrete and let special moments or pleasures spring to mind. Recall the taste of something good that you ate, the smile of a friend, the peaceful feeling you experienced that was brought forth by a kind word, a lesson that you learned—even if it came through a mistake. Take stock of what you received and what you gave. Give thanks to God for favors received. Recall your particular strengths in times of difficulty, your ability to hope in times of weakness, your sense of humor and your life of faith, your intelligence and health, your family and friends. God the Father gives you these to draw you into the fullness of life. Give thanks to God for his presence in the big and the small things of your life.
- **Ask for the gift of God's Holy Spirit to help you to look at your actions and attitudes and motives with honesty and patience.** Jesus said, "But when he comes, the Spirit of truth, he will guide you to all truth" (John 16:13). The Holy Spirit inspires you to see with growing freedom the development of your life story. The Spirit gives you freedom to see yourself without condemnation and also without

complacency. Ask that you will learn and grow as you reflect, deepening your knowledge of self and your relationship with God.

- **Now review the concrete events of your day.** This is the longest of the steps. Recall the events of your day that you can remember. Explore the context of your actions. What moved you to act as you did or to respond in the manner you did? Ask what you were involved in and whom you were with. Did these situations give you hope? Did they create agitation or anxiety in you? Many situations will show that your heart was divided—wavering between helping and disregarding, scoffing and encouraging, listening and ignoring, rebuking and forgiving, speaking and silence, neglecting and thanking. Remember, this is not a time to dwell on your shortcomings; rather, it is a gentle look with the Lord at how you have responded to God's gifts. Where did you act most freely? Where were you swept along without freedom? What reactions helped or hindered you? Where may Christ have entered your vision and your responses to different situations? Where may you have hesitated to the influence of God's Spirit? As Saint Paul urges in 2 Corinthians 13:5: "Examine yourselves to see whether you are living in faith. Test yourselves. Do you not realize that Jesus Christ is in you?" The Holy Spirit's influence comes through God's people, the Body of Christ. The Spirit's influence comes too through Scripture, the Word of God. Allow God to speak, challenge, encourage, and teach you. Thus you will come to know that Christ is with you.
- **The final step is your own heart-to-heart talk with Jesus.** Here take a few minutes to speak with Jesus about your day. Share your thoughts on your actions, attitudes, feelings, and interactions. Perhaps during this time you may feel led to seek forgiveness, ask for direction, share a concern, express gratitude, and so on.

Pause in silence for the students to reflect.

Having reviewed this day of your life, look upon yourself with compassion. Acknowledge your need of God. Express sorrow for sin and especially ask forgiveness for the times you resisted God's light today. Give thanks for grace, the enlightening presence of God. Resolve with Jesus to move forward in action where appropriate.

- Now let us conclude this time with the Lord's Prayer.

(This step is adapted from the Web site of the Society of Jesus, New Orleans Province.)

Perceive

Empathize

Step 8

View and discuss scenes from the movie *Invictus* (2009, 134 minutes, rated A-III and PG-13) to illustrate the power of penance and reconciliation, as well as the power of healing, in our lives.



Article
37

1. **Prepare** by obtaining a copy of the movie *Invictus* and the appropriate equipment to show it. Download and print the handout “*Invictus: Forgiveness, Reconciliation, and Healing*” (Document #: TX002160), one for each student.
2. **Assign** the students to read article 37, “Penance and Reconciliation in Our Lives,” in the student book as preparation.

Teacher Note

Many other movies can serve the same purpose of providing a powerful example of reconciliation and healing. If you choose a movie other than *Invictus*, make sure that it includes both themes, so as to serve as a bridge between the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick.

3. **Introduce** this learning experience by informing the students that they will be viewing scenes from the movie *Invictus*. Remind the students that the purpose of viewing these scenes is to deepen our appreciation of the power of reconciliation and healing, as well as to broaden our understanding of the Sacraments of Healing. Although the entire movie is worthy of viewing, the essential segments for the purposes of this learning experience are from the beginning to the point when Nelson Mandela, played by Morgan Freeman, addresses the newly formed South African Sports Committee. He exhorts them not to disband the team but rather to embrace them as part of a larger opportunity to bring healing to South Africa’s years of apartheid. This team symbolized the ugly discrimination of apartheid for many South African blacks.

4. Introduce the film with the following points:
 - We will be viewing a segment of the movie *Invictus* that deals with the beginnings of the new South African government in 2005 under the presidency of Nelson Mandela, and with his support of the Springboks rugby team as South Africa prepared to host the 2005 Rugby World Cup. Under the system of apartheid that lasted from 1948 to 1994 in South Africa, black South Africans were legally separated from whites and forced to live apart in “townships” with virtually no rights. Nelson Mandela served twenty-seven years in prison, much of it at Robben Island, for his support of equality for all South Africans. Some wanted “payback” for this unjust system and thought they could get it by withdrawing government support for the rugby team, which, like South Africa as a whole, had practiced apartheid. To Mandela’s way of thinking, reconciliation, forgiveness, and healing was the only

right course to take for the good of his country. To take revenge on a rugby team that was associated with apartheid, as some bitter South Africans wanted to do, rather than supporting the team, would be a cowardly course of action that would only further divide the country. Mandela's support of a sports team reminds us of the truth that all that is not sinful is sacred. As you watch the following scenes from the beginning of *Invictus*, listen carefully to the words of Nelson Mandela, played brilliantly in the film by Morgan Freeman. The title of the movie comes from an English Victorian poem that gave Mandela strength and inspiration during his many years in prison. These are the words of the poem "Invictus," by William Ernest Henley (1849–1903):

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll.
I am the master of my fate:
I am the captain of my soul.

- Now watch and listen closely to the opening scenes of the movie *Invictus*, which deal with the challenge of forgiveness and healing. After the segment of the movie we will be viewing, we will spend some time together in reflection and discussion.
5. **Distribute** to each student a copy of the handout after showing the opening scenes. Remind the students that they have seen the segment of the movie that deals with the challenge of forgiveness and healing. Let them know that if they have not seen this movie before, they will find it worthwhile to watch the whole thing at a later

Teacher Note

Show the first 35 minutes of the movie, skipping the opening credits and stopping at 35:10. Preview the segment in advance to decide whether you would like the class to view fewer scenes or subsequent scenes.

time. Ask the students to first write their responses to the questions on the handout. Then lead the class in a discussion, taking care to call on some of the more introverted students. The students can read their responses, if they prefer.

- 6. Conclude** by asking the following questions and inviting students to share their responses:
- What are a few of the needs for reconciliation and healing that you find most pressing today?
 - Do you think it makes a difference for each of us to experience and understand reconciliation and healing if we are to bring other people together in our families, schools, communities, and even country?

Explain

Empathize

Step 9

Invite the students to work in pairs to explore the meaning of illness, and of Christ as healer.



Article
38

- 1. Prepare** by downloading and printing the handout “The Meaning of Healing” (Document #: TX002161), one for each student.
- 2. Assign** the students to read article 38, “The Sacrament of Healing and Strength,” in the student book as preparation.
- 3. Direct** the students to answer the questions on the handout alone and in silence. Consider playing soft instrumental music as the students work. Then instruct the students to form pairs and discuss their responses. You may adapt the think-pair-share method for this learning experience (see the handout “Using the Think-Pair-Share Method” [Document #: TX001019]). Invite the students to share some of their responses, beginning with the first question and proceeding through other questions on the handout.
- 4. Conclude** by sharing the following points:
 - In your discussion with one another and with the class, we have learned more clearly that illness can cause tremendous turmoil in our lives. Even minor illnesses are to be taken seriously. Serious illnesses “stop the world” for those who are ill. This can be a cause for despair, or a call to *metanoia*, a moment of turning toward God in the lives of these people. For example, Saint Ignatius Loyola, the founder of the religious order known as the Jesuits, was seriously injured in his youth and suffered many ailments throughout his life. Yet he told the members of his religious order to pray for what he called indifference to health or illness, good times or hardship, and so on. For Saint Ignatius the word *indifference* meant “openness to every moment of life as God’s blessing.” He believed that every experience, even the most challenging illness, is an opportunity to experience the healing

presence and grace of God. This is true, not only for the ill themselves but also for all who know and care about them, as well as for those who are their caregivers.

- We also discussed how illness isolates us from others. Being ill is a lonely experience. In the early Church, the consecrated Bread, the Body of Christ, from the celebration of the Eucharist was reserved for the ill only. Members of the Eucharistic assembly brought the Eucharist to the sick as a powerful sign that, even in isolation and suffering, they continued to be important members of the community. At a time when illness was widely believed to be caused by personal sin or the sins of family members, this action was powerfully countercultural. The Eucharist was and is a powerful sign that the ill, as members of the Body of Christ, are not only *not* left out or forgotten but are, in fact, essential members of Christ's Body.
- We can look to the patient suffering of the Passion of Christ during times of illness. Jesus was then and is now both fully God and, like us, fully human, but without sin. He understands our experience and enables us to find meaning during our illness through our participation in his dying and rising, his Paschal Mystery, in a uniquely privileged and holy way. It is indeed a paradox that our own suffering can intensely unite us with Christ.

5. **Conclude** by inviting the students to ask questions or make comments.

Explain

Apply

Step 10

Ask the students to prepare and teach to the class the scriptural and historical roots for the Rite of Anointing of the Sick.



Articles
39, 40

1. **Prepare** by downloading and printing the handout “The Scriptural and Historical Roots” and “The Rite of Anointing of the Sick” (Document #: TX002162). Divide the class into small groups of three or four, and give each group a couple sheets of scratch paper and a sheet of newsprint (preferably one with a sticky edge). Cut the handout into strips as marked, and give each group one slip.
2. **Assign** the students to read articles 39 and 40, “Scriptural and Historical Roots” and “The Rite of Anointing of the Sick,” in the student book as preparation. Remind them to bring their student books to class.

3. **Offer** the following instructions:
 - Each small group has received a slip with a topic or several shorter topics to prepare. First, choose a group leader who will keep the group focused. Choose another group member to take notes that will be used for an outline of the text that you will teach the class. Choose someone who can write neatly to write the outline on the sheet of newsprint. Finally, choose a member or members of your group to present what you have prepared to the class. You have 10 minutes to prepare.
4. **Invite** the groups, when they have finished preparing, to present their topics in the order given in the student book. After each presentation, make additions or corrections as needed.
5. **Conclude** by inviting the students to ask questions or make comments.



Article
41

Understand

Step 11

Invite the class to work in small groups to explore how the effects of the Sacrament of Anointing of the Sick can be applied to society as a whole.

