

Year 10: Unit 4a

The Eucharist

Standards

By the end of this unit it is intended that students:

- be open to the meaning and significance of the Eucharist
- describe the development, structure and significance of the Eucharist
- analyse elements of the Eucharist and its place as the central focus of worship for Catholics.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	choose a range of symbols and symbolic actions which illustrate symbol as the 'language' of the sacraments	understand the types and purpose of the various symbols used in the Eucharist	illustrate the types of symbols and symbolic actions used in Eucharist
2	appreciate the development of the liturgy of the Eucharist through the centuries	describe the development of the liturgy of the Eucharist through the centuries	construct a timeline showing examples of developments in the liturgy of the Eucharist
3	propose ways in which the Eucharist makes sacred the everyday actions of our lives	identify the four parts and their components of a Eucharistic celebration	relate the four parts and components of a Eucharistic celebration to the ordinary events in our lives
4	examine and reflect on the significance of the variety of names given to the Eucharist as the source and the summit of the entire Christian life	describe the nature and meaning of the Eucharist reflected in the variety of names associated with it: Holy Communion, Sacrifice of the Mass, the Real Presence, the Sacred Meal, etc.	categorise and give reasons for the variety of names associated with the Eucharist
5	propose practical ways in which the Eucharist can affect the daily lives of believers, both individually and in communities	describe connections between the Eucharist and the everyday life of the Christian community	generate ideas as to how the Eucharist may impact on their own lives and the lives of others

Spiritual Reflection for Teachers

Do you realise that, when you gather together with your students for the Eucharist, you are responding directly to Jesus' command to 'Do this in memory of me'?

Before you teach this unit, spend some time reflecting on the following question:

- What does it mean when we say that God is present in the Eucharist?

The Eucharist is a celebration of the entire Church – not just its members, but Christ as well, offering and being offered. The Church, as the Body of Christ, celebrates the sacrament of Christ's body. Church and Eucharist are interlocked, one with the other.

In the Eucharist, God becomes present to us. Not only this, he becomes one with us. The great mystery of Christianity is that God became human and lived among us, as one of us. In the Eucharist, we are in communion with God.

This is a gift we must express in our daily living, in an active way. Jesus lived his life by listening to God's word and then doing it. We can try to do the same.

How can you explain the Eucharist to your students?

Links with Students' Life Experience

Communal aspect of Eucharist

- The Eucharist is intimately bound to the idea of community. In studying the Eucharist, you might focus on the school/class community. What experience have the students had of Eucharist in their family or school situation? In many families there is a low level of practice.
- Emphasis could be on the communal aspect of Eucharist; it is a ritualised way of expressing profound ideas about the nature of community; a study of symbols can tap into this.
- Students' life experience can be utilised when exploring ways of living out the Eucharist in daily life. How can this be done in practical terms? What would Jesus have done in a particular situation?

The Church's Teaching and Lived Tradition

The real presence

- **Teachings:** The Church teaches that Jesus instituted the Eucharist at the Last Supper. Catholics believe that Jesus is really present under the appearance of bread and wine; after the Consecration this belief is called the 'real presence'. Receiving the Eucharist, they believe that they are taking into themselves the actual body and blood of Christ.
- **Practices** surrounding the Eucharist have changed throughout the history of the Church, becoming more, or less, complicated at different times. Emphasis on different aspects of the liturgy changed as models of Church changed – see 'Evolution of the Eucharist', p. 41 of Fahey's book.

Catechism of the Catholic Church

Eucharist, source and summit of Christian life

In preparation for the teaching of this unit the following references are recommended:

Part Two, Section Two: The Seven Sacraments of the Church

1322-1419 The Sacrament of the Eucharist

See especially the Summary at the end of this section, 1406-1419.

- 1324** The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented towards it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely, Christ himself, our Pasch.
- 1343** It was above all on the first day of the week, Sunday, the day of Jesus' resurrection, that the Christians met to break bread. From that time on down to our own day the celebration of the Eucharist has been continued so that today we encounter it everywhere in the Church with the same fundamental structure. It remains the centre of the Church's life.

