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## Box 09, Folder 05 - "The Liturgy and the Teaching of the Liturgy in the Light of Montessori Principles" (2 drafts) (E.M.S.)

Edwin Mortimer Standing

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THE LITURGY

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AND

THE TEACHING OF THE LITURGY

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IN THE LIGHT OF

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MONTESORI PRINCIPLES

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## THE LITURGY AND THE MONTESSORI METHOD

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What exactly do we mean by the Liturgy ?

Rather difficult to explain .

By derivation it meant the public office voluntarily performed by a wealthy citizen of Greece .

As we think of it it includes the various kinds of rites, forms and ceremonies carried out in connexion with communal worship.

Practically all the great religions of the world have some some form of liturgy - in ancient times and in the present

A few personal experiences if I may to make some points clear .

The Buddhist Priest . Years ago in India I was watch-  
one saying his devotions .

There was a definite series of prescribed actions which included :-

- certain actions - hand, arm, body .
- the ringing of a little bell at intervals
- certain material elements were used - water  
milk .
- certain things to be said and to be done .
- everything circumscribed and precise .

Worship without any form of Liturgy is the exception

I was brought up a Quaker .

The most unliturgical form of worship possible.

Do you know the form of Quaker worship ?

Imagine a bare room , with hard wooden benches , bare walls , no coloured windows , no pictures , no altar , no decorations of any sort, no pulpit , no organ , no hymn books , no set form of service . nor ordained minister , - even no collection . Practically no movement of any kind .

What are the people doing?

They are all sitting still " waiting for the Spirit to move them " .

What is the underlying principle ?

It is this - that the spirit of God works directly on the human spirit - spirit to spirit - without any material mediation of any sort .



EASTLEACH HISTORICAL QUIZZ

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Scenes from History

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- I. King Alfred and the Cakes
- 2) Alexander the Great and Bucephalus .
- 3) Robin Hood and Little John on the Bridge .
- 4) King Canute and the Waves
- 5) David and Goliath, *David King Saul*
- 6) Mary and Joseph in the Stable .
- 7) Crossing the Rubicon
- 8) William Tell and the Apple
- 9) King Saul and David in the Cave
- 10) Baalam and the Donkey
- II ) Sir Walter Raleigh and the Cloak
- I") Jonah Cast out of the ship.
- 13) St Peter rescued by the Angel
- 14) *Sordron Heart*



Creaturely activities "

All external forms , rites , ceremonies , prescribed actions - " bowings and scrapings " ( as George Fox called them ) were anathema to the early Quakers - and still are.

And the reason ?

Because being mixed up with matter they fetter the free working of the spirit .

"The spirit bloweth where it listeth and you hear the sound thereof , but no one knows whence it cometh nor whither it goeth " .

It is these things that make religion "hide bound by tradition "

Hence they have no sacraments and no sacramentals ( holy water and the sign of the cross etc )

Quakers believe that the more ceremonies , prescribed actions, the more material elements are to the fore the more surely does the spiritual recede .

Until - as Wordsworth says - "custom lie upon us with a weight heavy as frost , deep almost as life itself".

SPIRIT VERSUS MATTER ? is it an antithesis ?

The Quakers say " Where in the New Testament can you find any support for such a custom as the using of Holy Water , or the rosary beads , or the wearing of a stole or maniple , or gorgeous vestments , elaborate ritual as High Mass ?

These things belonged to the Old Dispensation ( see Leviticus and Deuteronomy etc )

They were swept away by the simplicity of the Gospel's Message.

They have come in again as Pagan accretions , just because the original fervour of the spiritual tide has ebbed its immediate inspiration having been lost ,

Experiences in India again ( apologies )

Tutor in a family of Jains . -Hindus .

In one week - when these things were in my mind - a number of things happened :

In the Temple - a sort of holy water .



( Holy Water ) The ladies touched themselves with it devoutly . There were also statues of gods which had to be covered with silver paper and washed with milk every day by the priests .

### Little Leena and the Rice

Would you like some of my rice : it is very special rice . Why ? My god has blessed it .

Would you like to see my god M

Upstairs . to the cabinet with the golden image of Krishna .

A veritable pantheon , including Our Lady and Peper Pan from Kensington gardens .

She describes the ritualistic custom " then our god blesses it and we give it to our friends ::; ecco !

Mrudula and the seven branched candle stick and the little pits in which we put ghi ( melted butter ) and light it and put it before our god . Ecco - again .

### Conclusion

So you see that proves it : Catholicism is just a collection of pagan rites super & imposed upon the pure spiritual simplicity of the Gospels .- pagan accretions etc.

The Real Answer It was only months afterwards that I realised the real answer ( Newman's " Development of Doctrine " )

I) Liturgy is essential to our human nature . By the very compound nature of man - i.e, being a compound of spirit and matter - body and soul - he needs something material as well as spiritual . Spirit and matter are not really , essentially , in opposition to one another : they are not contrasting elements that make war on one another .

The fundamental fact behind Christianity - the Incarnation , - means nothing less than God became Flesh and dwelt amongst us "in an indissoluble welding together of Spirit and matter .

In us - as men - these two elements are equally essential and will belong to us for all eternity . ( I believe in the Resurrection of the Body ) Our Lord Rose in his material body and Our lady was assumed in hers - which no longer remained upon the earth .



### Just the other way Round

One sometimes hears it said " All religions really teach more or less the same truths but differ in their outward forms and expressions of them . As a matter of fact it would be much more true to say that " All religions have much the same outward forms ( e.g., a priest and altar and a sacrifice etc ) but differ in the truths which they reach. ( Cf G.K.C 's Orthodoxy )

2) The Second Great truth is ( as Newman points out ) " every great movement which stirs the minds of men has - in proportion to its original vitality - the power of assimilation . As it goes forth into the world of men and of ideas it has the power to assimilate , or absorb into itself every thing that will be useful to it : and just because it has such vitality it will be able to " digest " these foreign elements into itself , thereby making them its own : and it becomes the stronger and more effective by this process .