1. **Prepare** by downloading and printing the handout “Christ’s Healing Power in Society” (Document #: TX002163), one for each student. Obtain copies of newsmagazines, enough for each student to have one to work with.
2. **Assign** the students to read article 41, “Christ’s Healing Power,” in the student book as preparation.
3. **Divide** the class into small groups of three or four. Distribute the handout and the magazines. Instruct the students to each find one article that illustrates a need for healing in society or in the world. Give several examples of problems, such as involvement in war, the dehumanization of illegal immigrants, debate over health care law, debate over public services for the poor, and so on. On the handout the students should write a description of the problem, and then he or she should apply each of the effects of the Sacrament of Anointing of the Sick to show how the problem could be solved, or healed. After all the students have completed their individual work, they should share their descriptions and application of the effects of healing with the remainder of the group.
4. **Invite** each small group, after all groups have finished their sharing, to share with the rest of the class one of the ills of society they discussed, along with a summary of how these societal ills may be healed. They need not describe each point individually.

5. Emphasize the following ideas:

- We have carefully studied the meaning of the Sacraments of Healing. As with all of the Sacraments, the Sacraments of Healing are liminal experiences because they transport us from one moment in life to a more important moment of decision. All the Sacraments are moments of new beginning. As we have examined the Sacraments of Healing, we have observed that they are not only individual gifts of God's grace for us but also gifts for the good of the community and the world. Each Sacrament compels us to live in right relationship with God and our fellow human beings. We have examined a few of the many needs for reconciliation and healing in our nation and in the world. As a sacramental people, we should live each day with a sense of urgency that by our fully conscious participation we might further, not hinder, the coming of God's Kingdom.

6. Conclude by inviting the class to answer the following questions:

- How does the Sacrament of Penance and Reconciliation invite us to live in right relationship with God and the human race?
- How does the Sacrament of Anointing of the Sick invite us to live in right relationship with God and the human race?

Understand**Step 12**

Make sure the students are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

- 1. Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts “Final Performance Task Options for Unit 7” (Document #: TX002152) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX002153). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
- 2. Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect**Step 13**

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the Sacraments of the Healing have developed throughout the unit.

1. **Prepare** for this learning experience by downloading and printing the hand-out “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 7

Important Information for Both Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content.

- The Sacraments of Healing are rooted in Jesus' ministry.
- The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.
- The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual and (if it is God's will) physical healing.
- The Sacraments of Healing compel us to offer forgiveness to others so that we might be forgiven, and to share the compassion of God with those who suffer.

Option 1: Keep a Daily Journal

This daily journal will be based specifically on your experience of the examination of consciousness. You will need to have a copy of the handout "The Examination of Consciousness (Based on the *Examen* of Saint Ignatius of Loyola)" (Document #: TX002159). Read the entire handout and, if needed, ask your teacher for further clarification. You will need a small notebook that you will submit to your teacher at the end of this unit.

Use the following guidelines in making your journal entries:

- Do the examination of consciousness prayerfully once a day. It is best to do this at the same time of the day each day. Evening time before going to bed is ideal.
- After completing the examination of consciousness, write a journal entry that includes the following:
 - a statement about ways that God may have been present to you during the day
 - a statement or two about some of the attitudes and motivations you had during the day
 - a description of how well or poorly you responded to different situations (How Christlike were your decisions?)
 - a statement of your intention to live more authentically the next day



Option 2: Write a Report about Reconciliation and Healing

Locate two movies that deal with themes of reconciliation or healing or both. You may not use the movie *Invictus*. Many excellent movies are available, including *Cry, the Beloved Country* (1995, 120 minutes, rated A-II and PG-13); *Hotel Rwanda* (2004, 121 minutes, rated A-III and PG-13); *Dead Man Walking* (1995, 122 minutes, rated A-II and R); and *The Blind Side* (2009, 129 minutes, rated A-III and PG-13).

Create a presentation that could be given in class about the ways each of the movies relates to the key understandings of unit 7. Follow these guidelines:

- View each movie carefully, taking notes.
- For your presentation, explain the primary challenge in each movie, the decision that was made, and the outcome.
- Incorporate concrete examples of scenes from the movies to illustrate the key understandings of unit 7.
- Consider recording or “marking” two or three short video clips to show as evidence for your presentation.



Rubric for Final Performance Tasks for Unit 7

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>The Sacraments of Healing are rooted in Jesus' ministry.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual and (if it is God's will) physical healing.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The Sacraments of Healing compel us to offer forgiveness to others so that we might be forgiven, and to share the compassion of God with those who suffer.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 7

absolution: An essential part of the Sacrament of Penance and Reconciliation in which the priest pardons the sins of the person confessing, in the name of God and the Church.

Anointing of the Sick, Sacrament of: One of the Seven Sacraments, sometimes formerly known as “the Sacrament of the dying,” in which a gravely ill, aging, or dying person is anointed by the priest and prayed over by him and attending believers. One need not be dying to receive the Sacrament.

concupiscence: The tendency of all human beings toward sin, as a result of Original Sin.

conversion: A change of heart, turning away from sin and toward God.

examination of conscience: Prayerful reflection on, and assessment of, one’s words, attitudes, and actions in light of the Gospel of Jesus; more specifically, the conscious moral evaluation of one’s life in preparation for reception of the Sacrament of Penance and Reconciliation.

Heaven: A state of eternal life and union with God in which one experiences full happiness and the satisfaction of the deepest human longings.

Hell: The state of permanent separation from God, reserved for those who freely and consciously choose to reject God to the very end of their lives.

indulgence: The means by which the Church takes away the punishment that a person would receive in Purgatory.

mortal sin: An action so contrary to the will of God that it results in a complete separation from God and his grace. As a consequence of that separation, the person is condemned to eternal death. For a sin to be a mortal sin, three conditions must be met: the act must involve grave matter, the person must have full knowledge of the evil of the act, and the person must give his or her full consent in committing the act.

Oil of the Sick: Blessed olive oil used in the Sacrament of Anointing of the Sick to anoint the forehead and hands of people who are seriously ill or near death.

Penance and Reconciliation, Sacrament of: One of the Seven Sacraments of the Church, the liturgical celebration of God’s forgiveness of sin, through which the sinner is reconciled with both God and the Church.

Purgatory: A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

reparation: Making amends for something one did wrong that caused harm to another person or led to loss.



repentance (contrition): An attitude of sorrow for a sin committed and a resolution not to sin again. It is a response to God's gracious love and forgiveness.

sin: Any deliberate offense, in thought, word, or deed, against the will of God.

venial sin: A less serious offense against the will of God that diminishes one's personal character and weakens but does not rupture one's relationship with God.



The Decision:

The Outcome:

Why is this story compelling?



The Sacrament of Pardon and Peace

These questions accompany the PowerPoint “The Sacrament of Pardon and Peace” (Document #: TX002171). Note here your teacher’s remarks, your own response, and points from the class discussion.

How does the presence of sin in our lives affect us? Isn’t Baptism enough to overcome sin?

Why is it important to respond to the subtle or sometimes not so subtle “invitations” to do things that you know are wrong but that “everybody” does anyway?

Why do actions taken by a group often *seem* less sinful than choices you would make on your own?

Can you name some of the things that “everybody” supposedly does?

Does a group have a conscience?

Is there such a thing as “social sin”?

What is the theological name and definition of the sins we commit practically every day that are harmful and that weaken, but do not rupture, our relationship with God and one another?



What might the result be if you commit the venial sin of gossiping a bit day after day about one of your friends?

What is the theological name and definition for a sin that is so contrary to God's law that it actually separates us from God?

Besides the Sacraments of Baptism and Penance and Reconciliation, are there any other forms of forgiveness that come through the Church?

Why is the Church's teaching on mortal sin important?

What is the ultimate purpose of doing good and avoiding evil? Is it to avoid Hell, or is it to grow in union with God and our fellow human beings?

This brings us full circle to where we began: Do we need the Sacrament of Penance and Reconciliation? Isn't our Baptism enough?



Scriptural Background for the Sacraments of Healing



Scripture Passage 1:

Luke 5:17–26: Jesus heals a paralytic man and forgives his sins.



Scripture Passage 2:

Mark 5:21–42: Jesus restores life to Jairus's twelve-year-old daughter and heals a woman who has been afflicted by a hemorrhage for twelve years.



Scripture Passage 3:

John 8:1–11: Jesus forgives a woman caught in the act of adultery and challenges those who condemned her to confront their own sinfulness and forgive as well.



Scripture Passage 4:

Mark 10:46–52: Jesus hears the blind Bartimaeus calling him and heals his blindness.



The Rite of Penance and Reconciliation

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
Preparation of the Priest and the Penitent Priest: Penitent: 2. Penitent:	
Welcoming of the Penitent	
Reading of the Word of God (optional)	
Penitent's Confession and Acceptance of the Penance	
Penitent's Prayer Priest's Absolution	
Proclamation of Praise and Dismissal of Penitent	



The Examination of Consciousness (Based on the *Examen* of Saint Ignatius of Loyola)

This is a prayer where we try to find the movement of the Spirit in our daily lives as we reflect on our day. This prayer can be made anywhere: on the beach, in a car, at home, in the library. Many people make the *Examen* twice daily: once around lunchtime and again before going to bed. There are five simple steps to the *Examen*, which should take 10 to 15 minutes to complete, and what follows is just one interpretation of these five steps in discerning the movement of God's Spirit in your day. Through this method of praying you can grow in a sense of self and the Source of self; you can become more sensitive to your own spirit with its longings, its powers, its Source; you will develop an openness to receive the supports that God offers.

Before you start: Try to be in a place where you are least likely to be disturbed, and where there is the least amount of external noise. Perhaps you might light a candle or change the lighting when you pray to symbolize the start of this activity. Sit comfortably and still yourself; relax, be aware of your breathing, your body, and how you are feeling.

1. Recall that you are in the presence of God. No matter where you are, hilltop or valley, country or cities, in a crowd or alone, you are a creature in the midst of creation. As you quiet yourself, become aware that God is present within you, in the creation that surrounds you, in your body, in those around you. The Creator who brought you forth into being is concerned for you. The Spirit of God, sent by Christ, will remind you that you are gifted to help bring creation to its fullness. Ask the Holy Spirit to let you look on all you see with love. "Love is patient, love is kind, love is not jealous or boastful, it is not arrogant or rude. Love does not insist on its own way; . . . it does not rejoice at wrong but rejoices in the right. . . . Love hopes all things" (1 Cor. 13).

2. Spend a moment looking over your day with gratitude for this day's gifts. Be concrete and let special moments or pleasures spring to mind! Recall the smell of your morning coffee, the taste of something good that you ate, the laugh of a child, the fragrance of a flower, the smile brought forth by a kind word, a lesson that you learned. Take stock of what you received and what you gave. Give thanks to God for favors received. Also look at your permanent gifts that allow your participation in this day. Recall your particular strengths in times of difficulty, your ability to hope in times of weakness, your sense of humor and your life of faith, your intelligence and health, your family and friends. God the Father gives you these to draw you into the fullness of life. As you move through the details of your day, give thanks to God for His presence in the big and the small things of your life.

