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Box 17, Folder 17 - "On Montessori Lectures on Teaching of Religion at the Convent of the Assumption" (E.M.S.)

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Notes on

Montessori Lectures

on

The Teaching of Religion

at

The Convent of the Assumption

Kensington Sq. W 8.

RELIGIOUS EDUCATION.

Our contribution is the practical aspect - ie. how to transmit the Teaching of the Church. Always we have the same Principle.

First Based on the Psychology of the Child

Second This idea that the Child is an Essere Assorteente and can take from the Environment much more than we had imagined. So there comes at once this idea that even with small children we must prepare la parte piu alla - the highest part - and after some time put the child in a Prepared Environment.

So the Great Question Is - not how we are to teach religion but - How to put the child in such a condition that he can take in for himself. - For the child living in an environment takes in. So the Answer to the Problem is - To Prepare an ~~Extr~~Environment on such a basis that it is possible for him to take in, absorb spontaneously.

Takes in Through Activity.

There are many things to consider in religion but we shall not deal with the most intimate i.e. the philosophical side (theological). That is not for me. I do not intend to enter into the instructional part but to suggest a contribution to the External part of the Catholic Religion.

The External Part More formal more external.

There are many things to consider in religion but we shall not deal with the most intimate ie. It has a great function this external part and it is an aspect which lends

itself to the preparation of a Special Environment and -
The Liturgy.

THE LITURGICAL MOVEMENT.

Many persons had occupied themselves with this aspect, and we in Barcelona occupied ourself in this matter - this more liturgical part - and thought of building a church for the children - as others had also thought. But afterwards came this other idea.

A PREPARATION FOR THE CHURCH.

In fact there should be a preparation for what the child has to learn and take in in the Church. A Confusion. We must not confuse this Preparation for worship with the idea of worship itself.

Some had this other idea to prepare for the life in the Church in a place specially set apart. So - To prepare a child in this way is to prepare a special environment. This special environment would be as it were an Ante Camera to the Church - an ante-room in which one gets ready.

When we go into Church we need to be prepared. But this Preparation is a long affair and different from the application in the Church.

THE ATRIUM

This ante - camera we call the Atrium. The name Atrium was given to the large ingresso (entrance) to the Roman Basilica. There however the idea is sacramental.

The Atrium is therefore an Ante-Camera to the Church

in which the child is left perfectly free (because it is not the Church)

CHARACTERISTICS OF THE ATRIUM

It must be Bella (beautiful) more simple than the Church, and not as beautiful. Pero abbastanza grande - but sufficiently grandiose.

It is astonishing thing that this idea has not come up before. For we have special rooms for music, gymnastics, chemistry and so forth.

It seems to us natural to have separate rooms for music - and of course you could if absolutely necessary use the same room for music and gymnastics but the Principle is a Special room for a special subject.

Thus a Special Room for Religious Training.

A Practical Advantage in a school where you have Catholic and Non-Catholic Children (who are understood not to have Cath. Teaching)

- While at the same time it would give a general religious atmosphere to all the children.

What It is not First and foremost the Atrium is not to be looked upon as a place where children sit and receive religious instruction - at least not that primarily.

It is a place where they would have the

1. possibility of doing certain things.
2. Of living there in tranquillity.

3. Where acting and through activity they could acquire certain cognitions at the same Time.

Our ordinary Montessori Schools seem like a preparation - a prepared environment of - motor activities, by means of which certain cognitions are made - So -

THE ATRIUM. would be a specialization of the same principle as the Casa del B. - a specialization of the same things, too, under a special subject.

Example The Liturgical Colours.

In our ordinary class rooms we have all the colours given to the child - a real study of all the colours. But in the Atrium would be only certain selected colours. In fact we would choose just the Liturgical Colours.

Liturgical Colours.

So in the Atrium we have another set of colours Red, Green, white, Purple, Black etc. and give a symbolic meaning to them Thus Xmas is white and Easter most white with a sort of lustre in it.