### The Montessori Principles and the Power of Assimilation

This is true of another great and vital movement besides Catholicism - i.e., The Montessori Movement . As the years pass - and are passing and will pass - it has assimilated into itself many other elements which were not in it at the outset . It has assimilated these elements without losing any of its true nature and vitality . Our present Course which considers the application of Montessori Principles to the whole sphere of religion is a perfect example of what we mean . Such vital truths are like a leaven which a woman took and put in two measures of meal . They go on until the whole lump is leavened ( AND in the sphere of education to-day there are some very " lumpy " parts )

### The Sin of Angelism

The great mistake which the Quakers - and the Puritans generally - made is what Maritain calls the sin of angelism - i.e. treating men , who are composed of soul and body , as if they were just like angels , composed only of spirit .

Such persons imagine that religion can only be spiritual if it is divorced from anything material : there must be no admixture of matter or external form however small .

It would be interesting to speculate - from this point of view - what must be the form of worship of the various angelic choirs . Not even the sacred writers can depict their worship without using material metaphors - as the prophet says The four and twenty elders casting down their crowns continually before the Lamb . He describes the coming and going of the angels as living flashes of light , the most immaterial element in the world around us .



## "Liturgy Outside the Church"

Liturgy is something so essential to human beings when they act together at any solemn function that it is found outside the Church ; or at least something which corresponds to the Liturgy .

Take for instance the various forms of etiquette which are to be found in the court of a king ; or on such an occasion as the Trooping of the Colours .

It is something which seems to arise spontaneously when people act together . It is even found sometimes at a football match - as when the Bishop ceremoniously " kicks off " .

Illogically inconsequent You may find the very same person who makes a fuss and objection to the lighting of a candle to be placed before a saint's image who will have twenty candles burning on a birthday cake .

Let us sum up some of the aspects of the liturgy mentioned

### Value of the Liturgy

- 1) It is something which arises as a consequence of our two-fold nature - i.e. being composed of soul and body .
- 2) It unites and holds together a group of people engaged in a communal act of worship - even if they are not of the same nation or language . This is especially true of the great central act of worship - the offering of a sacrifice .
- 3) It is a means for carrying on the continuity of worship from century to century , preserving it at the same time from the vagaries and eccentricities of individuals . In times of spiritual slackness - i.e. when religious fervour is at a low ebb it acts in the Church as a sort of driving wheel which carries on the momentum of the past into and through the present . It also preserves and has ever ready the forms by which the deepest religious experiences can be expressed .
- 4) Actions speak louder than words as the saying is . In religious as in social life our deepest emotions can often be better expressed by means of actions rather than words - e.g. a kiss or a hand-shake , or even a glance . And so it is in the religious service . How many such significant actions are incorporated into the liturgy - e.g. kissing the altar , raising the hands, genuflections , raising the eyes to heaven , standing up at the Gospel , the sign of the Cross , the lighting of candles , Tenebrae etc.

- 5) The Liturgy is charged with Symbolism



Symbols are an unrivalled means for bringing certain truths most swiftly and effectively into our minds and hearts. For example The Crown of Thorns, the mixing of the water and the wine, the image of the Sacred Heart,

- 6) Another important function which is carried out by the liturgy is what one might call the preserving a minimum of decency and dignity in the religious functions. So that even a rather careless and indifferent Priest is kept - during the fulfilment of his office within certain bounds of dignity and decorum.

This applies also to the congregation for in a similar way making the sign of the cross on entering the church with holy water, genuflecting before entering the pew, standing up when the priest enters - all these, and similar actions, make for the prevention of slovenliness and careless behaviour in the House of God.

- 7) Speaking historically the liturgy has been the means of incorporating into regular public worship the inspirations of holy men in the past. Thus somebody must have been the first who, in the depths of his emotion, stooped down and kissed the altar on which Our Lord had so recently descended, or where the bones of the saints were placed - just as an ardent lover would save of his mistress that he would kiss the very ground she trod upon. In the same way - someone must have been the first to kiss the book of the Gospel after it had been used for reading from, just as it was probably some far off Presbyter or Deacon who made the people stand up at the reading of the Gospel. These actions were felt to be so right and apposite that they were incorporated - bit by bit - into the regular performance of the rite. A

And thus, century after century, the liturgy grew and developed, like a great work of art under the inspiration of the Holy Spirit.

- 8) The Liturgy is something which makes its appeal to the learned and the unlearned alike - to those who cannot read, as well as to the scholar, and further is an appeal which is independent of language, and so can be understood and appreciated by foreigners as well.

- 9) Matter and the Sacraments. We must not of course forget that ~~the~~ some of the actions of the liturgy are more than symbolic. The sacraments are in fact the actual channels of invisible Grace, working *ex opere operante* (?)

And here in the most striking form we realise how wonderfully Our Lord in His dealings with us adopted His means of helping us to our twofold nature - of spirit and matter. He remembereth our frame: He knoweth that we are dust.



## CHILDREN AND THE LITURGY

The fact that the liturgy appeals to the learned and the unlearned alike brings us to the next point in our discussion : - viz that even children can take a real interest in and feel a real appreciation for the liturgy before they are able to understand it. And, as we shall see later, they can do this to an appreciable amount even before the age of reason sets in.

It was the Holy Pontiff Benedict XV who initiated the great movement in the Church towards a fuller appreciation of the Liturgy. " Let us educate the people to take a more active participation in the Liturgy" and - as Montessori says - and with the people therefore, the little children were to be admitted to the most intimate and sublime act of religious life - communion with Jesus Christ.