3. Ask God to send you His Holy Spirit to help you look at your actions and attitudes and motives with honesty and patience. "When the Spirit of truth comes he will guide you into all truth" (John 16:13). The Holy Spirit inspires you to see with growing freedom the development of your life story. The Spirit gives a freedom to look upon yourself without condemnation and without complacency and thus be open to growth. Ask that you will learn and grow as you reflect, thus deepening your knowledge of self and your relationship with God.

4. Now review your day. This is the longest of the steps. Recall the events of your day; explore the context of your actions. Search for the internal movements of your heart and your interaction with what was before you. Ask what you were involved in and who you were with, and review your hopes and



hesitations. Many situations will show that your heart was divided—wavering between helping and disregarding, scoffing and encouraging, listening and ignoring, rebuking and forgiving, speaking and silence, neglecting and thanking. Remember, this is not a time to dwell on your shortcomings; rather, it is a gentle look with the Lord at how you have responded to God's gifts. It is an opportunity for growth of self and deepening your relationship with God. Notice where you acted freely—picking a particular course of action from the possibilities you saw. See where you were swept along without freedom. What reactions helped or hindered you? See where Christ entered your decisions and where you might have paused to receive His influence. "Test yourselves," St. Paul urges, "to see whether you are living in faith; examine yourselves. Perhaps you yourselves do not realize that Christ Jesus is in you" (2 Cor.). His influence comes through His people, the Body of Christ. His influence comes through Scripture, the Word of God. Now, as you pray, Christ's spirit will help you know His presence and concern. As you daily and prayerfully explore the mystery of yourself in the midst of your actions you will grow more familiar with your own spirit and become more aware of the promptings of God's Spirit within you. Allow God to speak, challenge, encourage and teach you. Thus you will come to know that Christ is with you. Christ will continually invite you to love your neighbor as yourself and strengthen you to do this.

5. The final step is our heart-to-heart talk with Jesus. Here you speak with Jesus about your day. You share your thoughts on your actions, attitudes, feelings and interactions. Perhaps during this time you may feel led to seek forgiveness, ask for direction, share a concern, express gratitude, etc. Having reviewed this day of your life, look upon yourself with compassion and see your need for God and try to realize God's manifestations of concern for you. Express sorrow for sin, the obscuring darkness that surrounds us all, and especially ask forgiveness for the times you resisted God's light today. Give thanks for grace, the enlightening presence of God, and especially praise God for the times you responded in ways that allowed you to better see God's life. Resolve with Jesus to move forward in action where appropriate. You might like to finish your time with the Lord's Prayer.

Once you've done the *Examen* a few times, you will find your own rhythm and method. Cover all five points daily with freedom to dwell more on one than another, as the Spirit moves you. You might also like to add some music, candles or images to help you pray.

(The material on this handout is from "The *Examen* of Consciousness," at www.norprov.org/spirituality/ignatianprayer.htm. Copyright © by the Jesuits of the New Orleans Province. Used with permission of the Jesuits of the New Orleans Province.)



Invictus: Forgiveness, Reconciliation, and Healing

Article 37, "Penance and Reconciliation in Our Lives," in the student book deals with some of the following themes: the forgiveness of all sins, reconciliation with God and the Church, remission of punishment for sin, peace and serenity of conscience, and an increase of spiritual strength for the Christian battle. Apply two or three of these to the words and actions of Nelson Mandela on behalf of his country, and to the Springboks rugby team he inspired.

How well did Mandela's choice of making the Springboks rugby team an important part of healing his nation work? What does this tell you about the meaning and importance of healing?



Nelson Mandela often challenged people to overcome their individual injuries and sufferings so that a greater healing of the South African nation could take place. How might the Sacraments of Healing (Penance and Reconciliation and Anointing of the Sick) assist us in forming stronger communities and even a stronger society?



“The Scriptural and Historical Roots” and “The Rite of Anointing of the Sick”



Topic 1: “Scriptural and Historical Roots” (article 39)
“The Meaning and Use of Oil” and “Anointing in the Early Church”

Topic 2: “Scriptural and Historical Roots” (article 39)
“A Short History of the Sacrament” and “The Minister of the Sacrament”



Topic 3: “The Rite of Anointing of the Sick” (article 40)

“Three Aspects of the Sacrament,” “The Laying On of Hands,” “The Anointing with Blessed Oil,” “The Celebration of the Sacrament,” and “Celebration Outside of Mass”



Topic 4: “The Rite of Anointing of the Sick” (article 40)

“Greeting,” “Sprinkling with Holy Water and Instruction,” and “Penitential Act and Liturgy of the Word”



Topic 5: “The Rite of Anointing of the Sick” (article 40)

“The Liturgy of Anointing” (*Note: Write out the prayers on your sheet of newsprint.*)



Topic 6: “The Rite of Anointing of the Sick” (article 40)

“Viaticum” and “Share Your Gifts”



Christ's Healing Power in Society

Description of the problem in society or the world that needs to be healed:

Apply the following effects (slightly modified) to the problem:

Union of the ill in society to Christ in his Passion:



Strength, peace, and courage to endure the ill of society:

Forgiveness of sins (including the blindness of people to the depth of the problem):

Restoration of the health of society with God's help (if God wills it):

Grace of union with the Body of Christ (Can helping to heal an ill of society make the Body of Christ more visible as a sign of the love of Christ in the world?):



Preparation for God's Kingdom (Will seeing visible signs of the presence of the Kingdom of God help people to believe in God's healing power?):



Unit 7 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ___ 1. The Sacrament of ___ of the Sick gives spiritual healing and strength, and physical healing (if God wills) to a person who is seriously ill.
- A. Ablation
 - B. Absolution
 - C. Anointing
 - D. Abolition
- ___ 2. Hansen's disease, also called ____, is a contagious disease that was incurable at the time of Jesus.
- A. leprosy
 - B. scabies
 - C. eczema
 - D. influenza
- ___ 3. The prayer to Mary for protection, "Under Your Protection," is also called ____.
- A. *lares et penates*
 - B. *peccavi*
 - C. *Sub tuum praesidium*
 - D. *a deo et rege*
- ___ 4. This term means "last anointing."
- A. final ointment
 - B. extreme unction
 - C. terminal blessing
 - D. omega oils
- ___ 5. ___ is an action so contrary to the will of God that it results in a complete separation from God and his grace.
- A. Venial sin
 - B. Mortal sin
 - C. Adultery
 - D. Annulment



- ___ 6. This Latin word literally means “with you on the journey.”
- A. *dux gregis*
 - B. *beatae memoriae*
 - C. *cantillatio*
 - D. *viaticum*
- ___ 7. If a priest violates the “___,” he is automatically excommunicated.
- A. seal of the confessional
 - B. bond of secrecy
 - C. *non dicta dictum*
 - D. confessional fiat
- ___ 8. Pain, suffering, and death are the consequences of ___.
- A. avarice
 - B. lack of faith
 - C. innate weakness
 - D. Original Sin
- ___ 9. The state of eternal separation from God is called ___.
- A. Purgatory
 - B. abyss
 - C. Hell
 - D. partition
- ___ 10. Before asking for God’s forgiveness in the Sacrament of Penance and Reconciliation, the penitent first makes ___.
- A. First Holy Communion
 - B. an examination of conscience
 - C. a pilgrimage
 - D. a penitential act
- ___ 11. Those who die in God’s grace and friendship, but in a state of venial sin, must be purified in ___ before entering the joy of God’s presence in Heaven.
- A. ashes
 - B. Purgatory
 - C. sackcloth
 - D. Hell



- ___ 12. A ___ is bound to secrecy even when a serious crime, even murder, has been confessed.
- A. detective
 - B. police officer
 - C. confessor
 - D. penitent
- ___ 13. It is said that ___ is good for the soul.
- A. confession
 - B. duplicity
 - C. anonymity
 - D. clarification
- ___ 14. The Son of God shed his blood so that _____.
- A. humankind would no longer sin
 - B. the gates of Hell would close
 - C. humans would know he is God
 - D. sin might be forgiven
- ___ 15. To those who are dead in sin, the Sacrament of Penance and Reconciliation brings a “_____.”
- A. cleansed spirit
 - B. spiritual resurrection
 - C. promise of sinning no more
 - D. life free from sin



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (*Note:* There are two extra terms in column 2.)

Column 1

- _____ 1. Any deliberate offense, in thought, word, or deed, against the will of God.
- _____ 2. A Greek term meaning “a change of heart.”
- _____ 3. A less serious offense against the will of God that diminishes one’s personal character and weakens but does not rupture one’s relationship with God.
- _____ 4. A turning toward God.
- _____ 5. The tendency of human beings toward sin, as a result of Original Sin.
- _____ 6. In the Middle Ages, those who carried out a rigorous program of public penance, which often lasted for years.
- _____ 7. A state of eternal life and union with God in which one experiences full happiness and the satisfaction of the deepest human longings.
- _____ 8. Sorrow for one’s sin and a hatred for sin, combined with the intention to avoid sin in the future.
- _____ 9. Making amends for something one did wrong that caused harm to another person or led to loss.
- _____ 10. An essential part of the Sacrament of Penance and Reconciliation in which the priest pardons the sins of the person confessing, in the name of God and the Church.

Column 2

- A. Heaven
- B. sin
- C. Order of Penitents
- D. *metanoia*
- E. repentance
- F. conversion
- G. absolution
- H. venial sin
- I. avarice
- J. concupiscence
- K. *ora pro nobis*
- L. reparation



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. Who may receive the Sacrament of Anointing of the Sick?
2. Explain the benefit of confessing one's sins aloud to a priest, rather than silently to God.
3. Explain how reparation helps to repair the wrong we have done through sin.
4. How did Pope Benedict XVI explain the need to go to confession, even when we commit the same sins over and over again?



Unit 7 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. C | 6. D | 11. B |
| 2. A | 7. A | 12. C |
| 3. C | 8. D | 13. A |
| 4. B | 9. C | 14. D |
| 5. B | 10. B | 15. B |

Part 2: Matching

- | | | |
|------|------|-------|
| 1. B | 5. J | 9. L |
| 2. D | 6. C | 10. G |
| 3. H | 7. A | |
| 4. F | 8. E | |

Part 3: Short Answer

1. The Sacrament of Anointing of the Sick may be received by any baptized Catholic above the age of reason (age seven) who is suffering from a serious illness. These include those about to undergo serious surgery, those who suffer from addictions or mental illness, and those who face the possibility of death due to illness or old age.