Explanation of Scripture used in this unit

- Jesus at meals: Matthew 8:14–15; Luke 7, 19:1–10, 24:28–43; John 13:3–30, 21:9–15.
- Descriptions of the Last Supper: Matthew 26:20–30; Mark 14:17–25; Luke 22:14–23; John 13; 1 Corinthians 11:23–27.
- The prayer/celebrations of the early Christian communities: Acts 2:46–47.
- The Eucharist as spiritual food: John 6:35, 48–51, 53–58; 1 Corinthians 10:16–17.
- The idea of service to others: John 13:3–17.
- What is required of followers of Jesus: Luke 6:27–38.
- Evolution of prayer communities: Acts 2:42, 20:7.
- The story of Jesus at Emmaus (Luke 24:13–35) has certain parallels with the structure of the Eucharistic celebration.

1 Corinthians 11:23–26 *The Institution of the Eucharist* (Indicator 2)

This is the earliest written account of the institution of the Eucharist in the New Testament. It was probably written about 54 AD. Paul passes on the tradition reaching back to Jesus. He gives an account of the Eucharistic liturgy that had already become established in the Christian communities.

There are three aspects which reveal Paul's understanding of the Eucharist as the source of Christian unity:

1. The bread and wine become Christ's body and blood that are consumed by the Eucharistic community. Because of this, those who participate must not violate its sacred character by abuses of individualism, disregard of the poor and idol-worship (see 11:27–34).
2. The repetition of this ritual act, in which the Lord's body and blood are made present to nourish his people, becomes a solemn proclamation of the death of the Lord. The Eucharistic cup is the blood of the 'new covenant' (see Jeremiah 31:31), an allusion to Moses' sealing of the covenant with the blood of sacrificed animals (see Exodus 24:8).

The proclamation of the Lord's death must continue 'until he comes' in glory. This is a reference to the parousia (the return of Christ to earth at the end of the world) and highlights the eschatological aspect of the Eucharist.

Luke 24:13–35 *The Journey to Emmaus* (Indicator 5)

This is an exquisite story full of Lucan ideas – journey, the richness of the Word, faith, recognition, and communal meals.

We are not sure of the exact location of the village of Emmaus but it was about 15 kilometres from Jerusalem. Two followers of Jesus were travelling there on foot. One of them is identified as Cleopas. The second person remains anonymous. They were numb with shock and grief, and they did not recognise the risen Jesus, who joined them on the journey. Jesus explained the scriptural references to the Messiah, from Moses to the prophets. When he tried to leave them, they insisted that he stay with them for a meal. As he broke the bread for the meal, they recognised Jesus. When this happened, he was no longer there with them. Of course, they immediately got up and returned to Jerusalem, even though it was late.

Luke seems to be saying to his community that it is in the breaking of the bread, the Eucharist, that we can truly recognise and find Jesus, not in miraculous appearances. The whole episode seems to be a metaphor for the journey of life. Even though we may not end up where we planned some wondrous things happen on the way.

John 6:48–51 *The Bread of Life* (Indicator 4)

Jesus' gift of bread is not to be separated from the giver. He is himself the bread of which he is speaking.

Food and drink are necessary for life. As such, they are a frequent theme in stories about Jesus.

The Samaritan woman at the well (John 4:15) did not understand what living water was, but she asked Jesus for it all the same. Here, John writes in the same way about living bread. He contrasts his listeners with their ancestors (in Greek the word is 'fathers', so it can mean recent family members as well.) The kind of nourishment they received gave physical nourishment, but Jesus gives something more lasting.

This is the first of the seven 'I am' sayings in John's Gospel, where Jesus describes himself. The others are 8:12 'light of the world'; 10:7–9 'the door'; 10:11–14 'the good shepherd'; 11:25 'the resurrection and the life'; 14:6 'the way, the truth and the life'; and 15:1–5 'the vine'. John has collected a list of sayings which point to Jesus as far greater than any ordinary man.

