

UNIT 3

The Sacraments of Christian Initiation: Part II

Why is the Eucharist so important to Catholics?

OVERVIEW

Unit Summary

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]*, no. 11) of Christian life. This unit helps the students to better understand what the Eucharist is, what the structure of the celebration of the Eucharist consists of, and what participation in the Eucharist does for us.

Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Articulate an understanding of the Eucharist and its transformational power in the lives of Catholics.	USCCB Framework Sacraments as Privileged Encounters with Jesus Christ: II.C–II.C.1.a–c, II.C.2.a–c, II.C.3.–II.C.3–5, II.C.6–9, II.C.10.a–b, II.C.11.a–c; V.A.3, V.C.1, V.D.1.a–b, V.D.2

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Old and New Testaments help us to understand the meaning and significance of the Eucharist.</p> <p>U2. Jesus Christ is fully present in the Eucharist.</p> <p>U3. Our participation in the Eucharist calls us to be the Body of Christ in the world.</p>	<p>Q1. What is the Eucharist, and where did it come from?</p> <p>Q2. Why is it important to attend Mass every Sunday?</p> <p>Q3. How does receiving the Eucharist make a difference in my life?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. In the Eucharist, Christ brings the Church and all of us, members of his Body, into his own sacrifice of thanksgiving and praise, offered to his Father once and for all on the cross.</p> <p>K2. The Eucharist is the sign and cause of our union with Christ.</p> <p>K3. The bread and wine become the Body and Blood of Christ.</p> <p>K4. The Church remembers Jesus and all he did for the sake of our salvation but also makes Christ present to us as a “living memory” in the Eucharist.</p> <p>K5. The Eucharist is prefigured in the Old and New Testaments.</p> <p>K6. The Eucharist has been called by many different names; each reveals something more of the depths of the sacrament and invites us to see it from another aspect.</p> <p>K7. Evidence of the importance of assembling for celebrating the Eucharist is found in Scripture.</p> <p>K8. Our participation in the liturgy is vital; the liturgy is “the people’s work.”</p> <p>K9. The Word becomes the root and foundation of our participation in the Eucharist and the whole of our lives.</p> <p>K10. In the Liturgy of the Eucharist, we enter into Christ’s Paschal Mystery in the most direct way possible.</p> <p>K11. The Eucharist is not merely a symbol of Christ’s presence; rather, Christ himself is truly present in his Body and Blood, under the appearance of bread and wine.</p>	<p>S1. Use the think-pair-share method to assess their knowledge about the Eucharist and identify what they do not know about the Eucharist, collaborating with peers to flesh out their understanding.</p> <p>S2. Plan a class liturgy around a social justice issue or a personal Eucharistic adoration time, and reflect on the experiences.</p> <p>S3. Examine Scripture passages as they relate to the Eucharist and prepare an analysis of the passages that they can teach to their peers.</p> <p>S4. Read and explore the Scripture passage about the disciples on the road to Emmaus as it relates to the meaning of the Eucharist and be able to share that insight with their peers.</p> <p>S5. Interpret a complex piece of poetry and relate the meaning to the content of this unit.</p> <p>S6. Read and interpret text in order to identify background information, God’s action, and our response regarding the Eucharist.</p> <p>S7. Collaborate in small groups by interpreting Scripture passages and explaining what the passages tell us about why Christians gather weekly for the Eucharist.</p> <p>S8. Participate in the whip-around method to contribute to class discussion on how to share our gifts and talents like the early Christians.</p> <p>S9. Collaborate in small groups by preparing a response about the nature of the Eucharist as a meal and share that report with the class.</p> <p>S10. Understand and interpret information regarding the ministries at Mass in order to discuss the value of an assembly that celebrates the Eucharist together.</p>

ACQUISITION <i>cont.</i>	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K12. Those who help with the celebration of the Eucharist are referred to as ministers; various roles are carried out by both ordained and lay ministers in the celebration of the Eucharist.</p> <p>K13. Once we have received the Eucharist, we are dismissed and sent into the world by Christ to do his work and follow his way.</p> <p>K14. The eating and drinking of the Body and Blood of Christ has effects in our hearts and lives, and within the Body of Christ, of which we are a part.</p> <p>K15. Gathering for the Sunday Eucharist is of primary importance, and the two ways we live out our union with Christ and the Church are worship of the Eucharist and a commitment to those who are poor.</p>	<p>S11. Collaborate in small groups to read and interpret passages of Archbishop Oscar Romero's writings, and use the whip-around method to contribute to class discussion regarding what it means to be sent out as members of the Body of Christ.</p> <p>S12. Read and interpret two different statements and decide whether they agree or disagree with the statements, using a control statement to measure how they feel about the readings.</p> <p>S13. Listen to and understand peer explanations of their viewpoints and measure their own responses against initial information and new points of view.</p>

Sacraments and God's Grace

Name _____

Unit 3 Vocabulary

Terms for Mastery

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 death—his Passion, death, Resurrection, and glorious return.

chalice This is the vessel into which the wine will be poured.

Concluding Rites The Concluding Rites follow the Liturgy of the Eucharist and include the greeting, the Final Blessing (or Prayer over the People), and the Dismissal.

epiclesis This is a special prayer (often silent) upon which the sacred vessels are placed during the celebration of the Mass. The word *epiclesis* comes from the Latin word for "to call," which is related to the word for "to call."

epiclesis A prayer (meaning "invocation" in Greek) in which the priest asks the Father to send the Holy Spirit upon the offerings.

Terms Previously Mastered or for General Knowledge

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 assembly of believers gathered for the celebration of the liturgy, especially the Eucharist.

Eucharist, the The celebration of the entire Mass. The term can also refer specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

Eucharistic adoration The practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium on an altar or in a church or chapel.

Logos Greek word meaning "Word." Logos is a title of Jesus Christ found in the Gospel of John that illustrates the relationship between the Word and the Person of the Holy Trinity (see John 1:1, 14).

paten This is a small plate of white linen, folded in three layers, much like a napkin, used with a cross in the center. The paten is used to hold the host, the Eucharist, and the chalice (the vessel into which the wine will be poured).

Roman Missal The term from the Latin missa, meaning "mission" or "sending forth," designates the book containing the prayers that are used by the priest at the altar for the celebration of Mass.

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.

monstrance A sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction.

Passover The suffering 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 Israelites from death. It also is the feast that celebrates the deliverance of the Hebrew People from bondage in Egypt and the Exodus from Egypt to the Promised Land.

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 3 Vocabulary" (TX06792), on page 153, one for each student.

Terms for Mastery

anamnesis
chalice
Concluding Rites
corporal
epiclesis

Eucharistic adoration
Logos
 purificator
Roman Missal
 Transubstantiation

Terms Previously Mastered or for General Knowledge

assembly
 Church
 Eucharist, the


monstrance
 Passion
 Passover

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TX006792

Student Book Chapters

This unit draws on material from the *Sacraments and God's Grace* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

Chapter 6: The Eucharist: Culmination of Christian Initiation (pp. 158–177)

- Article 23: What Is the Eucharist?
- Article 24: The Eucharist in Scripture
 - Pre-read: Exodus 12:31–51, chapter 16
 - Pre-read: Matthew 14:13–21, 15:32–39
 - Pre-read: Mark 6:34–44, 8:1–9
 - Pre-read: Luke 9:10–17
 - Pre-read: John 6:1–14, 6:22–59
- Article 25: The Eucharist: Then and Now
 - Pre-read: Luke 24:13–35

Chapter 7: The Celebration of the Eucharist (pp. 178–211)

- 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

Chapter 8: The Eucharist in Daily Life (pp. 212–229)

- Article 31: The Concluding Rites: To Love and Serve
- Article 32: The Power of the Eucharist
 - Pre-read: John, chapter 15
- Article 33: Living the Eucharist

Additional Online Resources for Teaching This Unit

Visit www.smp.org/livejesus_sacraments for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

Assessing Student Understanding

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

- handout “Unit 3 Preassessment” (TX006790), on page 151
- handout “Unit 3 Vocabulary” (TX006792), on page 153
- handout “Unit 3 Final Performance Task Options” (TX006805), on pages 174–175
- handout “Unit 3 Final Performance Task Rubrics” (TX006806), on pages 176–177
- handout “Unit 3 Test” (TX006807), on pages 178–183
- handout “Unit 3 Test Answer Key” (TX006808), on pages 184–185
- downloadable quizzes for each chapter
(see www.smp.org/livejesus_sacraments)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to be successful in their study of the Eucharist. 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, 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.

UNIT 3

Explain

LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about the Eucharist.

Apply

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 6

Explain

LEARNING EXPERIENCE 3: The Eucharist in Scripture

Lead the students in a Scripture search to discover the roots of the Eucharist in the Old and New Testaments. (U1, Q1, K1, K2, K3, K4, K5, S1)

Perceive

LEARNING EXPERIENCE 4: The Disciples on the Road to Emmaus

Explore with the students the question “What is the Eucharist?” using the road to Emmaus Scripture passage. (U1, Q1, K6, K7, S2, S3)

Apply

LEARNING EXPERIENCE 5: The Dynamism of the Eucharist

Lead the students through a discovery exercise on the dynamism revealed in the different names of the Eucharist. (U1, Q1, K6, K7, S4)

CHAPTER 7

Explain

LEARNING EXPERIENCE 6: All Are One in Christ Jesus

Explore with the students what it means to gather as a Eucharistic assembly by having the students examine Scripture passages concerning the Eucharist. (U1, Q2, K1, K2, K4, K8, S5, S6)

Explain

LEARNING EXPERIENCE 7: A Place at the Table

Lead the students in discovering the meaning of the Eucharist as a meal. (U2, Q2, K8, K9, K10, K11, S7)

Explain

LEARNING EXPERIENCE 8: The Ministries at Mass

Lead the students through a PowerPoint presentation on the various ministries at Mass. (U3, Q2, K12, S8)

CHAPTER 8

Empathize

LEARNING EXPERIENCE 9: What Does the Eucharist Ask of Us?

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. (U3, Q3, K13, S9)

Empathize

LEARNING EXPERIENCE 10: The Universal Destination of Goods

Help the students to make a connection between living the Eucharist and the Church’s social doctrine of the universal destination of goods. (U3, Q3, K14, K15, S10, S11)

LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at www.smp.org/livejesus_sacraments.

