

Eucharist Nourishes us for the Journey



DRAFT

Eucharist Nourishes us for the Journey

Unit Focus

In this unit students will examine the celebration of the Eucharist as both a memorial sacrifice and memorial meal. Their study will focus on how Christ nourishes us through the celebration of the Eucharist through the gift of himself present in the assembly, celebrant, Word and Holy Communion.

STAGE 3 OUTCOMES

Students demonstrate an understanding and appreciation of the sacraments as signs and symbols of God's love and as revealing the Holy Spirit at work in the Church.

KEY CONCEPTS

GOD

- 3 sending us Jesus Christ our Saviour who enables us to know and experience God's love

JESUS

- 2 giving hope to all through his death and resurrection
- 3 valuing and loving each of us
- 4 being present and active in us and in the Church

CHURCH

- 3 a faith community with certain structures and in which individuals are called to various forms of service

SACRAMENTS

- 1 special signs through which we receive the grace of the Holy Spirit

SCRIPTURE

- 2 telling the story of God's saving love for us and challenging us to live Christian lives

CHRISTIAN LIFE

- 4 striving for justice and peace with compassion and love

PRAYER

- 2 helping us to live a life like that of Jesus

UNIT OUTCOMES

By the end of this unit students should be able to:

- 1 describe and reflect upon both our physical needs, such as food, shelter and protection, and our deeper needs such as care, love, acceptance and affection
- 2 explain how Jesus nourished the needs of people, both physically and spiritually
- 3 explore how Jesus' actions at the Last Supper symbolised his gift of himself and his life
- 4 examine the implications of Jesus' presence in the assembly, priest, Word and sacred bread and wine in the celebration of the Eucharist
- 5 explain how the Eucharist nourishes and sustains Christians who reach out in service to others.

DURATION

5 weeks

SCRIPTURE

Ex 16:1-18	Bread from heaven
2 Kings 4:42-44	Eat and have some left
Mt 26:26-29	The Last Supper accounts
Mk 14:22-25	
Lk 22:15-20	
1 Cor 11:20-27	
Mt 9:10-13	Eating with sinners
Mk 8:1-11	Feeding the four thousand
Lk 19:1-10	Jesus and Zacchaeus
Lk 24:13-35	The road to Emmaus
Jn 6:1-15	Feeding the five thousand
Jn 6:48-51	Jesus, bread of life
Acts 2:42-47	Breaking of bread
Acts 20:7	The early Christians meet to break bread

CATECHISM OF THE CATHOLIC CHURCH

nn. 512-682	Christ's life, death, resurrection and ascension
nn. 1074-1075	Catechesis and liturgy
nn. 1084-1090	Christ's work in the liturgy
nn. 1322-1405	The sacrament of the Eucharist

SYLLABUS CONTEXT

STAGE 2		STAGE 3		STAGE 4	
23C5	Sacraments of Initiation	36C5	Eucharist nourishes us for the journey	47C1	Initiation and belonging
24C7	Eucharist: The structure of the Mass	35C6	Living the message of Jesus	47E1	Catholic beliefs and practices
24E	Mission: serving others with Jesus				

Why am I teaching this unit to these students at this time using these strategies and resources?

STUDENT CONTEXT

- Most students will be aware of the need for proper nourishment for health of mind and body through their studies in PDHPE. Lifestyle television programs, advertisements and magazines all reflect a growing community interest in and concern with health issues. Students will be able to appreciate the need for the nourishment of our spiritual life through the experience of meaningful learning, loving relationships and participation in the prayer, liturgy, communal life and mission of the family and faith community. (O1)
- By this stage, most students will have been fully initiated into the Church through the sacraments of Baptism, Confirmation and Eucharist. (O2-5)
- Students' experience and knowledge of the Eucharist will vary. Completion of, for example, a pre-test or KWL chart at the commencement of the unit will assist the teacher in planning teaching and learning experiences that will develop students' knowledge, understanding and appreciation of how the Eucharist nourishes them in their relationship with God on their journey of faith. (O1-5)