Montessori goes on :

The Liturgy, magnificent expression of the content of the Faith, may well be called " the pedagogical method " of the Catholic Church which - not satisfied with teaching by means of the word preached to the faithful, makes the various acts of religion real, makes them, as it were, live, and allows the people to take part in them each day.

And to find life-giving food for his soul the child has but to open these portals resplendent with divine light, portals resplendent with all the solemnity given to them through the ages, by the lives of the saints, who found in the Liturgy a means of fructifying the virgin soul of their souls, open to the sweet influence of divine grace.

Formerly, when teaching was limited to telling the child the facts of Sacred History and making him memorize in Catechism answers the truths of Christian Doctrine, we were, if I may be allowed to express myself so, drawing the child away from the Church.

But if the adult needs not only to know but to " live " his religion, the need is all the greater for the child, who is more adapted to live it than to know it. Are not the limits of the problem concerning the religious education of the child identical with those of the various methods of learning and memorizing? But in fact, knowledge, in our case is nothing else but the first indispensable step in opening out for the soul the paths of life.

Here then is a necessary complement of the religious instruction of the child : make the Liturgy accessible to children. The grand ceremonies of the Church, the sacred symbolism, the deep significance underlying everything, the exact use and end of all the objects, the systematic distribution of the various offices -- all give a fundamental importance to the place where the faithful meet, and at the same time afford sensible means, such as lights



colours , sounds , which help the soul , just as benches and kneelers assist the body to remain long in Church without becoming fatigued,

And so the teachooof the Liturgy soon became widespread fo  
r young people but not for little children .

A NATURAL AFFINITY EXISTS BETWEEN THE MONTESSORI  
METHOD AND THE LITURGY IN THEIR PSYCHOLOGY

That is why it is easy to teach the liturgy to child-  
ren according to Montessori principles- if you really  
understand them .

THE Doctrine of the CENTRE AND THE PERIPHERY

We can regard the child from two aspects

a) the Centre      b) the periphery .

The Periphery

that part which is externa and visible .- includes  
the Senses , movements , his choice , behaviours .

The Centre

The innermost hidden centre of his personality ,

His intelligence : his will :

It is the place from which action starts

His inner ego : the mysterious centre where his  
personality is formed - is forged .

It is the place where what he receives through the  
periphery is built into his very self .

Contrast in Methods

In ordinary methods the teacher applies himself directly  
to the centre - to his intelligence and gives him information ,  
and exhorts him to work and remember .

The teacher provides the ideas directly and the child has to  
absorb them directly .

Therefore the old Herbartian Steps

Preparation , presentation , development , assimilation  
etc . Preparing her lessons ( and expression )

Montessori is different . Our job is to FEED THE PERIPHERY.  
We set going a peripheral activity ( through the Montessori  
materials ) i.e. the child working a long time on the  
materials by himself .

There is a constant intercourse between the periphery and  
the mysterious centre . Systole and diastole of the heart .



"It is like the rhythm of a wave that never ceases"

What do you see in a Montessori School? A teacher teaching all the children? No: all the children busy on their own account - with materials. Or a teacher presenting a new material to the periphery. This some she goes away and leaves the child ~~is~~ working alone with the material.

Centre  
We need n't worry about what is going on at the ~~center~~ so long as we see that concentration going on at the periphery. "That is the child's secret".

### THE POINT OF CONTACT

We must set up the point of contact between

An external reality ---and ---  
The child's soul, the centre.

This Point of Contact must be set up and working before real development takes place.

It is a psychic bridge between the soul of the child and some external reality ( Number, language, geometry, --- or religion )

### The Example from Music

Children reacting to music - or no response - just unrelated, disordered music ( even with a jazz band! )  
Something is missing - the Point of Contact.  
But now - the idea - to move in unison with the rhythm of music - that is missing - and now is understood.

What happens? Order, limitation, precision, harmony  
concentration --- and development

The way is open to development and self-perfection

The same on the Mental Plane. 6 x 3 18

Note The Gate is narrow but not the life to which it leads.

### Application to the Liturgy

The liturgy is an external reality and that reality makes contact with our souls through a point of contact - e.g., lighting a candle, the sign of the cross, the stations of the cross.



The Essentials of every Good Teaching Material

So we see that every good teaching material must

- a) be related to some definite piece of external reality  
-i.e. it must teach something .
- b) It must solicit in the child a definite activity both  
of body ( Hands and muscles ) and of mind in the centre .
- c) It must be an activity exact , definite , purposeful and  
leading to knowledge and the digestion of knowledge  
through what is called " auto-education " .
- d) It must be an activity than can be repeated and which  
leads to repetition by the child's desire .
- e) It must in some way spread out the knowledge already  
known in such a way that the mind can rise above it  
and see new relationships .
- f) These activities leading to their own particular points of  
contact must be ready to hand in the Prepared Environment and  
be so laid out that they seem to say " Come and use me " .
- g ) And for this reason each must have its own " Motive of  
Activity " .
- h) These activities must be of such a nature that they lead  
the child - who uses them - along the road of self- devel-  
opment and self-perfection.

Mrs Hutchison's Simile

Mrs H. sent out by the London County Council to Rome .  
"Gentlemen this is not a report but it is a shapsood"

The outward action at the periphery and the inner  
development at the inner mysterious centre .

eg. the mysterious repetition with the cylinders.

It is the Outward sign of an invisible grace

NOT TO DO AWAY WITH COLLECTIVE LESSONS .

Especially Bible Stories . O.T and N.T the best  
and most interesting stories in the world.