Explain

LEARNING EXPERIENCE 1 (Unit)

Preassessment

Preassess what the students already know about the Eucharist.

1. **Prepare** by photocopying or downloading and printing the hand-out “Unit 3 Preassessment” (TX006790), on page 151, one for each student.
2. **Distribute** the handout to the students. Instruct them to work silently and answer all the questions.
3. **Direct** the students to form pairs. Use the think-pair-share method for this exercise. Consider setting up the pairings 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 pairs to answer the questions aloud for the class to make sure all students have the correct answers.

TEACHER NOTE

You can check the students' responses and ask any clarifying questions by using the "Unit 3 Preassessment Answer Key" (TX006791), on page 152.

4. **Ask** the students to keep the handout to refer back to later in the unit.

TEACHER NOTE


For more detailed information on the think-pair-share method, see the resource “Using the Think-Pair-Share Method” (TX006809), at www.smp.org/live_jesus_sacraments and in the Methods Resources appendix, on page 298.

[illegible]


Sacraments and God's Grace

Unit 3 Preassessment Answer Key

1. Jesus
2. Eucharist
3. Body and Blood of Christ
4. Paveaser
5. Housel
6. Sharinggiving
7. participate
8. unity
9. one
10. Lages
11. Multicultural
12. mearis
13. multiplication
14. Matthew, Mark, Luke
15. the Apostle Paul
16. wedding feast at Cana
17. Body of Christ
18. ofing
19. domical
20. Solemnity of the Body and Blood of Christ

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 TX006791

Sacraments and God's Grace

Using the Think-Pair-Share Method


The Purpose of the Think-Pair-Share Method

Frank Lyman, Ed.D., a former professor of education at the University of Maryland, developed the think-pair-share method to engage all students in reflection on a question before hiding a class discussion. First, the teacher asks the students to think about a question at the beginning of a lesson or during it. Then the students pair up and share their thoughts with each other. Finally, the students discuss the question as a class.

Lyman's method addresses two issues that teachers commonly encounter. The first is that some students enjoy raising their hands to answer a question, while others regularly raise their hands before the majority of students think. The second issue teachers often face is that some students feel more comfortable than others sharing their ideas with the entire class. The think-pair-share method allows students to share their ideas with a peer before the class discussion. The practice of sharing their thoughts one-on-one may make students more comfortable discussing their ideas with the entire class.

The Think-Pair-Share Method in Steps

1. Explain the think-pair-share method ahead of time if the students are unfamiliar with it.
2. Ask the students to think about a question, setting it on the board or screen, and give them a time frame for considering it. Allow about 1 to 2 minutes for this step. Provide a longer time period if the students will be writing down their thoughts.
3. Arrange the students in pairs and direct them to explain their thoughts to each other. Give them several minutes to complete this step. Remind the students to be respectful speakers and listeners during the process.
4. Bring the students' attention back to the larger class. Repeat the original question and invite the students to share their responses. Give as many pairs as possible the chance to share their thoughts, after the pairs are done sharing, continuing the discussion of the question as a class.



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TX006809



Articles 23–24



TX006793

The Eucharist in Scripture

(U1, Q1, K1, K2, K3, K4, K5, S1)

1. **Prepare** by ensuring that all the students have read articles 23 and 24 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) during class. Photocopy or download and print the handout “The Eucharist in Scripture” (TX006793), on page 154, one for each student.
2. **Arrange** the students 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 citation for the Scripture passage they will be studying. Direct each small group to choose a leader and to prepare to teach the Eucharistic dimensions of their Scripture passage to the class.
3. **Give** the following instructions:
 - Each group will choose a leader who will keep the group on task. One person in the group should read the Scripture passage quietly to the group. Then the group will use the handout to discuss the passage. Everyone should record answers on their handout.
 - After all the groups have finished this exercise, each group will teach the class what it has learned. Each group should choose a member or several members to present to the rest of the class.
 - Those who are presenting to the class will read the Scripture passage to the class and then explain the Eucharistic significance of the passage, using the handout as a guide.
 - The students who are not presenting should be sure to contribute in other ways—by writing, discussing, and listening. Each group will have approximately 20 minutes to read the passage, discuss it, and prepare to teach it to the class.
4. **Call** on the groups and those presenting to come forward one at a time. Begin with the 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.



TX006794

TEACHER NOTE

Check the students' responses against the handout "The Eucharist in Scripture Answer Key" (TX006794), on pages 155–157.

Perceive

LEARNING EXPERIENCE 4 (Chapter 6)

The Disciples on the Road to Emmaus

Explore with the students the question “What is the Eucharist?” using the road to Emmaus Scripture passage. (U1, Q1, K6, K7, S2, S3)

1. **Prepare** by ensuring that all the students have read article 25 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) during class. Photocopy or download and print the handout “The Disciples on the Road to Emmaus: Discussion Questions” (TX006795), on pages 158–159, one for each student.
2. **Arrange** the students into small groups of three or four. Direct the students to read the Scripture passage of the disciples on the road to Emmaus (Luke 24:13–35). One student in each group may quietly read the passage to the group, or you may choose a good reader to read it to the entire class. Ask each group to choose a group leader.

TEACHER NOTE

Consider searching the internet to find an artist's depiction of the disciples at Emmaus to show the students as the Scripture passage is read. A powerful example is the painting called *The Supper at Emmaus*, by Michelangelo. A visual image can stir the imagination, so displaying an image is an excellent tool to pair with this exercise.

3. **Instruct** the students to discuss the Emmaus passage using the questions on the handout and to note their answers on the handout. After the groups have had adequate time to discuss, invite 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 importantly, the meaning of the Paschal Mystery. He does this through a process of helping the disciples to remember 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.



Article 25



Sacraments and God's Grace

Name _____

The Disciples on the Road to Emmaus: Discussion Questions

The Scripture passage 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 facilitate a discussion on 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 this journey?
5. What do the disciples do or say that helps them to experience the Paschal Christ? Why is this a significant moment of grace?

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The Disciples on the Road to Emmaus:
Discussion Questions Answer Key

1. The disciples of Jesus on the road to Emmaus are saddened by the events of Christ's Passion and death and are struggling to understand his resurrection. They feel abandoned by the loss of Jesus' physical presence in the world, and they seem to have lost faith in Jesus' role as Savior.
2. The disciples' inability to recognize Jesus when he begins walking with them is significant because it demonstrates that Jesus is different after his Resurrection. He no longer comes to the disciples in the appearance they are familiar with, just as he appears to us differently in the form of bread and wine in the Eucharist.
3. Jesus helps the disciples to remember all that he had taught them by interpreting the passages related to the Messiah in the Scriptures. During the Mass, before we celebrate the Eucharist, we listen to Scripture readings and hear the priest explain the readings' connection to Jesus, just as Jesus did to the disciples.
4. The nature of the journey of the Emmaus disciples is one through doubt and loss of faith toward truth and strengthened faith. Like catechumens, the presence of Jesus and his interpretation of Scripture helps the disciples to prepare for their union with Christ. This union is made real in the supper they share with Jesus that night—the breaking of the bread.
5. The disciples confess their weakness to Jesus and invite him into their home. These actions and words help the disciples experience the risen Christ because they encourage the growth of a relationship with Christ. The breaking of bread with Christ is a significant moment of grace because it shares the communion of the disciples and Christ in the Eucharist.
6. This action of Jesus would have been familiar to the disciples. They might have experienced something like this during the traditional Passover Seder of the bread and cup.
7. After recognizing Jesus and "taking him in" in the Eucharistic Bread, the disciples are compelled to return to Jerusalem and join those proclaiming the Resurrection. They are also compelled to share the story of the appearance of Jesus with the families and other disciples.
8. Jesus took the initiative in moving the disciples toward an experience of the risen Christ when he interpreted Scripture and broke bread for the disciples.
9. When Jesus "disappears," he restores his position in Heaven, at the right hand of God. This correlates to the celebration of the Eucharist because the sacrament reveals that Christ did not ascend as after his Resurrection; he stays with us in the Eucharist, just as he stayed with the disciples in Emmaus.
10. Answers will vary.

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- 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 at 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."

TEACHER NOTE

Use "The Disciples on the Road to Emmaus: Discussion Questions: Answer Key" (TX006796), on page 160, to review the students' responses to the handout.

Apply

LEARNING EXPERIENCE 5 (Chapter 6)

The Dynamism of the Eucharist

Lead the students through a discovery exercise on the dynamism revealed in the different names of the Eucharist. (U1, Q1, K6, K7, S4)

1. **Prepare** by ensuring that all the students have read article 25 in the student book prior to this learning experience, and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout "What's in a Name? The Dynamism of the Eucharist" (TX006797), on pages 161–162, one for each student.
2. **Distribute** the handout and explain to the students that they will take notes, based on their reading of article 25, on their handout. They should use the sample name "The Eucharist" on their handout as a model. Explain to 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.
3. **Show** the PowerPoint presentation "Learning Experience 5: What's in a Name? The Dynamism of the Eucharist" (TX006891) to lead the students through a process of questions and answers. Encourage the students to answer before volunteering information. Use the questions and answers in the notes section of the PowerPoint slides as a guide.

Chapter 6: The Eucharist: Communion of Christ's Body

Article 25
The Eucharist: Then and Now

Every day, when the faithful of the Church, the Eucharist has been "the source and summit of the Christian life" (Catechism of the Catholic Church, 1324). It is the sacrament of the Church, and it is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.

Each time we receive the Eucharist, we are united to Christ, the source and summit of the Christian life. We are united to Christ, the source and summit of the Christian life. We are united to Christ, the source and summit of the Christian life.

The Meaning of the Eucharist

The Eucharist is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.

The Eucharist is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.

Article 25

Sacraments and God's Grace

What's in a Name? The Dynamism of the Eucharist

Name	Meaning of Name to Name	System: Action Revealed by Name
The Eucharist	The Eucharist is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.	The Eucharist is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.
The Lord's Supper	The Lord's Supper is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.	The Lord's Supper is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.
The Breaking of the Bread	The Breaking of the Bread is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.	The Breaking of the Bread is the sacrament of the Church's unity. It is the sacrament of the Church's unity, and it is the sacrament of the Church's unity.

