

# Teaching the Eucharist at different age levels.

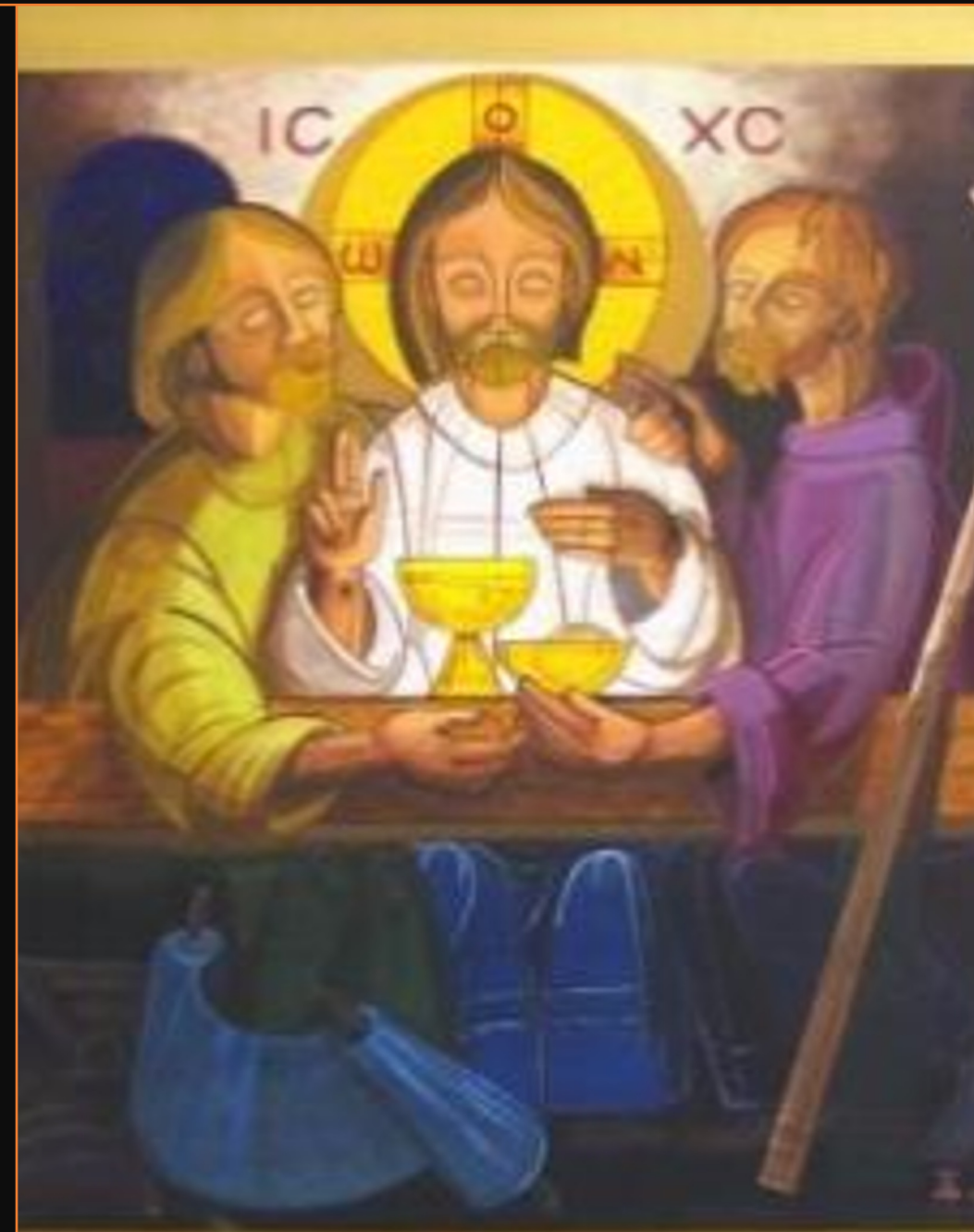
*“And their eyes were opened and they recognized him...” Luke 24: 31*