2. Even on a purely human level, as the saying goes, “Confession is good for the soul.” Honest conversations—though difficult—in which we take responsibility for our actions and seek to make things right again are an important part of human life. If you have admitted wrongdoing and asked for someone’s forgiveness, if you have ever had a misunderstanding with a friend and then helped restore that friendship, you have some idea of what this kind of honesty can mean.

In the Sacrament of Penance and Reconciliation, we go a step further along this path, and, by confessing our sins to the priest, we confess them to God, and, in absolution, are assured of God’s forgiveness. Thus confession is an essential part of the Sacrament and, like every Sacrament, it is a personal meeting with Christ.

3. Within the Sacrament the opportunity is given to accept a penance, which is a prayer or action that repairs the harm caused by sin, from the priest. Sometimes this is a matter of justice: To repair the wrong we have done, we must return something stolen or pay for something we deliberately broke in anger. However, this is not the full reason for the act of reparation. Absolution takes away sin, but there may still be disorder within us. The penance we are given, which will often include prayer or an action, such as an act of mercy, is aimed toward our own spiritual health and well-being, to help us deal with the chaos or disorder within ourselves that led us to sin. The penance helps us to “reset” our hearts in the right direction and live as disciples of Christ.



4. In speaking with children who had just made their First Holy Communion, preceded by their First Penance, Pope Benedict XVI took questions. One child asked if she had to go to confession before each Communion and said that she committed the same sins each time. In reply, Pope Benedict told her that it is not necessary to go to confession each time before receiving Holy Communion. But, it is good to confess our sins regularly, even though they are the same. He compared going to confession with cleaning a room. It gets dirty again, so it has to be cleaned again each week. Otherwise, the dirt will build up. If we neglect the Sacrament of Penance and Reconciliation, we neglect our spiritual selves, our souls. We tend not to make progress. The Sacrament of Penance and Reconciliation is an aid to our spiritual maturity and the development of conscience.



Unit 8 The Sacraments at the Service of Communion: Let Me Be as Christ to You

Overview

This unit examines the Sacraments at the Service of Communion as gateways into lives of public witness and service. Both Holy Orders and Matrimony offer unique and different opportunities to help build the Kingdom of God while serving the common good of humanity.

Key Understandings and Questions

Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Through the Sacraments of Holy Orders and Matrimony, Christians receive particular consecrations for special service in the Church.
- Through the Sacrament of Holy Orders, baptized men are ordained to serve the Church in varying degrees.
- In the intimate union of man and woman in both body and spirit, marital love is an image and likeness of God’s love for all of us.
- The key elements essential to Marriage are unity, indissolubility, and openness to children.

Upon completing the unit, the students will have answered the following questions:


- Why are the Sacraments of Matrimony and Holy Orders called Sacraments at the Service of Communion?
- What is the particular role of a bishop, a priest, and a deacon?
- How are the roles of men and women described in the Nuptial Blessing?
- Why is “freedom from constraint” an essential element in the Sacrament of Matrimony?

How Will You Know the Students Understand?

The following resources will help you to assess the students’ understanding of the key concepts covered in this unit:

- handout “Final Performance Task Options for Unit 8” (Document #: TX002174)
- handout “Rubric for Final Performance Tasks for Unit 8” (Document #: TX002175)
- handout “Unit 8 Test” (Document #: TX002181)

Student Book Articles

This unit draws on articles from *The Sacraments: Encounters with Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 5: The Sacraments at the Service of Communion” and are as follows:

- “Consecrated to God’s People” (article 42, pp. 222–225)
- “The Priesthood of the New Covenant” (article 43, pp. 226–230)
- “The Degrees of Ordination” (article 44, pp. 231–235)
- “The Graces of the Sacrament” (article 45, pp. 236–239)
- “Lifelong Covenant” (article 46, pp. 241–244)
- “Witnesses to Love” (article 47, pp. 245–248)
- “The Rite of Marriage” (article 48, pp. 249–251)
- “Lifelong Journey” (article 49, pp. 252–257)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of the Sacraments at the Service of Communion. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any knowledge or skills required in later units.

Explain

Step 1: Preassess what the students know and want to know about the Sacraments of Holy Orders and Matrimony by having them play a matching game that provides a broad overview of the unit.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 8” (Document #: TX002174) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX002175).

Explain

Perceive

Step 3: Explore with the students the idea of the Sacraments at the Service of Communion as gateways to vocations of service.

Understand

Step 4: Lead the class in a discussion and lecture about the meaning of priestly ministry, beginning with a brief video clip from the film *Romero* (1989, 102 minutes, rated A-II and PG-13).

Explain

Apply

Step 5: Invite the students to work in groups to prepare and teach the degrees of ordination to the class, using a pre-prepared PowerPoint outline.

Explain

Perceive

Step 6: Invite a priest or a religious sister (or both) to visit the class as a guest speaker to talk about religious vocations.

Empathize

Perceive

Step 7: Show a segment of the film *A Beautiful Mind* (2001, 136 minutes, rated A-III and PG-13), and then discuss what the film conveys about the meaning of Marriage.

Explain

Apply

Step 8: Explore with the students the notion of the Sacrament of Matrimony being a covenant of equal partners.

Explain

Step 9: Lead the students through an explanation of the Rite of Marriage, using a PowerPoint presentation.

Explain

Empathize

Step 10: Direct the students to participate in a group exercise in which they will imagine the blessings and challenges of a lifelong marriage commitment.

Understand

Step 11: Make sure the students are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 12: Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts taught in this unit:

- “The Meaning of Holy Orders” (Document #: TX002183)
- “The Domestic Church” (Document #: TX002182)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using the Jigsaw Process” (Document #: TX001020)
- “The Whip-Around” (Document #: TX002066)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Mark 10:35–45 (the Son of Man did not come to be served but to serve)
- 1 Corinthians 13:1–13 (love never fails)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 8” (Document #: TX002176), one for each student.

.....

annulment	indissoluble
bishop	Matrimony, Sacrament of
deacon	priest
divorce	procreation
Holy Orders, Sacrament of	unity

Learning Experiences

Explain

Step 1

Preassess what the students know and want to know about the Sacraments of Holy Orders and Matrimony by having them play a matching game that provides a broad overview of the unit.

- 1. Prepare** by downloading and printing several copies of the handout “A Preassessment of My Knowledge of the Sacraments of the Holy Orders and Matrimony: Leader’s Copy” (Document #: TX002173). Print one copy for yourself and then enough extra copies for each team of four to receive eight different answer slips when you cut the handout apart as scored. Place one set of question slips in a container.
- 2. Divide** the class into teams of four. Have each team choose a team name and then write those names on the board so that you or a student can keep score. Direct the students to move their desks so that they are sitting in a small circle with their team members. Starting with the first three teams, bring the container of questions to each team and allow each student to choose one question. Then repeat this process so that all the students in the first three teams have two questions. Refill the container with the second set of questions and follow the same procedure with the remainder of the teams. Proceed in this way so that teams do not end up with more than one copy of the same question.
- 3. Moderate** the game, or seek the assistance of a student or two if you have more students than you need to form teams of four. Explain the rules to the class, using the following points:
 - ▶ We are playing a matching game, much like the game we played as we began unit 2, to see how much you know about the Sacraments of Holy Orders and Matrimony. Each of the three teams has chosen eight questions randomly. Each student in your team should have two questions, so that each student may offer a maximum of two responses. Look at your questions. If you do not know much about the topic a question concerns, you may exchange that question with another student in your group right now.

Allow a few moments for the students to exchange questions within their teams, if they so choose.

Again, you may respond to only the two questions you have in your hands.

- This is how the game will proceed: I [*or student's name*] will read a description that will sound something like this: "I am a visible sign of God's invisible grace." If you hold a question that says "What is a Sacrament?" and you know that this question is answered by the statement you just heard, stand up quickly. I will call on the first person who stands. If you call out an answer before being called on, your team loses one point. If you answer correctly by reading the full correct question, your team will earn one point. If you answer incorrectly and another student stood up after you, he or she will have an opportunity to answer. Only students that stood up from the beginning will be given a chance to answer.
- After all twenty-four questions have been asked, the team with the most points wins the game. It is possible that there may be a tie.

If this game goes well, you may choose to arrange for a play-off game. You may also provide a prize to the winning team or teams.

4. **Direct** all the students to return their desks to their usual order and sit in their usual places after the game is completed. Then ask the following questions:

- Did you learn anything today that you did not know?
- Are there any topics that we mentioned or even a topic that we did not mention that you would like to know more about?

Understand

Step 2

Follow this assessment by presenting to the students the handouts "Final Performance Task Options for Unit 8" (Document #: TX002174) and "Rubric for Final Performance Tasks for Unit 8" (Document #: TX002175).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: interviewing a priest and a married couple to learn about their vocations; writing and designing a vocational guide for those who might be interested in priesthood, religious life, or marriage; and creating a PowerPoint presentation on the Rite of Ordination of a priest and the Rite of Matrimony during a Mass. Refer to "Using Final Performance Tasks to Assess Understanding" (Document #: TX001011) and "Using Rubrics to Assess Work" (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. **Prepare** by downloading and printing the handouts “Final Performance Task Options for Unit 8” (Document #: TX002174) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX002175), one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance tasks they prefer and add more options if you wish.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - If you wish to work alone, you may choose any of the three options. If you wish to work with a partner, you may choose option 1 or option 2. If you wish to work in a small group of three or four, you may choose option 3.
 - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.


 Explain


 Perceive

Step 3

Explore with the students the idea of the Sacraments at the Service of Communion as gateways to vocations of service.

1. **Prepare** by downloading and printing the handout “Statements from the *Catechism* on the Sacraments at the Service of Communion” (Document #: TX002177), one for each small group of four. Cut apart the statements from the *Catechism of the Catholic Church* and their questions as scored, so that each group will have four statements and questions, one set for each student.
2. **Explain** to the groups that each student will receive a short statement from the *Catechism* and two questions to answer. Instruct the students to read the statement and answer the questions that follow. Make sure the students are aware that the *Catechism* does not use inclusive language; students should focus on content. After each student has read the statement and answered the questions, she or he will read and explain the statement to the other students in the group, and answer the questions for them.

3. **Ask** the groups, after each has finished discussing the four statements, to write a brief explanation of how the Sacraments at the Service of Community are gateways to service in the Church and for the common good of humanity. Call on each group to read its statement when all have completed them.
4. **Ask** the students whether they have thought of these Sacraments as vocations of service. Invite the students to ask questions or make comments.
5. **Conclude** by playing the hymn “Will You Let Me Be Your Servant?” You can find a video version of the hymn on the Internet. If you cannot find a recording, read the words to this beautiful hymn, which you can also find on the Internet.



Articles
42, 43

Understand

Step 4

Lead the class in a discussion and lecture about the meaning of priestly ministry, beginning with a brief video clip from the film *Romero* (1989, 102 minutes, rated A-II and PG-13).