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Document # TX006797

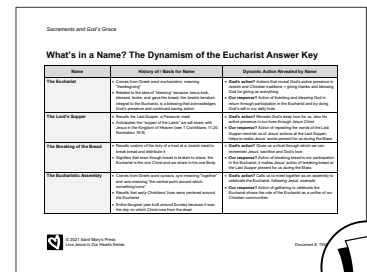
TX006797

What's in a Name?
The Dynamism of the EucharistSacraments and God's Grace
Unit 3 Learning Experience 5

TX006891

TEACHER NOTE

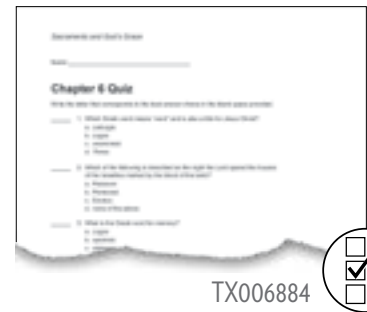
Conclude this learning experience by checking the students' responses against the handout "What's in a Name? The Dynamism of the Eucharist Answer Key" (TX006798), on pages 163–164.



TX006798

TEACHER NOTE

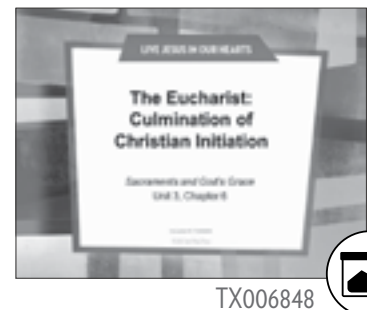
Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 6 quiz (TX006884), do so now, before moving on to chapter 7. (See www.smp.org/livejesus_sacraments to access both of these resources.)



TX006884

TEACHER NOTE

You may also present the main chapter points using the PowerPoint presentation "Chapter 6 Overview: Part I: The Eucharist: Culmination of Christian Initiation" (TX006848) (see www.smp.org/livejesus_sacraments).

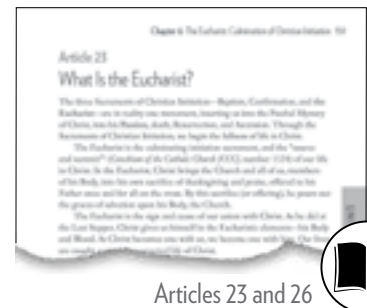


TX006848

Explain**LEARNING EXPERIENCE 6** (Chapter 7)**All Are One in Christ Jesus**

Explore with the students what it means to gather as a Eucharistic assembly by having the students examine Scripture passages concerning the Eucharist. (U1, Q2, K1, K2, K4, K8, S5, S6)

- 1. Prepare** by ensuring that all the students have read articles 23 and 26 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print one copy of the handout "All Are One in Christ Jesus" (TX006799), on pages 165–166. Cut apart the Scripture passages on the handout and place them in a container.
- 2. Arrange** the students into six small groups, but if the groups have more than four people each, consider creating more small groups. In this case, more than one group will have the same Scripture passage (and you will need extra copies of the passage).



Articles 23 and 26



TX006799

3. **Invite** each small group to draw one slip of paper containing a Scripture passage. Direct the students to choose a group leader who will keep the group focused and on task. 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 responses to the question.
4. **Call** on each small group to read aloud the Scripture passage they discussed and then 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.
5. **Encourage** the class to respond to the following question after each group has shared its initial response: 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.

Sacraments and God's Grace

Name _____

Using the Whip-Around Method**A Quick and Participative Assessment Tool**

The whip-around, as described here, is based on a technique developed by Jack Givoley. (PCC) and is designed to provide a quick assessment of what students have learned in a class period or segment of a class. The technique serves several functions: helping students to recall significant facts, allowing students to correct or clarify for the rest of the class, and, as an action learning move, making students aware of and getting their voices in gear. This idea is to call on every student, in random order, to answer a question (or short series of questions), making sure every student has a chance to respond.

The Process

At the end of a class or information session (or when changing the topic or activity in a lesson), each student is asked to quickly respond to one of these prompts:

1. State one thing that they have just learned.
2. Answer one of three questions written on the board. (The teacher chooses the questions, but the students prepare on paper for all three.)
3. Name one question or concept they have about the material. One student answers, then the question is assigned to the next student (the teacher calls on another student at random), and then the next, until all the students have had the opportunity to respond. It's that simple.

The following hints may prove helpful as you begin:

- Have the students write their responses to the prompts in advance, so that the more introverted students will be able to read their answers.
- It is always good to allow students the option to “pass.” This is a technique designed to keep all the students engaged.

The Rules

1. The answer must be short.
2. Everyone should respond as quickly as possible.
3. All answers are accepted.
4. Everyone participates.
5. No “offensive comments” about other people’s statements (except when the teacher corrects blatant errors; otherwise, even the teacher should not comment).
6. Whip-around should happen before changing topics, before breaks, or at the end of class.

Response Guide

You might want to provide a start with the following response starters when you first use the method. After the first three or four times, this will likely not be needed anymore. Even enough students will be able to whip around the room in just a few minutes.

- I now know that . . .
- I learned . . .
- I was reminded of . . .
- I was surprised to learn that . . .
- I had an emotional response (to give) because I now know . . .
- This makes me conclude . . .
- I discovered that . . .
- I remember that . . .
- “That” with a question for an answer or comment.
- “Whipback!” or someone else’s comment (with an addition of my own).

TEACHER NOTE

For more detailed information on the whip-around method, see the resource “Using the Whip-Around Method” (TX006761), found at www.smp.org/livejesus_sacraments and in the Methods Resources appendix, on page 297.

6. **Conclude** by making the following points from article 26 of the student book, advising the students to take notes in their notebooks 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 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 who hear and do God’s will; and as kings, we are all servants, especially to those who are poor. We are all radically equal.

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TX006761


- Today the word *church* has three inseparable meanings: (1) the entire People of God throughout the world; (2) the diocese, or local church; (3) the assembly of believers gathered for the celebration of the Eucharist (see *Catechism*, no. 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 and know ourselves as the Body of Christ requires that we gather 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, as well as bread for the world.

Explain

LEARNING EXPERIENCE 7 (Chapter 7)

A Place at the Table

Lead the students in discovering the meaning of the Eucharist as a meal. (U2, Q2, K8, K9, K10, K11, S7)

1.  **Prepare** by ensuring that all the students have read articles 26–29 in the student book prior to this learning experience. Photocopy or download and print the handout “A Place at the Table” (TX006800), on pages 167–168, one for each student.
2. **Arrange** the students into small groups of three or four. 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 in their small groups. When all the groups are ready, call on each group to contribute to the discussion, using the questions as a guide.
3. **Emphasize** the following concluding points with the students. Instruct them to take notes on a sheet of paper or in their notebooks.
 - 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 lives with one another. To share in the Eucharist is to share in Christ’s life.
 - Because early Christians were deeply convinced that the celebration of the Eucharist was 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 *Catechism*, nos. 1373–1377).



Articles 26–29




Sacraments and God's Grace

Name _____

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 rob 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?

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Unit 3: Jesus in Our Hearts Series

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TX006800



[illegible]

Article 30

The Ministries at Mass

TX006801

TX006892

The Ministries at Mass Answer Key

1. The word *ministry* means service.
2. In the context of the Eucharist, *ministries* are all the official roles that different people play in the celebration of the Eucharist.
3. The assembly that gathers for the celebration of the Eucharist is called the **Body of Christ** **in the world**.
4. Every Eucharist is a celebration of a local church gathered around its bishop.
5. In every Eucharist, the priest stands in the place of Christ over the people.
6. In every celebration of the Eucharist, the deacons will proclaim the Gospel, preach the Homily, assist in the distribution of Holy Communion, and offer the Sign of Peace, among other things.
7. Other important ministries at Mass are a variety of lay liturgical ministries. The need of each of these ministries is determined by the needs of the assembly.

Greeters or hospitality ministers: Welcome the assembly as it gathers, or greet people before Mass begins at 8:00 a.m. and 10:00 a.m., etc.

Altar servers: Help the priest and deacon during the Mass. Altar servers must always be alert to the needs of the priest and deacon on the altar and assist in the liturgy in a dignified way.

Lectors: Train and prepare to read the Word of God. Lectors must first understand the assigned Scripture passage. Lectors are encouraged to practice their readings several times before reading them to the assembly.

Singers or choir (schola cantorum): Augment the Word of God with song. Musicians are vital to the celebration.

Eucharistic ministers: Help the priest and deacon distribute the Body and Blood of Christ during Communion. They also take Holy Communion to those who are sick or homebound and unable to participate in the Mass.

Ushers: Seat people in the assembly and collect the offerings.

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TX006802

- 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.
- We will continue to discuss this question: 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

LEARNING EXPERIENCE 8 (Chapter 7)

The Ministries at Mass

Lead the students through a PowerPoint presentation on the various ministries at Mass. (U3, Q2, K12, S8)

- 1. Prepare** by ensuring that all the students have read article 30 in the student book prior to this learning experience. Photocopy or download and print the handout “The Ministries at Mass” (TX006801), on page 169, one for each student. Download the PowerPoint presentation “Learning Experience 8: The Ministries at Mass” (TX006892), at www.smp.org/livejesus_sacraments.
- 2. Distribute** the handout and lead the students through the PowerPoint presentation, directing them to fill in the handout. If they want to jot down notes and fill in the handout afterward, they can do so on the back of the handout or in their notebook. Use the questions and answers in the notes section of the PowerPoint slides as a guide to ensure all core topics are covered.

TEACHER NOTE

You may want to check the students' responses using the handout "The Ministries at Mass Answer Key" (TX006802), on page 170.

3. **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.

TEACHER NOTE

This topic provides an excellent opportunity to encourage the students to participate more fully and consciously in the Eucharistic celebration by becoming liturgical ministers. Encourage the students to consider liturgical ministries that are available to them in their own parish communities. The school may offer good opportunities to serve in these ministries as well.

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 7 quiz (TX006885), do so now, before moving on to chapter 8. (See www.smp.org/livejesus_sacraments to access both of these resources.)

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 7 Overview: The Celebration of the Eucharist” (TX006849) (see www.smp.org/livejesus_sacraments).

Empathize

LEARNING EXPERIENCE 9 (Chapter 8)

What Does the Eucharist Ask of Us?

