

Year 7: Unit 4b

The Liturgical Year

Standards

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

- respect liturgical ritual as a response to the patterns of everyday life
- describe the seasons and celebrations which comprise the official Liturgy of the Church
- creatively express elements of the seasons and celebrations of the Church.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss how various liturgical celebrations relate to the patterns of everyday life	be familiar with the types of rites that comprise the official public worship of the Church	compare ways in which elements of the liturgy celebrate people's life experience
2	propose ways of highlighting the death and resurrection of Jesus Christ in liturgical celebrations	understand the centrality of the Easter Triduum in the Church's year	classify components of the liturgical year
3	appreciate the value of participation in the Sunday Eucharist	identify the Sunday liturgy as a weekly celebration of the Easter mysteries	use resources to identify aspects of the Sunday liturgy
4	suggest ways of emphasising the liturgical focus of particular seasons	have an awareness of the distinctive characteristics and liturgical colours of the seasons of Advent, Lent, Easter and Ordinary Time	create an art form which supports and enhances a liturgical season or an element of the liturgy
5	determine the part they can play in enhancing the Eucharistic assembly	identify individual parts of the Mass and their function within the movement of the Eucharistic celebration	recite the congregation's responses of the Eucharistic celebration

Spiritual Reflection for Teachers

Liturgy is ritual, not entertainment. It is meant to form us, not have us on the edge of our seats.

Mark Searle, Liturgy Made Simple

Your response to this viewpoint ...?

Your understanding of the role of liturgy or public worship ...?

Other thoughts, memories, experiences of liturgy that will shape the teaching of this unit ...?

Young people especially live within an entertainment-obsessed culture. If this unit is to touch the reality of their lives, liturgy needs to be explored as a personally transforming experience of the good news of the Gospel. This is especially true for the celebration of the Eucharist. How can you achieve this with your students?

Our communal worship should be a healing experience of inclusion, reconciliation and revitalisation of people with each other and their God. It keeps alive the memory of Jesus, and changes our attitude to life and how we live. In what ways will this unit expose your students to this ideal?

Links with Students' Life Experience

Varied Liturgical Experiences

- There will be a variety of understandings of religious celebrations among students. Nevertheless, each student has his or her personal, family, school and cultural celebrations which are common touchpoints with student experience.
- Likewise, all students have a sense of climatic seasonal change. However, the Australian context of the seasons is different from the Northern Hemisphere's, so that Easter rebirth is not within Spring. There is much value in tapping into the students' Australian seasonal experience to find genuine Australian parallels and symbols for the liturgical seasons.

The Church's Teaching and Lived Tradition

Centrality of the Liturgy

- Sunday was the original feast day of the first Christians and high point of the weekly liturgical cycle. Over time, elements of the liturgical year developed: a yearly celebration of Easter, yearly celebrations at the graves of martyrs, the fifty-day Easter season, a period of preparation for annual Easter baptisms, a second cycle of feasts around Christ's incarnation (Christmas in the West and Epiphany in the East), and Marian feasts.
- Vatican II and associated reforms reasserted the place of Sunday, the centrality of the Easter Triduum, the fifty days of Easter and Lent's baptismal character.
- The rites of the Liturgy are expressions of the faith of the Church. There is an ancient axiom of the Church that 'the rule of prayer is the rule of belief'. Liturgical texts are the best expressions of the community's understanding of the Faith in this or any other era.

Catechism of the Catholic Church

Celebration of the Resurrection

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

Part Two, The Celebration of the Christian Mystery 1066-1075

- 1068 It is this [the Paschal] mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world.

Part Two, Section One: The Sacramental Economy 1076-1112

1077-1112 Chapter 1, Article 1: The Liturgy - Work of the Holy Trinity

- 1097 In the *liturgy of the New Covenant* every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church. The liturgical assembly derives its unity from the 'communion of the Holy Spirit' who gathers the children of God into the one Body of Christ. This assembly transcends racial, cultural, social - indeed, all human affinities.

1136-1199 Chapter 2, Article 1: Celebrating the Church's Liturgy

- 1193 Sunday, the 'Lord's Day', is the principal day for the celebration of the Eucharist because it is the day of the Resurrection. It is the pre-eminent day of the liturgical assembly, the day of the Christian family, and the day of joy and rest from work ...