DEVELOPING THE PARTNERSHIP

- Locate and examine First Communion memorabilia, e.g. certificates, medals and photographs. Listen to accounts shared by parents and/or other family members. (O2-5)
- Together with the Parish Priest, help the students prepare for a class/grade celebration of the Eucharist. (O1-5)
- Students share with their parents, their portfolios of unit learnings. (O2-5)

- Invite parents/guardians to the class/grade celebration of the Eucharist. (O2-5)
- Arrange for students to take home and discuss with their family, the readings for a particular celebration. (O2-5)
- Invite parents to share with their children their reflections on how the Eucharist nourishes, sustains and challenges them in their lives as Christians.

CURRICULUM LINKS

English

- Talking and listening, e.g. defining and classifying different types of nourishment
- Proclaiming Scripture readings
- Using a Think/Pair/Share strategy to discuss how different kinds of shared meals, such as those described in *Rose Blanche* and *Let the celebrations begin* enrich and nourish, in different ways, the lives and relationships of the people who celebrate them.

Creative Arts

- Perform Tableaux Vivants, e.g. of the Last Supper
- Select and sing appropriate songs/hymns during the celebration of the class/grade Eucharist.

PDHPE

- Interpersonal relationships: Describe how relationships with a range of people enhance wellbeing (1RS2.11)
- Interacting: Acts in ways that enhance the contribution of self and others in a range of cooperative situations. (INS3.3)

Theological and educational background

INTRODUCTION (O1-5)

- ‘The Eucharist is “the source and summit of the Christian life” (*Lumen Gentium*, 11). The other sacraments ... are bound up with the Eucharist and are oriented towards it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.’ (CCC 1324)
- ‘The Holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord’s own sacrifice by means of the Eucharist.’ (CCC 1322)

NOURISHMENT AND NURTURING (O1)

- Throughout the early years of their school life, students will have planted and nurtured seeds to growth. They will have learnt about the essential and optimum conditions for the growth of plant life. They will also be able to explain how parents, relatives, friends, teachers and others have nurtured their personal and spiritual growth. At this stage of their lives, they are able to appreciate how they not only receive nourishment from others but must learn how to nourish others in their growth through showing respect, tolerance, kindness and forgiveness.
- Students may be able to explain an event scientifically, e.g. biological growth and development, as well as understand poetic and/or allegorical interpretations of growth and nourishment.

JESUS PROVIDED FOR THE PHYSICAL AND SPIRITUAL NEEDS OF THE PEOPLE AND NOURISHES US THROUGH THE GIFT OF HIMSELF IN THE EUCHARIST (O2,3)

- In Lk 17:11-19, Jesus cured the lepers and praised the faith and gratitude of the one, ‘and he was a Samaritan’ (v16), who returned to thank him. In Luke’s Gospel, Jesus’ celebration of meals is presented as a significant and distinguishing feature of his ministry. Levi, the tax collector, gave a banquet in Jesus’ honour (Lk 5:27-35). When one of the pharisees asked Jesus to eat with him, a woman ‘who was a sinner’ washed and anointed Jesus’ feet. Jesus used the occasion to affirm the woman and give Simon a lesson in hospitality. (Lk 7:36-50) Jesus invited himself to the home of Zacchaeus, a rich tax collector and ‘a sinner’. (Lk 19:1-10)
- The scribes and pharisees were scandalised at Jesus’ ‘breaking bread’, eating and drinking with sinners and outcasts. Jesus had in mind not just sharing bread and wine but an inclusive fellowship, especially with those most in need of being ‘nourished’ with inclusion, acceptance, forgiveness and friendship. In offering such friendship in the context of a memorial meal – at the Last Supper, and now in the Eucharistic liturgy – Christ is truly present and active and our celebration becomes a sacrament of God’s love and mercy. (c.f. *Liturgy in schools*, p.59)
- Jesus saw to it that the hungry crowds were fed (Mk 8:1-11; Jn 6:1-15). Later, he told his disciples not to work for food that perishes ‘but for the food that endures for eternal life, which the Son of Man will give you.’ (Jn 6:27) Jesus knew that the crowds hungered for more than food, that they hungered for him. Jesus recognised that need when he gave himself to us in the form of bread and wine. When he spoke of the true bread from heaven giving life to the world, the disciples said, ‘Sir, give us this bread always.’ (Jn 6:34) Jesus’ reply caused difficulty for the faith of some: ‘I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. ...the one who eats this bread will live forever.’ (Jn 6:35, 58)
- The call of the Israelites out of Egypt and their deliverance from slavery to freedom and from death to life are celebrated in the celebration of the Passover meal. ‘This day must be commemorated by you, and you must keep it as a feast in Yahweh’s honour.’ (Ex 12:14) Jesus celebrated his last supper with his disciples on the night before he died. Jesus celebrated this supper in the context of the celebration of the Jewish feast