Explore with the students what it means to be sent as a member of the Eucharistic assembly, using excerpts from the writings of Saint Oscar Romero. (U3, Q3, K13, S9)

1. **Prepare** by ensuring that all the students have read article 31 in the student book prior to this learning experience. Photocopy or download and print the handout “What Does the Eucharist Ask of Us?” (TX006803), on page 171, one for every eight students.
2. **Cut** apart the handout, which contains short passages from Saint Oscar Romero’s writings, and distribute one passage and a sheet of scratch paper to each student. Arrange the students into small groups of three or four. Check to be sure that each student in the group has a different passage from the writings.
3. **Instruct** the students as follows:
 - One of the greatest witnesses to the power of Christ’s presence in the Eucharist in modern times was Saint Oscar Romero, who was the Archbishop of El Salvador. He 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 early 1980s. One day while Saint Oscar Romero was celebrating the Eucharist, he was assassinated for his defense of the poor.
 - 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.

Sacraments and God's Grace

Name _____

Chapter 7 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What is the name of the vessel into which the wine is poured during the celebration of the Mass?
 - a. chalice
 - b. paten
 - c. monstrance
 - d. corporal
2. What do Catholics call the white linen cloth upon which all the sacred vessels are placed during the celebration of the Mass?
 - a. chalice
 - b. paten
 - c. monstrance
 - d. corporal
3. Which of the following is not a meaning of the term Church (with a capital C)?
 - a. the entire People of God throughout the world
 - b. the diocese, also known as the local Church
 - c. a building
 - d. the assembly of believers gathered for the celebration of the liturgy
4. What are the two parts of the Eucharistic celebration?
 - a. Introit and Kyrie
 - b. Liturgy of the Word and Liturgy of the Eucharist
 - c. Body and Blood of Christ
 - d. readings from the Old and New Testaments
5. Which of the following is not a part of the Liturgy of the Word?
 - a. reading from the Old Testament (usually)
 - b. reading from the New Testament (usually)
 - c. reading from the Gospel
 - d. reading from the Eucharistic Prayer
6. What is another name for the Prayer of the Faithful?
 - a. Profession of Faith
 - b. the Gospel Acclamation
 - c. the Universal Prayer
 - d. the Lord's Prayer

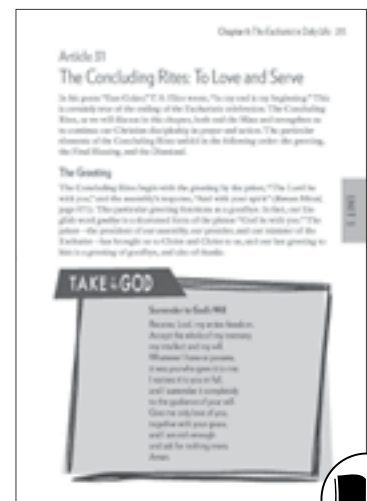
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Document # TX006885

TX006885



TX006849



Article 31



TX006803



6. **Conclude** by summarizing several of the more helpful insights of students.

LEARNING EXPERIENCE 10 (Chapter 8)

Help the students to make a connection between living the Eucharist and the Church's social doctrine of the universal destination of goods. (U3, Q3, K14, K15, S10, S11)

1. **■ ■ Prepare** by ensuring that all the students have read articles 32 and 33 in the student book prior to this learning experience. Photocopy or download and print the handout “The Universal Destination of Goods: A Eucharistic Understanding” (TX006804), on page 173, one for each student.
2. **Write** the following words neatly on the board or a sheet of newsprint:
 - Christians believe that until all have their basic needs met, none have a right to more than they can use.Post, in two separate areas of the room, one sign that says “Agree” and another that says “Disagree.”
3. **Distribute** the handout to each student. Provide the following information, explaining the barometer method that will be used.

[illegible][illegible]

- 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 Saint 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 on the board (or newsprint) that states, "Christians believe that until all have their basic needs met, none have right to more than they can use." You will also see posted in the room two signs, one saying "Agree" and the other "Disagree."
- As I read the two statements on the 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 readings. 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 get up and move to either the "Agree" or "Disagree" sign. You can also stand anywhere between the two signs indicating how much you agree or disagree with the statement in light of the text. After all students have taken a stand, I will call on each of you to briefly explain why you have chosen a particular position. At that time, everyone will listen without offering any critique or comment about other students' answers. After every student has stated their opinion and the reason, you will return to your seats, and we will conclude with a class discussion.

TEACHER NOTE

For more information on the barometer method, see the resource "Using the Barometer Method" (TX006810), at www.smp.org/livejesus_sacraments and in the Methods Resources appendix, on page 299.

4. **Direct** the students to move back to their usual seats. Invite them to answer the following question.

- After listening to your classmates, 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 those who are poor.

Sacraments and God's Grace

Using the Barometer Method

The Purpose of the Barometer Method

The barometer exercise is a great way to spark classroom discussion by leading students to take a stand (often briefly) in response to a statement or question about a text. Students surrounding the statement to express their critique of the text more deeply, the barometer method illustrates the range of opinion in the classroom, providing a springboard for further discussion.

In this exercise, the students consider a statement or question that relates to a particular text. (For example, a statement relating to Genesis, chapter 3, might be, "Adam and Eve were equally responsible for the Fall.") The students read the text (or listen as you read it), then stand between two signs representing opposite positions on the statement (i.e., "Agree" or "Disagree") at a point that reflects their own opinion. When the exercise is over, the class comes together to discuss the statement or question in light of the text.

Materials You Will Need to Prepare Ahead of Time

- a statement or question you would like the students to share their opinion about
- copies of a short story, article, or document that relates to the statement you will be making (one for each student)
- two signs, one with the word Agree in large letters and the other with the word Disagree in large letters (depending on your topic, other terms may work better)
- a set of masking tape

The Barometer Method in Steps

1. Post the "Agree" and "Disagree" signs on the wall some distance apart. Prepare a "yes or no" statement or question that you want students to consider as they read or listen to the text.
2. Distribute the copies of the story, article, or document. (Alternatively, read the text aloud to the students and then skip to step 4.)
3. Instruct the students to read the text silently and allow 5 to 10 minutes for them to do so.
4. Ask the students to form an opinion regarding the statement or question. Do they agree or disagree with the statement in light of the text?
5. Encourage the students to stand anywhere between the two opinion signs, indicating the degree to which they agree or disagree with the statement. (For example, a student who feels completely neutral about the statement or question may stand in the middle between "Agree" and "Disagree.")
6. Invite four or more students standing in different places to explain the reasons for their position.
7. Once these students have shared, ask all the students to return to their seats. Lead the class in a discussion of the document in light of the statement or question.

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TX006810



- 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.

Sacraments and God's Grace

Name _____

Chapter 8 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What is the practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium in an altar or in a church or chapel?
 - a. Eucharistic adoration
 - b. eucharistic prayer
 - c. mass
 - d. Liturgy of the Eucharist
2. Which term best defines a sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction?
 - a. ciborium
 - b. paten
 - c. monstrance
 - d. corporal
3. What is the culminating initiation sacrament?
 - a. Baptism
 - b. Penance and Reconciliation
 - c. the Eucharist
 - d. Confirmation
4. Which of the following is not part of the Concluding Rites?
 - a. the greeting
 - b. the prayer for the deceased
 - c. the Final Blessing
 - d. the Communion
5. What should happen at the Communion, after we have received Christ and remain in his peace?
 - a. We should feel great about ourselves.
 - b. We should feel assured that we are saved.
 - c. We should offer that peace to others.
 - d. We should realize that we are the new Chosen People.
6. What is the principal effect of receiving Holy Communion?
 - a. giving us food for the spiritual life
 - b. guaranteeing that we are saved
 - c. putting loveback among the Communion of Saints
 - d. the strengthening of our personal and intimate union with Christ

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Document # TX006886

TX006886

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 8 quiz (TX006886), do so now, before moving on to “Concluding the Unit.” (See www.smp.org/livejesus_sacraments to access both of these resources.)

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 8 Overview: The Eucharist in Daily Life” (TX006850) (see www.smp.org/livejesus_sacraments).



TX006850

CONCLUDING THE UNIT

Using the Student Book “Unit 3 Highlights” Section

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.



Unit 3 Highlights



Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the handout “Unit 3: Preassessment” (TX006790), on page 151, with which you began the unit. Follow this process:

- Direct the students to get out their handout from the preassessment learning experience. Allow about 5 minutes for them to look over the handout and to modify any part of it (through additions, deletions, or both), based on what they have learned in this unit.
- Invite the students to draw on the material of this unit and to identify:
 - one question they now can answer, either partially or completely
 - one question that is more complicated than they had initially realized
 - one question that remains unresolved for them
- Affirm the evident growth in the students’ understanding, and encourage them to continue exploring profound questions that do not have easy or straightforward answers.

Sacraments and God's Grace

Name: _____

Unit 3 Preassessment

Use the following word bank to answer the questions. There are extra answers in the word bank.

the Apostles that the Apostles Peter Matthew only the word	means Jesus background wedding feast at Cana institution sacrament	light nuptials themselves dinner Eucharist one	John signifies participate Bread and Blood of Christ Mystical Body of Christ Sacrament of the Body and Blood of Christ
--	---	---	--

1. The Eucharist is the sacrament that signifies the Eucharist in that of God's body and blood.
2. The Eucharist is the sacrament that signifies the Eucharist in that of God's body and blood.
3. In the Bible, the gift of bread and wine became the Eucharist in that of God's body and blood.
4. According to the Gospels, the Last Supper was celebrated during the Jewish _____.
5. In the Last Supper, Jesus _____ the bread and wine, making them the Body and Blood, the mystical presence, "Do this in memory of me."
6. The word Eucharist comes from a Greek word meaning _____.
7. It is because Christ really is present in the Eucharist that we are truly able to _____ in the Eucharist.
8. Every Eucharist brings us the _____ with the Body and Blood of Christ, the Body and Blood of Christ, the Body and Blood of Christ.
9. Sacraments are not _____ Mysteries. There is _____ Eucharist in which we participate.
10. The Eucharist for Jesus is the sign of love that makes us the Body and Blood of Christ and makes the wedding of Christ and the Church.
11. The Eucharist is the sacrament that signifies the Eucharist in that of God's body and blood.
12. The Eucharist is the sacrament that signifies the Eucharist in that of God's body and blood.
13. In the New Testament, the _____ of bread and wine to feed multitudes prefigures the Eucharist.
14. The Gospels that record an account of the Last Supper are _____.
15. The earliest account of the institution of the Eucharist in the New Testament was written by _____.
16. The first of Jesus' signs that prefigures the Eucharist took place at the _____.
17. One name for the Eucharist that emphasizes the reality of Jesus and his Body with the entire Church, as a single Body, is the _____.
18. The word eucharist means "with you on the way" and is the Eucharist given to the _____.
19. The word Eucharist is taken from the Latin word which means "to give thanks" and is the Eucharist, in the part of the Mass known as the _____.
20. A special celebration of the gift of the Eucharist occurs on the Sunday after Trinity Sunday and is called the _____.