Also definite oral instruction together on such  
subjects as God , The Holy Trinity , The Sacraments ,  
the Fall of Man . etc.



Definitions

freely

A Montessori School is a Prepared Environment in which the children can live their own individual - and social - lives according to the laws of their inner development unimpeded by too much adult intercession .

Later on : Education is an Aid to Life .

50 years ago her first essay in religious education under the title

Bambini viventi nella Chiesa

Emphasis on the living their religion .

A Montessori School is a place where life is being lived wholly and completely and spontaneously .

Religion is a part of that Life .

The Sine qua Non of this spontaneously living and development is - or rather are -

Prepared Environment

Freedom .

Direction ..... and .....

Knowledge of and respect for the " Sensitive Periods " .

Psycho-logical not Logical analysis of the subjects studied .

e.g. Geometry

The Old approach .

Begin with the Axioms and Postulates .

Everything to be depended on Reason .

Q.E.D Quod erat demonstrandum .

How different Montessori ::::: Geometry at four yrs .

So also with the Teaching of Religion .

The Absorbent Mind - 0 - 7 years .

Taking the baby into the Church .

Quote from the C.E.G. better .

First Part - unconscious - absorbs the whole environment .

Second Stage . more and more conscious and through movement .

Sensory - motor period .

il bambino impara movendosi



Sensory-Motor Stage 2½- 5yrs

Aim . To nurture a religious sentiment , rather than an intellectual appreciation of the truths of religion .

e.g. the child loves his mummy and expresses it through actions - a hug , or a gift of a flower .

So - as always with Montessori - through action .

The Sensitive Period for Fixing Motor actions

e.g. Exercise of Practical Life.  
Analysis of Movements .  
Love of exactness and precision and repetition .

So such actions as Sign of the Cross , genuflections ,  
moving about in the church ( to the altar )  
Flowers before an altar ,  
Carrying lighted candles in procession  
Lighting candles before prayers .  
Use of Holy water etc .

S.P. for Good manners ( also in the church )

Child loves it at this stage . "He is more strict and exact than a Master of Ceremonies " .

But these are to be learned not in the Church - but in the Atrium .

The atrium

Very brief description of the idea .  
the ante-room to the Church .  
A room dedicated to religion on all its levels .

Examples

What is the Altar ? ( through movement )

The Liturgical table - with liturgical table -clothes,  
and liturgical flowers.  
The special feast on a constant back-ground.

Great Field for Research

Wanted a Children Liturgy .  
eg for Easter Week .  
( some experiments in France )

The procession at Iglis  
children carrying the crown and nails etc.



The Supernaturalization of the Ordinary Occupations

E.g the interest in colours  
colour tablets stage - and Liturgical Colours  
of the liturgical table mentioned above .

Hand washing ----- the holy water .

Arranging flowers ----- for the altar or statue .

Laying the table - arranging the things on the altar

The care of the environment .

Careful movement ----- and in the chapel

The Silence Game ;;; and in the church .

Walking round the line with glasses of water ---  
for a statue .

In fact - as Montessori says -

"Meanwhile , the application of the method followed  
in my Children's Houses " ~~xxxxxxxxxxxxxxxxxxxx~~ produced this  
excellent fruit - the Church almost seemed to be the end of  
the education which the method proposed to give .

The " silence " observed in class , to accustom the  
child to be recollected , here found its application : it  
became the interior recollection observed in the House  
of God , amid the gentle flickering of the candlelight in an  
atmosphere dim , yet resplendent with gleaming white and gold.

Again the following actions were practically repetitions of  
of what the child had learnt to do in the classroom : walking  
silently avoiding all noise , placing chairs quietly , standing  
up and sitting down composedly , passing between benches and  
by-standers without knocking against them , carrying objects ~~xxx,~~  
~~xxxxxfragile ones with care xxxxxxxxtixkaxkaxkax~~  
even fragile ones with care so as to let no harm come to them ,  
for example : carrying lighted candles without covering hands  
and clothes with wax , or vases of flowers , or cases of water  
to be filled with flowers and then placed at the foot of the  
alter .

Such things must therefore appear to their tender minds  
as the end of effort patiently sustained , whence ~~xxxxxx~~ issues  
for them a pleasing sense of joy and a new dignity . Before  
such an apprenticeship , these tiny members of the Church feel  
that they are servants executing material tasks without under-  
standing what they do : after it , and after what they have  
learnt has been applied in Church , they begin to comprehend  
and to distinguish between the different circumstances



In order to grasp this idea one ought to know the Montessori method in the Children Houses which prepares the children in the daily life of the classroom by exercises which are, in themselves, quite independent of the religious education, but which seem to be a preparation for it. In fact they aid in perfecting the child, in making him calm, obedient, attentive to his own movements, capable of silence and recollection.

When this preparation has been made the child ~~in the~~ ~~Church~~ finds the means for its application in the Church which are attractive and deeply significant, and he receives as a gift, a sense of dignity and satisfaction.

Moreover the very fact of performing for different purposes acts which though similar are capable of diverse application and significance constitutes in itself another source of intellectual development.

The child of four is not ignorant of the difference between the holy water stoup into which he puts his tiny hands before blessing himself, and the vasins in the next room where he washes his hands. Now just this appreciation of the difference between like things is real, intellectual labour which the little creature initiates when he begins to realize that he is a child of God, lovingly received in the house of the great Heavenly Father, though hitherto he has been considered almost incapable of rising to any idea or concept.

"I had yet to meet many persons incredulous of the reality of such impressions." "Do you know my little nephew wants to go to school in time for Mass?" "It is because you let him put out the candles: that is all. Would it not be better to apply this exercise to Arithmetic? - for example to hold ten lighted candles and then to put them out counting one, two three etc."