Part Two, Section Two: The Seven Sacraments of the Church Chapter 1, Article 3: The Sacrament of the Eucharist

- 1345-1355 **The Liturgical Celebration of the Eucharist**

Explanation of Scripture used in this unit

The proclamation of the Word of God is essential to liturgy. The sacred story is enacted in celebration and calls forth a response in faith. Faithful teaching in this module should make regular and creative use of the Scriptures, in particular some of the Easter Triduum readings (especially the narrative of the institution of the Eucharist, which provides the structure of the Liturgy of the Eucharist).

- Mass of the Lord's Supper *Exodus* 12:1–8, 11–14 (Passover); *1 Corinthians* 11:23–26 (Institution of Eucharist); *John* 13:1–15 (Washing of Feet)
- Lord's Passion *Isaiah* 52:13–53:12 (Suffering Servant); *Matthew* 27, *Mark* 15, *Luke* 23, *John* 18 (Passion), *Hebrews* 4:14–16, 5:7–9 (Jesus, supreme priest)
- Easter Vigil *Exodus* 14:15–15:1 (Red Sea Crossing); *Matthew* 28:1–10, *Mark* 16:1–7 or *Luke* 24:1–12 (Resurrection account), *Romans* 6:3–11 (Effects of Resurrection)

Exodus 12:1–28; 43–51 *The Passover* (Indicator 2)

The Passover is connected with the festival of Unleavened Bread. These two festivals celebrate the first born of the flock (Passover) and the first of the harvest (Unleavened Bread). Food becomes a symbol of life itself; God gives us both. But this is only part of the reason to celebrate. At Passover, Jews remember their miraculous deliverance from Egypt and from slavery, their Exodus. It was an event that shaped their image of God, and their relationship with God.

Unleavened bread is used at Passover to convey a sense of haste. The people had to flee Egypt with very little warning, so there was no time for the bread to rise. Today, Jewish homes are cleaned of any traces of leaven (yeast or rising agents), and orthodox Jews eat nothing with leaven for the week of Passover.

The Passover is one of the great pilgrim festivals when Jews travel to Jerusalem. Jesus himself is recorded as doing just that in Jerusalem the night before he died.

Luke 24:1–53 *The Resurrection of Jesus* (Prayer)

The Resurrection narrative in Luke consists of five sections: the women at the empty tomb (23:55–24:12), the appearance to the two disciples on the road to Emmaus (24:13–35), the appearance to the disciples in Jerusalem (24:36–43), Jesus' final instructions (24:44–49), and the Ascension (24:50–53).

In Luke, all the Resurrection appearances take place in or around Jerusalem on the one day, which we have come to know as Easter Sunday. A consistent theme throughout the narrative is that the suffering, death and resurrection of Jesus were accomplished in fulfilment of Old Testament promises and the hopes of the Jewish people (Luke 24:5–8, 25, 27, 32, 44–47). Through the appearances of the risen Christ the disciples journey from sorrow to joy, from perplexity to understanding, and from disbelief to belief.

Luke ends his account with the disciples worshipping Christ (the first and only time Luke says this in his Gospel), and praising him. Like the disciples, Luke is inviting the reader to recognise what God the Father has done in Jesus Christ the Son for us and for our salvation.

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 AD54.

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 are changed into 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.(11:20–22; 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' (Jeremiah 31:31), an allusion to Moses' sealing of the covenant with the blood of sacrificed animals (Exodus 24:8);
3. 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.

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STANDARDS

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- respect liturgical ritual as a response to the patterns of everyday life
- describe the seasons and celebrations which comprise the official Liturgy of the Church
- creatively express elements of the seasons and celebrations of the Church.