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Live, Love, and Learn with the Word

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Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit's focus question: *Why is the Eucharist so important to Catholics?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or to engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- To what extent do you understand the Eucharist as a vital part of your identity as a Catholic?
- Why do you think some people—perhaps including some of your peers—try to identify as Catholic without necessarily participating in Mass and receiving the Eucharist?



Bring It Home



Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to eleven double-check questions. Here are the answer keys for those questions.

Answer Key for Chapter 6 Double-Check Questions

1. *What is the Paschal Mystery?*

The Paschal Mystery refers to Christ's Passion, death, Resurrection, and Ascension. It is made present through the Eucharist.

2. *What does anamnesis mean in relation to the Eucharist?*

In relation to the Eucharist, *anamnesis* refers to the making present of the Paschal Mystery, Christ's work of salvation; that is, it is not a memory of the past but a living memory made present. (The students may alternately indicate that the *anamnesis* is a specific part of the Eucharistic Prayer.)

3. *How are the Passover, the Last Supper, and the Eucharist connected?*

Passover, the Last Supper, and the Eucharist are connected primarily through the bread and wine. Passover commemorates God's faithfulness in freeing the Israelites from Egypt. Passover uses unleavened bread as a symbol of that faithfulness, both because it was the only kind of bread that the Jews had time to make for their escape and because God later provided them bread (manna) in the wilderness after their escape. Wine is also an Old Testament symbol of joyful anticipation of the coming of a messiah. Jesus instituted the Eucharist at the Last Supper, which happened during a Passover celebration. He made the bread and wine of the Passover dinner into his own Body and Blood—thereby making himself into our Passover bread and wine, the sacrifice that freed us from the slavery of sin into the risen life. Today, the bread and wine become the Body and Blood of Christ during Mass; the living memory of the Last Supper remains at the heart of the Eucharist.

4. *Name three Old Testament accounts that prefigure the Eucharist.*

Three Old Testament accounts prefigure the Eucharist: the manna God sent to the Israelites, the unleavened bread of the first Passover and Exodus, and Melchizedek.

5. *How do the words of Jesus in John 6:48–51 help us to understand the meaning of the Eucharist?*

In John 6:48–51, Jesus explains that God sent manna to feed the Israelites as they wandered in the desert after the Exodus. But this manna sustained them for this life only; they still were subject to death. Jesus explains that God likewise sent him as the “living bread” (John 6:51). But unlike manna, he was sent as the true Bread from Heaven, a pledge of eternal life.

6. *What is Saint Paul the Apostle's connection to the words and actions of Jesus at the Last Supper?*

Saint Paul the Apostle was not present for the Last Supper. Nonetheless, he wrote the earliest account of the institution of the Eucharist at the Last Supper. Although he was not there for it, he explained that he knew what Jesus said and did because Christ told him: "For I received from the Lord what I also handed on to you" (1 Corinthians 11:23).

7. *Name at least six significant names by which the Eucharist is known.*

Six significant names for the Eucharist include the following: the Lord's Supper, the Breaking of the Bread, the Eucharistic Assembly, the Holy Sacrifice, the Holy and Divine Liturgy, Holy Communion, and Holy Mass.

Answer Key for Chapter 7 Double-Check Questions

1. *Describe the worship of the first Christians. What common elements does it share with our worship today?*

The early Christians worshipped by listening to the teaching of the Apostles, promoting communal life, breaking bread, and praying together. This worship continues in a similar form today. We gather as a community for Mass, where we celebrate the Liturgy of the Word (hearing the teaching of the Apostles), break bread in the Liturgy of the Eucharist, and pray together throughout.

2. *In the Eucharist, what is the purpose of the Introductory Rites?*

The Introductory Rites of the Mass bring the assembly together as a worshipping community and prepare those gathered to listen to the Word of God and to celebrate the Eucharist.

3. *What is the purpose of the Penitential Act in the Eucharist?*

At the beginning of Mass, the Penitential Act provides a moment of silence for us to repent of sin, recall Christ's role in salvation, and have our venial sins forgiven. The purpose is to give the Holy Spirit an assembly of clean hearts in which to dwell, without lingering sin that will interfere with God's message or our communion with Christ.

4. *In what ways is Christ present in the celebration of the Eucharist?*

Christ is present in many ways in the Mass, or celebration of the Eucharist. He is our eternal High Priest, acting through the human priest who offers the Eucharistic sacrifice. He is also present in the Word of God and in the assembly gathered in his name. Finally, he is especially and really present in the Body and Blood of the Eucharist.

5. *How is the Holy Spirit at work in the celebration of the Eucharist?*

The Holy Spirit works through the Liturgy of the Word to help the Word of God support and sustain the entire celebration of the liturgy and to plant God's Word in the hearts of those gathered. The Holy Spirit also works in the Liturgy of the Eucharist to change our gifts of bread and wine into the Body and Blood of Christ.

6. *In what ways does the Liturgy of the Word prepare us to celebrate the Liturgy of the Eucharist?*

The Word of God, proclaimed in the Liturgy of the Word, supports and sustains the entire celebration of the liturgy by recounting facets of salvation history that were fulfilled in Christ. This Word is the new and living Word of God that does not stay on the pages of Holy Scripture. Rather, Christ is present in the proclamation of the Word, penetrating the hearts of those gathered and preparing us for the Liturgy of the Eucharist, in which we consume the New Manna, the New Bread from Heaven. The Profession of Faith in particular is where we assent in faith to the Word of God proclaimed in the Liturgy of the Word.

7. *What is the Eucharistic Prayer, and why is it the high point of the Eucharist?*

The Eucharistic Prayer is the high point of the Eucharist because it includes the consecration of the essential signs of the Sacrament of the Eucharist: the bread and wine, which become Christ's Real Presence. It commemorates and makes present Christ's sacrifice, the Paschal Mystery.

8. *How is Christ's Paschal Mystery proclaimed and made present in the Eucharist?*

The Eucharist is a memorial of Christ's Paschal Mystery, the work of salvation he accomplished through his Passion, death, Resurrection, and Ascension. The Eucharist makes this work present for us in the most direct way possible: through the Real Presence of Christ in the bread and wine consecrated to become his Body and Blood.

9. *Describe the role of the assembly in the celebration of the Eucharist.*

The assembly is important in the celebration of the Eucharist because each member is part of the one Body of Christ. The assembly's role is to affirm and help carry out the action of Christ in our midst. Together with the priest, the assembly offers Christ to the Father and offers themselves through Christ. As a result, all are called to be signs of unity with one another, and all should therefore participate by responding in prayer, joining in song, and performing the liturgical gestures as one body.

10. *From where do priests draw their strength to preach the Good News and minister to their faith communities?*

Priests follow the command of Jesus and make present the offering of Jesus to the Father. Jesus' entire ministry, to preach the Good News, draws its strength from the Eucharist.

Answer Key for Chapter 8 Double-Check Questions

1. *Name and describe the three elements of the Concluding Rites.*

The three elements of the Concluding Rites are the greeting, the Final Blessing, and the Dismissal. The *greeting* actually functions as a farewell; the priest has united us with Christ, so the greeting of the Concluding Rite expresses thanks. The *Final Blessing* of the assembly can take three possible forms: the Simple Blessing, the Solemn Blessing (consisting of three petitions), or the Prayer over the People. Finally, the priest or deacon sends the assembly forth in the *Dismissal*. The Dismissal can take different forms, but all of them encourage us to walk with the Lord and follow his will in our daily lives.

2. *What is the message of the priest or deacon's exhortation to the assembly at the end of the Mass to "go in peace, glorifying the Lord by your life"?*

"Go in peace, glorifying the Lord by your life" is one of the options for the priest's Dismissal of the assembly at the end of the Concluding Rites (*Roman Missal*, p. 673). With this message, the priest reminds us that having received Christ in the Eucharist, we are called to remain in him and in his peace so that we may offer that peace to others and glorify God.

3. *Name the principal effect of receiving Holy Communion, and explain what this means.*

The Eucharist has powerful effects on those who receive it. The principal effect of receiving Holy Communion is the strengthening of our personal and intimate union with Jesus Christ; that is, the Eucharist gives us life, connecting us to Christ and grounding our new life in him. The spiritual food of the Eucharist enables us to grow into the fullness of Christ during our lives on Earth.

4. *How does the Eucharist strengthen our union with the Church?*

The Eucharist strengthens our union with the Church because it unites us more closely to Christ by incorporating us more deeply into his Body, the Church.

5. *Another effect of the Eucharist is that it commits us to those who are poor. Describe what this means in your life.*

Student responses will vary.

6. *What is the relationship between Apostolic Succession and the prohibition of intercommunion between the Catholic Church and Protestant faith communities?*

Some Protestant faith communities have not preserved Apostolic Succession through the Sacrament of Holy Orders. Thus, intercommunion is not possible between those faith communities and the Catholic Church.

7. *What is the goal of the Week of Prayer for Christian Unity?*

During the Week of Prayer for Christian Unity, parishes are urged to pray for a particular ecumenical intention—that is, a specific intention supporting the full unity of all those who believe in Christ and have been baptized in him.

8. *Describe three aspects of Eucharistic worship.*

Eucharistic worship is expressed in three important ways: reverence for Mass and the Sacrament of the Eucharist, respect for the tabernacle, and adoration of the Eucharist. We show our *reverence* at Mass and toward the Sacrament of the Eucharist through specific gestures, prayerful preparation, and a reverential attitude toward the consecrated Hosts. We show *respect for the tabernacle*, where the consecrated Hosts are reserved, by keeping a candle lit to symbolize Christ's presence and by praying quietly before the tabernacle. We can also engage in *Eucharistic adoration* by spending time before the Blessed Sacrament, where we deepen our relationship with Christ and pray for ourselves, our loved ones, and the world.