So we give the stuffs in 2 goods and he can make and them. ?

It is a specialization of Exercises which he has already done. They do not need an explanation at first. Just that these colours penetrate into their minds by seeing and touching them.

PASQUALE

Not only white - but violet with a prevalenza of blue, and then more obscure till it becomes a dark violet.

The material is different - not satin wool more coarse and more rough. The white of Easter - thick velvet - Green is used also, thick, rough, lines you can feel its hardness - Adult Life. The little hands have a different impression
Satin - Rough.

Thus we give Sensational Impressions.

Similar to the other ones in Casa de B. But here we enter a new field.

We must also give the true Liturgical Colours. They should also hang from the wall. Long on the outside - Short on the other Pascal) (Natal)

These should be a succession of these colours making an artistic whole "An insieme artistico" simple - "like stilo nuoro centro".

Liturgical Furniture - Table.

There should be a special table in the room - (at the side or in the centre) And vases of different colours (liturgical) And a special table-cloth of the liturgical colour of the day - In the vases, too, they can put flowers with the special colour of the day.

"So the child would see day after day the same colour - and then suddenly the colour changes to one quite different. So he becomes acquainted with the idea of the Changing Liturgical Colours.

READING COMES INTO IT

This could be joined to school work. It is our custom to put name-cards to objects - So we could have the names of the Liturgical Seasons - Advent, Christmas, and the names of Special Liturgical days.

SYMBOLICAL PICTURES.

We could also have symbolical pictures corresponding to the Liturgical

Events - Xmas, Easter Pentecost, Assumption etc.

So from the beginning the Child would find a division of time against a constant background. And in this way even a child of 3½ - 4 can enter into the Liturgical Year - but in a seasonal way.

KEYS TO THE UNIVERSE

And as happens in our ordinary schools these definite and ordered impressions in the seasonal sphere become as keys to the Universe unlocking after discoveries and cognitions. So here.

The child goes home and hears his parents talking of such things as Lent, and Epiphany and he finds in his experience something clear and precise which helps him.

OTHER OBJECTS IN THE ATRIUM.

There should be Pictures and Statues - specially suited to impress the child -

Eg. Bambino Jesus with Madonna.

These should be always there - whatever the changes of the

year - Thus a teaching with objects which change takes place on a back ground which never changes.

This teaching would be given in a light (legere) and cabin and peaceful way - like the Seasons of Nature - against this fixed place "piano fixo" constant back ground.

A PARALLEL (another) ATRIUM AND CASA DEL B.

In every C. del B. there is always a basin with water for washing hands. So in the Atrium would also be a basin with water - a holy water stand. It is not for washing hands but the hand touches it. But how does it touch?

So here we get a Teaching, a Teaching of Movement. How to make the sign of the Cross.

con esallegza with exactitude

Always a child of three - four years is interested in doing a thing with exactitude and precision. Indeed for so exact that they ask us for details we have forgotten - thus "Do we touch here or here on the head?"

PARABLE OF THE MISER.

He is a miser for exactitude. The miser wants everything even to the last farthing. He won't leave anything behind - So with regard to the exact movements. This is the moment to teach these things for the Child wishes to be exact - not so than a master of ceremonies!:

So we have this Sensonal - motor Education. You can call it religion: it is the external part (cf. Social Contacts at this stage - external!) It is all symbolic and forms part of the life of the soul.

THE LITURGY.

"The Church is a Society which has fixed certain movements and words and this precision is not caprice. It is something corresponding to the spiritual life. Eg. Sign of the Cross.

ANOTHER PARALLEL TO EX. OF P.L. SILENCE GAME.

Now in the Atrium there are certain movements to be learned by heart. They are not gymnastics. Nor - like Ex. of P. Life - simply. To move without noise or Pour water without spelling etc. These are movements which belong to ordinary Social Life.