Year 10 Unit 4a: The Eucharist

STANDARDS

By the end of this unit it is intended that students:

- be open to the meaning and significance of the Eucharist
- describe the development, structure and significance of the Eucharist
- analyse elements of the Eucharist and its place as the central focus of worship for Catholics.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V choose a range of symbols and symbolic actions which illustrate symbol as the 'language' of the sacraments</p> <p>K understand the types and purpose of the various symbols used in the Eucharist</p> <p>S illustrate the types of symbols and symbolic actions used in Eucharist.</p>	<p>Symbols and symbolic actions</p> <ul style="list-style-type: none"> • Symbols and symbolic actions have been used throughout the centuries in Christian liturgy and art to represent ideas contained in the sacraments. The bread and wine represent nourishment. In many cultures, bread is the main support of life: consecrated bread, changed into the body of Christ and thus the main support of the spiritual life. Similarly, wine is the main drink used at meals in many cultures: consecrated wine is the blood of Jesus Christ; to ancient and to modern people, blood is associated with life; the consecrated wine is essential nourishment to the spiritual life. This nourishment can be individual; but the communal nature of the Eucharist also means that it is a symbol of communal nourishment. Breaking of the bread, and taking the cup (the body and blood of Christ) and sharing it (the Christian community) are both symbolic actions. 	<p>Suggested Learning/Teaching Strategies</p> <ul style="list-style-type: none"> • Introduce the unit by discussing with students their experience of significant gifts in their lives. Emphasise relationship as the heart of such experience. (Refer to KWL p. 156.) Symbols are the 'language' connecting beliefs and experience. • Visit the local church or view Internet sites that have specific images of Eucharist in the stained glass. Students identify, describe and discuss Eucharistic symbols, e.g. <http://www.stjudecatholic.org/eucharist.jpg> St Jude the Apostle Church, Los Angeles; <www.sainti.org> St Ignatius of Loyola Church, Cincinnati. • Students design a stained-glass window to represent symbols of the Eucharist. This task may be done in groups. For example, designing a triptych, where each student designs a panel. • Students complete a written reflection on the process and success of their stained-glass window, explaining the meaning and significance of the symbols they have included. 	<p>Possible Assessment</p> <p>Teacher Assessment</p> <p>Completed designs are assessed using evaluation criteria developed within the class.</p> <p>Student Self-assessment</p> <p>Students complete a written reflection on the process and success of their stained-glass window.</p>

<p>2.</p> <p>It is intended that students will be able to:</p> <p>V appreciate the development of the liturgy of the Eucharist through the centuries</p> <p>K describe the development of the liturgy of the Eucharist through the centuries</p> <p>S construct a timeline showing examples of developments in the liturgy of the Eucharist.</p>	<p>The History of the Eucharist</p> <ul style="list-style-type: none"> A study of the history of the Eucharist should begin with the Passover; then look at the Last Supper and the death of Jesus; the development of the communal meal of celebration, prayer and remembrance in the early Christian communities (section 1345 in the <i>Catechism of the Catholic Church</i> quotes St. Justin's description of a Christian celebration in 155 AD); the evolution of this simple celebration into the elaborate medieval Mass, in Latin, and with more passive congregational participation; and the reforms of Vatican II, aimed at (1) incorporating the more frequent use of Scripture in the Eucharist, and (2) encouraging the more conscious and active participation of the laity. 	<ul style="list-style-type: none"> Alternative to stained-glass window activity: Students draw and explain the meaning of the major symbols and symbolic actions used during the Eucharist. Read I Corinthians 11:23–27 and Mark 14:22–25. Write an account of the events of the Last Supper, identifying the Eucharistic Symbols. See 'Possible Assessment Tasks'. 	<ul style="list-style-type: none"> Recall ritual actions of the Passover, KWL p. 159. Read I Corinthians 11:23–27. Use this source to identify the Passover as the origin of some of the ritual actions of the Eucharist, KWL pp. 164–5. Examine the significance of the parts of the Seder meal, making connections with the Eucharist, KWL pp. 160–3). Use a comparison alley to present this information. jigsaw task: In small groups students research either 'The Eucharist in the Early Church', KWL p. 166; 'The Breaking of the Bread in the Early House Churches', KWL p. 167; 'The Eucharist and the Basilica', KWL p. 168; 'The Eucharist in the Middle Ages', KWL p. 169; and share their findings with their peers. Each group produces a poster to visually display their findings. Posters are then displayed on the wall to create a timeline summary of the development of the celebration of the Eucharist. 	<p>Teacher Observation</p> <p>Group presentations and contribution to forum discussion.</p> <p>Student Self-assessment</p> <p>How well did I contribute to the group tasks?</p> <p>What could I have done better?</p> <p>What is my most significant learning?</p>
---	--	---	---	--