9. *How are union with Christ in prayer and sharing the compassion of Christ in action intimately related?*

Union with Christ in prayer and sharing his compassion in action are intimately related because continuing to discover the real meaning of the Eucharist through prayer helps us to discover more opportunities to actively share with others Christ's dying and rising, his sacrificial love, and his own compassion.

Name _____

Unit 3 Preassessment

Use the following word bank to answer the questions. There are extra answers in the word bank.

the Apostle Paul	manna	<i>Logos</i>	Luke	<i>anamnesis</i>
the Apostle Peter	Jesus	<i>epiclesis</i>	pilgrims	dismissal
Matthew	thanksgiving	Passover	participate	Mark
unity	wedding feast at Cana	division	Body and Blood	Melchizedek
blessed	multiplication	Eucharist	of Christ	Body of Christ
dying	sacrament	one	Jesus	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 meaning _____.
- 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" (1:14) is the _____.
- The Jewish priest _____ brought 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 fish 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 _____.
- The word *viaticum* means "with you on the way" and is the 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 _____.

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Unit 3 Preassessment Answer Key

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, Mark, Luke
15. the Apostle Paul
16. wedding feast at Cana
17. Body of Christ
18. dying
19. dismissal
20. Solemnity of the Body and Blood of Christ



Name _____

Unit 3 Vocabulary

Terms for Mastery

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, death, Resurrection, and glorious return.

chalice This is the vessel into which the wine will be poured.

Concluding Rites The Concluding Rites follow the Liturgy of the Eucharist and include: the greeting, the Final Blessing (or Prayer over the People), and the Dismissal.

corporal This is a square white linen cloth upon which all the sacred vessels are placed during the celebration of the Mass. The word *corporal* comes from the Latin word for "body," which is related to Body of Christ (*Corpus Christi*).

epiclesis A prayer (meaning "invocation" in Greek) in which the priest asks the Father to send the Holy Spirit upon the offerings.

Eucharistic adoration The practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium on an altar or in a church or chapel.

Logos Greek word meaning "Word." *Logos* is a title of Jesus Christ found in the Gospel of John that illuminates the relationship between the three Divine Persons of the Holy Trinity (see John 1:1,14).

purificator This is a small piece of white linen, folded in three layers, much like a napkin, marked with a cross in the center. The priest uses it to purify (clean) his fingers, the chalice, and the paten (the round dish used to hold the Host).

Roman Missal The term from the Latin *missio*, meaning "mission" or "sending forth," designates the book containing the prayers that are said by the priest at the altar for the celebration of Mass.

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.

Terms Previously Mastered or for General Knowledge

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; and (3) the assembly of believers gathered for the celebration of the liturgy, especially the Eucharist.

Eucharist, the The celebration of the entire Mass. The term can also refer specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

monstrance A sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction.

Passion The suffering 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.



Name _____

The Eucharist in Scripture

- 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 (Jesus multiplies the loaves and fish.)
 - John 6:1–15 (Jesus distributes loaves and fish to the crowds.)
 - Luke 22:14–20 (Jesus and the Apostles share the Last Supper.)
 - 1 Corinthians 11:23–26 (Paul recounts the institution of the Eucharist.)

What is the need or challenge 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 you have about this Scripture passage.	



Sacraments and God's Grace

The Eucharist in Scripture Answer Key

Scripture Passage	What is the need or challenge 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 you have about this Scripture passage.
Genesis 14:17–24	The need to present offerings to God in thanks-giving for what God has done for us	Melchizedek's offering of bread and wine symbolizes our offering of the Eucharist; the goods symbolize worldly goods; Abram's offering symbolizes charity.	God made Abram victorious and required him to take nothing from other people so that everyone would know that only God made Abram successful.	Melchizedek blesses Abram and praises God for making Abram victorious. Abram offers Melchizedek a tenth of everything as a sacrifice to God; Abram refuses the offer of the King of Sodom in order to keep his promise to God.	This passage relates to the Eucharist as an offering to God. Just as Melchizedek offered the gifts of God's creation in praise, we offer gifts of bread and wine in thanksgiving, that they may be made a perfect offering to God.	<i>Answers will vary.</i>
Exodus 12:1–20	The need for the Israelites to be delivered from slavery in Egypt	The unleavened bread symbolizes that the Israelites must eat the meal in a hurry. The blood on the lintel and doorposts symbolizes that the people in the house are protected by God.	God speaks to Moses and Aaron and gives them instructions to pass on to the Israelites to save them from his destruction.	The expected response from Moses and Aaron is to share God's message with the Israelites. The expected response from the Israelites is to obey the Word of God and to follow his instructions.	This passage relates to the Eucharist because the Last Supper occurred during a celebration of Passover. At the Last Supper, Jesus made himself a sacrifice for us, just as the lambs were sacrificed for the Israelites.	<i>Answers will vary.</i>
Exodus 16:1–15	The Israelites' need for food in the desert after fleeing Egypt, "the grumbling of the Israelites"	The barren land symbolizes isolation. The complaints of the Israelites symbolize doubt or loss of faith. The sending of bread and quail symbolizes God's loving care for his people.	God answers their complaint and sends down food from Heaven; he sends meat in the evening and bread in the morning for the people to eat.	Moses and Aaron listen to God and follow his instructions; the Israelites do not know what the flakes on the ground are, so Moses explains that the flakes are the bread that God has given them to eat.	This passage relates to the Eucharist because just as God gave the Israelites bread to eat in the desert, through Jesus' sacrifice, God gives us spiritual nourishment in the Eucharist. The passage shows the presence of God's love in the Eucharist.	<i>Answers will vary.</i>



The Eucharist in Scripture Answer Key

Scripture Passage	What is the need or challenge 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 you have about this Scripture passage.
Matthew 14:13–21	The challenge of feeding the hungry with few resources	The crowd symbolizes all of humanity. Loaves and fish symbolize the bread and wine. Jesus giving the food to the disciples to pass to the crowd symbolizes the priest blessing the bread and wine to be distributed during the Mass.	Jesus cures the sick in the crowd, then blesses the food and performs the miracle of feeding thousands from only five loaves of bread and two fish.	The people are satisfied by the food Jesus gave them. The expected response of the people is that they will be thankful to God for feeding them.	Just as Jesus blessed the loaves and fish and gave them to the people to eat, and there was more than enough to satisfy them, the priest (in the person of Jesus) blesses the bread and wine and they become the Body and Blood of Christ, abundant spiritual food for all people.	<i>Answers will vary.</i>
John 6:1–15	The challenge of feeding thousands of people with few resources	The disciples' questioning of Jesus symbolizes doubt or questioning of faith. The crowd symbolizes human beings. The loaves symbolize the Eucharist. The fullness of the people symbolizes the spiritual fullness we experience when we receive the Eucharist.	Jesus tests his disciples and allows them to doubt, knowing he will then perform a miracle. He asks that the people in the crowd recline; then he blesses the loaves, and distributes the loaves and fish to the people.	The response of the people is to declare Jesus as the prophet, and to try to make him king.	This passage relates to the Eucharist because the Eucharist strengthens our faith in Jesus, as the disciples' faith in Jesus was strengthened in the passage. The passage shows that faith can produce miracles.	<i>Answers will vary.</i>
Luke 22:14–20	The need for a way to experience Christ's presence after his physical body has been sacrificed	The Passover meal symbolizes communion, unity with Jesus. The wine becomes Jesus' Blood, and the bread becomes Jesus' Body. The cup symbolizes the New Covenant between Jesus and humanity.	Jesus addresses the Apostles, giving them a ritual to perform in his absence that will remind them of his teachings and make him present among them.	The expected response from the human Apostles is to remember Jesus' words and actions and repeat them as he commanded.	This passage relates to the Eucharist because it is Jesus' demonstration of the ritual as he wishes it to be performed following his death. These actions are still repeated each week at Mass in the Liturgy of the Eucharist, and the bread and wine still become Jesus' Body and Blood, as they did at the Last Supper.	<i>Answers will vary.</i>



The Eucharist in Scripture Answer Key

Scripture Passage	What is the need or challenge 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 you have about this Scripture passage.
1 Corinthians 11:23–26	The need for a way to celebrate the Eucharist that corresponds to Jesus' original intention at the Last Supper	The bread and wine become Jesus' Body and Blood. The cup symbolizes the New Covenant between Jesus and humanity. Eating the bread and drinking the cup symbolize the entrance of Jesus into our lives as well as a remembrance of his sacrificial death.	God gave the Eucharist to the Apostles so that they and all believers in Jesus would be able to celebrate Jesus' sacrifice until he comes again.	The expected response to God is for believers to celebrate the Eucharist as Jesus instituted it, and to believe that it is truly his Body and Blood.	This passage relates to the Eucharist because it presents an account of the events of the Last Supper and instructs believers to celebrate the Eucharist with the words and actions of Jesus.	<i>Answers will vary.</i>



Name _____

The Scripture passage 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 facilitate a discussion on 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?
5. What do the disciples do or say that helps them to experience the Risen Christ? Why is this a significant moment of grace?