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 discuss how various liturgical celebrations relate to the patterns of everyday life</p> <p>K be familiar with the types of rites that comprise the official public worship of the Church</p> <p>S compare ways in which elements of the Liturgy celebrate people's life experience.</p>	<ul style="list-style-type: none"> • The Liturgy is the public worship of the Church. It consists of the rites contained in the official liturgical books: <ul style="list-style-type: none"> – the Eucharistic celebration, or the Mass, the high point of the liturgy – the celebration of the other sacraments, for they are actions of the whole Church, not merely acts for personal sanctification – the Liturgy of the Hours, or Divine Office, the public prayer of the Church for praising God and 'sanctifying the day' – various other rites and blessings (e.g. Worship of the Eucharist outside Mass, Dedication of a Church, Consecration of a Religious). • Liturgy is different from private prayer: it is a communal celebration. It ordinarily requires an assembly, a gathering of a Christian community. Liturgy uses words, actions and symbols to celebrate the presence of God in the assembly and in the whole Church. 	<ul style="list-style-type: none"> • Students draw up a chart of seasons and events of significance in their school, leisure and sporting year, KWL pp. 139–140. <p>Focus questions:</p> <ul style="list-style-type: none"> – Why do we celebrate these days each year? – How do we celebrate these days? – Who do you celebrate these days with? <ul style="list-style-type: none"> • Make a list of liturgical celebrations you have attended, e.g. weddings, First Communion, Baptisms, school Masses, liturgies, etc. • KWL p. 117. In pairs or small groups, students choose a liturgical celebration from their own experience that is important to them. Discuss and record: Remember when <p>Link this activity with the next one.</p>	<p>Teacher Assessment Observation of students drawing up charts; teacher enquiry during class discussion on focus questions.</p> <p>Peer Assessment Observation of pairs or small groups discussing and recording their responses.</p> <p>Teacher Assessment Testing/observation of dictogloss activity being written correctly, with content understood.</p>

<p>2.</p> <p><i>It is intended that students will be able to:</i></p> <p>V propose ways of highlighting the death and resurrection of Jesus Christ in liturgical celebrations</p> <p>K understand the centrality of the Easter Triduum in the Church's year</p> <p>S classify components of the liturgical year.</p>	<ul style="list-style-type: none"> Nevertheless, Liturgy certainly has a personal dimension: it is a bridge into daily life. It enables a person to develop a sense of the presence of Christ in everyday events. Vatican II states that the Liturgy is the summit towards which the Church's activity is directed and the fount from which its power flows. The renewal of liturgical rites in recent decades has promoted the full, conscious and active participation of the entire assembly. Liturgy is always situated within the seasons and feasts of the liturgical year. Throughout the year the Church celebrates the Paschal Mystery of the life and saving death and resurrection of Jesus Christ. It attends to the past, present and future together: by celebrating what God has done in the past, the assembly is drawn here and now into the mystery of God's saving activity and oriented towards its fullness at the end of time. Sunday is the weekly celebration of the Lord's day of resurrection. It is the pre-eminent day for the liturgical assembly. No matter what Sunday it is, the assembly is always celebrating Christ crucified and risen. Easter is the greatest feast of all. The Easter Triduum is the culmination of the entire liturgical year. It is one liturgical action with three parts: the Mass of the Lord's Supper (Holy Thursday), the Celebration of the Lord's Passion (Good Friday), and the Easter-Vigil (Holy Saturday evening). 	<ul style="list-style-type: none"> Dictogloss activity: The Liturgy is the public worship of the Church. It consists of the rites contained in the official Liturgical books: <ul style="list-style-type: none"> – the Eucharistic celebration – the celebration of the other sacraments – the Liturgy of the Hours – other rites and blessings. (See Essential Reading for Teachers.) 	<p>Teacher Assessment and/or Peer/Self-assessment</p> <p>Observation/enquiring during the class discussion on the contents of the video.</p> <p>Teacher Assessment</p> <p>Marking of poster/triptych using criteria set out by the teacher.</p> <p>Peer Assessment</p> <p>Student presentations of booklets on the Easter Triduum.</p>
		<ul style="list-style-type: none"> Video: Students watch <i>The Easter Story</i>, followed by class discussion on how different families and cultural groups celebrate Easter in a distinctive way. KWL Ch. 16 describes the events of the Easter Triduum. Students use the following Scripture passages to develop a series of posters or a triptych on the Easter Triduum: <ul style="list-style-type: none"> <i>Lord's Supper</i> Exodus 12:1–8, 11–14 (Passover); Corinthians 11:23–26; John 13:1–15 <i>Lord's Passion</i> Isaiah 52:13–53:12; Hebrews 4:14–16; Matthew 27; Mark 15; Luke 23 <i>Easter Vigil</i> Romans 6:3–11; Matthew 28:1–10; Mark 16:1–17; Luke 24:1–12 KWL p. 173, Research activity: The Easter Triduum is the central event of the Church Year. 	