<p>3.</p> <p>It is intended that students will be able to:</p> <p>V propose ways in which the Eucharist makes sacred the everyday actions of our lives</p> <p>K identify the four parts and their components of a Eucharistic celebration</p> <p>S relate the four parts and components of a Eucharistic celebration to the ordinary events in our lives.</p>	<p>The signs of bread and wine <i>Catechism of the Catholic Church</i></p> <p>I 1333 At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: 'He took bread ... He took the cup filled with wine ...' The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the 'work of human hands', but above all as 'fruits of the earth' and 'of the vine' – gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who 'brought out bread and wine', a prefiguring of her own offering.</p>	<ul style="list-style-type: none"> • Visit your local church or school chapel and identify aspects of the art and environment that are significant in the celebration of the Eucharist. Name and review sacred vessels. See the end of this unit for details. • Students identify the four parts of the Mass and their components (KWL pp.175–176). • Human timeline. Each student receives a card showing a part within the Order of the Mass. Students move so that the Order of the Mass is correct. Students explain what happens in their allocated part of the Mass. • The Eucharist is a visible expression of <i>communio</i>. The 1998 Synod of Bishops for Oceania 'took up in a particular way the notion of the Church as <i>communio</i>. They emphasised the aspects of belonging and interpersonal relationships found in the understanding of Church as the People of God' (<i>Ecclesia in Oceania</i>, n. 11). See 'Possible Assessment Tasks' for an approach to discussing this concept with students. • In pairs students produce a storybook or other learning resources for Year 3 students, explaining the symbols and ritual actions of the celebration of the Eucharist. • Investigate the potential to share the completed books with a local primary school and/or a Parish Sacramental Team to assist with preparation for First Communion. 	<p>Peer Assessment</p> <p>The learning resource can be peer assessed (after the Teacher has checked for accuracy), paying particular attention to the effectiveness of the resource.</p> <p>Teacher Assessment</p> <p>Formally assess learning resource produced for those preparing for First Communion. Mark the activity completed during the Field Activity – A Church Visit.</p>
--	---	---	---

<p>4.</p> <p><i>It is intended that students will be able to:</i></p> <p>V examine and reflect on the significance of the variety of names given to the Eucharist as the source and the summit of the entire Christian life</p> <p>K describe the nature and meaning of the Eucharist reflected in the variety of names associated with it: Holy Communion, Sacrifice of the Mass, the Real Presence, the Sacred Meal, etc.</p> <p>S categorise and give reasons for the variety of names associated with the Eucharist.</p>	<p>The Significance of the Eucharist</p> <ul style="list-style-type: none"> • The Eucharist is the most significant celebration in the Church's liturgy. It is the source and basis of all Catholic life. In one celebration, it encompasses the life, death and resurrection of Jesus Christ. • The Eucharist is a celebration of praise and thanksgiving to the Father, remembering and celebrating the actions of Jesus Christ, and given power by the Holy Spirit. The whole assembly worships and celebrates the liturgy in the unity of the Spirit: everyone has a function and ministry. • The Eucharist is a sacrifice making present the life, death and resurrection of Jesus and the real presence of Christ under the appearances of bread and wine. The Eucharist makes present again the sacrifice that Jesus made when he offered his life for humanity. • The Last Supper in the Scriptures is presented as a unique event, but in fact one activity which typified Jesus' ministry was the constant sharing of meals with men and women of all types and levels of society. Food is necessary for life; it comforts people; and it draws them together. Spiritual food does the same, at a different level. 	<ul style="list-style-type: none"> • Examine the terms and names that describe the celebration of the Eucharist (KWL p. 174) to achieve an understanding of the meaning and origins of these words. • Locate a range of hymns used in celebrating the Mass. Examine the words and images used to describe the Eucharist in these hymns. Possible hymns include: <ul style="list-style-type: none"> – One Bread, One Body – Sweet Sacrament Divine – We Come to the Feast – Song of the Body of Christ • Create a chart explaining titles for the Eucharist and their connection to everyday life. • Read John 6:48–51, 'I am the bread of life ...'. Explain how the message of this passage is reflected in the names associated with the Eucharist. • Personal reflection: Choose a phrase or sentence from the above Scripture passage, and in a format of choice (visual, written, musical) respond to its meaning for you at the present time. 	<p>Teacher Assessment</p> <p>Assess the depth of understanding of the terms through the students' application of these terms to everyday life.</p> <p>Teacher Observation</p> <p>Students complete the reflective Scripture activity, John 6:48–51.</p>
---	---	---	---