of Passover, the memorial of God's saving act in Exodus. In this sacred ritual meal, Jesus renews God's covenant with the gift of his own life as a memorial sacrifice. (c.f. Lk 22:14-20) "The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you is the new covenant in my blood." (CCC 1365)

- The Eucharistic celebration is not merely a commemoration of an event, but rather a dynamic, present action which is at the heart of Christian celebration. The Eucharist becomes the means of sustaining and nourishing the life in Christ granted to us in Baptism. '... Christ himself becomes our nourishment.' (*Dies Domini*, 44)
- Students might be led to reflect on the following:
 - What did Jesus recognise as the crowd's needs?
 - For what, do you think were the people hungry?
 - What elements of the Eucharist have stayed the same? What has changed?
 - Why is the Eucharist so central to our celebration of what God has done for us?

JESUS IS PRESENT IN THE EUCHARIST AND NOURISHES AND SUSTAINS OUR LIVES (O4,5)

- The message of Jesus is that he came to give life to the world. Jesus is aware of the nourishment we need for our human bodies and the nourishment that is also needed for our spirit. In the Acts of the Apostles, we read how the community, despite some problems, remained faithful to the teaching of Jesus and to the breaking of bread (Acts 2:42-47). The gathering together for Eucharist by the early Church became the sign of the new life they now had in Christ.
- Christ is present at the Eucharist in the following ways:
 - in the assembly which gathers, sings and prays in his name;
 - in the person of the priest;
 - in the Word, especially his own word, the Gospels;
 - and he is especially present in the

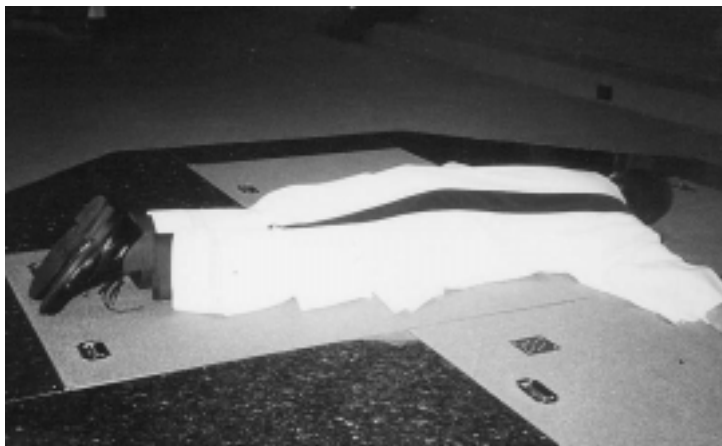
eucharistic elements. (c.f. *Liturgy in schools*, p.26).