<ul style="list-style-type: none"> Advent marks the beginning of the Church's year and is a season of preparation for Christ's coming, both at Christmas and at the end of time. The Christmas season celebrates the nativity of Jesus and his early manifestations (the Epiphany and his Baptism). Lent is a preparation for the celebration of Easter. Catechumens are prepared for baptism and the baptised are called to penance and prayer. Lent starts on Ash Wednesday and runs until the commencement of the Mass of the Lord's Supper, and then the most sacred time of all begins. 			
<p>3.</p> <p>It is intended that students will be able to:</p> <p>V appreciate the value of participation in the Sunday Eucharist</p> <p>K identify the Sunday liturgy as a weekly celebration of the Easter mysteries</p> <p>S use resources to identify aspects of the Sunday liturgy.</p>	<ul style="list-style-type: none"> For the 33 or 34 weeks known as Ordinary Time the assembly reflects on the step by step unfolding of the mission of Jesus. This is achieved through the systematic presentation of each Synoptic Gospel in the three-year cycle: Matthew (Year A), Mark (Year B) and Luke (Year C). The final weeks of Ordinary Time focus on Christ's return. The fifty days from Easter to Pentecost, the Easter season, are one great feast of joy. The Ascension is celebrated on the seventh Sunday. The season culminates in Pentecost, the celebration of the coming of the Holy Spirit. 	<ul style="list-style-type: none"> Group work: Students read Matthew 26:26–29 and Luke 22:14–38 and write summaries of each. Students then compare the stories. KWL pp. 118–119: Students read <i>Going to Mass or Celebrating the Eucharist</i> and the dialogue <i>Going to Mass on Sunday</i>. Class activity: 'Why do we go to Mass on Sunday?' (See 'Possible Assessment Task at the end of the unit for full details of this activity) Role play: A modern-day interpretation of the Last Supper. 	<p>Peer Assessment</p> <p>In groups students present their summaries.</p> <p>Students present the best four reasons for going to Mass on Sunday and discuss their choices.</p> <p>Teacher Assessment</p> <p>Observation of groups preparing and presenting their role play.</p>

<p>4.</p> <p>It is intended that students will be able to:</p> <p>V suggest ways of emphasising the liturgical focus of particular seasons</p> <p>K have an awareness of the distinctive characteristics and liturgical colours of the seasons of Advent, Lent, Easter and Ordinary Time</p> <p>S create an art form which supports and enhances a liturgical season or an element of the liturgy.</p>	<ul style="list-style-type: none"> • The liturgical year also has a cycle of saints' days consisting of celebrations of Mary and the other saints. • Different types of celebration are distinguished from each other by their designation, in order of importance, as solemnities (e.g. Annunciation, 25 March), feasts (e.g. the Visitation, 31 May), and memorials (e.g. St Justin, 1 June). 	<ul style="list-style-type: none"> • KWL p. 142: Students 'Think About ... Colours'. • KWL p. 142: Students read Summary of Liturgical Colours. In groups, they design banners illustrating the message of a particular season, e.g. <ul style="list-style-type: none"> – Lent is a time for Reconciliation – Advent is a time for waiting, hoping, preparing • See KWL Chapters 13, 14, 15 and 16. • See KWL p. 135 for symbols. • Invite the Parish Priest or School Chaplain or RE teacher to visit the students and explain/show the colours of the priest's vestments for each season of the Church year. • KWL p. 140–141: A map of the Church year. Using the map, students research the liturgical year and complete the summary table. • Create and maintain a sacred space in the classroom with a focus on the symbols and spirit of the current liturgical season. 	<p>Self-assessment Reflection on favourite liturgical colour, giving reasons.</p> <p>Peer Assessment In groups students present banners illustrating the message of a particular season using the appropriate colours. Students also plan a sacred space or liturgical table for the classroom focusing on correct use of symbols and colours.</p> <p>Teacher Assessment Marking of summary table using the 'Map of the Church Year'.</p>
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<p>5. <i>It is intended that students will be able to:</i></p> <p>V determine the part they can play in enhancing the Eucharistic assembly</p> <p>K identify individual parts of the Mass and their function within the movement of the Eucharistic celebration</p> <p>S recite the congregation's responses of the Eucharistic celebration.</p>	<ul style="list-style-type: none"> The celebration of the Eucharist is the centre of the whole Christian life. It 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 assembly gathers and the Introductory Rites are meant to draw it together as a community ready to listen to God's word and celebrate Eucharist. The Introductory Rites include the entrance song, greeting, penitential rite, Lord have mercy, Gloria, and opening prayer: The Liturgy of the Word is a dialogue between God and God's people gathered together. The proclamation of God's Word consists of the reading or readings, the Gospel, and the homily's commentary on them; the assembly responds in the psalm, the acclamation, the profession of faith and the general intercessions. The Liturgy of the Eucharist corresponds to the words and actions of Jesus at the Last Supper: <i>He took the bread ... and the cup.</i> The Eucharistic gifts are brought forward and the Lord's table prepared at the Preparation of the Gifts. <i>He gave thanks.</i> The Eucharistic Prayer is a hymn of thanksgiving to God; the offerings become the body and blood of Christ. <i>He broke the bread and gave it to them.</i> The breaking of the one bread is a sign of unity, and in communion the assembly receives the body and blood of Christ. The Concluding Rite consists of the blessing and the dismissal of the assembly in order to carry out in their lives what they have just celebrated. 	<ul style="list-style-type: none"> Sequencing activity: Teacher writes up the parts of the Mass on separate sequence cards. In groups, students are given a set of sequence cards on the parts of the Mass. Students sequence the cards and copy the correct order into their workbooks. Students draw up a table to identify the function of each part of the Mass. Using a resource such as 'Mass for Young People', students practise the responses for the celebration of the Eucharist. Revision activity – Cloze task: Celebrating the Eucharist – see end of this unit. Research activity: Working in small groups, students prepare for a Eucharistic celebration, using the guideline in KWL p. 137. Extension activity: Write a report describing the main parts of the Mass, KWL pp. 127–134. 	<p>Teacher Assessment Teacher observes students completing sequencing activity and checks for correct sequence.</p> <p>Teacher Assessment Teacher marks table on function of parts of the Mass. Cloze passage.</p> <p>Teacher/Peer Assessment Observation of small groups preparing Eucharistic celebration.</p> <p>Teacher Assessment Teacher makes a report using set criteria.</p>
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Celebration: Prayer and Liturgy