But there we have a different thing. The liturgical words and actions - are said and done in a special way and with great significance. Everything has a profound significance. Therefore we must prepare these actions with great precision - con esatezza.

So we start with this idea of Something Sacred - They are actions like the others but with a different tone, a different inner sentiment. Respectfully, reverently - all this because they belong to the life of the soul.

So too with words, speech, not with a loud voice, but quiet subdued.

Silence Game

This has prepared hi. An ex. of silence for control of movement. A child of 2½ can do it.

But here the Silence has a different meaning. In the School through the silence we listen to the little of the world - birds, dog, cat etc, and the g voice of the T, who calls.

But here it is not the T, who calls Mary! It is as it were the voice of God who is calling Mary.

The Silence is different from the silence of the world - It is the difference between the silence of an exterior world and the silence of the inner world of the spirit.

EDUCATION - THE VOICE IN ATRIUM.

The child learns all sorts of songs - et, for a birthday party; nursery rhymes etc, and for all occasions - parties etc.

But here it is a special sort of singing - an "Canto Madulato" with few notes something like the Gregorian Chants. One can see the letters of the alphabet - notes - higher and lower - a sensonal - motor eg. again.

PREPARATION FOR BUT NOT IN THE CHURCH

In this way we shall prepare the child to take part in Church worship before he goes. We do not approve of waiting until it is necessary to give this instruction in the Church as many do. Thus we see the Teacher (after a good Nun!) leading a regiment of children all together and giving such commands (like a drill sergeant) sit still or "Dip your hand in the holy water" or You must genuflect (and keeping them with a good push on the shoulder!) This does not help devotion. You cannot expect a child so treated in church to enjoy the same state of soul as one who is left free in the Church because he knows what to do.

BEGIN YOUNG

(In this way we We would therefore begin this training very young 2 - 4 years. People don't usually think of doing so at this stage; but it would be a good thing. If we acted in this manner the child would have learnt much by the age of 4½ yrs.

RELIGIOUS EDUCATION (contd.) 11 (Assumption Convent)

General Principles

Generally speaking in Religious Education we do not take suffereing into account - the Psychology of the Child.

1. S.P. We must place as the basis of all instruction the fact that a child can understand fifferent things at different ages.
2. In these various ages are various dispositions - Sen-
sitive Periods - which give the children special interests

in certain matters in the environment.

3. That - for example - there is an age when a matter can be taken in "as a whole" (tutto in un insieme), whereas at another age it will absorb the details.

4. Again there are epochs in the child's life when it wishes to touch and see - must have things in the concrete; and other ages when it has a similar natural tendency to go into the abstract.

5. And - also - THE COMMON BASIS in that The child always takes or absorbs through its own activity.

"What remains is what we take"

MOVEMENT - MOREUDOSI

True enough this "arttivita" materiale" - this material, activity seems far away from us adults (trappo lontano di noi) but in very truth the child learns by and through movement.

Il Bambino impara Morendosi. Facendo le cose stesse - Doing things himself - they remain.

THE BEGINNING - NOT WITH ABSTRACT IDEAS

Beginning at this early age we cannot start with Abstract ideas. It is not a question of giving more easy do more difficult things but of giving them in a certain way.

If we follow this principle we shall discover the surprising fact that the small child can learn much more than we thought and also can feel things more too.

It is not a question then of teaching more easy things but of a more efficacious mode of teaching.

These principles hold for all branches of Religious Instruction.

Examples - let us take (1) Prayer (2) Doctrine.

PRAYER

At what age should B. learn Prayer and Doctrine. Usual mode.

People say child should learn certain things by heart to remember and use them when he is grown up. But in every prayer there are 2 parts (1) which can be comprehended by children, (2) Part beyond their comprehension.

So the Problem stands: Is it necessary to teach the whole prayer even if he does not understand it or that part which he understands.

Example from Experience.

