

Year 8: Unit 4a

Symbol and Ritual: Sacraments of Initiation

Standards

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

- value those signs, symbols and rituals which guide and enrich students' own and other people's lives
- describe sign, symbol and ritual, the nature of the sacraments, and rituals associated with the sacraments of initiation
- classify examples of sign, symbol, ritual and sacrament.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss the value of signs and symbols in their lives	identify signs and symbols in everyday life and in religions	assign associations and meanings to various signs and symbols
2	verify the human need to celebrate special events through ritual	be familiar with how rituals mark special moments in human experience	compare and contrast social and religious rituals
3	contribute ideas towards the celebration of important events in the life of the school	identify the combination of elements which comprise the structure of various rituals	complete a ritual structure for a variety of social and religious rituals
4	suggest methods for highlighting the communal aspect of the sacraments	understand the meaning of a sacrament	define and classify the seven sacraments according to the life events they celebrate
5	propose ways of how fully initiated persons can become involved in the life of the Church	comprehend how Baptism, Confirmation and Eucharist are sacraments of initiation	express the symbols and ritual structure of the sacraments of initiation

Spiritual Reflection for Teachers

Sacraments are moments of reflection, shared with one another in celebrations that bring together and deepen all our other reflections about life. Bernard Cooke, *Sacraments and Sacramentality*

In what ways do the sacraments deepen your reflections about life? How often do you consider them against the whole tapestry of human experience – or are they compartmentalised like the language we sometimes apply to them? We 'go to' a Baptism; we 'receive' Communion; we 'get confirmed'. Sometimes our terms do not reflect the dynamic communal nature of sacraments!

Your students will also vary in understanding the life-giving nature of the sacraments. How will you approach this diversity when you plan and teach the unit?

When we explore the symbolism of the sacraments of initiation we begin to realise how deeply they reflect our human need for a community. The pouring or immersing in the waters in Baptism, the anointing with oil in Confirmation, the reception of Jesus in the form of bread and wine in the celebration of the Eucharist all echo the longing for relationship.

The symbols and rituals of the sacraments of Christian initiation are the touch of God in our lives. How can you assist students to more fully appreciate the gift of the sacraments of initiation as you explore this unit together?

Links with Students' Life Experience

Symbols and Rituals in everyday life

- Symbols and rituals are part of the everyday life of families and the social interaction of the young. Teaching should draw out symbols and rituals of the student's culture – sporting teams, video games, popular music, advertising – as well as those of their family stories and school identity.
- Most students will readily remember and should be encouraged to discuss their First Holy Communion (Year 3) and Confirmation (Year 6). However teachers should be aware that:
 - some students may not have received one or both of these sacraments;
 - some students of the Eastern Catholic Churches will have been confirmed at Baptism, and some may also have received first Eucharist at that time;
 - some students have celebrated Confirmation prior to the Eucharist;
 - some students are not Catholic and have not celebrated the Catholic rites of these sacraments.

The Church's Teaching and Lived Tradition

Sacraments of Initiation

The concept of sacramentality is fundamental to the Catholic Tradition: God communicates divine life to us and all of creation is a bearer of God's presence. In the thirteenth century the Church decreed that, of all the sacred rituals, seven were sacraments. In 1547 the Council of Trent solemnly defined this and taught that these signs were instituted by Christ and confer the grace they signify. A central concept of Vatican II is that the Church is 'the sacrament of salvation for the world' (*Dogmatic Constitution on the Church*, n 1 and n 48; *The Church's Missionary Activity*, n 1 and n 5; *The Sacred Liturgy*, n 1 and n 5).

In the first centuries the bishop presided at the initiation of adults at Easter after a long period of preparation, the catechumenate. The single celebration included baptism by immersion, a post-baptismal anointing/laying on of hands, and reception of the Eucharist. The growth of the Church resulted in the anointing/laying on of hands by the bishop becoming a separate rite in the Western (Latin) Church. The East kept them united; thus the Eastern Churches celebrate Chrismation (Confirmation) with Baptism.

Catechism of the Catholic Church

The Seven Sacraments of the Church

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

Part Two, Section One: The Sacramental Economy

1113–1134 Sacraments

1145–1155 Signs and Symbols

1145 A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the Old Covenant and fully revealed in the person and work of Christ.

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

1212 Initiation

1212 The sacraments of Christian initiation – Baptism, Confirmation, and the Eucharist – lay the foundations of every Christian life. The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity.