The critic who spoke thus to me had but a poor spiritual understanding and little knowledge of children. The arithmetic exercise with the candles would have lasted at most a week, the time necessary - more or less - to ~~learn to count from one to ten~~ learn to count from one to ten. But those children as they grew older, and continued their instruction, either in general religious knowledge, would observe, in Church, the putting out or the candles that consume themselves, burning in the presence of Jesus descended amongst them, and they would understand that the act was not a mere childish pastime but a religious function to be reverently fulfilled, because done in a sacred place and bearing on the worship paid to God.

### Later Sensitive Periods

#### The "Transition /Stage"

- The beginnings of Writing and Reading and Number.
- The same Idea of supernaturalisation.
- Reading names and putting to Objects.
- Sacred Vessels, vestments parts of the Church.



Biblical Geography .

Biblical animals .

Religious symbols

e.g. the dove , the cross , the fish , the lion ,

The Stations of the Cross .

The Creed - separated and written out on separate bits of card.

The Age of Reason

The whole question for the catechism .

Always based on a study of the psychological characteristics which have come to the fore - the new sensitive periods .

e.g. the interest in the right and wrong of actions .

the hero - worshipping tendency .

the love of a fight .

the gang spirit .

The desire to have all things bound together in a " logical rationale ) the " inner connexions of Froebel .

A Short summary of points

The child absorbs spontaneously

According to his sensitive periods .

The necessity of a Prepared Environment .

He learns through activity .- the Point of Contact )

Must be given liberty of choice and freedom to complete the Cycle of Work .

The specialisation of religious subjects ( supernaturalisation )

The Atrium - learning - not in the church and during the act of worship - but in a room of preparation outside .  
( of Learning to go to a ball )

Religion is not a " subject " at a certain time but a part of a life which unfolds itself spontaneously from day to day and month to month .



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MONTESSORI PRINCIPLES

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*Starting on p. 7*



## THE LITURGY AND THE MONTESSORI METHOD

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What exactly do we mean by the Liturgy ?

Rather difficult to explain .

By derivation it meant the public office voluntarily performed by a wealthy citizen of Greece .

As we think of it it includes the various kinds of rites , forms and ceremonies carried out in connexion with communal worship.

Practically all the great religions of the world have some some form of liturgy - in ancient times and in the present

A few personal experiences if I may to make some points clear .

The Buddhist Priest . Years ago in India I was watching one saying his devotions .

There was a definite series of prescribed actions which included :-

certain actions - hand, arm, body .

the ringing of a little bell at intervals

certain material elements were used - water milk .

certain things to be said and to be done .

everything circumscribed and precise . *of The Mass*

Worship without any form of Liturgy is the exception

I was brought up a Quaker . *Communal*  
The most unliturgical form of *worship* possible.

Do you know the form of Quaker *worship* ?

Imagine a bare room , with hard wooden benches , bare walls , no coloured windows , no pictures , no altar , no decorations of any sort, no pulpit , no organ , no hymn books , no set form of service . nor ordained minister , - even no collection . Practically no movement of any kind .

What are the ~~people~~ people doing?

They are all sitting still " waiting for the Spirit to move them " .

What is the underlying principle ?

It is this - that the spirit of God works directly on the human spirit - spirit to spirit - without any material mediation of any sort .



Creaturely activities "

^ All external forms , rites , ceremonies , prescribed actions - " bowings and scrapings " ( as George Fox called them ) were anathema to the early Quakers - and still are.

And the reason ?

<sup>ceremonies</sup>  
Because ~~being~~ <sup>being</sup> mixed up with matter ~~they~~ fetter the free working of the spirit .

"The spirit bloweth where it listeth and you hear the sound thereof , but no one knows whence it cometh nor whither it goeth Q " .

It is these things that make religion hide-bound by tradition "

<sup>Quakers</sup>  
Hence ~~they~~ have no sacraments and no sacramentals ( holy water and the sign of the cross etc )

Quakers believe that the more ceremonies , prescribed actions, the more material elements are to the fore the more ~~surely~~ <sup>surely</sup> does the spiritual recede. . . .

Until - as Wordsworth says - "custom lie upon us with a weight heavy as frost , deep almost as life itself".

SPIRIT VERSUS MATTER ? is it an antithesis ?

The Quakers say " Where in the New Testament can you find any support for such a custom as the using of Holy Water , or the rosary beads , nor the wearing of a stole or maniple , for gorgeous vestments , elaborate ritual as High Mass ?

These things belonged to the Old Dispensation ( see Leviticus and Deuteronomy etc )

They were <sup>swept</sup> ~~swot~~ away by the simplicity of the Gospel's Message.

<sup>But</sup> - They have come in again as Pagan accretions , just because the original fervour of the spiritual tide has ebbed its immediate inspiration having been lost ,

More Experiences in India again ( apologies )

Tutor in a family of Jains .-Hindus .

In one week - when these things were in my mind - a number of things happened :

In the Temple - a sort of holy water .



( Holy Water ) The ladies touched themselves with it devoutly . There were also statues of gods which had to be covered with silver paper and washed with milk every day by the priests .

L Little Leena and the Rice

Would you like some of my rice : it is very special rice . Why ? My god has blessed it .

Would you like to see my god ?

Upstairs . to the cabinet with the golden image of Krishna .

A veritable pantheon , including Our Lady and Peper Pan from Kensington gardens .

She describes the ritualistic custom " then our god blesses it and we give it to our friends " ~~==~~ ecco !

Mrudula and the seven branched candle stick and the little pits in which we put ghi ( melted butter ) and light it and put it before our god . Ecco! - again .

Conclusion

So you see that proves it : Catholicism is just a collection of pagan rites super & imposed upon the pure spiritual simplicity of the Gospels .- pagan accretions etc.

