

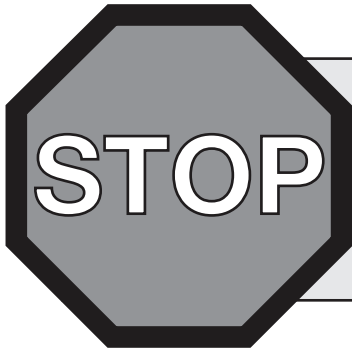
# The Sacraments

*Encounters with Christ*

## TEACHER GUIDE

*Living in Christ*

Michael T. Greene



To access the ancillary teaching resources for this course, go to [www.smp.org/LivingInChrist/TheSacraments](http://www.smp.org/LivingInChrist/TheSacraments)



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# Introducing the Living in Christ Series

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

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

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

## The Living in Christ Series

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

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

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

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

### **The Series Web Site: [smp.org/LivinginChrist](http://smp.org/LivinginChrist)**

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

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



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

## **Introducing *The Sacraments: Encounters with Christ***

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

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

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

## The Structure of Each Unit in This Teacher Guide

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

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

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

### Overview

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

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

## Learning Experiences

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

### **Preassess Student Knowledge of the Concepts**

---

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

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

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

### **Present the Final Performance Tasks to the Students**

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

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

For example, the four understandings for unit 3 are:

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

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

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

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

---

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

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

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

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

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

**Explain**

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

**Interpret**

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

**Apply**

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

**Perceive**

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

**Empathize**

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

**Reflect**

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

(P. 84)

**Understand**

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

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

---

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

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

---

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

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

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

## **Handouts**

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

## **Appendix**

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

## Thank You

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

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

# Unit 1

# The Liturgy: Official Worship of the Church

## Overview

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

## Key Understandings and Questions

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

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

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

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


## How Will You Know the Students Understand?

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

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



## Student Book Articles

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

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

## The Suggested Path to Understanding

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

Explain

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

Understand

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

Interpret

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

Explain

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

Empathize

Interpret

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

Apply

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

Perceive

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

Explain

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

Empathize

Apply

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

Understand

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

Reflect

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

## Background for Teaching This Unit

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

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

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

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

## Scripture Passages

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

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

## Vocabulary

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

.....

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

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

# Learning Experiences

## Explain

### Step 1

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

#### Teacher Note

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

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

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

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

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

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

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

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

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

*Mention a few of the students' ideas here.*

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

### Teacher Note

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

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



Article  
1

Understand

## Step 2

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

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

**Teacher Note**

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

**Teacher Note**

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

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

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

## Interpret

## Step 3

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

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

### Teacher Note

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

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

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

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





Article  
2

**Explain**

### Step 4

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

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

**Empathize**

**Apply**

### Step 5

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

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

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

### Teacher Note

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

### 5. Conclude

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

## Apply

## Step 6

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

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

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



Article  
3

Perceive

## Step 7

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

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

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

### Teacher Note

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



Article  
4

### Explain

## Step 8

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

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

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

Empathize

Apply

**Step 9**

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



Article  
5

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

**Teacher Note**

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

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

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

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

## Understand

**Step 10**

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

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

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

## Reflect

**Step 11**

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

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

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



## **A Preassessment of My Knowledge of the Church's Liturgy**

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

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



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

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# Final Performance Task Options for Unit 1

## Important Information for Both Options

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

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

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

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

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

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



## Option 2: A PowerPoint Presentation on the Liturgical Calendar

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

Your presentation should include the following:

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



## Rubric for Final Performance Tasks for Unit 1

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



# Vocabulary for Unit 1

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



# Human Expression through Ritual

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

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

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

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

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## What Is My Story?

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

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

### **Suggestions for Crafting Your Story**

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



Use the following steps to create your story:

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



# What Is My Story?

## Guidelines for Critiquing Stories

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

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



# Exploring the *Lectionary*: Experiencing the Paschal Mystery (Part A)

## Fourth Sunday of Advent: Year B

### Scripture Focus: The Annunciation

#### First Reading: 2 Samuel 7:1–5,8–11,16

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

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

The Word of the Lord.

#### Gospel Reading: Luke 1:26–38

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



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

The Gospel of the Lord.

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



## Exploring the *Lectionary*: Experiencing the Paschal Mystery (Part B)

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

1. Follow the three steps below.

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

Challenge:

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Response:

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Outcome:

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

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

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

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# The Liturgical Year: Unfolding the Paschal Mystery

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

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

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

My group's topic is \_\_\_\_\_

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

## I: Unity

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

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

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

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

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

### Reading 2: From *Sacred Liturgy*

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

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

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



### Reading 3: From *Sacred Liturgy*

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

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

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

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

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

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

## Part II: Diversity

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

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

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

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



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

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

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

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

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

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## **“An Empty Church at Noon”**

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

### **“An Empty Church at Noon”**

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

Honest work never interferes with prayer.

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

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

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

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

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

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

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



# “An Empty Church at Noon” Questions

## Part I

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

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



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

## Part II

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

- Describe the best experience of liturgy that you have had.
  
  
  
  
  
  
  
  
  
  
- Have you participated in a liturgy as a reader, altar server, Eucharistic minister, or hospitality minister? If not, have you considered volunteering?
  
  
  
  
  
  
  
  
  
  
- Is there a particular part of the liturgy that you find most meaningful?
  
  
  
  
  
  
  
  
  
  
- Do you feel bored or uninformed about the Church and the liturgy? What do you think that you or others in the Church could do to improve your experience of liturgy?