1213–1284 Baptism

1285–1321 Confirmation

1322–1498 Eucharist

Explanation of Scripture used in this unit

- Jesus used symbol and metaphor in his teaching, e.g. Luke 5:3–7, The Lost Sheep. In John's Gospel Jesus is presented in a sacramental way, e.g. 'to have seen me is to have seen the Father' (John 14:9). For Paul, Jesus is the image of God (2 Corinthians 4:4).
- One passage relating to each of the sacraments of initiation is outlined below. Further passages for each sacrament are:
 - Baptism: Matthew 28:18–20; Mark 1:9–11; 10:13–16; John 3:1–6; Romans 6:3–4; Galatians 3:27
 - Confirmation: Ezekiel 36: 24–28; John 14:15–17, 23–26; 16:5–7, 12–13; Acts 2; Ephesians 4:1–6
 - Eucharist: John 6; Acts 2:42–47; 1 Corinthians 10:16–17, 11:23–26

John 3:1–6 *Nicodemus* (Baptism & Prayer – Indicator 5)

The Nicodemus story is found only in the Gospel of John. It features a Pharisee who comes to Jesus at night. Night and darkness/day and light feature frequently in this Gospel. The implication here is that now Nicodemus is in the dark, but through Baptism he will come into the light. Nicodemus uses the plural 'we' suggesting that other Pharisees were supporters of Jesus. The Pharisees on the whole were a sincere group of lay people who, like Jesus, wanted to help people live lives of holiness.

The phrase 'kingdom of God' in verse 3 is unusual as it is the only time it is used in this Gospel – the other three Gospels use the phrase frequently. John prefers 'life' or 'eternal life'. Being 'born through water and the Spirit' (3:5) refers to Christian baptism. The understanding of baptism for the later Christian community came from Jesus.

John 6:1–15 *The Bread of Life* (Eucharist – Indicator 5)

All four Gospels record this event, attesting to its significance in the tradition. However, each writer presents the story with different emphasis and details; a comparative reading is worthwhile (Matthew 14:13–21; Mark 6:32–44; Luke 9:10–17). John alone links it with the festival of Passover. Later Christian commentators establish Eucharistic connections with this scene. Jesus gives thanks for the food, which was a common Jewish custom before eating. The word 'eucharist' is derived from the Greek word for thanksgiving. But for us the Eucharist is more than thanksgiving. Note that there are twelve baskets or hampers of food left over, a significant number for Jews.

In addition to the miracle of the multiplication of the loaves and fish by Jesus, this passage shows the miracle of sharing. It begins with a child who gives up all the food he has, in fact probably the food for his entire family. Then Jesus shares this precious food with the crowd, who in turn share it with each other to the extent that there is an enormous surplus. The left-overs are lavish in a society of peasants who eke out a living from the land. Does this represent the abundance of God's gifts to us, when a child was willing to share everything he had? What are the implications for the Eucharist?

Ephesians 4:1–7 *Unity in the Spirit* (Confirmation – Indicator 5)

These verses begin the second part of Paul's letter to the Ephesians. It is about identity as a follower of Christ, and therefore appropriate in a unit on Confirmation, where a person confirms their identity within the Church.

Paul draws our attention to four of the fruits of the Holy Spirit (4:2). These four qualities should be a part of everyday life for a Christian. 'Bearing with one another in love' is a call for tolerance, since it literally means to put up with one another, with kindness. We should overlook our neighbour's faults in the hope that they will do the same for us.