*real.* The Real Answer It was only months afterwards that I ~~real-~~ised the real answer ( Newman's " Development of Doctrine " )

I) Liturgy is essential to our human nature . By the very compound nature of man - i.e, being a compound of spirit and matter - body and soul - he needs something material as well as spiritual . Spirit and matter are not really , essentially , in opposition to one another : they are not contrasting elements that make war on one another .

The fundamental fact behind Christianity - the Incarnation , - means nothing less than God became Flesh and dwelt amongst us "in an indissoluble welding together of Spirit and Matter .

In us - as men - these two elements are equally essential, and will belong to us for all eternity . ( I believe in the Resurrection of the Body ) Our Lord ~~Rose~~ in his material body and Our lady was assumed in hers - which no longer remained upon the earth .



Really -

### Just the other way Round

One sometimes hears it said " All religions really teach more or less the same truths but differ in their outward forms and expressions of them . As a matter of fact it would be much more ~~xxx~~ true to say that " All religions have much the same outward forms ( e.g, a priest and altar and a sacrifice etc ) but differ in the truths which they reach. ( Cf G.K.C 's Orthodoxy )

2) The Second Great truth is ( as Newman points out ) " every great movement which stirs the minds of men has - in proportion to its original vitality - the power of assimilation As it goes forth into the world of men and of ideas it has the power to assimilate , or absorb into itself every thing that will be useful to it : and ~~xxx~~ just because it has such vitality it will be able to " digest " these foreign elements into itself , thereby making them its own : and it becomes the stronger and more effective by this process .

### The Montessori Principles and the Power of Assimilation

This is true of another great and vital movement besides Catholicism - i.e, The Montessori ~~Method~~ Movement . As the years pass - ~~and~~ are passing and will pass - it has assimilated into itself many other elements which were not in it at the outset . It has assimilated these elements without losing any of its true nature and vitality . Our present Course which considers the application of Montessori Principles to the whole sphere of religion is a perfect example of what we mean . Such vital truths are like a leaven which a woman took and put in two measures of meal . They go on until the whole lump is leavened ( AND in the sphere of education to-day there are some very "  $\frac{1}{4}$  lumpy " parts )

### The Sin of Angelism

The great mistake which the Quakers - and the Puritans generally - made is what Maritain calls the sin of angelism - i.e. treating men, who are composed of soul and body , as if they were just like angels , composed only of spirit .

Such persons imagine that religion can only be spiritual if it is divorced from anything material : there must be no admixture of matter or external form however small .

It would be interesting to speculate - from this point of view - what must be the form of worship of the various angelic choirs . Not even the sacred writers can depict their worship without using material metaphors - as the prophet says The four and twenty elders casting down their crowns continually before the Lamb . He describes the coming and going of the angels as living flashes of light the most immaterial element in the world around us .



## "Liturgy Outside the Church"

Liturgy is something so essential to human ~~beings~~ beings when they act together at any solemn function that is found outside the Church ; or at least something which corresponds to the Liturgy .

Take for instance the various forms of etiquette which are to be found in the court of a king ; or on such an occasion as the Trooping of the Colours , *Massoules* .

It is something which seems to arise spontaneously when people act together . It is even found sometimes at a football match - as when the Bishop ceremoniously " kicks off " .

( Illogically inconsequent ) You may find the very same person who makes a fuss and objection to the lighting of a candle to be placed before a saint's image who will have twenty candles burning on a birthday cake .

Let us sum up some of the aspects of the liturgy mentioned

### Value of the Liturgy

- 1) It is something which arises as a consequence of our two-fold nature - i.e. being composed of soul and body .
- 2) It unites and holds together a group of people engaged in a communal act of worship - even if they are not of the same nation or language . This is especially true of the great central act of worship - the offering of a sacrifice - *Mass*
- 3) It is a means for carrying on the continuity of worship from century to century , preserving it at the same time from the vagaries and excentricities of individuals . In times of spiritual slackness - i.e. when religious fervour is at a low ebb, it acts in the Church as a sort of driving wheel which carries on the momentum of the past into and through the present . It also preserves and has ever ready the forms by which the deepest religious experiences can be expressed .
- 4) Actions speak louder than words as the saying is . In religious as in social life, our deepest emotions can often be better expressed by means of actions rather than words - e.g. a kiss or a hand-shake , or even a glance .  
And so it is in the religious service . How many such significant actions are incorporated into the liturgy- e.g. kissing the alter , raising the hands, genuflections , raising the eyes to heaven , standing up at the Gospel , the sign of the Cross , the lighting of candles , Tenebrae etc.
- 5) The Liturgy is charged with Symbolism



Symbols are an unrivalled means for bringing certain truths most swiftly and effectively into our minds and hearts . For example The Crown of Thorns , the mixing of the water and the wine , the image of the Sacred Heart ,

- 6) Another important function which is carried out by the liturgy is what one might call the preserving a minimum of decency and dignity in the religious functions . So that even a rather careless and indifferent Priest is kept - during the fulfilment of his office within certain bounds of dignity and decorum .

This applies also to the congregation; for in a similar way making the sign of the cross on entering the church with holy water , genuflecting before entering the pew , standing up when the priest enters - all these , and similar actions, make for the prevention of slovenliness and careless behaviour in the House of God . *great solemnity & dignity & reverence .*

- 7) Speaking historically the liturgy has been the means of incorporating into regular public worship the inspirations of holy men in the past . Thus somebody must have been the first who , in the depths of his emotion , stooped down and kissed the altar on which Our Lord had so recently descended , or where the bones of the saints were placed *just as an ardent lover would say of his mistress that he would kiss the very ground she trod upon ?* In the same way - someone must have been the first to kiss the book of the Gospel after it had been used for reading from , just as it was probably some far off Presbyter or Deacon who made the people stand up at the reading of the Gospel. These actions were felt to be so right and apposite that they were incorporated - bit by bit - into the regular performance of the rite . A

And thus , century after century , the liturgy grew and developed , like a great work of art under the inspiration of the Holy Spirit .