1. **Prepare** by locating and being prepared to show the movie *Romero*, a film about the ministry of the late Archbishop Oscar Romero. Choose a 5-minute (or less) clip that depicts Archbishop Oscar Romero’s exercising his priestly ministry as Archbishop by advising, consoling, teaching, preaching, and so on.
2. **Assign** the students to read student book articles 42 and 43, “Consecrated to God’s People” and “The Priesthood of the New Covenant,” in the student book as preparation.
3. **Lead** the class in a discussion and lecture about the meaning of the priesthood. Instruct the students to take notes in their learning journals or on a sheet of paper as you share the following points:
 - Today we will discuss the meaning of ministerial priesthood in the Church, using a short video clip from the film *Romero*, which concerns the service of the late Archbishop Oscar Romero of El Salvador. We will then discuss the information from articles 42 and 43 in the student book. We will begin with this video clip, which I ask you to watch carefully.

Show the video clip.
 - Archbishop Oscar Romero exercised the fullness of priesthood as the chief pastor and archbishop of El Salvador in the 1980s. What are some of the priestly qualities you saw in the video clip?

Listen to several students' answers.

- ▶ A fundamental call to service is rooted in the common priesthood of the faithful that we all share through our Baptism. Bishops, priests, and deacons do not have *more* priesthood than the laity; they have a *different* priesthood. The degrees of priesthood of a deacon, priest, or bishop are of a different order and purpose from our common priesthood as laypeople, but they are nonetheless rooted in the purpose of serving the Church. In fact, as the public face of the Church, ordained ministers have a double responsibility to witness to the Catholic faith as both leaders and servants.
 - ▶ Our understanding of priesthood is rooted in the priesthood of the Old Testament, especially in the tribe of Levi—one of the Twelve Tribes of Israel—that were first led by Moses' brother, Aaron. The entire tribe carried the responsibility of holding the stone tablets of the Ten Commandments and of carrying out liturgical sacrifices and worship. Although this priestly tribe brought the people together as one worshiping body, they could not bring salvation.
 - ▶ In Jesus, who died on a cross and rose from the dead, we have a great High Priest, once and for all. Sacrificial offerings of lambs or other animals are no longer needed or required. Jesus is our Paschal Lamb; his death on a cross brought us salvation.
 - ▶ Bishops and priests offer the Sacrifice of the Mass and celebrate other Sacraments "*in persona Christi*," in the person of Christ. Christ is present, through the power of the Holy Spirit, through the celebration of all of the Sacraments. Therefore it is particularly important that bishops, priests, and deacons live exemplary lives as witnesses to the Risen Christ, our High Priest, by their faith, their service to the poor, and their charity and justice in their everyday actions. Archbishop Oscar Romero was a model of charity, service, and faith; he is presently a candidate for canonization as a saint in the Catholic Church.
4. **Ask** a student to read aloud the sidebar "Archbishop Oscar Romero" from article 43 in the student book. Do a quick whip-around to check for student understanding. Use two or three key questions and alternate questions as you call on students.

Explain

Apply

Step 5

Invite the students to work in groups to prepare and teach the degrees of ordination to the class, using a pre-prepared PowerPoint outline.



Article
44

1. **Prepare** by downloading the PowerPoint “The Degrees of Ordination” (Document #: TX002185).
2. **Assign** the students to read article 44, “The Degrees of Ordination,” in the student book as preparation.
3. **Divide** the class into small groups of three. Assign one of the following topics to each group: (1) the bishop, (2) the priest, and (3) the deacon. Try to achieve a balance of groups working on the same topic. Arrange the groups working on the same topic so that they are sitting near one another. Offer the following instructions:
 - Your group will study the section of article 44 that concerns the topic you have been assigned: bishop, priest, or deacon. You should discuss your topic among yourselves, taking notes so that you will be prepared to teach the class a particular part of your topic. After you have prepared, I will present a PowerPoint outline of the three topics. As I present each bulleted point, I will randomly call on a group that studied this topic to explain the point. You will have 15 minutes to prepare. You may now begin.
4. **Show** the PowerPoint. (If you cannot show the PowerPoint, make copies of it for the students to aid in discussion.) As you show the slides, randomly call on a group that studied the topic to explain the bulleted item. If an answer is incomplete or incorrect, call on another group that studied this topic to complete or correct the answer.
5. **Conclude** by inviting the students to ask questions or make comments.

Explain

Perceive

Step 6

Invite a priest or a religious sister (or both) to visit the class as a guest speaker to talk about religious vocations.



Article
45

1. **Prepare** well in advance by inviting a priest or a religious sister to talk with the class about vocations to the religious life. Prepare also by providing a time limit and several questions for your visitor to help guide the class conversation. The following questions may be helpful:
 - When and how did you experience a calling to the religious life?
 - What aspect of this religious vocation attracted you the most?
 - What are some of the special graces you have received in your life as a priest or sister?
 - What is one of your challenges or frustrations as a priest or sister?
 - When the students are beginning to consider their future vocation, how would you recommend they go about discerning their calling?

Also, recommend to the speaker that he or she allow a few minutes for students' questions. This can be the most important part of the visit.

2. **Assign** the students to read article 45, "The Graces of the Sacrament," in the student book as preparation.
3. **Welcome** and introduce your speaker or speakers to the students when class begins, and then follow with the prayer for vocations, which you will find in article 45 of the student book. Invite the speaker or speakers to begin immediately, with a brief reminder that there will be a short time at the end of the class session for questions and answers. About 5 minutes before the time set aside for questions and answers, politely remind the speaker or speakers that the question-and-answer period will take place in 5 minutes. Allow time for concluding remarks, but encourage the speaker or speakers to move on to the question-and-answer period.
4. **Thank** the speaker or speakers for generously providing time and a valuable experience for the class. Provide a card, address, and stamp for the class to write a thank-you note to the speaker or speakers.

Empathize

Perceive

Step 7

Show a segment of the film *A Beautiful Mind* (2001, 136 minutes, rated A-III and PG-13), and then discuss what the film conveys about the meaning of Marriage.



Article
46

1. **Prepare** by downloading and printing the handout “Study Guide: The Transforming Power of Marriage in *A Beautiful Mind*” (Document # TX002178), one for each student. Also locate and be prepared to share the movie *A Beautiful Mind*.
2. **Assign** the students to read article 46, “Lifelong Covenant,” in the student book as preparation.
3. **Begin** by introducing the movie to the class. Remind the students that movies can be useful in communicating important ideas. Before playing the movie, distribute the handout. Then share the following background information:
 - We will be viewing a long segment of the movie *A Beautiful Mind*, which is based on a true story about a scientist and professor at Princeton University whose wife, through her constant love and support, helped him to survive the most difficult of challenges. The movie is a strong testimony to the transformational power of love in marriage, and it can help us to understand the true meaning of faithfulness. We will be watching a segment of the film, divided into two parts. We will not be viewing the opening third of the film because, although it helps to establish the eccentric character of John Nash, the central character, and the earliest signs of his challenges, it deals very little with marriage. As we view the first part of the movie, consider the questions on part 1 of your handout. I will stop the movie for discussion at the end of the first part.
4. **Show** the first part of the movie and then lead the class in a discussion using the study guide handout. Allow the students to ask questions or make comments.
5. **Repeat** the process for the second part of the movie. Encourage the students to look also for aspects of marriage that may not be addressed on the handout.

Teacher Note

The movie *A Beautiful Mind*, besides being based on a compelling true story, is a solid testament to the power of love in marriage. Although it is a worthy film that won four Academy Awards in 2001, including best picture, the first part of the film is not as clearly relevant to the topic of marriage as the latter part. Provide background information to the class about the beginning of the movie. Then start it at 51:40 and end it at 128:40 (77 minutes). You may choose to show the segment over two class periods, breaking the discussion of the movie into two parts. If you choose to do this, begin the first segment at 51:40 and stop at 89:50. Begin the second segment at 89:50 and go to 128:40.

Explain

Apply

Step 8

Explore with the students the notion of the Sacrament of Matrimony being a covenant of equal partners.



Articles
39, 47

1. **Prepare** by downloading and printing the handout “Equal Partners in Marriage: Are Women and Men Really Equal in Our Society?” (Document #: TX002179), one for each student. Also gather sheets of paper, one for each small group of three or four. Remind the students to bring their student books to class.
2. **Assign** the students to read article 47, “Witnesses to Love,” in the student book as preparation.

Teacher Note

If the students have questions regarding what they may have heard or read in the Scriptures about relationships between men and women in marriage, especially from the Letters of Saint Paul, it may be helpful to refer to the student book *The New Testament: The Good News of Jesus Christ* in the Living in Christ series. See the section “Roles of Men and Women in Marriage” in article 39, “First Corinthians: Responding to Community Problems,” in “Section 4: The Letters of Paul.”

3. **Divide** the class into small groups of three or four. Distribute the handout and the sheets of paper. Instruct the groups to choose a leader and a student who will write answers for the group. Direct the groups to discuss each question on the handout with the intention of arriving at a consensus. One student will write down the groups’ answers on the sheet of paper. It is not necessary that every group answer every question. Ask the students to make a note of differences in opinion about the questions.
4. **Invite** the students, after all have finished discussing the handout questions and writing down answers in their groups, to individually answer the questions in their learning journals or on a sheet of paper and to describe the disagreements members of the group may have had.
5. **Summarize** this discussion with the following points:
 - In the nuptial blessing during the celebration of the Sacrament of Matrimony, the priest prays for the married couple with these words:

May her husband entrust his heart to her,
so that, acknowledging her as his equal
and his joint heir to the life of grace,
he may show her due honor
and cherish her always
with the love that Christ has for his Church.

(Roman Missal, Nuptial Blessing A)

Does this blessing sound like a radical statement to you?

Invite student responses.

- The Sacrament of Marriage *is* in fact a radical celebration of the union and complementarity of equal partners. Think about this: the Sacrament of Marriage is a powerful witness of equality to other people, other cultures, our own society, and even the Church. Marriage publicly witnesses to the equality and complementarity of all women and men in the world. A married couple is perhaps, most important, a powerful witness to the covenantal love of God promised equally to all people.
6. **Conclude** by having four students read the sidebar “Ask Father Steven,” in article 47 of the student book, which deals with several special circumstances with regard to the Sacrament of Marriage in the Catholic Church. Have the four students take the parts of Father Steven, Emily, Jason, and Amy. Inform the students that this sidebar deals with special questions. Invite the students to ask questions and make comments after all three scenarios have been read.



Article
48

Explain**Step 9**

Lead the students through an explanation of the Rite of Marriage, using a PowerPoint presentation.