- 'For when two or three are gathered in my name, I am there among them.' (Mt 18:20)
- The liturgy of the Eucharist ... displays two great parts that form a fundamental unity:
- the gathering, the liturgy of the Word, with readings, homily and general intercessions;
- the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving and communion.
- The liturgy of the Word and the liturgy of the Eucharist together form "one single act of worship" (*Dei Verbum*, 21); the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.' (CCC 1346) The process of Christian initiation culminates as those baptised and confirmed take their place at the table of life, to receive that nourishment that is needed to live as disciples of Jesus and to proclaim his message to the world.
- 'The celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us.' (CCC 1382) 'The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you." (Jn 6:53) ' (CCC 1384)
- What food produces in our bodily life, Holy Communion achieves in our spiritual life. Communion with Christ in the Spirit 'preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic communion.' (CCC 1392) Just as bodily nourishment restores lost strength, so Christ's union with us in the Eucharist strengthens and nurtures our love for God, self and others. (c.f. CCC 1394)
- 'In the Christian community the disciples of Jesus Christ are nourished at a twofold table; "that of the Word of God and that of the Body of Christ". (*Dei Verbum*, 21) The Gospel and

IN BRIEF FOR STUDENTS

- the Eucharist are the constant food for the journey to the Father's house. The action of the Holy Spirit operates so that the gift of "communion" and the task of "mission" are deepened and lived in an increasingly intense way.' (*General directory for catechesis*, 70)
- The celebration of Eucharist calls us to be bread for others and calls us to make our whole life Eucharistic. What does it mean to be 'bread broken' and 'blood poured out'? 'To understand what Jesus intended us to do in memory of him, we need to contextualise the Last Supper, not only in the shadow of his impending death and in the light of his Resurrection and Ascension, but also in the context of his whole ministry ..' (*Liturgy in schools*, p.49) In the Gospels, the Kingdom of God is likened to a banquet at which those regarded as least worthy of invitation are invited and those seated in the places of least honour are elevated to the places of greatest honour.' (*Liturgy in schools*, p.49) 'The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognise Christ in the poorest.' (CCC 1397)
 - It was in the 'breaking of bread' that Jesus' disciples recognised him after his resurrection. (c.f. CCC 1329) At the end of Mass we are sent forth to do God's will, to 'put on Christ' in our daily lives. (c.f. CCC 1332) Communion renews, strengthens and deepens our incorporation into the Church already achieved by our Baptism. As Jesus ate with sinners and outcasts and helped the needy, so too we, as members of Christ's body, the Church, nourished by the Eucharist, reach out to others in Jesus' name.
- Jesus is the 'Bread of Life'.
 - The Eucharist is our response to the command of Jesus, 'Do this in memory of me'. (I Cor 11:24-25)
 - In the sacrament of the Eucharist, I receive Christ, really present under the appearance of bread and wine.
 - The Eucharist is the centre of Christian life and worship.
 - In the Eucharist we give thanks for God's presence in the people and events of our lives.
 - The Eucharist nourishes me in my Christian life and challenges me to serve others.
 - Through the sacraments we are drawn more deeply into the life of the Church.
 - The seven sacraments are: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony.





Teaching, learning and assessment strategies

*Activities promoting knowing based on fact, information, definitions, procedures, rules.
Asks 'What?' and 'What proof?'*

- map the similarities between sharing a meal and celebrating the Eucharist. (O3)
- brainstorm the question, 'What makes a good Eucharistic liturgy?' in order to create a check list. (Teacher could refer to the *Directory for Masses with children.*) (O3)
- recall Jesus' words, 'Do this in memory of me'. Brainstorm other ways Jesus could have asked to be remembered (e.g. build a statue) before discussing why Jesus left a simple memorial meal as his memorial. (O2-5)
- research and discuss in groups and present results to class in form of table detailing physical, emotional and spiritual needs of humans, animals, plants, rocks. (O1)
- explore the symbolic meaning of Jesus' actions and words at the Last Supper with reference to the Jewish celebration of Passover and his impending death and resurrection (e.g. Why is wine a good symbol of blood?) (O3)
- analyse survey responses to older parishioners regarding changes in the celebration of the Eucharist over their life time, and the value of Eucharist in their lives. (O3-5)
- reflect upon implications of belief in Jesus' presence in the assembly, priest, Word and Holy Communion for participation in Eucharist and lives of Christians generally. differences in provision of physical needs. (O1)