*“Our Redeemer’s visible presence has passed into the sacraments ...*

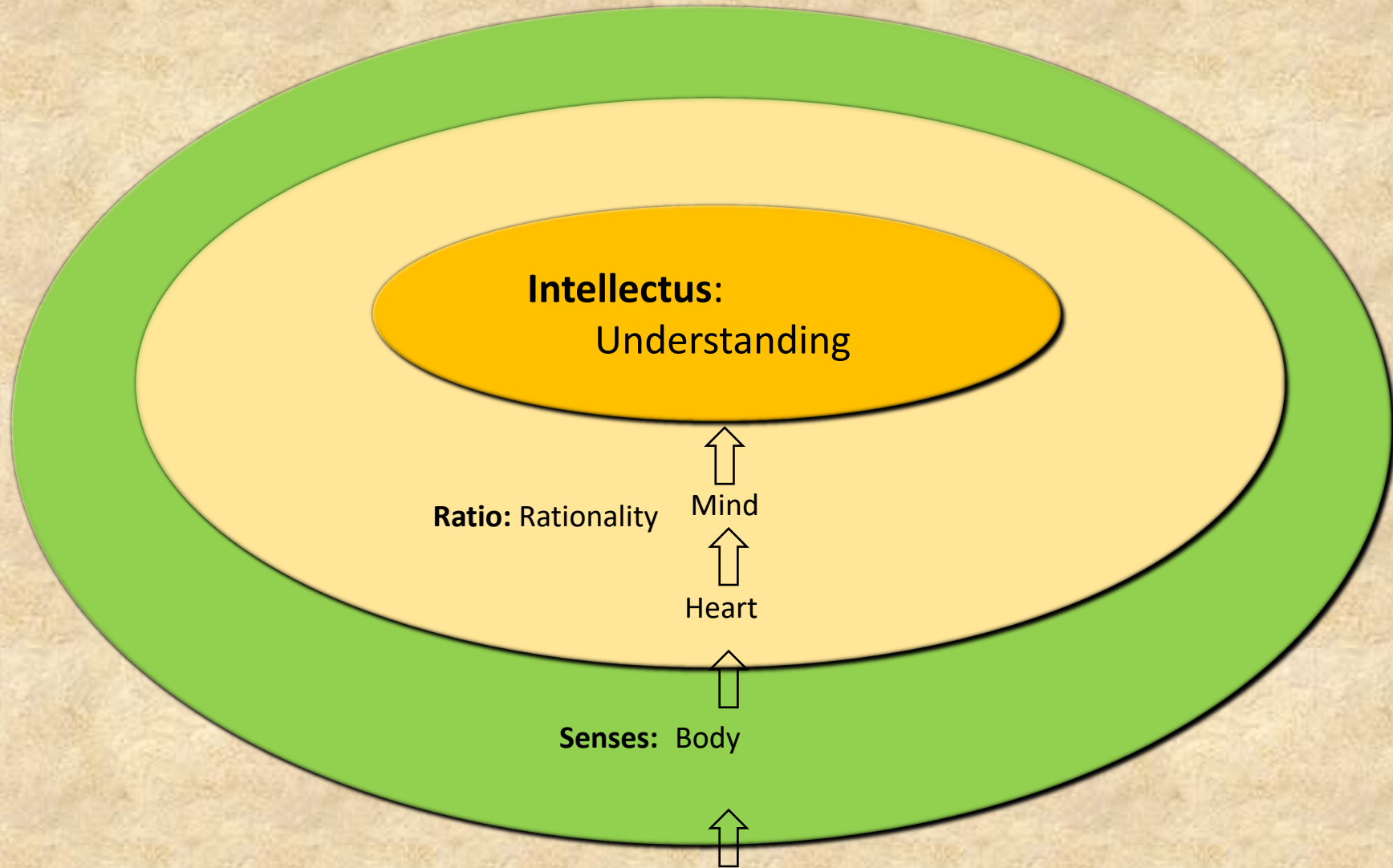
*a doctrine whose authority is accepted by believing hearts, enlightened from on high.”*