Year 8 Unit 4a: Symbol and Ritual: The Sacraments of Initiation

STANDARDS

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

- value those signs, symbols and rituals which guide and enrich the students' own and other people's lives
- describe sign, symbol and ritual, the nature of the sacraments, and rituals associated with the sacraments of initiation
- classify examples of sign, symbol, ritual and sacrament.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V discuss the value of signs and symbols in their lives</p> <p>K identify signs and symbols in everyday life and in religions</p> <p>S assign associations and meanings to various signs and symbols.</p>	<ul style="list-style-type: none"> • Signs are more general and less rich in meaning than symbols. A sign is anything that points to or represents something else, such as smoke, a natural sign of fire, or a red traffic light, a conventional sign for a car to stop. • A symbol represents an unseen, deeper reality. Unlike signs, symbols are capable of touching people at many levels and can have many layers of meaning. Symbols draw people towards the reality they signify. Symbols may not mean the same thing to each person. • Some natural signs have become universal symbols. These are so deeply rooted in humanity that they cut across time and place. For example, water is a universal symbol that communicates a range of meanings including life, rebirth and cleansing. • These symbols generally have a natural relationship with what they stand for. Once again, water: in baptism it symbolises new spiritual life and the washing away of sin, two meanings directly related to the everyday functions of water. 	<ul style="list-style-type: none"> • This unit lends itself to the development of an ongoing portfolio of work that combines elements of self, peer and teacher assessment. An outline for using the portfolio approach in this unit is included at end of this unit. • KWL Chapter 10 introduces the concepts of sign and symbol. • If the local situation is appropriate, take students for 'a walk around the block' to record their observations of signs and symbols. • Students work on their own to complete the sign and symbol activity in KWL p. 138. Students then form small groups to choose the most significant example from each category and present these to the class, explaining the reasons for their choices. • Students draw, paint or create symbols meaningful to them and share in groups. • Identify the symbols and meaning in various parables/stories of Jesus. 	<p>Teacher Assessment</p> <p>Observation of student examples and explanation of signs and symbols.</p> <p>Peer Assessment</p> <p>Students assess small group presentations using a simple marking scale.</p> <p>Self-Assessment</p> <p>Students choose a work sample relating to Catholic symbols for inclusion in their portfolio. An explanation of why they chose the piece of work should also be included.</p>

<p>2.</p> <p>It is intended that students will be able to:</p> <p>V verify the human need to celebrate special events through ritual</p> <p>K be familiar with how rituals mark special moments in human experience</p> <p>S compare and contrast social and religious rituals.</p>	<ul style="list-style-type: none"> Communal symbols are those recognised by a community for use in a particular setting. The crucifix is a powerful symbol for the believing community. By representing the death and resurrection of Jesus it invites, even persuades, the believer to participate in the reality it represents. <p>Ritual</p> <ul style="list-style-type: none"> Human beings have an innate propensity for ritualising significant moments and experiences in their lives. Ritual is an organised pattern of symbolic actions and words which members of a community use to interpret and enact significant experiences. Ritual is always communal. Secular celebrations (e.g. a birthday party or graduation) and religious worship are examples of ritual. 	<p>KWL p. 139–141 explains a range of traditional Catholic symbols. Students choose a visual or written format to show their understanding of the role these play in Catholic tradition.</p>	
		<ul style="list-style-type: none"> Students analyse elements of a ritual they have viewed or experienced, e.g. Olympic Games, Commonwealth Games, sorting hat scene from <i>Harry Potter and the Philosopher’s Stone</i>, Opening School Mass. Study the symbols, actions, roles of particular people and order of events. Use these experiences as the basis for exploring ritual. Students could work alone or in a group. Explore the whole breadth of human birth → death experience: <ul style="list-style-type: none"> Describe the events that human beings celebrate through rituals. What human needs are met through the use of ritual? How do rituals mark special moments in human experience? What makes the difference between a religious and a social ritual? <p>Allocate various social rituals (e.g. birthday party, graduation, school assembly, Olympic Games, etc.) to groups for discussion of their purpose and meaning.</p>	<p>Self-assessment</p> <p>Students choose the piece of work which best illustrates their understanding of the nature of ritual and its role in human experience for inclusion in their portfolio.</p> <p>Students complete a reflection: What did I learn about ritual? Why did I choose this item to include in my portfolio?</p> <p>Teacher Assessment</p> <p>Observation of student discussion of the video clip/ experience and the subsequent response to the specific areas relating to the unit outcomes.</p>