1. **Prepare** by downloading and preparing to use the PowerPoint “The Sacrament of Matrimony” (Document #: TX002184).
2. **Assign** the students to read article 48, “The Rite of Marriage,” in the student book as preparation.
3. **Show** the PowerPoint. Direct the students to respond with comments or questions and to take notes in their learning journals or on a sheet of paper. Use the questions in the “Notes” section of the PowerPoint as starting points. If you cannot show the PowerPoint, make copies of it in order to discuss these important concepts concerning the Sacrament of Marriage.
4. **Conclude** by reading (or asking a student to read) the “Catholic Wisdom” sidebar in article 48, which is the Nuptial Blessing, and by inviting the students to ask questions or make comments. Be sure the students note the words about the equality of husband and wife.

Explain

Empathize

Step 10

Direct the students to participate in a group exercise in which they will imagine the blessings and challenges of a lifelong marriage commitment.



Article
49

1. **Prepare** by downloading and printing the handout “Lifelong Journey” (Document #: TX002180), one for each student.
2. **Assign** the students to read article 49, “Lifelong Journey,” in the student book as preparation.
3. **Divide** the class into small groups of three or four. (This exercise will also work well with the class as a whole.) Distribute the handout and have the students answer the questions individually in silence. When the students have finished answering the questions, ask them to move into their respective small groups (if they will be working in groups).
4. Begin the exercise by making the following points:
 - If you have attended a twentieth or fortieth or even sixtieth wedding anniversary, you have experienced a special event. These anniversaries are really milestones in the lives of married couples in a time in which so many marriages end in divorce. Anniversaries are a tremendous cause for celebration. The exercise we are about to do is designed to help us look both realistically and hopefully at the Sacrament of Marriage today. The majority of you are likely to marry. The rest of you will choose the single life or, perhaps, religious life. Unless trends change in the United States, about half of you who marry will eventually divorce—at least statistically. Unfortunately, Catholics do not currently have an edge over any other group when it comes to divorce. Yet Catholics profess to believe in the indissolubility of marriage. This learning experience invites us to consider what permanent marriage really does mean.

Have the students work through the questions on the handout, and then have them discuss the questions in their small groups. (You may also choose to have the class as a whole discuss the handout together.)
5. **Conduct** a whip-around, asking each student to state one new thing he or she became aware of as a result of this learning experience—or one thing that stands out as particularly important.
6. **Conclude** by reading, or asking a student to read, 1 Corinthians, chapter 13, one of the most powerful descriptions of love and a favorite reading for weddings.

Understand

Step 11

Make sure the students are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. **Remind** the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 8” (Document #: TX002174) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX002175). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. **Provide** some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect

Step 12

Provide the students with a tool to use for reflecting on what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of the Sacraments at the Service of Communion (Holy Orders and Matrimony) have developed throughout the unit.

1. **Prepare** for this learning experience by making copies of the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. **Distribute** the handout and give the students about 15 minutes to answer the questions quietly.
3. **Invite** the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

A Preassessment of My Knowledge of the Sacraments of Holy Orders and Matrimony: Leader's Copy

Instructions to Leader: Read aloud only the *answers* in bold print. You may read them in random order. The students should respond with the appropriate question.

1. Who are the People of God?

I am the collective group of God's priestly people who participate in the one priesthood of Christ, which we all share through Baptism.

2. Who is an ordained minister?

I am called to be a servant leader: Depending on the degree of my ordination, I am called to serve and to lead the Church by teaching the Word of God, by offering divine worship in the liturgy, and by governing the Church as a representative of Christ, who is the Head of the Church.

3. What is the Sacrament of Holy Orders?

I am the Sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons.

4. What is the tribe of Levi?

I am the tribe of Aaron, Moses' brother, chosen by God among the Twelve Tribes of Israel to be priests to carry out liturgical sacrifice and worship.

5. Who is the High Priest of the New Covenant, and the Head of the Church?

I am Jesus Christ, who entered the sanctuary of Heaven itself through my own sacrifice on the cross; there is no priesthood except through me.

6. Who is Melchizedek?

My Old Testament offering of bread and wine prefigured the offerings of bread and wine in the Eucharist.



7. Who is a bishop?

I am the visible head of the particular Church or diocese to which I have been assigned as a successor to the Apostles with duties as teacher, shepherd, and priest.

8. What is the College of Bishops?

I am a group of leaders of the Church who, under the authority of the Pope, share the responsibility of caring for the entire Church.

9. Who is a priest?

I am consecrated to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church; I may also serve as a pastor and administrator of a local parish church.

10. What is the presbyterium?

I am a body of priests, around the bishop of our diocese, who helps and advises him in the governance of the local church.

11. Who is a permanent deacon?

My name means "service." I am ordained to preach the Word of God, to assist during the celebration of the Eucharist, to assist with pastoral governance, and to dedicate myself to the service of charity and good works. I can be married, but I promise not to remarry if my wife should die.

12. Who is a transitional deacon?

I am in the process of becoming a priest and have been ordained to preach the Word of God, but I cannot yet consecrate the bread and wine.

13. What is celibacy?

I am a discipline of the Church for bishops, priests, and other religious women and men, which requires that my total dedication be to Christ and the Church rather than to one person in a married state.



14. What is Sacred Chrism?

I am used in Baptism, Confirmation, and in the ordination of bishops and priests; I anoint the head of a bishop and the hands of a priest.

15. What is a miter?

I am the uniquely pointed hat that is worn by a bishop for liturgical celebrations.

16. What is a crosier?

I am the shepherd's staff of a bishop.

17. What is a permanent character?

I am the changed state of being, the spiritual mark, that never leaves a person who is baptized, confirmed, or ordained. Because of me, these Sacraments can never be repeated.

18. What is the Sacrament of Matrimony?

I am, by Jesus' command, the Sacrament whose visible sign is the lifelong committed love and fidelity of a man and a woman toward each other as Christ is committed to the Church; it is a celebration of both "otherness" and equality.

19. What are the purposes of marriage?

I am the freely given union of minds and hearts and the procreation and education of children.

20. What is a mixed marriage?

I am the marriage between a baptized Catholic and a baptized Christian of a different denomination.

21. What is disparity of cult?

Because of me, special permission is required from the Catholic Church for a baptized Catholic to marry a nonbaptized person.



22. What is a constraint to marriage?

I am any obstacle that prevents free and full consent to marriage. I can be unknown mental illness, an unplanned pregnancy, a secret addiction, or anything that truly takes away full and free consent. I am the primary grounds for an annulment—which means that no sacramental Marriage was possible.

23. What is an annulment?

I am the Catholic Church's official pronouncement that a marriage is null and void, and that a sacramental Marriage was not possible because of some form of constraint to marriage at the time of the marriage ceremony. I do not dissolve legal marriage, nor do I cause children to become illegitimate. However, a completed civil divorce is required before you can seek me through the Church.

24. What is the domestic church?

I am the Christian family, the core community in the Church and the place where children first hear the faith proclaimed.



Final Performance Task Options for Unit 8

Important Information for All Three Options

The following are the main ideas you are to understand from this unit. They should appear in this final performance task so your teacher can assess whether you learned the most essential content.

- Through the Sacraments of Holy Orders and Matrimony, Christians receive particular consecrations for special service in the Church.
- Through the Sacrament of Holy Orders, baptized men are ordained to serve the Church in varying degrees.
- In the intimate union of man and woman in both body and spirit, marital love is an image and likeness of God's love for all of us.
- The key elements essential to Marriage are unity, indissolubility, and openness to children.

Option 1: An Interview with a Priest and a Married Couple

You will interview both a priest and a married couple to learn more about their respective vocations. You will need to make arrangements with a priest at your local parish for an interview time. Arrange to interview a married couple other than your parents. The married couple you choose does not have to be Catholic, but they must be baptized Christians who were married in a church by a priest, deacon, or other minister. Each interview should take no more than 30 minutes. Be aware that time is valuable, so be generous and flexible with your own time. Once you have made arrangements for an interview, be on time.

Use the following questions in your interview with a priest:

1. What attracted you to service in the Church as a priest?
2. What is the highlight of your life of service as a priest?
3. What role does daily prayer serve for you as a priest?
4. What is most difficult about being a priest?
5. What is the experience of celebrating the Eucharist like for you?
6. What is the experience of celebrating the Sacrament of Penance and Reconciliation, or the experience of witnessing the Sacrament of Marriage like for you?
7. Where do you find your strongest support for your vocation?
8. What do you think people should know about the life of a priest that they may not be aware of?



9. Do you envision any changes being made to the priesthood in the future? If yes, what do you think they will be?

Use the following questions in your interview with a married couple:

1. When did you first know that you were meant for each other?
2. How long after that moment did you wait to get married?
3. Why did you choose to get married by a priest, deacon, or minister in a church?
4. How important for you was it to have children at the time you got married?
5. (If the couple has children): How have your children contributed to your marriage?
6. In what other ways does your marriage vocation help to support and nurture other people outside of your immediate family?
7. What is the best thing about being married?
8. What is the most difficult thing about being married?
9. Do you believe that marriage is intended to be permanent?

Option 2: A Vocational Guide for Priesthood, Religious Life, and Marriage

Write and design a vocational guide that is aimed at helping teenagers begin to look seriously at possible future vocations. Life as a diocesan priest, as well as life in a religious order as a priest, brother, or monk, is a special and important vocation. Equally significant is the vocation to be a religious sister or monastic nun. The vocation of marriage is a more popular choice for many, but it is no less valuable or holy. A challenge to the Sacrament of Matrimony and its meaning is the unfortunate reality that more and more couples are choosing to live together without ever marrying. You need to convince your peers that, should they decide to marry, they should choose to receive the Sacrament of Matrimony.

Your task in creating your vocational guide is twofold. You must first create a guide (questions or statements) that will help someone your age to responsibly consider the vocations of priesthood, religious life, and Marriage by helping them to know what to expect. This will require the use of the student book for information, as well as some outside research. The second important task of your guide is to promote the positive benefits of each vocation, and to show the respective importance of each. Be creative! You should type all written parts of the guide, but you may add color, images, and other designs to make the guide more attractive to someone your age. Be sure to address, directly or indirectly, the key understandings for the unit in your vocational guide.



Option 3: A PowerPoint Presentation on the Rites of the Sacraments of Holy Orders and Matrimony

Create a PowerPoint presentation that illustrates, step-by-step, the liturgical celebration of a priest's ordination and the liturgical celebration of Marriage within a celebration of the Eucharist. Include all of the major parts of these liturgies in outline form on PowerPoint slides. To accompany the slides you create, write detailed notes for the presenter of the PowerPoint presentation that explain each part of the liturgy in greater detail. The major part of this presentation will be words; however, you should also include several pertinent images that illustrate the power of the celebrations of the Sacraments of Holy Orders and Matrimony. You may ask your teacher, the librarian at school, or a priest at your local parish for permission to use the books in which the Rites for Holy Orders and for Matrimony can be found. Much of the information you will need can be found in the student book. Be sure to incorporate the key understandings for this unit directly or indirectly in your presentation.