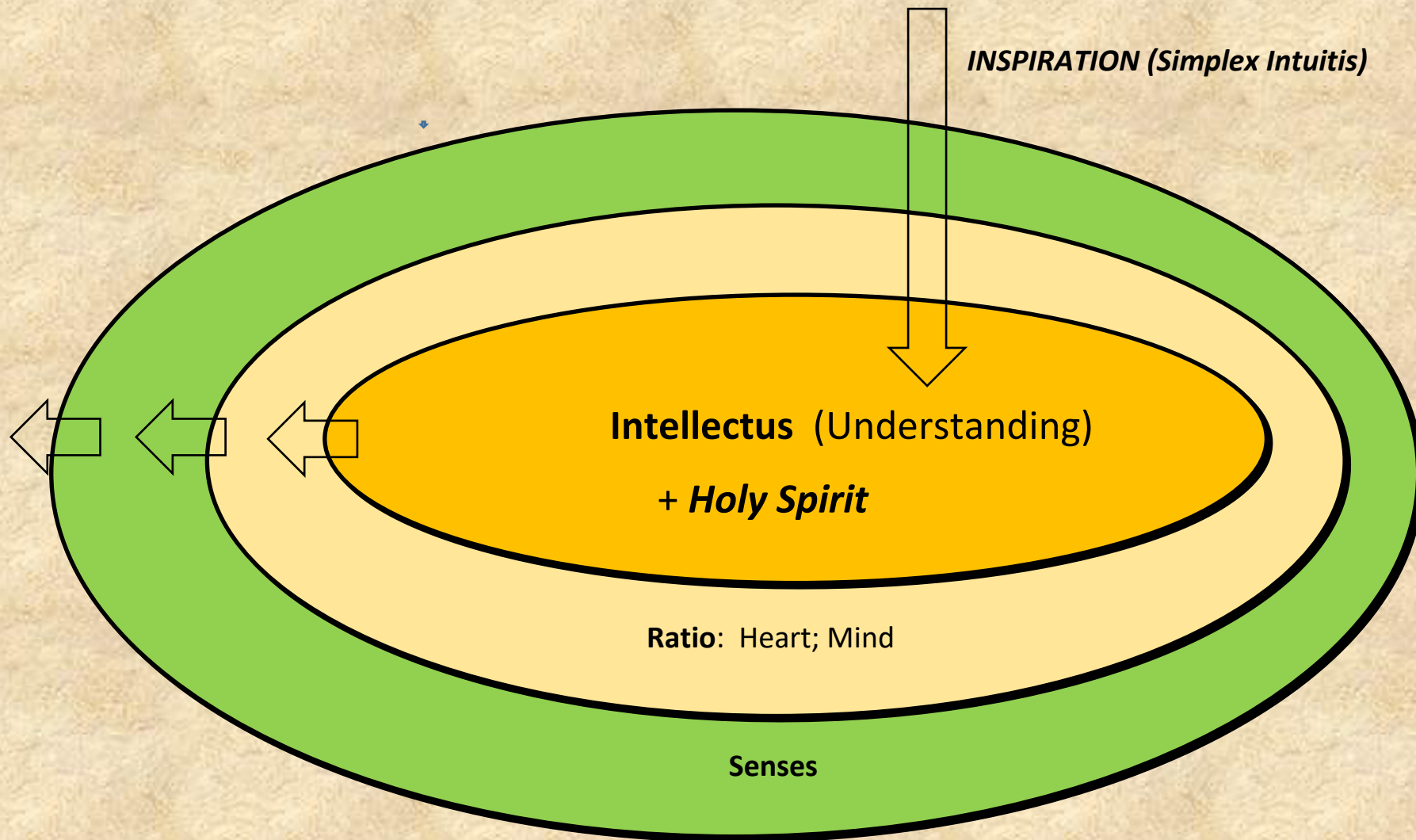
Pope Leo the Great , 451 AD

*(Sermo 2 de Ascensione 1-4: PL 54,397-399)*



# A CHRISTIAN ANTHROPOLOGY





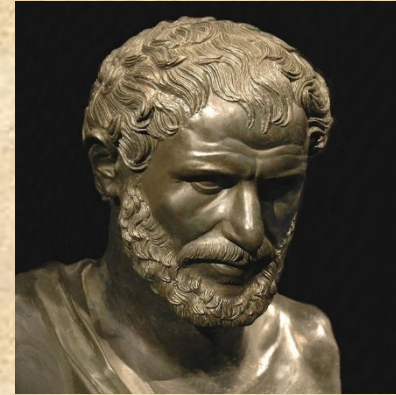
# Ratio and Intellectus

## **Ratio:**

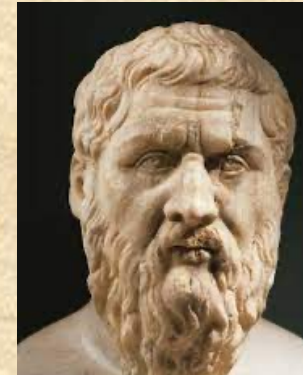
- Active effort of discursive thought and reasoning.
- Properly *human* element of our knowledge, requires effort.