The Disciples on the Road to Emmaus: Discussion Questions

6. When Jesus takes bread, blesses, breaks, and gives it to the disciples, they recognize him “in the breaking of the bread” (Luke 24:35). Would this action of Jesus have been familiar to the disciples? When might they have experienced something like this before?
7. What are the disciples compelled to do after recognizing Jesus and “taking him in” in the Eucharistic Bread?
8. Who took the initiative in moving the disciples toward an experience of the Risen Christ?
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 Disciples on the Road to Emmaus: Discussion Questions Answer Key

1. The disciples of Jesus on the road to Emmaus are saddened by the events of Christ's Passion and death and are struggling to understand its implications. They feel abandoned by the loss of Jesus' physical presence in the world, and they seem to have lost faith in Jesus' role as Savior.
2. The disciples' inability to recognize Jesus when he begins walking with them is significant because it demonstrates that Jesus is different after his Resurrection. He no longer comes to the disciples in the appearance they are familiar with, just as he appears to us differently in the form of bread and wine in the Eucharist.
3. Jesus helps the disciples to remember all that he had taught them by interpreting the passages related to the Messiah in the Scriptures. During the Mass, before we celebrate the Eucharist, we listen to Scripture readings and hear the celebrant explain the readings' connection to Jesus, just as Jesus did for the disciples.
4. The nature of the journey of the Emmaus disciples is one through doubt and loss of faith toward truth and strengthened faith. Like catechumens, the presence of Jesus and his interpretation of Scripture helps the disciples to prepare for their union with Christ. This union is manifest in the supper they share with Jesus that night—the breaking of the bread.
5. The disciples confess their anxieties to Jesus and invite him into their home. These actions and words help the disciples experience the Risen Christ because they encourage the growth of a relationship with Christ. The breaking of bread with Christ is a significant moment of grace because it shows the communion of the disciples and Christ in the Eucharist.
6. This action of Jesus would have been familiar to the disciples. They might have experienced something like this during the traditional Passover blessing of the bread and cup.
7. After recognizing Jesus and “taking him in” in the Eucharistic Bread, the disciples are compelled to return to Jerusalem and join those proclaiming the Resurrection. They are also compelled to share the story of the appearance of Jesus with the Apostles and other disciples.
8. Jesus took the initiative in moving the disciples toward an experience of the Risen Christ when he interpreted Scripture and broke bread for the disciples.
9. When Jesus “disappears,” he resumes his position in Heaven, at the right hand of God. This correlates to the celebration of the Eucharist because the sacrament reveals that Christ did not abandon us after his Resurrection. He stays with us in the Eucharist, just as he stayed with the disciples in Emmaus.
10. *Answers will vary.*



Sacraments and God's Grace

Name _____

What's in a Name? The Dynamism of the Eucharist

Name	History of / Basis for Name	Dynamic Action Revealed by 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 God for giving us everythingOur 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		<p>God's action?</p> <p>Our response?</p>
The Breaking of the Bread		<p>God's action?</p> <p>Our response?</p>



What's in a Name? The Dynamism of the Eucharist

Name	History of / Basis for Name	Dynamic Action Revealed by Name
The Eucharistic Assembly		God's action? Our response?
The Holy Sacrifice		God's action? Our response?
The Divine Liturgy		God's action? Our response?
Holy Communion and Holy Mass		God's action? Our response?



Sacraments and God's Grace

What's in a Name? The Dynamism of the Eucharist Answer Key

Name	History of / Basis for Name	Dynamic Action Revealed by 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 God for giving us everything • 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) 	<ul style="list-style-type: none"> • God's action? Reveals God's deep love for us, also his active presence in our lives through Jesus Christ • Our response? Action of repeating the words of the Last Supper reminds us of Jesus' actions at the Last Supper; helps to make Jesus' words present for us during the Mass
The Breaking of the Bread	<ul style="list-style-type: none"> • Recalls custom of the duty of a host at a Jewish meal to break bread and distribute it • Signifies that even though bread is broken to share, the Eucharist is the one Christ and we share in his one Body 	<ul style="list-style-type: none"> • God's action? Gives us a ritual through which we can remember Jesus' sacrifice and God's love • Our response? Action of breaking bread is our participation in the Eucharist; it makes Jesus' action of breaking bread at the Last Supper present for us during the Mass
The Eucharistic Assembly	<ul style="list-style-type: none"> • Comes from Greek word <i>synaxis</i>, <i>syni</i> meaning "together" and <i>axis</i> meaning "the central point around which something turns" • Recalls that early Christians' lives were centered around the Eucharist • Entire liturgical year built around Sunday because it was the day on which Christ rose from the dead 	<ul style="list-style-type: none"> • God's action? Calls us to meet together as an assembly to celebrate the Eucharist, following Jesus' example • Our response? Action of gathering to celebrate the Eucharist shows the role of the Eucharist as a unifier of our Christian communities



What's in a Name? The Dynamism of the Eucharist Answer Key

Name	History of / Basis for Name	Dynamic Action Revealed by Name
The Holy Sacrifice	<ul style="list-style-type: none"> Also called the Holy Sacrifice of the Mass, the "sacrifice of praise," etc. Refers to the idea of the Eucharist as the sacrifice of Christ made present to us in the liturgy 	<ul style="list-style-type: none"> God's action? Sacrificing his Son reveals God's deep love for us Our response? Action of preparing the Eucharist at Mass reminds us of Jesus' sacrifice
The Divine Liturgy	<ul style="list-style-type: none"> The Eucharist is sometimes referred to as the Holy and Divine Liturgy, the Sacred Mysteries, and the Most Blessed Sacrament. Refers to the idea of the Eucharist as the source and summit of the lives of Christians 	<ul style="list-style-type: none"> God's action? Reveals God's presence at Mass through the Eucharist Our response? Action of sharing in God's holiness and respecting God's holiness
Holy Communion and Holy Mass	<ul style="list-style-type: none"> Comes from the reference to the Body and Blood of Christ as being holy Recalls that in the Eucharist we are united to Christ, sharing with him and with the Church as a single body Holy Mass refers to the entire Eucharistic celebration; name is taken from Latin word <i>missa</i>, meaning "dismissal" Underlines importance of dismissal as the sending forth of the assembly to do God's will in the world 	<ul style="list-style-type: none"> God's action? Reveals the holiness of the Mass because God is present in the Mass Our response? Action of sharing in and celebrating the memorial of Jesus' death and Resurrection until he comes again in glory



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 16:1–7

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, DC. 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.)



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 more 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 that 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?



Name _____

The Ministries at Mass

Use this sheet to record essential information. You may record additional information on a piece of paper or in your notebook.

1. The word *ministry* means _____ .
2. In the context of the Eucharist, *ministries* are all the _____ that different people play in the celebration of the Eucharist.
3. The assembly that gathers for the celebration of the Eucharist assembles as _____ .
4. Every Eucharist is a celebration of _____ gathered around its bishop.
5. In every Eucharist, the priest stands _____ over the people.
6. 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.
7. 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:

Sacristan:

Altar servers:

Lectors:

Singers or choir (*schola cantorum*):

Eucharistic ministers:

Ushers:



The Ministries at Mass Answer Key

1. The word *ministry* means service.
2. In the context of the Eucharist, *ministries* are all the official roles that different people play in the celebration of the Eucharist.
3. The assembly that gathers for the celebration of the Eucharist assembles as the Body of Christ in the world.
4. Every Eucharist is a celebration of a local church gathered around its bishop.
5. In every Eucharist, the priest stands in the place of Christ over the people.
6. In many celebrations of the Eucharist, the deacon will proclaim the Gospel, preach the Homily, assist in the distribution of Holy Communion, and offer the Sign of Peace, among other things.
7. 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: Welcome the assembly as it gathers, or greet people before Mass, hand out songbooks, etc.

Sacristan: Arranges all the liturgical books, vestments, chalices, and other elements for the celebration

Altar servers: Help the priest and deacon during the Mass. Altar servers must always be alert to the needs of the priest and deacon on the altar and assist in the liturgy in a dignified way.

Lectors: Train and prepare to read the Word of God. Lectors must first understand the assigned Scripture passage. Lectors are encouraged to practice their readings several times before reading them to the assembly.

Singers or choir (*schola cantorum*): Augment the Word of God with song. Musicians are vital to the celebration.

Eucharistic ministers: Help the priest and deacon distribute the Body and Blood of Christ during Communion. They also take Holy Communion to those who are sick or homebound and unable to participate in the Mass.

Ushers: Seat people in the assembly and collect the offerings



What Does the Eucharist Ask of Us?

Reflecting on the Words of Saint 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).



What Does the Eucharist Ask of Us?

“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*, compiled and translated by James R. Brockman [Minneapolis: Winston Press, 1984], pages 39, 86, 10, 90, 99, 77, 105, and 110. Copyright © 1984 by the Midwest Province of the Society of Jesus. Used with permission.)



Name _____

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 Saint 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].

The second excerpt on this handout is from Saint 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.)



Name _____

Unit 3 Final Performance Task Options

Important Information for Both Options

The following is a list of enduring understandings for unit 3. Demonstrating your grasp of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each final performance task option.

- The Old and New Testaments help us to understand the meaning and significance of the Eucharist.
- Jesus Christ is fully present in the Eucharist.
- Our participation in the Eucharist calls us to be the Body of Christ in the world.

Option 1: The Eucharist as the Culmination of Christian Initiation

Write an essay (minimum of 600 words, typed and double-spaced) on what the Church means in saying that the Eucharist is the culmination of Christian initiation. Include an explanation of the Eucharist in relation to the other Sacraments 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: 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.) _____



Unit 3 Final Performance Task Options

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.): _____



Name _____

Unit 3 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
Essay demonstrates comprehension of enduring understandings for unit.	Essay is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	Essay is inconsistent but clearly demonstrates comprehension of enduring understandings for unit.	Essay is not always coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	Essay is limited and does not demonstrate comprehension of enduring understandings for unit.
Essay includes explanation of why the Eucharist is culmination of Christian initiation.	Essay includes coherent and insightful explanation of why the Eucharist is culmination of Christian initiation.	Essay includes sufficient explanation of why the Eucharist is culmination of Christian initiation.	Essay includes insufficient explanation of why the Eucharist is culmination of Christian initiation.	Essay does not include explanation of why the Eucharist is the culmination of Christian initiation.
Essay includes description of what the Eucharist is and does, using student book and one other reliable source.	Essay includes coherent and insightful description of what the Eucharist is and does, using student book and one other reliable source.	Essay includes sufficient description of what the Eucharist is and does, using student book and one other reliable source.	Essay includes sufficient description of what the Eucharist is and does, using only one reliable source.	Essay includes insufficient explanation of what the Eucharist is and does.
Essay includes explanation of the Eucharist in relation to the other Sacraments of Christian Initiation.	Essay includes coherent and insightful explanation of the Eucharist in relation to other Sacraments of Christian Initiation.	Essay includes adequate explanation of the Eucharist in relation to other Sacraments of Christian Initiation.	Essay inadequately explains the Eucharist in relation to other Sacraments of Christian Initiation.	Essay does not include an explanation of the Eucharist in relation to other Sacraments of Christian Initiation.
Essay is a minimum of 600 words and is typed, double-spaced.	Essay meets required word count and follows guidelines for presentation.	Essay is less than required word count but meets guidelines for presentation.	Essay is less than required word count or does not meet guidelines for presentation.	Essay does not meet required word count and guidelines for presentation.
Essay uses proper grammar, spelling, and diction.	Essay has no errors in grammar, spelling, or diction.	Essay has one or two errors in grammar, spelling, or diction.	Essay has three or four errors in grammar, spelling, or diction.	Essay has five or more errors in grammar, spelling, or diction.