In this unit students are immersed in the richness of the cycle and symbols of the Liturgical Year. It is imperative that this exposure does not end when the unit is finished. Continue to explore opportunities to raise students' understanding through daily prayer that reflects the Scripture, significant feasts and principal seasons of the Liturgical Year.

Suggested celebration based on Luke 24:1-53

Preparation: In preparation for this celebration, students work in five groups, each group preparing a poster with an explanation of one of the seasons of the Liturgical Year and a prayer. Each group should use the appropriate colour, signs, symbols and readings.

The group also prepares a Prayer of Thanksgiving to God for the gifts of the particular season, e.g. for Christmas: 'God, our Father, we thank you for this gift of Christmas when you sent your Son to come amongst us. Jesus showed us how to live and love. He taught us how to be just, compassionate and forgiving. For this we thank you. Amen.'

The posters, explanation, and Prayer of Thanksgiving by the group form the basis of this celebration.

A sacred space should be set up containing a large pot filled with sand and containing five unlit candles.

Gathering

Leader: We come together to acknowledge the seasons in the Church's year and to give thanks for the gifts of the Spirit. Let us take time to reflect on the importance of celebrations and the message of hope we receive through the death and resurrection of Jesus.

Opening prayer

Leader: God, our Father, we praise and thank you for the times and seasons you have given to us. May we be ever open to the variety of ways that you speak to us through these times, and grateful for the gifts that each season brings. We make this prayer through Christ, our Lord.

All: **Amen.**

The Word: A reading from the Gospel of Luke 24:1-12.
The reading concludes with the words: 'The Word of the Lord'.

All: **Thanks be to God.**

Reflection: The groups of students are now invited to share their poster outlining the signs, symbols, colours and events surrounding their allocated season of the Liturgical Year. Following each presentation, one member of the group moves to the sacred space and lights one of the candles. Another member of the group then says the prayer of thanksgiving. This process continues until all groups have given their presentation and shared their prayer.

Reflection song:

Appropriate hymn with significance for your students.

Concluding prayer:

The class says the following prayer together:

All: **Lord of the seasons, you set a time for everything in life. Help us to recognise the special times in our lives, and that each season offers us a special way of coming to know you better. Create in us a sense of wonder at the mystery of each season and awaken in us the sense of your Holy Spirit who is ever present in all the times and seasons of our lives. We ask this through Christ our Lord. Amen.**

Possible Assessment Tasks

TASK 1: Why do we go to Mass on Sunday?