<p>5.</p> <p><i>It is intended that students will be able to:</i></p> <p>V propose practical ways in which the Eucharist can affect the daily lives of believers, both individually and in communities</p> <p>K describe connections between the Eucharist and everyday life of the Christian community</p> <p>S generate ideas as to how the Eucharist may impact on their own lives and the lives of others.</p>	<p>Living the Eucharist</p> <ul style="list-style-type: none"> • Catholics believe that the celebration of the Eucharist is not complete unless it is lived out in their lives. Leaving the church, Catholics take Jesus with them, into their daily lives. Thus their lives become an extension of sharing in the Eucharist. The Scriptures give directions on this (see Scripture used in this unit). Ideas can be developed as to how this can be done in a practical way in the modern world. • In summary, when a community celebrates the Eucharist, it: <ul style="list-style-type: none"> – takes part in the life, death and resurrection of Jesus Christ – takes stock of its own sinfulness, and resolves to change – listens to the Word of God – gives praise to the Father, through the Son, in the Spirit – draws on God's grace – shares the body and blood of Christ – looks forward to the coming of God's kingdom – goes forward to continue the mission of Jesus by serving others in the community. • In the Eucharist, Catholics are united with God and with each other through the body and blood of Jesus Christ. Christ is <i>among</i> them. 	<p>Students reflect on an experience of celebrating the Eucharist that had special significance for them. Examples include: First Holy Communion, Confirmation, a funeral, a special parish or school Mass. Why did this experience touch their lives? How did it unite them with God and other members of the Catholic community? Use this as the basis of a discussion of how the Eucharist affects the everyday lives of individuals and communities.</p> <ul style="list-style-type: none"> • Invite guest speakers from within the school or local Church community to speak about the Eucharist and how it affects their everyday lives. • Generate ideas as to how the Eucharist may impact on their own lives and the lives of others. • Luke 24:13–35: The Journey to Emmaus, KWL p. 177. Reflection on the personal and communal significance of this Scripture. This is developed in the prayer at the end of this unit. • Conclude the unit by planning a class or year group celebration of the Eucharist. Volume 1 of <i>Celebrating With Children</i> provides a guide to assist teachers or use the RESource website, worship section, and then Liturgy Resource where there are many helpful resources. 	<p>Teacher Observation</p> <p>Students' personal reflections and contribution to the discussion of the Eucharist and everyday life.</p> <p>Students' response to guest speaker(s).</p> <p>Contribution to the preparation for celebration of the Eucharist.</p> <p>Student Assessment</p> <p>Students complete a self-review of significant learnings – attitudes and knowledge – as a result of this unit. Teacher reviews these as part of the unit evaluation.</p>
---	--	--	---

Celebration: Prayer and Liturgy

This is a particularly apt time to have the students involved in the celebration of the Eucharist. Teachers may wish to integrate a celebration of Eucharist into the unit, or to have a celebration as the culmination.

For the celebration of the Eucharist, the following items are necessary:

A table with a cloth on it; candles; a cross; lectionary; unleavened bread, wine and water; chalice, and paten or communion bowl, cruets (for further instruction, see the *Roman Missal*, Chapter 6, nn. 281–296, or Vatican Documents, *The Constitution on the Sacred Liturgy*, Chapter 6, and *Directory on Children's Masses*, Chapter 21).