UNIT OUTCOMES

- 01 describe and reflect upon both our physical needs, such as food, shelter and protection, and our deeper needs such as care, love, acceptance and affection**
- 02 explain how Jesus nourished the needs of people, both physically and spiritually**
- 03 explore how Jesus' actions at the Last Supper symbolised his gift of himself and his life**
- 04 examine the implications of Jesus' presence in the assembly, priest, Word and sacred bread and wine in the celebration of the Eucharist**
- 05 explain how the Eucharist nourishes and sustains Christians who reach out in service to others.**

*Activities promoting knowing based on structure, order, planning, following rules, practising.
Asks 'How?', 'What?' and 'When?'*

- list facts about symbols and give some examples of symbols used in the sacrament of the Eucharist. (O3,4,5)
- read/listen to a reading of the book *Rose Blanche*. Define the elements of a shared meal using a Think/Pair/Share strategy. (O1)
- read/listen to a reading of the book *Let the celebrations begin*. Define and classify different types of nourishment using Think/Pair/Strategy. (O1)
- research child poverty, investigating the problems of meeting the basic physical and emotional needs of millions of the world's children. (O1)
- discuss a range of selected Gospel passages and identify how Jesus responded to peoples' physical, emotional and spiritual needs. (O2)
- list ways people can participate 'fully, consciously and actively' in the celebration of the various parts of the Mass outlined on a handout. (O4)
- examine prayers and songs of the Mass to identify and list key words and phrases that provide insights into why Christians celebrate the Eucharist. (O5)
- combine all the ideas discussed so far about Eucharist. Make a new visual chart: 'In the Eucharist we ... (celebrate, are nourished, listen to God's word, are challenged to act etc). (O3,4,5)
- interview older parishioners with questions prepared with teacher direction, e.g. What elements of the Eucharistic celebration have changed over your life time? What has stayed the same? What does the Eucharist mean for you? (O3,4,5)

Teaching, learning and assessment strategies

Activities promoting knowing based on designing, connecting, exploring, patterning, metaphor-making. Asks 'Why?' & 'What if?'

- draw a graphic representation of Eucharist which captures its meaning, key symbols and actions. (O3,4)
- describe key experiences of the disciples on 'The road to Emmaus' and of characters in *Rose Blanche* and *Let the celebrations begin* using metaphor. (O1-5)
- design a class Eucharistic liturgy using appropriate symbols, a welcome prayer or hymn, Scripture and response, quiet time, shared prayer, closing prayer and final hymn. (O3.4.5)
- using appropriate symbols, create a number of focus centres in the classroom devoted to the key elements of the Eucharistic celebration, e.g. gathering, the Word, bread and wine, sending out. (O4,5)
- design and create a collage representing our physical, emotional and spiritual needs.(O1)
- dramatise an incident from the Gospel where Jesus responds both to the physical, emotional and spiritual needs of a person. (O2)
- create a list of ingredients for a recipe designed to promote spiritual health (e.g. pray daily, include those who are shunned or left out). (O1, 5)
- write a poem of four lines, each of which begins, 'Jesus present in...' (O4)

FOCUSING ACTIVITIES, THEMES AND SYMBOLS

- ACTIVITIES:** *make bread in the classroom; view selection of articles from health magazine; monitor growth of plants noting impact of variations in supply of physical needs such as water; light*
- THEMES:** *Nourished for the journey; Jesus, the 'bread of life'; Real food...real drink*
- SYMBOLS:** *wheat stalk, bread, wine, grapes, glasses, the Bible, images of the needy contrasted with images of those who are not needy*

Activities promoting knowing based on sharing, discussing, experiencing, sensing, intuiting, relating to self/others. Asks 'What meaning and implications does this have for me?'