PURPOSE

- To understand the benefits of attending Mass.

ACTIVITY

- Students read KWL pp. 118–119: ‘Going to Mass’ or ‘Celebrating the Eucharist’.
- Two students read the dialogue on p. 119.
- The teacher writes this quote on the board:
‘Why do we go to Mass on Sunday?’
- Students divide into groups of firstly one, then two, four and finally eight.

In each group they must decide on four specific benefits of attending Mass on Sunday, writing the four key benefits down.

Firstly, students working alone decide on four reasons for going to Mass.

Then they join with someone else and synthesise information to four reasons.

Then two groups of two join together and write down their four most important reasons.

Finally the groups of four come together into groups of eight to decide the most important four reasons.

ASSESSMENT

Groups of eight present their work on the board. Teacher helps the whole class to decide on the final four reasons for going to Mass.

TASK 2: Celebrating the Eucharist

PURPOSE

To test students’ memory of terms used at Mass.

ACTIVITY

The Eucharistic celebration is made up of several parts: The (1) _____ ; the Liturgy of the (2) _____ ; the Liturgy of the Eucharist, The (3) _____ Rite; and the Concluding Rite. A Rite is an (4) _____ associated with a particular part of the Eucharistic (5) _____. This action includes prayers, words or (6) _____. (7) _____ describe the celebration of the Eucharist as a sacrifice. Sacrifice means giving something up. On the (8) _____, Jesus offered his life to God as a (9) _____ for us. There are many (10) _____ used during the Eucharistic celebration. These include: altar, chalice, paten, candles, actions.

Word list:

Communion	Action	Celebration	Catholics	Introductory Rites
Movements	Sacrifice	Symbols	Word	Cross

ASSESSMENT

Cloze activity on the terms of the Mass.

Resources

Essential Reading

- Australian Catholic Bishops Conference 2005, *Ordo: The Celebration of Eucharist and the Liturgy of the Hours*, published annually. Liturgical Commission, Brisbane.
- Hoffmann C (ed.) 1991, *The Liturgy Documents, A Parish Resource*, especially, 'Directory for Masses with Children'. Liturgy Training Publications, Chicago.
- International Committee on English in the Liturgy 1973, *General Instruction of the Roman Missal*, English translation. International Committee on English in the Liturgy.
- John Paul II 2001, *Ecclesia in Oceania, The Church in Oceania*, 'Liturgy', n. 39. St Pauls Publications, Strathfield.
- St Charles Borromeo Catholic Church 1969, *General Norms for the Liturgical Year and the Calendar, The Liturgical Year*, Ch. 1. St Charles Borromeo Catholic Church, Picayune, Mississippi (website below).

Teacher Resources

- Elliott P 2002, *Ceremonies of the Liturgical Year*. Ignatius Press, San Francisco.
- Liddy S & Welbourne L 1999, *Strategies for Teaching Religious Education*. Social Science Press, Sydney.
- Liturgical Commission of the Archdiocese of Brisbane 2005, *Liturgy News*, quarterly journal. Liturgical Commission, Brisbane.
- Mohi M (ed.) 2000, *The Many Faces of Christ*. Addwall, Sydney.
- Society of St Vincent de Paul 1999, *Reflections in Partnership with Aboriginal People*. Society of St Vincent de Paul, Sydney.
- Wezeman P 2000, *Celebrating Seasons*. Twenty-Third Publications, Mystic CT.

Classroom Resources

- Matheson P 1995, *Seasons of Celebrations*. Ave Maria Press, Notre Dame, Indiana.
- Morrissey J et al. 1998, *Out of the Desert*, Book 2, Ch. 5. Longman, Melbourne.
- Prewer B 2000, *Australian Psalms*. Open Book Publishers, Adelaide.

Websites

- <www.scborromeo.org/litcal.htm> (General Norms for the Liturgical Year)
- <http://www.syndalcatholic.org.au/explanation_mass.htm> (Mass outline and blackline images)
- <<http://www.resource.melb.catholic.edu.au>> (Liturgy Resource)

Unit Evaluation

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

- To what extent have students demonstrated respect towards liturgical ritual?
- How well have students described the seasons and celebrations which comprise the official liturgy of the Church?
- How effectively have students portrayed elements of the seasons and celebrations of the Church?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?