Many years ago I was with a baby of 18 months. We were in the country and the Angelus sounded. So I thought we would say the Hail Mary. I said "Listen to the Bells and listen to my words. And I said - Hail Mary full of Grace Dio ti salvi Maria (there was a pause) Come bella! how beautiful said the Child say it again. Dio ti saluto mia madre! - Teach it to me for something to say to my mummy as a compliment to her.

So we give One sentence only one day - And another day another sentence "Il Dio Sei con Te" (The Lord be with you)

So we have just one thing - this picture of the Mother of God and it made a deep impression.

Another day. "Tu sei benedetta tra tutte le donne" Blessed art Thou amongst women. How sweet! Come si penetra l'anima of the 2 year old. So we should give these sentences separate from one another. Also this idea that the child should repeat it to his mother (?)

THE MADONNA IN THE ATRIUM.

So you could have in the Atrium a statue of this gracious figure and the child could repeat each day a phrase.

One day one phrase. Another day another phrase.

So these phrases would sink in separately into the child's soul and it would rejoice in them.

So it would be seen that this salute is really a salute - a greeting - but the second part Holy Mary Mother of God is not accessible.

So we give the little one the part it can receive. The important thing is to make prayer penetrate into the soul of the little child so that it brings a joy into the soul. So we must give these prayers "Picole! Peccole". So there arises something in his soul spontaneous which he desires to repeat - It is a form of ejaculatory Prayers."

14.

This breaking up of prayers into separate ejaculatory prayers is an application of our principle of Isolation of Difficulties.

Give each separately - and with joy.

DOCTRINE

So too with Doctrine - Eg. Commandments. Some persons give these at one age, others at another. Also the manner of teaching is difficult with a Material.

We have the principle of giving an idea with some sort of material to express the idea. In the Atrium there would be great possibilities of giving such materials - that is precisely what it is for. *Li si possono face.* Then one could make all the things which would help for the teaching of Religion.

We could for instance have The Ten Commandments. Engraven on Stone - as Moses had. This would be in sort a materialization of the Commands of God - and useful in its way - But not as efficacious as it might be. It would be after all only a material thing! But in this case it is not a question of more unless of material. What is important in a Commandment is that it is - a Command!

This is the thing to be made clear! - a command. That other prayer was a solution. It is the child who makes the salute. But now we are dealing with something different. The child must receive a command. And it is important that the Child res

15.
receives this command this word of God - with a certain solemnity; and that he reveres it and obeys. So the points to remember in Teaching the 10 Commandments.

(a) It is a Command.

(b) To be received with the attitude of adherence.

PREPARATION OF SOUL.

You could prepare these different attitudes of soul corresponding to the form of instruction.

Just as for the 2 year old we could make this idea of a salutation penetrate separately into the soul of the Child - So now we can give the Commandments one by one.

Now we must remember that historically these 10 Commandments were given with great solemnity on Mount Sinai - Clouds, trumpets, Earthquake - with miracles and a great meeting of the peoples etc.

So similarly we might try and present these commandments with solemnity and dignity, not to gabble them through - en masse - the parts the child understands all mixed up with the parts he cannot comprehend - all in the same tone of voice. "I am the Law, the God etc.

Now this Command has a great solemnity for the individual who receives it and merits a preparation. The child may have heard it many times - in an off hand way - but to-day he is called to receive it. He is chosen. This is something different from the command of the Teacher, preceded by a "Come to me" or sit down I want to tell you something." This is the Command of God. -

So we must give it with a special solemnity. We must have a special environment. Hence the value of the Atrium.

And even here we must do everything in the Atrium to facilitate the giving of this command. As in our ordinary schools when we are going to present some new thing we make a preparation - clear the table - chose a good place etc. brush our hair and after all the preparation - Only a triangle is there!