Suggested celebration based on Luke 24:13–35

The prayer outlined below is based on the Emmaus story. It encourages students to reflect on the recognition of Jesus in their lives. Materials required for the prayer:

Gathering song

Suggest *Gather Us O God* by Monica Brown.

Preparation

- cut-outs of footprints – one for each student
- prayer space with long 'road like' trail leading up to images of bread and wine
- the *Emmaus Song* by Monica Brown
- pens and pencils

Leader: Today we gather to reflect on the presence of Jesus in our lives. We are like the disciples on the road to Emmaus. Sometimes we are confused and do not know the way, sometimes we are downcast and unhappy, sometimes we want to celebrate. Today we come with all of those thoughts and more, as we prepare to celebrate the presence of Jesus among us. Let us listen to the words of the Scripture and reflect on our journey with Jesus.
A student proclaims Luke 24:13–17.

Leader: The disciples are caught up in their everyday lives as they walk along the road together. They are distracted and sad because Jesus the one they had hoped in, had been put to death. They do not even recognise their friend Jesus. Think about the things that you are feeling at this point on your journey. Are you feeling sad or happy? What is your journey like at the moment?
Pause for student reflection and then play the chorus of the Emmaus Song.

A student proclaims Luke 24:18–27.

Leader: The disciples, Cleopas and his friend, tell their story to the stranger on the road. They unburden themselves of their worries. They enter into the presence of Jesus as he tells them his story. What are the key things in your story that you would like to share with Jesus? What are some of the ups and downs? Share your story with Jesus now.
Pause for student reflection and then play the chorus of the Emmaus Song.

A student proclaims Luke 24:28–32.

Leader: The disciples recognised Jesus in the breaking of the bread. This was a normal everyday action. In the breaking of the bread, Jesus was made present to his friends. Jesus is your friend. How is Jesus present in your life?
Pause for student reflection and then play the chorus of the Emmaus Song.

A student proclaims Luke 24:33–35.

Leader: The disciples get new courage and go back to Jerusalem full of excitement to share their experience of the presence of Jesus with their friends. How can you proclaim the presence of Jesus in your life? How can you share it with your friends? Take the footprint and write down one way that you can share the presence of Jesus with others in your family and our school.

Invite students to place their footprint on the prayer space to symbolise their journey.
Play the whole of the Emmaus Song.

Possible Assessment Tasks

TASK: Field Activity – A Church Visit

PURPOSE

For students to become familiar with the principle features of a church and liturgical objects.

ACTIVITY

Background reading to be completed before the visit: KWL pp. 171–176.

Students undertake a pre-arranged visit to a local church. Here they view architectural features and liturgical objects. The role of these in the celebration of the Eucharist is explained. The Parish Priest or his nominee could lead this explanation. A set of flash cards with the names of key features will facilitate understanding. Principle features to observe are summarised below. Include any other features unique to the church you are visiting.

Sanctuary	The part of the church containing altar and surrounds	Sacramentary	Liturgical book containing all the prayers used by the priest
Tabernacle	Place in the church where the Eucharist is reserved	Lectionary	Book containing the Scriptures for celebration of the liturgy
Nave	Place where the laity sit	Vestments	Worn by priest when saying Mass
Altar	The Eucharistic table of sacrifice	Chalice	Cup in which the wine is consecrated
Presidential Chair	Seat where the celebrant sits	Ciborium	Vessel for consecrated hosts
Paschal Candle	Candle lit during Easter Vigil	Cruets	Vessels holding water and wine
Ambo	Raised platform for proclaiming Scripture	Paten	Dish on which bread is placed for consecration
Baptistry	Part of the church where Baptism is administered	Purifier	Cloth used to cleanse the chalice after Communion
Sacristy	Room where sacred vessels and priests' robes are kept	Corporal	Square linen cloth on which the bread and wine are placed and consecrated
Processional Cross	Crucifix used in the entrance procession, usually placed on the sanctuary	Pews	Bench seats in churches where the congregation sits

ASSESSMENT

Following the visit, a 'bird's eye' view of the floor plan of the church is annotated by students, using information gathered during the visit. Students comment on the name, definition and purpose of each area or object in the celebration of the Eucharist.