UNIT 3

Unit 3 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Work demonstrates comprehension of enduring understandings for unit.	Work is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	Work is sometimes inconsistent but clearly demonstrates adequate comprehension of enduring understandings for unit.	Work is not always coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	Work is limited and does not demonstrate comprehension of enduring understandings for unit.
Work demonstrates focus on a social justice issue.	Work shows unusually insightful understanding of a particular social justice issue.	Work shows good understanding of a particular social justice issue.	Work shows adequate understanding of a particular social justice issue.	Work shows little understanding of a particular social justice issue.
Work includes appropriate music for class liturgy.	Work includes all the appropriate music for class liturgy, chosen with thoughtfulness and insight.	Work includes most of the music for class liturgy. Music is appropriate and relevant.	Work includes only one song for class liturgy. Music is appropriate.	Work does not include music for class liturgy, or music chosen is inappropriate and irrelevant.
Work includes written outline for Homily.	Work includes insightful and well-planned Homily that addresses chosen social justice issue.	Work includes Homily outline that adequately addresses chosen social justice issue.	Work includes Homily outline that addresses chosen social justice issue in cursory manner.	Work includes Homily outline that isn't specific to chosen social justice issue.
Work includes General Intercessions.	Work includes insightful and thoughtful General Intercessions that relate to chosen social justice issue.	Work includes General Intercessions that relate to chosen social justice issue.	Work includes General Intercessions that do not relate to chosen social justice issue.	Work does not include General Intercessions.
Work uses proper grammar, spelling, and diction.	Work has no errors in grammar, spelling, or diction.	Work has one or two errors in grammar, spelling, or diction.	Work has three or four errors in grammar, spelling, or diction.	Work has five or more errors in grammar, spelling, or diction.



Name _____

Unit 3 Test

The Sacraments of Christian Initiation Part II

Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- _____ 1. What does Jesus Christ give us in the Eucharistic elements?
- himself
 - independence
 - forgiveness
 - the Holy Spirit
- _____ 2. Which sacrament makes present the death and Resurrection of Christ?
- Holy Orders
 - Transubstantiation
 - Consecration
 - the Eucharist
- _____ 3. How is Jesus introduced to us in the Gospel of John?
- as the *Logos*
 - as the Eucharist
 - as the *Fides*
 - as the *Spiritus Sanctus*
- _____ 4. What is the central Christian liturgical celebration that is based on a word for *thanksgiving*?
- Gospel
 - the Eucharist
 - Sign of Peace
 - Act of Contrition
- _____ 5. In the New Testament, Jesus prefigures the Eucharist by the multiplication of which of the following?
- loaves and fish
 - tables in the Temple
 - people of Israel
 - number of Apostles



Unit 3 Test

- _____ 6. What was killed and eaten to sustain the life of God's people, and echoes Jesus' suffering and death for us?
- the Passover lamb
 - the Passover goat
 - the Passover boar
 - the Passover cow
- _____ 7. Where did Jesus use the miracle of water turned into wine to announce his presence among his people?
- the wedding at Beersheba
 - the wedding at Galilee
 - the wedding at Nazareth
 - the wedding at Cana
- _____ 8. What did God provide for the Israelites when they were in the desert?
- fruits
 - famine
 - manna
 - locusts
- _____ 9. Who was the King of Salem and the priest of God?
- Melchizedek
 - Azariah
 - Rehoboam
 - Jehoida
- _____ 10. Which of the following is the "remembering or making present" that begins with the Memorial Acclamation and recalls all that Christ has done and is doing for us?
- epiclesis*
 - eucharistia*
 - ekklesia*
 - anamnesis*
- _____ 11. Which of the following means that Christ is made present in the Eucharist in his Body, Blood, soul, and divinity?
- substantiation
 - Transubstantiation
 - substitution
 - transportation



- _____ 12. Which of the following is the term that literally means “words of praise” and is used to end the Eucharistic Prayer?
- Doxology
 - Benedictus
 - Laus Deo*
 - Deo volente*
- _____ 13. Which of the following words or phrases do we say to show our assent to the Eucharistic Prayer, the prayer in which we become one with Christ in his Paschal Mystery?
- Praise be to God!
 - Thanks be to God!
 - Amen.
 - Peace be with you.
- _____ 14. Which of the following means “service”?
- laity
 - mission
 - ministry
 - waiter
- _____ 15. Which of the following describes the Eucharistic bread and means “without yeast”?
- lite
 - unleavened
 - gluten-free
 - barley
- _____ 16. Which of the following is *not* a lay minister of the Eucharist?
- lector
 - extraordinary minister of Holy Communion
 - deacon
 - reader
- _____ 17. Which of the following is part of the Eucharistic Prayer that is the calling down of the Holy Spirit upon the gifts of bread and wine?
- epiclesis*
 - anamnesis*
 - eucharistia*
 - ekklesia*
- _____ 18. A priest’s entire ministry draws its strength from what?
- years of study
 - different groups within the parish
 - the Sacraments of Healing
 - the Eucharist



Unit 3 Test

- _____ 19. Which of the following is the gathering of the baptized, of which the head of this gathering is Christ himself?
- liturgy
 - paraliturgy
 - assembly
 - council
- _____ 20. Why do we give thanks for the gifts of bread and wine that we offer during the Preparation of the Gifts at Mass?
- because they are fruits of the Earth as well as of human hands
 - because they will soon become the Body and Blood of Jesus
 - because they are symbolic of all the gifts God has given us
 - all of the above
- _____ 21. Which of the following describes Jesus' action in John's Gospel account of the Last Supper that teaches us about the true meaning of the Eucharist?
- He tells Judas to leave.
 - He washes the feet of the disciples.
 - He praises the work of the Holy Spirit.
 - He prepares to go to the garden at Gethsemane.
- _____ 22. Which of the following is the Greek word for "gift" or "grace" and is related to the word *eucharist*?
- berekah*
 - eulogein*
 - charism*
 - Theotokos*
- _____ 23. Which of the following are the two parts of the Eucharistic celebration?
- the Liturgy of the Word and the Liturgy of the Eucharist
 - the Liturgy of the Faithful and the Liturgy of the Baptized
 - the Liturgy of the Redeemed and the Liturgy of the Prophets
 - the Liturgy of the Pope and the Liturgy of the Repentant
- _____ 24. When we receive the Body and Blood of Christ, which of the following occurs?
- We are assured of our salvation.
 - We are given a higher place in the Christian community.
 - We are superior to those who have not been converted.
 - We are committed to pledging ourselves in service to all.
- _____ 25. Which of the following is another term for "Opening Prayer" and sets our hearts and spirits "in sync" with the Church and the celebration of the Eucharist?
- Lord, have mercy
 - Epistle
 - the Collect
 - Sign of the Cross



Matching

Match the description in column A with the word in column B by writing the letter of the correct answer in the space provided.

Column A

- _____ 26. This is also called the Lord's Supper.
- _____ 27. This Greek word means "word" and is also a title for Jesus Christ.
- _____ 28. This is the Greek word for *memory*.
- _____ 29. This is the night the Lord spared the houses of the Israelites marked by the blood of the lamb.
- _____ 30. A sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction.
- _____ 31. The name given to the action of changing the bread and wine into the Body and Blood of Jesus Christ.
- _____ 32. This is a white linen cloth upon which all the sacred vessels are placed during the celebration of the Mass.
- _____ 33. This is the vessel into which the wine is poured during the celebration of the Mass.
- _____ 34. The practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium on an altar or in a church or chapel.
- _____ 35. The first Christians.

Column B

- a. *Logos*
- b. Passover
- c. *anamnesis*
- d. the Eucharist
- e. Eucharistic adoration
- f. chalice
- g. corporal
- h. Transubstantiation
- i. Jews
- j. monstrance



Unit 3 Test

True or False

Circle “T” if the statement is true or “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- | | | | |
|---|---|---|-------------------------|
| T | F | 36. The three Sacraments of Christian Initiation are <u>Baptism</u> ,
<u>Confirmation</u> , and <u>the Eucharist</u> . | _____

_____ |
| T | F | 37. In the Eucharist, Jesus <u>sets himself apart from us</u> , praising
the Father and interceding on our behalf. | _____ |
| T | F | 38. The Cosmic Eucharist refers to the varied celebrations
of the Eucharist and its <u>universal</u> character. | _____ |
| T | F | 39. The early Christians met in <u>synagogues when they</u>
<u>weren't in use for Jewish religious celebrations</u> . | _____ |
| T | F | 40. The word <u>liturgy</u> literally means “the people’s work.” | _____ |

Essay

Respond to one of the following prompts in complete sentences.

- A. Explain how Jesus’ feeding of the five thousand with loaves and fish prefigures the Eucharist in the world today.
- B. Explain the importance of the words of dismissal at the end of Mass: “Go and announce the Gospel of the Lord.”
- C. Briefly describe how the Eucharist strengthens our union with the Church.



Unit 3 Test Answer Key

The Sacraments of Christian Initiation Part II

Multiple Choice

- | | | | |
|------|-------|-------|-------|
| 1. a | 8. c | 15. b | 22. c |
| 2. d | 9. a | 16. c | 23. a |
| 3. a | 10. d | 17. a | 24. d |
| 4. b | 11. b | 18. d | 25. c |
| 5. a | 12. a | 19. c | |
| 6. a | 13. c | 20. d | |
| 7. d | 14. c | 21. b | |

Matching

- | | |
|-------|-------|
| 26. d | 31. h |
| 27. a | 32. g |
| 28. c | 33. f |
| 29. b | 34. e |
| 30. j | 35. i |

True or False

36. T
 37. F – unites us to himself
 38. T
 39. F – private homes for the celebration of the Eucharist
 40. T

Essay

Responses will vary but should include some of the following points:

- A. Explain how Jesus' feeding of the five thousand with loaves and fish prefigures the Eucharist in the world today.
- 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.



Unit 3 Test Answer Key

- 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.
- B. Explain the importance of the words of dismissal at the end of Mass: “Go and announce the Gospel of the Lord.”
- 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.
 - 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.
- C. Briefly describe how the Eucharist strengthens our union with the Church.
- “The Eucharist makes the Church” (*Catechism of the Catholic Church [CCC]*, number 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 with 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, number 1396).

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