How much more so should it be now when we wish to present a Command of God. So we ~~ex~~ must prepare the Atrium. (It is a form of Liturgy)

As I said I presume the child has already heard this command but vaguely: his mind is still a chaos. In general the Child knows much more than we think he knows. He has heard this thing and that: in his mind in fact, are many things but this list of commandments and prayers etc. might be all in a chaos.

So this Atrium would serve:-

- (1) To Fix the things - (fissare)
- (2) To make things clear (chiarire le cose)

Comes from Chaos.

Out of this Chaos must come order - a creation must form itself in the mind (cf. colours - a confusion and then the liturgical ones distinguished)

(CREATION) COSMOS FROM CHAOS.

Out of this Chaos must come order - a creation must form itself in the mind (cf. colours - a confusion and then the liturgical ones ~~xxx~~ distinguished)

CREATION.

(a) First Period of Construction

To Separate things.

Light and darkness

Water earth.

(b) Order

This separation is the basis of order and on this order can grow more order.

So we make a work (opera) in the mind of the child and this work is to distinguish things.

And to distinguish the sense of things.

Eg. Prayer and Command.

And for the small child we must distinguish this in a sensonal way.

And with Dignity.

So in our method - when we are going to teach even the smallest details we do it with solemnity.

Would you like to hear this? How much more so with the Commandments of God. How much more necessary to Prepare the Environment for the child's soul to receive it.

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Thus we have a hard task - differing (a) To prepare the child to have confidence in God and His help. - Prayer.

(b) To prepare soul of Child for Obedience - Command.

THE PRINCIPLE - HOW TO PREPARE THE CHILD'S SOUL.

The way we prepare the Child's soul to make this distinction is by Preparing the Environment.

SO FOR THE COMMANDMENTS - THE VOICE OF LIGHT

A darkened room - stillness - curtains drawn. -
Then a Glass with light, words in light. One Commandment only-flashed forth. (perhaps with solemn music) and incense.
The child looks at it - in light - receives it and meditates on it. The light comes from the Commandment. The child's soul will respond - Something has come to my soul.
What must I do? - I am the Lord They God Serve Me
So Faith and Obedience.

(Similar Principle for Charity and My soul must
obey - I am ready - I have faith.

So Again another Day.

"Honour thy Father and Mother"

I have heard it before - but never in this single impressive
way - in light - Now it comes from God to my soul. It is
something more beautiful (peri bella)

The response is easy. I do it naturally but now I feel
it more deeply. It grows on me. It is from God - my duty for
ever. (even beyond death).

Thus we cause to penetrate into the soul of the child
these religious sentiments. So we see here -a) Distinguishing
things (b) Analysis and Separation of Elements.

SO TO SUMMARISE

- (a) Prepared Environment.
- (b) Always the Preparation of the Soul of the Child.
- (c) An individual a soul - which awakens (sis sragli)
- (d) The call must be individual Tu! Tu!

(Just for you)

LECTURE 111

THE ALTAR - WHAT IS IT?

Last time I spoke of the Liturgical Calendar and the various
seasonal - motor exercises.

To-day we take up another point - Our aim is to show him how
we can make very small children understand what the altar is
or represents.

And to do it - not by oral teaching but by activity.

Furniture required.

The Atrium would have special furniture: Amongst this

- (a) Twelve Little Stools - very simple and secure in style.
- (b) An arm chair (Liturgical)
- (c) A Table - which is so constructed that it can be made smaller
- (d) White Table Cloths (three as in altar,)

HOW TO BEGIN

We begin with similar exercises as we have had in the ordinary schools. Thus they move the furniture silently - without noise - and learn to put each piece in its right place.

The stools and table placed along the wall. The armchair, whose place is distinguished on the wall by a small crucifix. It is the same table as mentioned before on which we place the liturgical colours - could be at any rate So - allora. a special table .

One exercise would be this - To take the six stools on one side and six on the other with the little arm chair in the centre under the small crucifix on the wall. It is first an exercise of exactness - to know how to place and replace the chairs.