## **Intellectus (*simplex intuitus*):**

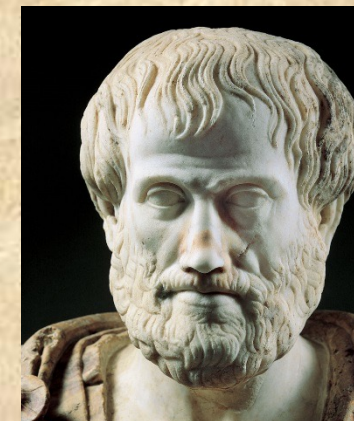
- Simple vision in which the truth reveals itself
- Like a whole landscape reveals itself to the eye.
- Aristotle – paradoxically beyond the sphere allotted to man.



Heraclitus



Plato



Aristotle

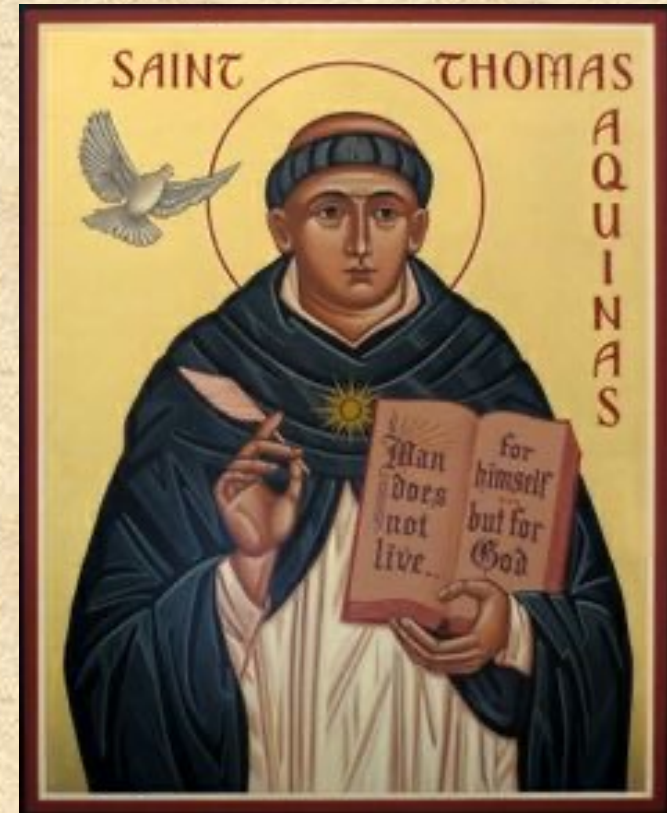
# ST THOMAS AQUINAS

Although the knowledge most characteristic of the human soul occurs in the *ratio*....

nevertheless there is in it a sort of participation in the simple knowledge which is proper to higher beings...

of whom it is therefore said that they possess the faculty of spiritual vision.”

*Quaestiones disputatae veritate.*



# Josef Pieper: Commenting on Aquinas

We participate in angelic faculty of non-discursive vision.  
Apprehending the spiritual like our eye apprehends light.

Our knowledge includes an element of non-activity,  
purely reflective vision.

This is the fulfilment of the highest promise in man... contemplative life.

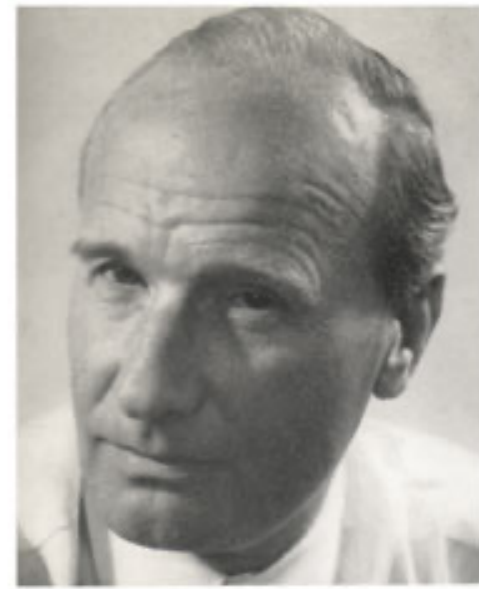
Aquinas: *non propriae humana, sed superhumana*

(not properly human but super human).

Man's spiritual knowledge is both *ratio* and *intellectus*.