Rubric for Final Performance Tasks for Unit 8

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the following concept: <i>Through the Sacraments of Holy Orders and Matrimony, Christians receive particular consecrations for special service in the Church.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>Through the Sacrament of Holy Orders, baptized men are ordained to serve the Church in varying degrees.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>In the intimate union of man and woman in both body and spirit, marital love is an image and likeness of God's love for all of us.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the following concept: <i>The key elements essential to Marriage are unity, indissolubility, and openness to children.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 8

annulment: The declaration by the Church that a marriage is null and void, that is, it never existed as a sacramental union. Catholics who divorce must have the marriage annulled by the Church to be free to marry once again in the Church.

bishop: One who has received the fullness of the Sacrament of Holy Orders and is a successor to the Apostles.

deacon: One who is ordained for service and ministry, but not for ministerial priesthood, through the Sacrament of Holy Orders. Deacons are ordained to assist priests and bishops in a variety of liturgical and charitable ministries.

divorce: The action or an instance of legally dissolving a marriage.

Holy Orders, Sacrament of: The Sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, and deacons.

indissoluble: Incapable of being undone or broken. The Marriage bond is a commitment to lifelong fidelity and can never be dissolved.

Matrimony, Sacrament of: A lifelong covenant, modeled on that between Christ and the Church, in which a baptized man and a baptized woman make an exclusive and permanent commitment to faithfully love each other and to cooperate in the procreation and education of children.

priest: One who has received the ministerial priesthood through the Sacrament of Holy Orders. The priest serves the community of faith by representing and assisting the bishop in teaching, governing, and presiding over the community's worship.

procreation: The begetting or bringing forth of offspring. The procreation and education of offspring is one of the ends (or purposes) of Marriage.

unity: The state of being made one. Marriage unites the husband and wife in an unbreakable and exclusive union, and is one of the ends (or purposes) of Marriage. Thus adultery and polygamy are sins against the unity of Marriage.



Statements from the *Catechism* on the Sacraments at the Service of Communion



The ordained ministry or *ministerial* priesthood is at the service of the baptismal priesthood.¹ The ordained priesthood guarantees that it really is Christ who acts in the sacraments through the Holy Spirit for the Church. The saving mission entrusted by the Father to his incarnate Son was committed to the apostles and through them to their successors: they receive the Spirit of Jesus to act in his name and in his person.² (CCC, 1120)

The Sacrament at the Service of Communion described here is _____.

What is the nature of service described here? _____

Based on this statement, how does this Sacrament help to serve the common good of the Church and the world?



Certain members are called by God, in and through the Church, to a special service of the community. These servants are chosen and consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all the members of the Church.³ The ordained minister is, as it were, an “icon” of Christ the priest. (CCC, 1142)

The Sacrament at the Service of Communion described here is _____.

What is the nature of service described here? _____

Based on this statement, how does this Sacrament help to serve the common good of the Church and the world?



God who created man out of love calls him to love—the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love.⁴ Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator’s eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: “And God blessed them, and God said to them: ‘Be fruitful and multiply, and fill the earth and subdue it.’”⁵ (CCC, 1604)

The Sacrament at the Service of Communion described here is _____.

What is the nature of service described here? _____

Based on this statement, how does this Sacrament help to serve the common good of the Church and the world?

✂-----

The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to the children by education. Parents are the principal and first educators of their children.⁶ In this sense the fundamental task of marriage and family is to be at the service of life.⁷ (CCC, 1653)

The Sacrament at the Service of Communion described here is _____.

What is the nature of service described here? _____

Based on this statement, how does this Sacrament help to serve the common good of the Church and the world?

✂-----



(The quotations on this handout labeled CCC are from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)

Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition

1. Cf. *Lumen gentium* § 2.
2. Cf. *John* 20:21–23; *Luke* 24:47; *Matthew* 28:18–20.
3. Cf. *Presbyterorum ordinis* 2; 15.
4. Cf. *Genesis* 1:27; *1 John* 4:8, 16.
5. *Genesis* 1:28; cf. 1:31.
6. Cf. *Gravissimum educationis* 3.
7. Cf. *Familiaris consortio* 28.



Study Guide: The Transforming Power of Marriage in *A Beautiful Mind* (2001, 136 minutes, rated A-III and PG-13)

1. Marriage is the gift from God of a covenant between a woman and a man who freely commit themselves to one another in love and in service. Give several examples that demonstrate John and Alicia Nash's love and service toward each other.

2. Marriage celebrates the most intimate union between a man and a woman, but it also celebrates "otherness." What are some of the signs of union and some of the signs of "otherness" in the marriage of John and Alicia?

3. Sacramental Marriage is an indissoluble covenant. What is meant by a *covenant*? Which signs do you see in the movie that John and Alicia consider their bond of marriage to be sacred and permanent?



Part 2

1. Fidelity in marriage requires the deepest level of trust, and at times confidentiality. How does Alicia, who faced a nearly insurmountable challenge in her marriage to John, convey to him that she is trustworthy and faithful to their marriage covenant?

2. The love that exists between two married people gives new life through children, and often new life through the sharing of gifts with the community. Describe how each of these is illustrated in the lives of John and Alicia.

3. The Catholic form of the wedding vow reads: "I, _____, take you, _____, to be my (husband / wife). I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life" (*Rite of Marriage*, 25). Few people think about poverty or illness on their wedding day. How do you think you could deal with the types of challenges John and Alicia faced in their marriage?



4. What is the scene regarding the meaning of marriage that you will best remember from *A Beautiful Mind*? What does this scene show you about marriage?

(The quotation labeled *Rite of Marriage* is from the English translation of *Rite of Marriage* © 1969, International Commission on English in the Liturgy [ICEL], in *The Rites of the Catholic Church*, volume one, prepared by the ICEL, a Joint Commission of Catholic Bishops' Conferences [Collegeville, MN: Liturgical Press, 1990]. Copyright © 1990 by the Order of St. Benedict, Collegeville, MN. Used with permission of the ICEL.)



Equal Partners in Marriage: Are Women and Men Really Equal in Our Society?

- Do girls experience the same type of discipline and have the same opportunities as boys as they grow up today? Name any differences you can, noting whether these are signs of inequality.
- Do women and men share the same vocational opportunities? Name any differences you can (as above).
- Are women and men who are equally competent treated equally as authority figures (in academics, politics, science, religion, and so on)? Describe similarities and differences.
- Are women and men treated as equals by financial institutions, businesses, and the media? (Are women and men paid equally for their work?)
- Do married women and men have equal or fully complementary roles in most households with regard to decisions about finance, the care of children, care of the household, responsibility for financial well-being, and so on?
- If significant differences exist today in the way women and men are treated in society, what impact could this have on a marriage that is a union of equals? How should this issue be addressed?



Lifelong Journey

Most of you will marry, but all of us have to live, to one degree or another, in cooperation with others. Relationships with others help us to learn more about ourselves. Use your imagination to relate what you know about yourself now to the possibility of marriage in the future. It is always best to consider these kinds of questions *before* entering into the permanent covenant of marriage, rather than after! So consider the following:

- What do you think are some of your best personal qualities that you can bring to a married relationship?
- What are some of the liabilities you have that you would have to work on before getting married? (For example, are you somewhat sloppy, unorganized, lazy, crude, a procrastinator, a gossip, not ready for fidelity, and so on?)
- What are some of the qualities you would look for in someone you would consider marrying?



- How do you think you will deal with the inevitable foibles and limitations of a spouse?

- Many people have difficulty getting along with college roommates. How easy do you think it will be to live with a spouse who may have different habits, interests, likes or dislikes, and so on, from your own?

- How will you and your spouse make decisions about the many issues you will inevitably deal with? (Some of these include when to have children, how many children to have, how to handle your finances, who works outside the home or who does not, where to live, who your friends will be, how much time you spend with each other's parents and family, how frugally or lavishly you will live, where you will live, what schools your children will attend, and so on.)

- What will you do if you and your spouse experience an unexpected and devastating change such as a serious illness, the loss of a job, a serious and debilitating accident, the loss of a child, and so on? Will you be able to adjust and stand by your partner through difficult times?



- Do you see marriage as an opportunity to witness to the faithful love of Christ? If a person does not see marriage in this way, should he or she seek marriage in the Church?

- Who are the best models for marriage that you have in your life at this time? What hope for your own (potential) marriage can they give you? What can they teach you that you can try to emulate?

- In our society, many people live several years on their own, before marriage, as single persons. For many others, life as a single person is a valid and rewarding choice. As a single person now, what can you do to bring new life to others and witness to Christ? How do you foresee doing this as a young single person in the world?



Unit 8 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

- ___ 1. Marriage must be open to ___ and accept them as gifts from God.
- A. neighbors
 - B. in-laws
 - C. children
 - D. sacrifice
- ___ 2. A ___ is an obstacle that prevents free and full consent to marriage.
- A. bylaw
 - B. constraint
 - C. dichotomy
 - D. sin
- ___ 3. The Church's declaration of nullity of a marriage is called ___.
- A. an annulment
 - B. a divorce
 - C. a feasible error
 - D. an absolution
- ___ 4. Each bishop is ordained in the line of ___ that extends back to Saint Peter and, thus, to Christ himself.
- A. Moses
 - B. David
 - C. Apostolic Succession
 - D. Christian unity
- ___ 5. The Sacrament of ___ is the Sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons.
- A. Holy Orders
 - B. Priestly Ordination
 - C. Order of Melchizedek
 - D. Religious Life



- ___ 6. The ordination of a new bishop must be approved by ____.
- A. Christ himself
 - B. the cardinal of the diocese
 - C. the People of God
 - D. the Pope
- ___ 7. The ___ is the order of bishops.
- A. diocese
 - B. presbyterate
 - C. episcopate
 - D. psalmody
- ___ 8. In the early Church, a person joined an order through a liturgical rite called ____.
- A. ordination
 - B. indoctrination
 - C. installation
 - D. fraternization
- ___ 9. ___ is another word for divine worship.
- A. Community
 - B. Ecclesiology
 - C. Liturgy
 - D. Agnus Dei
- ___ 10. A declaration of nullity of marriage declared by the Church is not the same as a ____.
- A. nolo contendere
 - B. civil divorce
 - C. pardon
 - D. probation
- ___ 11. God's People include the ordained, those in consecrated life, and the ____.
- A. betrothed
 - B. laity
 - C. extraordinary
 - D. priests
- ___ 12. The word ___ comes from the Greek word that means "service."
- A. monsignor
 - B. waiter
 - C. deacon
 - D. priest



- _____ 13. Adultery and ____ are sins against the unity of marriage.
- A. polygamy
 - B. mendacity
 - C. foibles
 - D. errancy
- _____ 14. Marriage ____ the husband and wife in an unbreakable and exclusive union.
- A. separates
 - B. engulfs
 - C. ordains
 - D. unites
- _____ 15. Under the Old Covenant, the unity and ____ of marriage was a moral concept that developed gradually.
- A. rite
 - B. indissolubility
 - C. abstinence
 - D. division



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences.