VESTMENTS

Another means is this to have the little ones on vestments - while vestments adorned with ribbons of different colours.

- (a) One has a red ribbon.
- (b) One has a green ribbon. (most of them)
- (c) The others white ribbons.

So we choose 13 children to take part in a little drama.

The One with the Red Ribbon stands for Our Lord.

One with Green Ribbon - for Hone - stands for St. Peter the first Pope.

with the Dark Violet ribbon - it stands for Judas.

These little details don't give much information but they are important to fix the mind.

Thus we have so far.

- (1) The Table with stools to place and replace.
- (2) The little Vestments.
- (3) Certain Special people.
- (4) The Number 13.

Then comes the exercise for the children to take their on the little stools 6 on each side of the armchair with its occupant with the red ribbon.

Table Cloths Chalice and Plate.

Next the children place on the table the table cloths and - later - (a) Chalice and (b) A plate.

THE EXPL. NATION.

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THE EXPLANATION.

Then the Teacher can explain that they are doing what was done before - when T's disciples went to get ready the table for the Last Supper.

So we have these little scenes of dramatic representation. They bring to memory (fanno recordare) these things - table, 12 disciples, Our Lord, bread and wine - and special disciples.

THE STORY IS TOLD SIMPLY

After a time ~~there~~ there is given a simple explanation of what happened. (a) Jesus is dead - non e' e' pui. and one of the Disciples is the cause of his death.

(b) So 2 Persons are missing. So we only have Green and white ribbons left.

(c) So they go to the table - and instead of opening it made it small.

(d) Where had been the armchair for Jesus, there is placed in his memory a crucifix.

(e) Two Candles are brought and put on each side.

(f) Then - as a memorial - the Chalice and Bread are brought. They are covered up as if they are no longer of any use. It is all very sad.

(g) ~~Then as a~~ Whilst this is being done the other children stared solemnly and looked on.

(h) They sing hymns and make a procession.

- (j) The children could tie a cord round their waste as in mourning.
- (k) The Procession over, they return to the table the one with the green ribbon in the centre the other on 2 sides in a line - like Priest and Communicants.

The Aim is to give the impression that the Altar in the Church is the same as the Table in the Last Supper.

SHOULD WE TEACH CHILDREN ABOUT THE PASSION.

One might ask: ought we to teach small children about the Passion?

Catholic children are born with the Crucifix in front of them. They are brought up to see it everywhere in their homes, church, they handle it. And at this early age small children absorb what ever they find in their environment, but sena iudicore without judgment .

So far this reason -

When we tell them that ~~it~~^{He} was crucified it is something they accept quite naturally.

But with Non-Catholic children it would be different.

A BEAUTIFUL STORY

Some small children found a set of cards representing The Passion. They were in desperation. They ran about in horror saying "Look what they have done to this man. Some people have wounded him. They ran about in such desperation that some one had to console them by saying. "Yes, it did happen! but afterards it came all right again. He was resurrected.

24.

Then they were so pleased: and ran around telling everyone. "Do you know that J.C. has risen from the dead. He is alive again. This story brought with it great agitation to their souls and a great joy.

A SORT OF VIA CRUCIS.

So we could have something similar to give to the souls of our children. We could have objects - not exactly a Via Crucis but something the same idea. And then followed by The Resurrection.

The Principle Being.

That these things should not be given as Religious Instruction but as Movement exercises which would thus impress themselves in the soul.

Religious Teaching would be something apart but - These exercises, these certain actions, should evoke a sentiment. One could think of the Atrium as a place where they would do these things with a special solemnity.

EVOKING A SENTIMENT.

Thus with a darkened room - dim religious light - they could come to this table quickly - solemnity - perhaps carrying lighted candles and singing hymns.

All this would have as its aim to cause to penetrate this idea - that the Altar is the Table of the Last Supper.

That it was there Jesus had eaten for the last time with his disciples -

That one of them betrayed them -

That one was chosen as his representative

To continue the Church, And thus this Table becomes an altar for all Christmas - and the things on it are to recordare to remind us of all these events.