- complete a mind map summarising what was learnt during the unit and questions you still have about the Eucharist. (O1-5)
- work together in groups to prepare a class liturgy. Self evaluate group work skills. (O1-5)
- work together in groups to prepare a class liturgy. Self evaluate group work skills. (O1-5)
- identify features of a memorable Eucharistic celebration. (O5)
- role play the Last Supper in groups. Each participant is to become one of the characters or a fictional character such as a waiter. Students then journal their personal responses as these characters. (O3,5)
- identify how various family members, friends, teachers and others enrich their lives, nourishing emotional and spiritual needs, e.g. self esteem, acceptance. (O1)
- identify and write about Christian people admired for their service of others. (O5)
- reflect upon how they can, in a Christ-like way, support family members, friends and students who are excluded or suffering in some way. (O5)

Assessment strategies

The following are examples of formal and informal assessment strategies.

SELF ASSESSMENT

- Students use their mind map to make weekly reflections about what they are learning about how the Eucharist nourishes their lives. (O3-5)
- Students use the mind map to prepare a written reflective report for their portfolio at the end of the unit. Students then assess their work against the following positive statements. (O1-5)

Circle the number which you think best describes your work. (1 is the lowest score; 5 is the highest score.)

I recalled what I already knew about the topic.

1 2 3 4 5

I wrote the information in my own words.

1 2 3 4 5

I covered all the important areas.

1 2 3 4 5

I presented my report in an attractive way.

1 2 3 4 5

I tried my best.

1 2 3 4 5

I learnt a lot of interesting facts.

1 2 3 4 5

PEER ASSESSMENT

- Students and teacher develop criteria to be used by students in evaluating group dramatisations of the Last Supper, e.g.
 - Portrays key incidents and characters in a way that is faithful to the Gospel accounts
 - Provides insights into the feelings and thoughts of key characters
 - Creativity in presentation.
- Students observe, reflect upon and respond to the mindmaps of other students by
 - Your information is
 - You covered the area of ... very well.
 - You could have done more on ...
 - Your presentation was ...

Students sign their assessment.

TEACHER ASSESSMENT

- Take anecdotal notes during group work, particularly when working on the tableau and the liturgy. Focus questions for the teacher could include:
 - Are students able to make connections between all the elements of the unit?
 - Are they able to use their understanding of celebration and what they know about the life of Jesus to create an appropriate liturgy? etc. (O1-5)
- Assess student responses to test/quiz questions for which the statements in the 'In Brief For Students' section are the answers. Alternatively, assess student responses to a sentence completion exercise using the beginnings of those sentences, e.g.:
 - 'Jesus is the ...'
 - 'The Eucharist is our response to the command of Jesus, ,,,'
- Assess and annotate the students' mind maps. Key elements to look for are:
 - their ability to identify key ideas related to Eucharist;
 - ability to present an application of a key idea/central message from research;
 - ability to present information neatly and attractively.
- When preparing the class/grade liturgy, assess the students' ability:
 - to choose appropriate readings;
 - to select appropriate hymns;
 - to write appropriate General Intercessions in the correct form (see *Liturgy in schools*, p.103).

Resources

TEACHER

- Archdiocese of Melbourne Guidelines. 1995. *Eucharist: Food of life. Senior Primary Unit 28*. East Melbourne: Catholic Education Office.
- Bernier, Paul. 1993. *Eucharist: Celebrating its rhythm in our lives*. Notre Dame, Indiana: Ave Maria.
- Bowman, Peg. 1991. *At home with the sacraments: Eucharist*. Mystic, Connecticut: Twenty Third Publications.
- *Directory for Masses with children in The liturgy documents: A parish resource* 1991. Chicago: Liturgy Training Publications.
- Education Committee of the Australian Catholic Bishops' Conference. 1990. *The word dwells among us*. Melbourne: Collins Dove.
- *General Instruction of the Roman Missal in The liturgy documents: A parish resource* 1991. Chicago: Liturgy Training Publications.
- Liturgy Commission and CEO Diocese of Parramatta. 2000. *Celebrating Eucharist in schools*. Parramatta: Catholic Education Office.
- Martos, J. 1982. *Doors to the sacred – A historical introduction to sacraments in the Catholic Church*. New York: Image Books.
- Noar, Carolyn. 1988. *Do this in memory of me*. North Blackburn, Victoria: Collins Dove.