WORD BANK

monsignor

marriage

Song of Songs

deacon

presbyterium

priest

God

Christ

ordinand

bishop

exclusive

ordination

1. _____ is the word used today when a man joins the order of deacons, priests, or bishops.
2. _____ is the Head of the Church.
3. When a priest is ordained a _____, he receives the fullness of Holy Orders.
4. The one who is to be ordained is called an _____.
5. A _____ is one who has received the ministerial priesthood through the Sacrament of Holy Orders.
6. The priests of a diocese form a _____, or body of priests, around the bishop, to help and advise him.
7. A _____ is one who is ordained for service and ministry, but not for ministerial priesthood, through the Sacrament of Holy Orders.
8. The _____ has traditionally been seen as a metaphor for God's covenantal love for his people.
9. Marriage is an _____, permanent, and lifelong contract between a man and a woman in which they commit themselves to care for each other and to procreate and raise children.
10. _____ and the family are the central social institutions that must be supported and strengthened.

Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. How is the call of the ministerial priesthood related to the one priesthood of Christ and the common priesthood of all the faithful?
2. How is the priest ordained in Holy Orders authorized to act in the person of Christ?
3. What is free consent and why is it so important to the bond of Marriage?
4. Why is the family called the domestic church, and how does it fulfill this call?



Unit 8 Test Answer Key

Part 1: Multiple Choice

- | | | |
|------|-------|-------|
| 1. C | 6. D | 11. B |
| 2. B | 7. C | 12. C |
| 3. A | 8. A | 13. A |
| 4. C | 9. C | 14. D |
| 5. A | 10. B | 15. B |

Part 2: Fill-in-the-Blank

- | | | |
|---------------|------------------------|--------------|
| 1. ordination | 5. priest | 9. exclusive |
| 2. Christ | 6. <i>presbyterium</i> | 10. marriage |
| 3. bishop | 7. deacon | |
| 4. ordinand | 8. Song of Songs | |

Part 3: Short Answer

1. The People of God is a priestly people who participate in the one priesthood of Christ. We all share, through Baptism, in “the common priesthood of the faithful.” Yet springing from this baptismal call is another participation in Christ’s priesthood, the ministerial priesthood of priests and bishops. This priesthood helps all of us to fulfill our baptismal call. This ministry serves the People of God in the name of Christ and represents Christ within the community of the Body of Christ.

2. By the anointing of the Holy Spirit and the character of Holy Orders, the priest is authorized to act in the person of Christ. He is consecrated to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church as a priest of the New Covenant. Even though he is assigned to a particular ministry in a diocese, mission, or parish, he in fact shares in the universal mission of Christ, to preach the Gospel to the ends of the earth. It is especially at the Eucharist, in the assembly of the faithful, that priests fulfill their priestly office, for at the Eucharist, acting in the person of Christ, they make present again the one sacrifice of Christ’s offering himself for all.

3. If free consent is lacking on either side, there is no Marriage bond. To be free when expressing consent means (1) not being under any constraint (coercion or pressure, even if subtle), and (2) not being barred from Marriage by any natural or Church law.

Where there is constraint, or obstacles to free and full consent, there is no valid Marriage bond. This is one reason why the Church requires a period of preparation before the Sacrament of Marriage, often with some kind of assessment to determine a couple’s readiness. Free consent is very important to a faithful and fruitful marriage.



4. The family is called the domestic church because it is a community of grace and prayer. It fosters growth in human virtues and, especially, practice in Christian love. The Christian family is where children first learn the love of God through the love of their parents. The domestic church lives out its call by teaching children the faith through a family routine of prayer and reading from Scripture. Parents should set an example by regularly participating in the Sacraments, praying, helping those in need, serving others, and forgiving one another in the family. Children should learn the dignity and satisfaction of work as they are gradually included in the daily chores of household living.



Appendix

Additional Resource
“Learning about Learning” (Document #: TX001159)

Learning about Learning

We can understand ourselves better by taking the time to review the process of learning the material in a unit.

Respond by using the scale below. Put a mark where you think your understanding falls. Then write your answers to the other questions below.

Unit Number and Name _____

Knew none of this material before	Knew everything already
--	--------------------------------

What was your favorite learning experience in this unit and why? Do you usually enjoy this type of learning experience?

What was your least favorite learning experience and why? Do you usually find this type of learning experience challenging?

How did your understanding of the unit's subject matter change throughout the unit?

Was anything you learned particularly interesting? Why?

Write any other observations you have.



Appendix 2

Student Book/Teacher Guide Correlation

Section 1: An Introduction to Liturgy and the Sacraments

Part 1: Liturgy

Article 1: What Is Liturgy? Unit 1, Step 2,	p .21
Article 2: The Holy Trinity and the Liturgy Unit 1, Step 4,	p .25
Article 3: The Liturgical Year Unit 1, Step 7,	p .28
Article 4: Liturgical Rites and Traditions Unit 1, Step 8,	p .29
Article 5: Celebrating the Liturgy Unit 1, Step 9,	p .30

Part 2: Sacraments

Article 6: Symbols and Rituals Unit 2, Step 4,	p .73
Article 7: Sacraments: Sign and Mystery Unit 2, Step 6,	p .75
Article 8: Sacraments: Signs of Christ Unit 2, Step 7,	p .77
Article 9: Sacraments: Signs of Redemption Unit 2, Step 8,	p .79
Article 10: The Praying Church Unit 2, Step 3,	p .71

Section 2: The Sacraments of Christian Initiation: Part 1

Part 1: Baptism

Article 11: Introduction to Baptism	
Unit 3, Step 3,	p. 122
Article 12: Christian Initiation in the Early Centuries	
Unit 3, Step 4,	p. 123
Article 13: The Rite of Christian Initiation of Adults I	
Unit 3, Step 5,	p. 125
Article 14: The Rite of Christian Initiation of Adults II	
Unit 3, Step 6,	p. 126
Article 15: The Rite of Christian Initiation of Adults III	
Unit 3, Step 8,	p. 129
Article 16: The Rite of Baptism for Children	
Unit 3, Step 9,	p. 130
Article 17: Baptism: The Source of Christian Living	
Unit 3, Step 10,	p. 131

Part 2: Confirmation

Article 18: The Holy Spirit Among Us	
Unit 4, Step 4,	p. 165
Article 19: Confirmation: East and West	
Unit 4, Step 6,	p. 167
Article 20: The Rite of Confirmation	
Unit 4, Step 7,	p. 168
Article 21: Life in the Holy Spirit	
Unit 4, Step 9,	p. 171
Article 22: Discernment of God’s Will	
Unit 4, Step 10,	p. 171

Section 3: The Sacraments of Christian Initiation: Part 2

Part 1: The Eucharist: Culmination of Christian Initiation

Article 23: What Is the Eucharist?	
Unit 5, Step 5,	p. 208
Unit 6, Step 3	p. 244
Article 24: The Eucharist in the Scriptures	
Unit 5, Step 6,	p. 211

Article 25: The Eucharist: Then and Now	
Unit 5, Step 8,	p. 213

Part 2: The Celebration of the Eucharist

Article 26: Gather Faithfully Together	
Unit 6, Step 3,	p. 244
Article 27: The Liturgy of the Word	
Unit 6, Step 4,	p. 244
Article 28: The Liturgy of the Eucharist	
Unit 6, Step 6,	p. 248
Article 29: The Liturgy of the Eucharist: The Eucharistic Prayer and Communion Rite	
Unit 6, Step 6,	p. 248
Article 30: Ministries at Mass	
Unit 6, Step 10,	p. 251

Part 3: The Eucharist in Daily Life

Article 31: The Concluding Rite: To Love and Serve	
Unit 6, Step 11,	p. 252
Article 32: The Power of the Eucharist	
Unit 6, Step 12,	p. 253
Article 33: Living the Eucharist	
Unit 6, Step 12,	p. 253

Section 4: The Sacraments of Healing

Part 1: The Sacrament of Penance and Reconciliation

Article 34: The Sacrament of Pardon and Peace	
Unit 7, Step 4,	p. 301
Article 35: Scriptural and Historical Background	
Unit 7, Step 5,	p. 302
Article 36: The Rite of Penance and Reconciliation	
Unit 7, Step 6,	p. 304
Article 37: Penance and Reconciliation in Our Lives	
Unit 7, Step 8,	p. 308

Part 2: The Sacrament of the Anointing of the Sick

Article 38: The Sacrament of Healing and Strength Unit 7, Step 9,	p. 310
Article 39: Scriptural and Historical Roots Unit 7, Step 10,	p. 311
Article 40: The Rite of the Anointing of the Sick Unit 7, Step 10,	p. 311
Article 41: Christ's Healing Power Unit 7, Step 11,	p. 312

Section 5: The Sacraments at the Service of Communion

Part 1: The Sacrament of Holy Orders

Article 42: Consecrated to God's People Unit 8, Step 4,	p. 351
Article 43: The Priesthood of the New Covenant Unit 8, Step 4,	p. 351
Article 44: The Degrees of Ordination Unit 8, Step 5,	p. 353
Article 45: The Graces of the Sacrament Unit 8, Step 6,	p. 354

Part 2: The Sacrament of Matrimony

Article 46: Lifelong Covenant Unit 8, Step 7,	p. 355
Article 47: Witnesses to Love Unit 8, Step 8,	p. 356
Article 48: The Rite of Marriage Unit 8, Step 9,	p. 357
Article 49: Lifelong Journey Unit 8, Step 10,	p. 358

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Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition

Unit 1 Handout “The Church’s Liturgy: God’s Work through Human Hands” (Document #: TX002058)

1. Cf. Paul VI, *Evangelii nuntiandi* 63–64.
2. Cf. *Lumen gentium* 23; *Unitatis redintegratio* 4.

Unit 2 Handout “Unit 2 Test Answer Key” (Document #: TX002084)

1. St. Thomas Aquinas, *Summa Theologiae* III, 68, 8.

Unit 8 Handout “Statements from the *Catechism* on the Sacraments at the Service of Communion” (Document #: TX002177)

1. Cf. *Lumen gentium* 10 § 2.
2. Cf. *John* 20:21–23; *Luke* 24:47; *Matthew* 28:18–20.
3. Cf. *Presbyterorum ordinis* 2; 15.
4. Cf. *Genesis* 1:27; *1 John* 4:8, 16.
5. *Genesis* 1:28; cf. 1:31.
6. Cf. *Gravissimum educationis* 3.
7. Cf. *Familiaris consortio* 28.