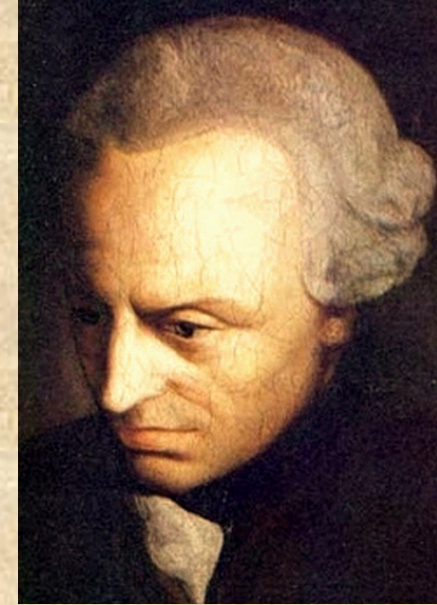
The discursive element is fused with intellectual contemplation.

*Leisure, the Basis of Culture.* Josef Pieper



JOSEF PIEPER

# Influence of Immanuel Kant



Kant held that knowledge is exclusively discursive:

“The reason cannot intuit anything.”

“Man’s knowledge is realised in the act of comparing, examining, relating, distinguishing, abstracting, deducing and demonstrating.”

*Critique of Pure Reason.* Immanuel Kant

This is the most dogmatic assumption of Kantian epistemology.

All contemporary educational theory (aside from Montessori) is based on this epistemological assumption.

# ***Strategies for Incorporating Contemplation/ Intellectus***

1. Independent/ small group use of materials already presented.

2. Practical Life Activities

3. Art Responses

4. Use of Journal

5. Prayer & Contemplation





### **Specific 3-6 Year Old Characteristics**

- 1. Absorbent Mind**
- 2. Sense of Wonder**
- 3. Focus on the Real World**
- 4. Need for Order, Routine, Repetition**
- 5. Spontaneous Vs Systematic**
- 6. Imitation Leading to Independence**

### **Specific 6-9 Year Old Characteristics**

- 1. Reasoning Mind**
- 2. Need for the Big Picture**
- 3. Imagination/ Creativity**
- 4. Mental Vs Physical Order**
- 5. Need for Repetition/ Dislike of Repetition**
- 6. The Moral Dimension/ Justice Vs Equality**
- 7. The Age of Rudeness/ Need for Grace and Courtesy Structures**
- 8. The Herding Instinct/ Desire for Communication**
- 9. Seeking Independence**

## **Additional 9-12 Year Old Characteristics**

1. Like to make own discoveries – avoid too much direct instruction of the group.
2. Three mysteries are of particular interest: Time (Window of Eternity); Relationships; Life and Death
3. Salvation History – Plan of God – one way of addressing the interest in “time”.
4. Scriptural Typology (Shadow, Image, Reality) also helpful way of addressing “time”.
5. Timelines are of particular interest to this age group.
6. Work on the levels of friendship can begin at this time.
7. Avoid excessive technology and pre-digested handouts: Need to become human by pondering the realities of time and history... leading to life and death.
8. Teachers should be very aware of the Church’s teaching on “life and death”  
Necessary information: Catechism paragraphs 1020-1050.

## **Adolescence**

1. The importance of peer and social relationships.
2. The desire for critical evaluation (influenced by changing feelings)
3. The need to confront the dilemmas and inconsistencies of life
4. The boundless energy needed to sustain a sense of adventure connected with self-discovery

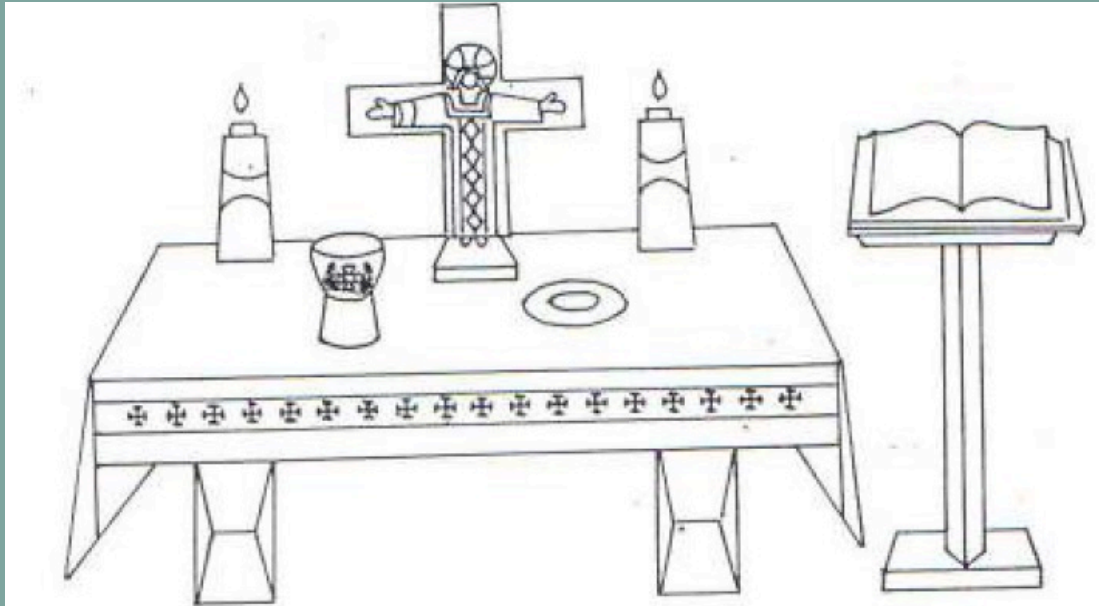
# Teaching the Eucharist - Beginning Level Mass Moments