- 9) The Liturgy is something which makes its appeal to the learned and the unlearned alike - to those who cannot read , as well as to the scholar , and further is an appeal which is independent of language , and so can be understood and appreciated by foreigners as well .

- 8) Matter and the Sacraments . We must not of course forget that ~~the~~ some of the actions of the liturgy are more than symbolic . The sacraments are in fact the actual channels of invisible Grace , working ex opere operante (?)

And here in the most striking form we realise how wonderfully Our Lord in His dealings with us, adopted His means of helping us to our twofold nature - of spirit and matter .  
" He remembereth our frame : He knoweth that we are dust "



CHILDREN AND THE LITURGY

The fact that the liturgy appeals to the learned and the unlearned alike brings us to the next point in our discussion : - viz that even children can take a real interest in and feel a real appreciation for the liturgy ~~before the age of reason~~ ~~in~~ And , as we shall see later , they can do this to an appreciable amount even before the age of reason sets in .

It was the Holy Pontiff Benedict XV who initiated the great movement in the Church towards a fuller appreciation of the Liturgy . " Let us educate the people to take a more active participation in the Liturgy " and - as Montessori says - and with the people therefore , the little children were to be admitted to the most intimate and sublime act of religious life - communion with Jesus Christ . "

Montessori goes on : —

The Liturgy , magnificent expression of the content of the Faith , may well be called " the pedagogical method of the Catholic Church which - not satisfied with teaching by means of the word preached to the faithful , makes the various acts of religion real , makes them , as it were , live , and allows the people to take part in them each day .

And to find life-giving food for his soul the child has but to open these portals resplendent with divine ~~the~~ light , portals resplendent with all the solemnity given to them through the ages , by the lives of the saints , who found in the Liturgy a means of fructifying the virgin soul of their souls , open to the sweet influence of divine grace .

Formerly , when teaching was limited to telling the child the facts of Sacred History and making him memorize in Catechism answers , the truths of Christian Doctrine , we were , if I may be allowed to express myself so , drawing the child away from the Church .

up to now the

But if the adult needs not only to know but to " live " his religion , the need is all the greater for the child , who is more adapted to live it than to know it . Are not the limits of the problem concerning the religious education of the child identical with those of the various methods of learning and memorizing ? But in fact , knowledge , in our case is nothing else but the first indispensable step in opening out for the soul the paths of life .

Here then is a necessary complement of the religious instruction of the child : make the Liturgy accessible to children . The grand ceremonies of the Church , the sacred symbolism , the deep significance underlying everything , the exact use and end of all the objects , the systematic distribution of the various offices -- all give a fundamental importance to the place where the faithful meet , and at the same time afford sensible means , such as lights



colours , sounds , which help the soul , just as benches and kneelers assist the ~~boy~~ to remain long in Church without becoming fatigued.

And so the teaching of the Liturgy soon became widespread for young people but not for little children .

A NATURAL AFFINITY EXISTS BETWEEN THE MONTESSORI METHOD AND THE LITURGY IN THEIR PSYCHOLOGY

That is why it is easy to teach the liturgy to children according to Montessori principles- if you really understand them .

THE DOCTRINE OF THE CENTRE AND THE PERIPHERY

We can regard the child from two aspects:-

- a) the Centre      b) the periphery .

The Periphery

that part which is external and visible .- includes the Senses , movements , his choice , behaviour .

The Centre

The innermost hidden centre of his personality ,

His intelligence : his will :

It is the place from which action starts

His inner ego : the mysterious centre where his personality is formed - is forged .

It is the place where what he receives through the periphery is built into his very self .

Contrast in Methods

In ordinary methods the teacher applies himself directly to the centre - to his intelligence & gives him information , and exhorts him to work and remember .

The teacher provides the ideas directly and the child has to absorb them directly .

Therefore the old Herbartian Steps:-

Preparation , presentation , development , assimilation etc . Preparing her lessons ( and expression )

Montessori is different . Our job is to FEED THE PERIPHERY. We set going a peripheral activity & through the Montessori materials ) ~~the~~ the child working a long time on the materials by himself .

There is a constant intercourse between the periphery and the mysterious centre . Systole and diastole of the heart .



"It is like the rhythm of a wave that never ceases "

What do you see in a Montessori School ? A Teacher teaching all the children ? No: all the children busy on their own account - with materials . Or a teacher presenting a new material to the periphery . This some she goes away and leaves the child ~~now~~ working alone with the material .

We need n't worry about what is going on at the ~~Periphery~~ Centre go long as we see that concentration going on at the Periphery . "That is the child's secret " .

THE POINT OF CONTACT

We must set up the point of contact . between

- 1 An external reality ---and ---
- 2 The child's soul , thr centre .

This Point of Contact must be set up and working before real development takes place .

It is a psychic bridge between the soul of the child and some external reality ( Number , language , geometry , --- or religion )

The Example from Music

Children marching to music - <sup>with</sup> ~~or~~ no response - just un related , disordered ~~music~~ ( even with a jazz band ! )  
Something is missing - the Point of Contact .  
But now - the idea - to move in unison with the rhythm of music - ~~that~~ is missing - and now is understood.

What happens ? Order , limitation , precision , harmony concentration --- and development

The way ~~is~~ <sup>is</sup> opened to development and self-perfection

The same on the Mental Plane . <sup>S.F</sup> 6 x 3 = 18

Note The Gate is narrow but not the life to which it leads .