AUDIO VISUAL

- *Do this in memory of me*. (video). 1991. Rockhampton, Queensland: Catholic Broadcast Unit.
- *Eucharist*. (video). 1988. Sacrament Series. Rockhampton, Queensland: Catholic Broadcast Unit.
- *Eucharist*. (video). 1987. Los Angeles: Sisters of the Society devoted to the Sacred Heart.
- *Let's all celebrate*. (slides). 1986. Leichhardt: Catholic Audio Visual Centre.
- *Signs of his presence*. (video). 1988. Leichhardt, NSW: Catholic Audio-Visual Centre.
- *The Mass. Presented in four parts*. (video). 1997. North Strathfield: Build on the Rock.

- *Understanding the Mass for children*. (video). 1988. New York: Paulist Press.

MUSIC

- Bates, Kevin. 1985. 'Our supper invitation' in *Whispers*. Homebush: Catholic Audio Visual Centre.
- Burland, John. 1996. From 'Lord have mercy' to 'Lamb of God' in *Let's celebrate*. Manly Vale, NSW: Willow Connection Pty Ltd.
- Farrell, Bernadette. 1991. 'Bread for the world' in *God beyond all names*. Portland, Oregon: OCP.
- Flack, Jennie. 1987. 'Meal to remember' in *Jibes 'n' vibes*. Australia: Just Life.
- Foley, John. 1978. 'One bread one body' in *As one voice*. Manly Vale, Australia: Willow Connection Pty Ltd.
- Miffleton, Jack. 1990. 'Jesus the bread of life' in *Rounding the seasons*. Phoenix, Arizona: North American Liturgy Resources.
- Walker, Christopher. 1990. 'I am the bread', 'Taste and see', 'You are my shepherd' and 'You are the one' in *Music for children's liturgy of the Word. Cycle B*. Portland, Oregon. OCP.
- Walker, Christopher. 1992. 'Jesus you are bread for us' and 'Take the Word of God with you' in *Calling the children*. Portland, Oregon: OCP.

LITERATURE

- Hunt, Nan and Maclean, Graham. 1992. *The harvest loaf*. Milson's Point, NSW: Random House.
- Innocenti, Roberto. 1985. *Rose Blanche*. London: Cape.
- Wild, Margaret. 1991. *Let the celebrations begin*. Norwood, South Australia: Omnibus Books.
- Wild, Margaret. 1991. *Remember me*. Sydney: Scholastic Australia.
- Zamorane, Ana. 1996. *Let's eat*. Norwood, South Australia: Omnibus Books.

A sample pathway of teaching, learning and assessment strategies

NOTES

INTRODUCTION

- Divide the class into two groups. Group 1 reads *Rose Blanche*. (In this book, Rose shares bread with those who have none. It highlights a different kind of shared meal.)
- Group 2 reads *Let the celebrations begin*. (This book highlights a different kind of nourishment.)
- Students in both groups use a Think/Pair/Share strategy to answer the following:
 - In the context of the book you read, what is a shared meal? (white hat)
 - In what way/s were characters in the book nourished?
 - How did the book make you feel? *F* (Focusing Activity)

This pathway incorporates Cooperative Learning Strategies, De Bono's Six Thinking Hats and Bloom's Taxonomy (BT)

BT - Application

WE EXPERIENCE NOURISHMENT OF BODY AND SOUL. JESUS PROVIDED PHYSICAL AND SPIRITUAL NOURISHMENT FOR HIS DISCIPLES (O1-5)

- Each group prepares frozen images of five to six scenes from its respective book.
- Students select from the following roles: a character from the story; narrator; music coordinator (he/she selects music for each scene); red hat coordinator (he/she helps organise the words/phrases to be shared by the group). (O1) *N/RF* (Naming, Reflecting)
- The teacher tells the Emmaus story (Lk 24: 13-35) in his/her own words. During the retelling, one student 'moulds' a group of students into a frozen image which captures the message of the story. Focus students' attention on v.32 - Eucharist nourishes our faith. (O2-5) *CSV* (Christian Story and Vision)
- Students engage in a Think/Pair/Share activity to answer the following: 'How is the story of The Road to Emmaus similar to and different from *Rose Blanche* and *Let the celebrations begin*? List the similarities and differences on a chart. (O1-5) *N/RF/CSV*

Groups perform their scenes twice. The first time, they hold their 'frozen' position. The second time, the characters come to life and share their 'red hat' feelings.