TASK 2: The Eucharist as a Sign of *Communion*

PURPOSE

For students to see the connection between ritual components of the Mass and their relationship to the ordinary events in their lives.

ACTIVITY

Students analyse each part of the Mass to identify ritual components and their relationship to the ordinary events of our lives – see Essential Reading for Teachers, Indicator 3, for information on ritual components.

This can be extended to include a similar exercise based on the church visit. Students develop and complete a response to the question:

How does the Eucharist 'emphasise aspects of belonging and interpersonal relationships'?

(Ecclesia in Oceania, n. 11)

ASSESSMENT

Presentations can be a written response or in a format of students' choice.

Resources

Essential Reading

Recommended editions of the Bible are:

Catholic Bible Press 1993, *The New Revised Standard Version: Catholic Edition*. Catholic Bible Press, a division of Thomas Nelson Inc., Nashville, Tennessee.

Darton, Longman & Todd 1985, *The New Jerusalem Bible*. Darton, Longman & Todd Ltd and Doubleday, London.

Brown, R et al. (eds) 1989, *New Jerome Biblical Commentary*. Geoffrey Chapman, London.

International Committee on English in the Liturgy 2002, *General Instruction on the Roman Missal*, English translation.

John Paul II 2001, *Novo Millennio Ineunte*, At the Beginning of the New Millennium, 'The Sunday Eucharist', n. 35. St Pauls Publications, Strathfield.

John Paul II 2001, *Ecclesia in Oceania*, The Church in Oceania, 'The Eucharist', n. 40. St Pauls Publications, Strathfield.

Teacher Resources

Australian Catholic Bishops Conference, *Ordo: The Celebration of Eucharist and the Liturgy of the Hours*, (published annually). Liturgical Commission, Brisbane.

Dubriel, M 2003, *How to book of the Mass*. Our Sunday Visitor, Indiana.

Elliott, P 2004, *Ceremonies of the Modern Roman Rite*. Ignatius Press, San Francisco.

Fahey, P 1993, *Rites to Life*. St Pauls Publications, Strathfield.

Liddy, S & Welbourne, L 1999, *Strategies for Teaching Religious Education*. Social Science Press, Sydney.

Martos, J 2003, *Sacraments: Celebrations of God's Life*. Harcourt Religion Publishers, Florida.

Parramatta Diocesan Liturgy Commission 2000, *Celebrating Eucharist in Schools*. Parramatta Diocesan Liturgy Commission, Sydney.

Student Resources

Driedger, P 2002, *Our Sacramental Life*. Ave Maria Press, Notre Dame, Indiana.

Morrissey, J et al. 2000, *Out of the Desert*, Book 4, Ch. 5. Longman, Melbourne.

CD ROMS

Brown, M 2003, 'Emmaus Song', *Praise and Blessings Album*. Emmaus Productions, Thornleigh.

Brown, M 2004, 'Gather us O God', *Holy Ground Album*. Emmaus Productions, Thornleigh.

Websites

<http://www.syndalcatholic.org.au/explanation_mass.htm> (Mass outline and blackline images)

<www.nccbuscc.org/nab/index.htm> (The Lectionary Day by Day. American Bible)

<www.scborrowmeo.org/ccs.htm> (The *Catechism of the Catholic Church*)

<www.sainti.org> (St Ignatius of Loyola Church, Cincinnati)

<<http://www.stjudecatholic.org/eucharist.jpg>> (St Jude the Apostle Church, Los Angeles)

<www.resource.melb.catholic.edu.au> (RESource Website - Worship section)

Unit Evaluation

In evaluating indicators of learning the teacher could consider the following:

- To what extent have students been open to the meaning and significance of Eucharist?
- How accurately have students described the development, structure and significance of the Eucharist?
- How effectively did students analyse the elements of Eucharist and identify its place as the central focus of worship for Catholics?
- To what extent did students demonstrate achievement of classroom outcomes?
- Are there outcomes that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?