<p>3.</p> <p>It is intended that students will be able to:</p> <p>V contribute ideas towards the celebration of important events in the life of the school</p> <p>K identify the combination of elements which comprise the structure of various rituals</p> <p>S complete a ritual structure for a variety of social and religious rituals.</p>	<p>Ritual Structure</p> <ul style="list-style-type: none"> Religious ritual, entered into in faith, establishes communication with the sacred and has the power to transform believers. Using symbols in action, participants remember, celebrate, and intensify an event. Every ritual has a rhythm and organised structure. In very general terms, rituals are dramatic actions in five parts: <ul style="list-style-type: none"> preparatory activities in order to 'leave the ordinary' building up and gradual taking on of the holy the pivotal time and action the winding down rites of exit and 'return to ordinary' The official ritual celebrations of the Church are called the Liturgy. The celebration of the sacraments is part of the Liturgy. It is important that students understand the difference between a 'performance' and participation in the Mass. 	<ul style="list-style-type: none"> Use the outline in <i>Essential Reading</i> to assist students in understanding the structure of a religious ritual. Relate these points to a common liturgical experience that the class has participated in, such as the school's Inaugural Mass. Brainstorm religious rituals that are celebrated during the school year. Emphasise the communal and transformative nature of these rituals. What did you find meaningful or inspiring in this experience? Complete a journal reflection and/or a reflection on a school Mass or other liturgy. Students work in small groups to design and present a short ritual that celebrates an important event in the in the liturgical cycle of the Church or in the life of the school. Preparation will include aspects such as the theme, the environment for the ritual, readings and responses, the use of symbols and music, the role of ritual leaders and the whole community and any other areas that enhance the celebration. Groups present their rituals – these could be rostered as the prayer to commence each Religious Education lesson. 	<p>Teacher Assessment</p> <p>Provide a summary sheet of the structure of a religious ritual (information in <i>Essential Reading</i>). Students provide an example of each section based on a religious ritual they have experienced.</p> <p>Self-assessment</p> <p>Students evaluate their contribution to the group task and add this self-review or journal reflection to their portfolio.</p>
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<p>4.</p> <p>It is intended that students will be able to:</p> <p>V suggest methods for highlighting the communal aspect of the sacraments</p> <p>K understand the meaning of a sacrament</p> <p>S define and classify the seven sacraments according to the life events they celebrate.</p>	<p>Sacrament</p> <ul style="list-style-type: none"> The sacraments are sacred signs of God's life which enable those who celebrate them to share more fully in God's life. KWL p. 143. A sacramental sign is efficacious: it effects (makes happen) what it signifies and signifies what it effects. Jesus Christ is the primordial Sacrament since he most clearly communicates God's life to humanity. The Church is a sacrament of Christ's abiding presence in the world. KWL p. 144–145. The <i>Catechism of the Catholic Church</i> divides the seven sacraments as follows and emphasises that they touch all the stages and important moments of life: <ul style="list-style-type: none"> Sacraments of Initiation: Baptism, Confirmation and the Eucharist. Sacraments of Healing: Penance and Anointing of the Sick. Sacraments of Service and Commitment: Marriage and Holy Orders, KWL p. 146–149. 	<ul style="list-style-type: none"> KWL Chapter 11 defines 'sacraments' and provides a summary of the categories of Initiation, Healing, Service and Commitment. In pairs or small groups discuss the following statement from KWL p. 145: 'To say something is mysterious does not mean that we know nothing about it. It means we do not understand everything about it.' Use examples to present an explanation of your understanding of this text. Students produce an explanation for their portfolio that shows an accurate understanding of Catholic teaching regarding the sacraments. KWL p. 146–147. Students develop a visual summary showing their understanding of the sacraments of Initiation, Healing, Service and Commitment. KWL p. 148. This is added to the portfolio. 	<p>Teacher Assessment</p> <p>Observation of student understanding of 'mystery' in relation to the sacraments. Test students ability to classify sacraments into three main categories.</p> <p>Self-assessment</p> <p>Students complete a written self-review for this outcome band using the following questions:</p> <p>What did I learn from this section?</p> <p>How could I improve my work?</p> <p>How do I feel about my progress in my portfolio?</p>
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<p>5.</p> <p>It is intended that students will be able to:</p> <p>V propose ways of how fully initiated persons can become involved in the life of the Church</p> <p>K comprehend how Baptism, Confirmation and Eucharist are sacraments of initiation</p> <p>S express the symbols and ritual structure of the sacraments of initiation.</p>	<p>Sacraments of Initiation</p> <ul style="list-style-type: none"> • Christian Initiation is the process by which an individual comes to full membership in the Christian community. • For adults and adolescents this ideally is achieved through the Rite of Christian Initiation of Adults (RCIA). Many parishes use this process, which is marked by four stages and their associated rituals. Ideally, the catechumen celebrates the three sacraments at the Easter Vigil liturgy. • Baptism is the primary sacrament of initiation in which the baptised enter into a new life of union with God and the Christian community. It is conferred by immersion or pouring of water. • In Confirmation, anointing with chrism on the forehead and the laying on of hands confirms the presence and action of the Holy Spirit in the life of a person and his/her incorporation into the body of the Church. • By receiving the Eucharist one participates fully with the whole community in the celebration of the saving mystery of Jesus' death and resurrection. <p>As with all the other sacraments, celebrations of these sacraments exhibit a mix of universal and communal religious symbols and readily identifiable ritual structures.</p>	<ul style="list-style-type: none"> • KWL provides a chapter on each sacrament of initiation: Chapter 12, Baptism; Chapter 13, Confirmation; Chapter 14, Eucharist. • Using material from these chapters e.g. Research Activity on KWL p. 169 (Baptism), Activity KWL p. 179 (Confirmation), Research Activity KWL p. 195 or Test Your Knowledge KWL p. 195 (Eucharist). Other school and parish resources will help students complete a range of activities and tasks to contribute to the development of their portfolio. • Guest speakers from local parishes can help students to learn more about the RCIA. Background information can also be found at 'E-Catholic 2000': <http://www.ecatholic2000.com/rcia/rcia.shtml>. This information will help students prepare a summary of RCIA based on the following questions from the site: <ul style="list-style-type: none"> – What does the Catholic Church offer? – How does a person become a Catholic? – What does the RCIA journey involve? – Who accompanies the person on this journey? 	<p>Teacher Assessment</p> <p>Student presentation of information on questions relating to the RCIA.</p> <p>Materials prepared and presented in portfolios in relation to each of the sacraments of initiation.</p> <p>Peer Assessment</p> <p>Students work in pairs to review each other's completed portfolio, using a simple criteria sheet.</p> <p>Self-assessment</p> <p>At the conclusion of the unit students write a cover letter to place at the start of their portfolio – 'What my portfolio shows about my progress in studying Sacraments of Initiation'.</p>
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Celebration: Prayer and Liturgy