- Begin by focusing on what is real and concrete
1. Liturgical Furniture, Vessels and Vestments
  2. Preparation of the Chalice
  3. Washing the Hands
  4. Epiclesis
  5. Offering

# Teaching the Eucharist - Beginning Level

## Further Activities



1. Setting up an Altar Corner
2. Liturgical Tracing Packets
3. Liturgical Work/sheets
4. Cards for Sacred Vessels

# Teaching the Eucharist - Beginning Level Scripture



The Last Supper Presentation...

A basic presentation of the story of the Last Supper, told from the Bible:  
Mark 14:12-17, 22-24, 26.

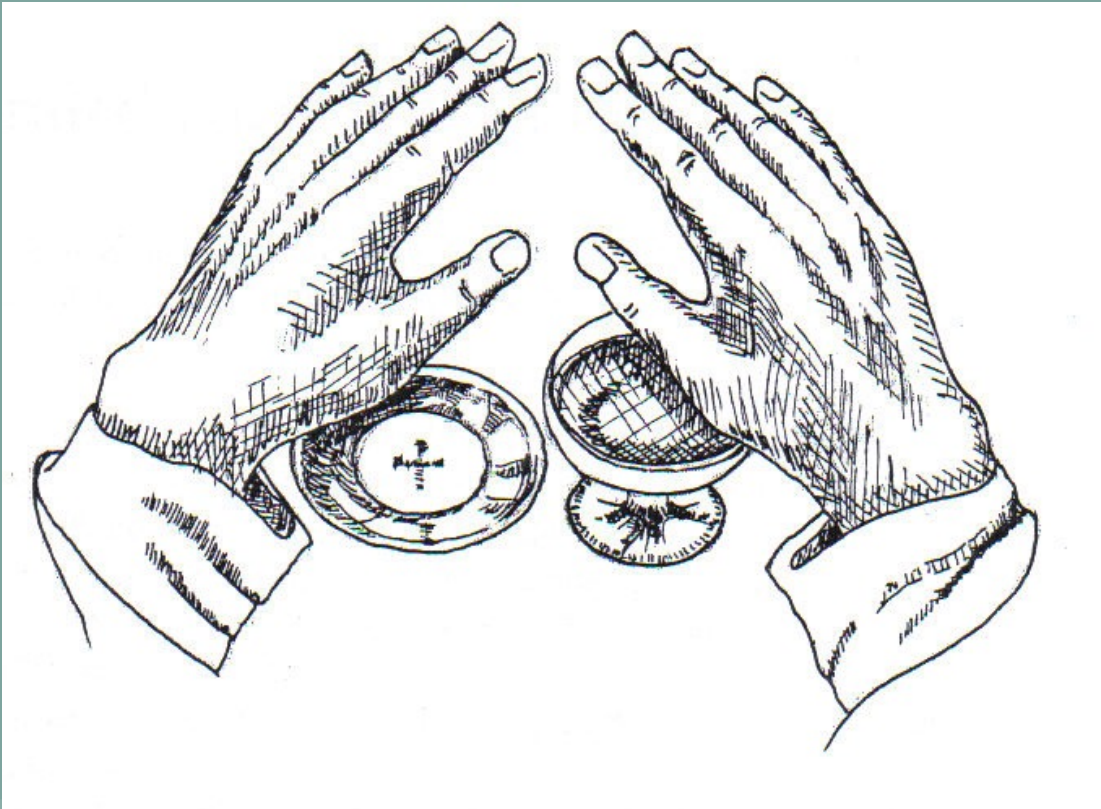
# Teaching the Eucharist – Second Level Mass Moments



- Focus on synthesising – putting things together.
1. Synthesis of Epiclesis Gesture and Offering.
  2. Mystery of Faith Synthesis
  3. Sacred Vessels – Labels and Captions
  4. Synthesis of the Mass.