BT - Synthesis

The teacher may need to model this first.

BT - Comprehension

BT - Analysis

BREAD NOURISHES. JESUS IS THE 'BREAD OF LIFE'. (O1-5)

- Explain to students how both leavened and unleavened bread are made before sharing pieces of unleavened bread amongst class members. (O1) *N*
- Explain the significance of unleavened bread within the Exodus story. (O1-5) *CSV*
- Students read and examine Jn 6:1-15 'Jesus, the bread of life.' Students 'become' the characters. (O3) *CSV*

NOTES

Teacher assessment

Check for correct sequencing, grasp of the key elements of the story and creativity.

The teacher may like to view the video, *The Mass*, presented by G. Moore sm for background material.

Self assessment

Peer assessment

Teacher assessment

(See section on 'Assessment Strategies')

Provide tapes, tape recorders and hymn books for the class.

Liaise with the Parish Priest for a suitable time to celebrate the liturgy. Invite parents and fellow grade members.

- Read an account of the Last Supper. Write a report about it from the point of view of one of the characters at the Passover meal, or a fictional character, e.g. 'waiter'. (O3) *CSV/II* (Integrating) A
- Students participate in a guided visualisation about Eucharist in the early Church. Include the following elements in the script: They met in a room or someone's home; they welcomed each other and sang a song or songs; they shared stories about Jesus; they shared a meal together; they discussed who in the community needed help and made a decision to act on that need.) (O2-5) *CSV/I*

JESUS IS PRESENT IN THE EUCHARIST (O3-5)

- View the video, *Signs of his presence* or *Eucharist*. Students identify and record the four modes of Jesus' presence in the Eucharist. (O3) *CSV*
- Students mind map a response to the statement, 'The Eucharist is central to our celebration of what God has done for us.' (Words and phrases could include: Jesus, bread of life; the Last Supper; Jesus' death, resurrection and ascension; the story of The Road to Emmaus; 'breaking of bread' in the early Church; the Mass, Holy Communion.) (O2-5) *CSV/IA*
- Discuss in groups, the meaning and implications of belief in Jesus' presence in the assembly, the celebrant, the Word and Holy Communion as well as key ritual actions such as 'the sign of peace'. Each student chooses a group role, e.g. recorder, time-keeper, reporter. Present findings to the class. (O3-5) *CSV*
- In groups, students compile a list of hymns and religious songs that contain references to bread, wine, body, Eucharist. List the main idea of each hymn or song. (O3-5) *CSV*

EUCHARIST NOURISHES AND SUSTAINS THE LIFE OF A CHRISTIAN (O2-5)

- Using appropriate symbols, students create a number of focus centres in the classroom pertaining to the key parts of the Eucharist – the Introductory rites; the Word; the Liturgy of the Eucharist; the sending forth. (O3-5) *CSV/I*
- With teacher guidance, students prepare interview questions for older parishioners, regarding changes in the celebration of the Eucharist over their life time, and the value of the Eucharist in their lives. Invite parishioners to the classroom. With the permission of the parishioners, record their responses (in written form). After the interviews, collate and display the questions and responses. (O5) *RF/CSV*
- Have students journal their responses to this activity. (O5) *CSV/I/R* (Responding)
- Design a class Eucharistic liturgy, if appropriate, with the theme 'Jesus, the bread of life'. Involve the celebrant in all aspects of the preparation and planning. (O1-5) *CSV/R*