The liturgy below draws on the symbolism of light. As part of the preparation, students could use paint or marking pens to decorate a candle with their name, and an appropriate symbol. Ensure candles are in suitable holders.

A large white candle should be used as the primary symbol of the liturgy. Water in a vessel (preferably clear) should be prominently placed in the prayer space. Make the space as dark as possible to emphasise new life in Christ, symbolised through the water and light. Students should be prepared beforehand for the procession of the candle and the reading of Scripture.

Suggested celebration based on John 3:1-6

Gathering: *Students enter the space in silence bringing with them their individual candles.*

Leader: We gather together in the knowledge that we are in the presence of our loving God. We pray together by making the Sign of the Cross: In the name of the Father and of the Son and of the Holy Spirit. On Good Friday we remember the death of Jesus and his burial in the darkness of the tomb. During the Easter Vigil the light of the Paschal Candle replaces this darkness. This light symbolises the Resurrection of Jesus and his triumph over sin. In Baptism we died to sin and rose to a new life in Christ. This was our initiation into God's family, represented by our Church community. As the candle moves around our prayer space today we reflect on the light it gives in the darkness. This is the light Jesus gives to our lives. This is the light we are called to give to our world.

The Procession of the Candle:

*The student who has prepared for this role enters the prayer space carrying the lit candle. At three positions (previously organised) he/she stops and says clearly: Christ our Light. The assembly responds: **Thanks be to God.** When the procession is completed the candle is placed in the bowl of water that has been prepared prior to the commencement of the prayer.*

Leader: The water in which the candle now stands is symbolic of the water of Baptism. The immersion in water during Baptism is the sign of our new life in Christ. The water and light together are symbols of the grace we received at the time of our Baptism. As we hear the Word of God we reflect on this gift of life and hope in our lives.

The Word: *The student who has prepared the Scripture reading goes to a prominent position and proclaims John 3:1-6, concluding with the words: The Gospel of the Lord.*

All: Praise to you, Lord, Jesus Christ.

Leader: As a reminder of our faith and the presence of God in our lives we will light our candles from the central candle.
The teacher should use a taper to facilitate the process. Students move to the teacher one at a time to have their candle lit using the taper. Students then return in silence to their places. When all the candles are lit the leader says:
We now place our prayers for ourselves and the world in God's hands.

Response: Christ, be our light.

Leader: In times of darkness when we are worried and uncertain (**Response**)
When we lack courage to choose the right path (**Response**)
For those in our communities who are experiencing any form of suffering (**Response**)
For our world, that we may live in harmony seeking justice for all God's people (**Response**)
We give thanks to God for the new life we have received through the Resurrection by praying together the 'Glory Be'. Glory be to the Father, and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. **Amen.**
An appropriate hymn could be played at this point, for example: 'Christ, Be Our Light'.