# Teaching the Eucharist – Second Level

## Further Activities



1. Linking Mass Moments with First Mass Book
2. Contents of first Mass Book
3. Blank Mass Book.



# Teaching the Eucharist – Second Level Scripture

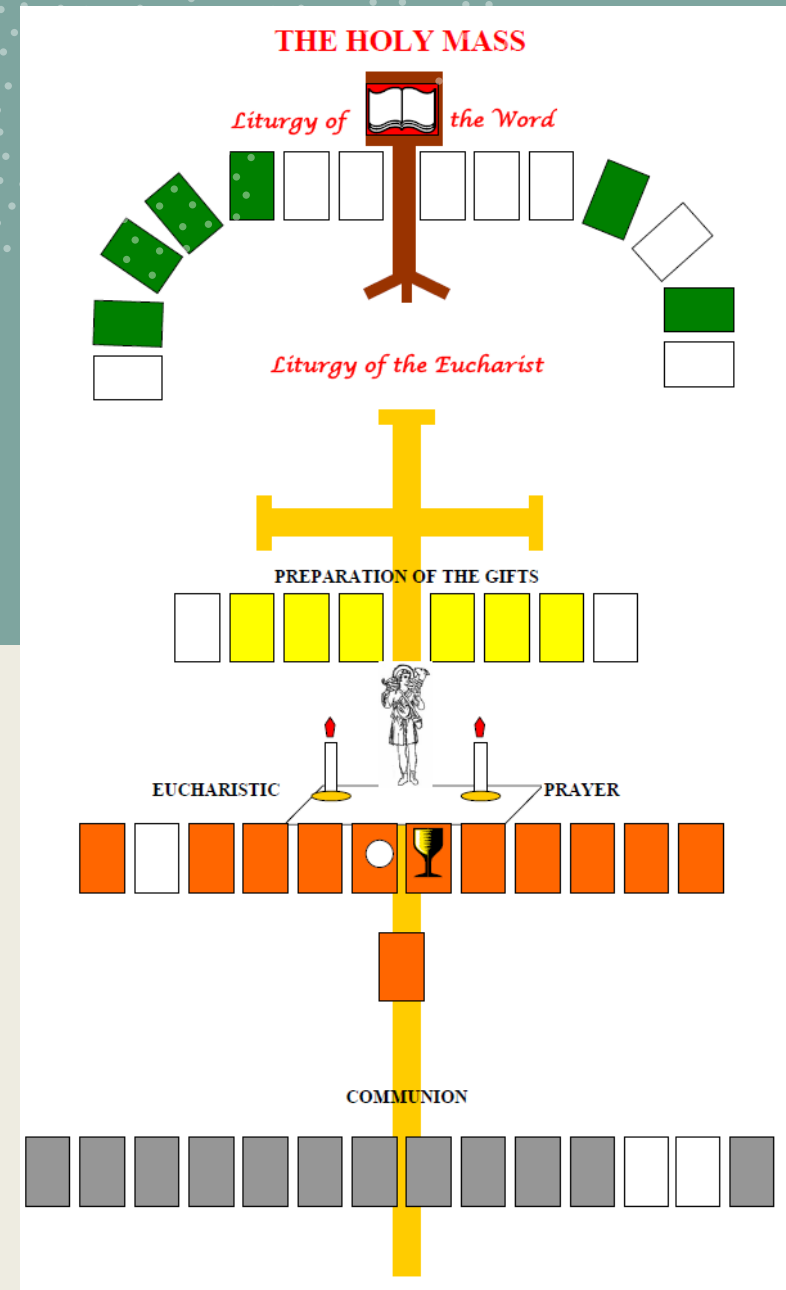
Make the link between the Last Supper and the Holy Eucharist – the Mass.