SO PRENDE VIVENDO IN QUESTO AMBIENTE.

Thus all this is something which they take on simply by living in this environment.

And it is a Preparation for the Teaching which comes later

Our Aim isto teach the Liturgy and the Catechism but we cannot do it tutto ad un tutto - all at -

WE MUST GIVE IT SENSORY - MOTOR WAY -

We must give it first with the Senses and Movement because they could not take it in any other way. Which means that we can and should give a Religious Preparation in this way - and not give up the idea of Religious Teaching until the age comes when the intellect is advanced enough to understand Religious Teaching with the intellect. So we give - Religion in its Sensory - Motor Aspect.

THE YOUNG CHILD AN ABSORBER.

We know the very small child takes in much and continually from his environment at this time - he is an "essere assortente" - and we can fix what he takes in in this way deep in their souls. So then this insieme - this whole - this collection of exercises and little acts - have this aim. TO CREATE LOVE AND TENDNESS TOWARDS OUR LORD

It is a Form of Homage.

by these little children -
the only form they can give - (cf. The Jongleur Before the
Blessed Sacrament) This show movement; this silence; this lov-
ing attention - doing which is born in their souls a great love
and tenderness (tenerezza)

A SOLID PREPARATION

And therefore later on we can start from this basis,
laid at this very early age, without having to start from the
very beginning (cf. Sensual Geometry).

PREPARATION OF THE RELIGIOUS SENTIMENT

SAY IT WITH FLOWERS.

This would then be a Preparation of the Religious
Sentiment by means of the Senses and Movement - a very vital
part of Training - And in this way we would suscite a
spiritual Sentiment -

A COMPARISON

"Say It With Flowers".

A little child is by its mother; and thinks her the
most beautiful being in the world. He wants to express this
sentiment. He has no words or ideas with which to do so.
He can only do it through senses and movement. He gives
her a flower; or puts his arms round her. But at the same
time this expression deprives his tenderness.

In the same way these scenes with their action arouse
a tenderness and love.

ACTS LIKE A LIVING SEED

In this way this sentiment of tenderness and love so aroused is like a seed planted in the child's soul. A first seed in the soul of the child who could not be taught on the intellectual plane.

SOME OBJECTIONS ANSWERED

Some people would say:-

Why not bring the child into the Church to see these same things - the altar etc., to arouse this sentiment.

We reply:-

- (1) Because the Church is not made for Education but for worship.
- (2) The children couldn't carry out these actions again and again at their own rhythm.
- (3) Everything in the Atrium is simplified and all the furniture and appertenancies made to their proportions and scale.

OUR DUTY TO PREPARE THE ENVIRONMENT

Now if it is true - as we believe - that children can acquire these sentiments at this tender age is our duty to provide them with the means - i.e. The Prepared Environment. A place for action and living.

It would be impossible for the small child of 3½ and to do it in the Church.

It is a Definite Teaching Too

It is not only a question of arousing the religious sentiment.

At the same time certain definite elements are acquired which will be used later on.

LATER STAGE

At a later stage we can make use of objects for study. This would be at 5 or 6 yrs. when he begins to read and write.

LATER STILL

We should give him different and more advanced means - for studying the Liturgical Year and the Mass.

OUR WHOLE POINT IS THIS

We should not wait to begin our religious instruction only when the children have reached the age of reason - when they can use their intelligence to acquire culture - but we should begin to teach.

in all epochs of life.

Only we adults - in doing so - must use the means (at each stage) which permit these truths to penetrate.

It may seem to us these teachings may seem imperfect.

but

They are only means at our disposal for that particular time. And this forms the basis for succeeding ages.

EACH AGE PREPARES THE NEXT

Thus the first stage prepares for the second.

The Second for the Third - and so on

That is we must form planes of development according to the psychological development of the child.