Leader: Let us go from this time of prayer to live as Christ's light in the world. Go in peace to love and serve the Lord.

All Thanks be to God.

Possible Assessment Tasks

TASK 1: Developing a Portfolio

PURPOSE

To demonstrate that the students have understood symbols and rituals.

ACTIVITY

Developing a portfolio: The portfolio is a selection of work that showcases the students' developing understanding of a topic. Therefore, students will still be required to submit a wide range of activities. Students will also need a medium for presenting the pieces of work developed specifically for the portfolio. This could be a folder that students make and illustrate with images reflecting the content of this unit. It could also be a more creative format of student choice. For guidelines, visit <<http://www.anglit.net>> (Israeli English Teachers' Website) which explains how one can develop a good portfolio.

Developing Criteria: It is important that each student has a copy of the unit dimensions. Students can be involved in developing a set of criteria for assessing each stage of the unit. This will improve their understanding of the dimensions.

Self-Review: This is a critical component of portfolio assessment, as it requires students to review their progress throughout the unit as well as at its conclusion. Formative assessment occurs with each item chosen for inclusion in the portfolio. Questions that can be the basis of formative assessment include:

- What did I learn from completing this task?
- What did I do well?
- How well does my item meet the criteria for this section?
- How can I improve this item before I hand in my completed portfolio?
- How do I feel about my performance?
- What problems were encountered in completing this task?

At the conclusion of the unit students complete a cover letter describing their progress in this unit.

ASSESSMENT

A set of criteria is essential. A display of completed portfolio work for viewing by other members of the school community raises the profile of the task. Feedback from parents, after sighting some of the completed work, throughout the study of the unit and at its conclusion is also a significant factor.

Goal	Student Samples	5 marks	4 marks	3 marks	2 marks	1 mark
Indicator 1						
Indicator 2						
Indicator 3						
Indicator 4						
Indicator 5						

An explanation regarding the allocation of marks for each indicator needs to be incorporated in full. Peer assessment using a copy of the same grid can also be incorporated at this final stage of the unit.

Resources

Essential Reading

- The Rites of the Catholic Church* 1990, Volume 1, Study Edition. Pueblo Publishing, New York.
- Fahey, P 1993, *Rites to Life*. St Pauls Publications, Strathfield.
- Flannery, Austin OP (GE) 1975, Vatican Council II: The Conciliar and Post Conciliar Documents: *Lumen Gentium*, Dogmatic Constitution on the Church; *Ad Gentes Divinitus*, Decree on the Church's Missionary Activity; *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy. Liturgical Press, Minnesota.

Teacher Resources

- Dilasser, M (ed.) 2000, *The Symbols of the Church*. Liturgical Press, Collegeville MN.
- Liddy, S & Welbourne, L 1999, *Strategies for Teaching Religious Education*. Social Science Press, Sydney.
- Martos, J 1995, *What are Sacraments?* Catholic Update, Sydney.
- Office for Worship, *The Summit*, Journal of the Liturgical Commission, Catholic Archdiocese of Melbourne, Office for Worship.
- Stravinskias, P 2003, *Understanding the Sacraments*. Ignatius Press, San Francisco.

Classroom Resources

- Driedger, P 2002, *Our Sacramental Life*. Ave Maria Press, Notre Dame, Indiana.
- Matheson, P 1995, *Seasons of Celebrations*. Ave Maria Press, Notre Dame, Indiana.
- Martos, J 2002, *Sacraments: Celebrations of God's Life*. Harcourt Religion Publishers, Florida.
- Morrissey, J et al. 1998, *Out of the Desert*, Book 2, Ch. 6. Longman, Melbourne.

Websites

- <www.resource.melb.catholic.edu.au> (Liturgy resource section)
- <<http://www.ecatholic2000.com/rcia/rcia.shtml>> (RCIA)

Unit Evaluation

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

- What indicators are there that students have grown in their appreciation of the signs, symbols and rituals which enrich their lives?
- How well do students describe sign, symbol, ritual, the nature of the Sacraments and rituals associated with the Sacraments of Initiation?
- How effectively can students classify examples of sign, symbol, ritual and sacrament?
- To what extent did students engage in the process of portfolio assessment?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?