[The Origin of the Eucharist]



# Teaching the Eucharist – Third Level Mass Moments

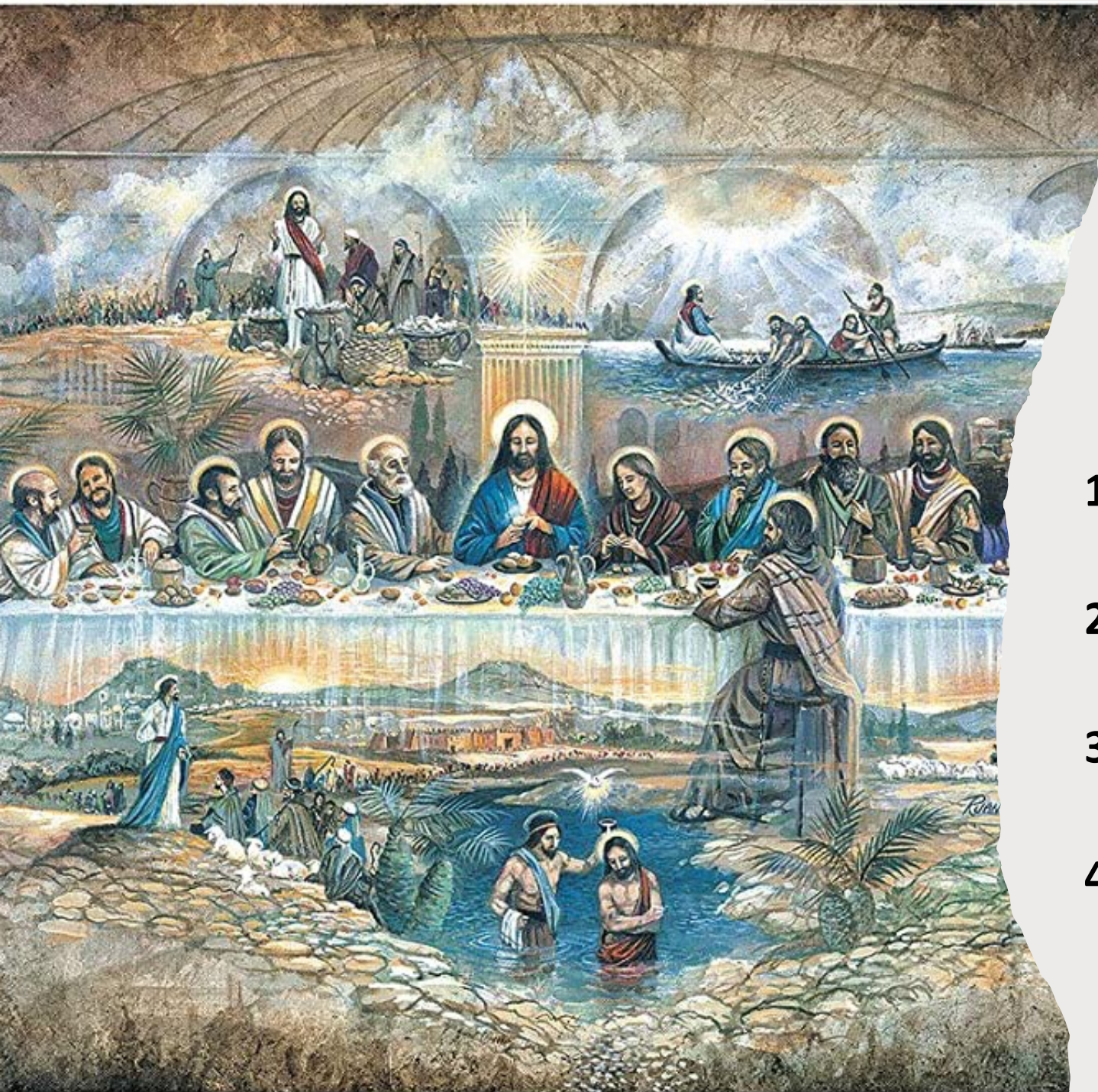
1. Structure of the Mass
1. Propers of the Mass



# Teaching the Eucharist – Third Level Scripture and Liturgy

1. The Mass as Memorial
2. The Mystagogy of the Mass
3. Full Mass Book





# Lection Divina: The Giant Jigsaw Puzzle

1. **Lectio:** *Picking up the pieces*
2. **Meditatio:** *Putting pieces together*
3. **Oratio:** *Asking for help*
4. **Contemplatio:** *Inspiration – big picture*

# Teaching the Eucharist Program

Copy the link below and paste it into the address bar:

[https://1drv.ms/b/s!AkIlgJv2E\\_jrlh\\_Mx2BjHPmqSb-46Sg?e=zSPiua](https://1drv.ms/b/s!AkIlgJv2E_jrlh_Mx2BjHPmqSb-46Sg?e=zSPiua)