Application to the Liturgy *Comparison - Similarity*

The liturgy is an external reality and that reality makes contact with our souls through a point of contact - e.g. lighting a candle . the sign of the cross , the stations of the cross .

*new facts  
movement  
from within*





The Essentials of every Good Teaching Material

So we see that every good teaching material must —

- a) be related to some definite piece of external reality -i.e. it must teach something .
- b) It must solicit in the child a definite activity both of body ( hands and muscles ) and of mind in the centre .
- c) It must be an activity exact , definite , purposeful and leading to knowledge and the digestion of knowledge through what is called " ~~auto~~-education " .
- d) It must be an activity than can be repeated and which leads to repetition by the child's desire .
- e) It must in some way spread out the knowledge already known in such a way that the mind can rise above it and see new relationships .
- f) These activities leading to their own particular points of contact must be ready to hand in the Prepared Environment and be so laid out that they seem to say " Come and use me " .
- g ) And for this reason each must have its <sup>own</sup> ~~own~~ Motive of Activity " .
- h) These activities must be of such a nature that they lead the child - who uses them - along the road of self- development and self-perfection.

Mrs Hutchison's Simile

Mrs H. sent out by the London County Council to Rome .

"Gentlemen this is not a report ~~it~~ it is a rhapsody!"

She spoke of :-

The outward action at the periphery and the inner development at the inner mysterious centre .

eg. the mysterious repetition with the cylinders, — ~~r said~~

It is the Outward sign of an invisible grace

Note

NOT TO DO AWAY WITH COLLECTIVE LESSONS .

Especially Bible Stories . O.T and N.T the best and most interesting stories in the world.

Also definite oral instruction together on such subjects as God , The Holy Trinity , The Sacraments , the Fall of Man . etc.



Definitions

freely

A Montessori School is a Prepared Environment in which the children can live their own individual - and social - lives according to the laws of their inner development unimpeded by too much adult intercession .

Later on : Education is an Aid to Life .

50 years ago her first essay in religious education under the title

Bambini viventi nella Chiesa

Emphasis on the living their religion .

A Montessori School is a place where life is being lived wholly and completely and spontaneously .

Religion is a part of that Life .

The Sine qua Non of this spontaneously living and development is - or rather are -

- Prepared Environment
- Freedom .
- Direction . . . . . and . . . . .
- Knowledge of and respect for the " Sensitive Periods " .

Psycho-logical not Logical analysis of the subjects studied .

e.g. Geometry    The Old approach .  
                           Begin with the Axioms and Postulates .  
                           Everything to be depended on Reason .  
                           Q.E.D Quod erat demonstrandum .

How different Montessori ! ~~;~~ Geometry at four yrs .

So also with the Teaching of Religion . Stages

The Absorbent Mind - 0 - 7 years .

Taking the baby into the Church .  
 Quote from the C.E.G. letter .

First Part - <sup>0-3m</sup> unconscious - absorbs the whole environment .

Second Stage . <sup>3-6</sup> more and more conscious  
 and through movement .  
 Sensory - motor period .

il bambino impara movendosi



Sensory-Motor Stage 2½- 5yrs

Aim . To nurture a religious sentiment , rather than an intellectual appreciation of the truths of religion .

e.g. the child loves his mummy and expresses it through actions - a hug , or a gift of a flower . " I can't stand it!"

So - as always with Montessori - through action .

The Sensitive Period for Fixing Motor actions

e.g. Exercise of Practical Life.  
Analysis of Movements .  
Love of exactness and precision and repetition .

So such actions as Sign of the Cross , genuflections ,  
moving about in the church ( to the altar )  
Flowers before an altar ,  
Carrying lighted candles in procession  
Lighting candles before prayers .  
Use of Holy water etc .

S.P. for Good manners ( also in the church )

Child loves it at this stage . "He is more strict and exact than a Master of Ceremonies" .

But these are to be learned not in the Church but in the Atrium .

The atrium

Very brief description of the idea .  
the ante-room to the Church .  
A room dedicated to religion on all its levels .

Examples :-

What is the Altar ? ( through movement )

The Liturgical table - with liturgical table -clothes.  
and liturgical flowers.  
The special feast on a constant background.

Great Field for Research

Wanted a Children's Liturgy .  
eg for Easter Week .  
( some experiments in France )

The procession at Iglis  
children carrying the crown and nails etc.



The Supernaturalization of the Ordinary Occupations

---

E.g the interest in colours  
colour tablets stage - and Liturgical Colours  
of the liturgical table mentioned above .

Hand washing ----- the holy water .

Arranging flowers ----- for the altar or statue .

Laying the table - arranging the things on the altar

The care of the environment .

Careful movement ---- and in the chapel

The Silence Game ;;; and in the church .

Walking round the line with glasses of water ---  
for a statue .

In fact - as Montessori says -

"Meanwhile , the application of the method followed  
in my Children's Houses " ~~xxxxxxxxxxxxxxxx~~ produced this  
excellent fruit - the Church almost seemed to be the end of  
the education which the method proposed to give .

The "Silence" observed in class , to accustom the  
child to be recollected , here found its application : it  
became the interior recollection observed in the House  
of God , amid the gentle flickering of the candlelight in an  
atmosphere dim , yet resplendent with gleaming white and gold.

Again the following actions were practically repetitions of  
of what the child had learnt to do in the classroom : walking  
silently avoiding all noise , placing chairs quietly , standing  
up and sitting down composedly , passing between benches and  
by-standers without knocking against them , carrying objects  
~~even fragile ones with care so as to let no harm come to them ,~~  
even fragile ones with care so as to let no harm come to them ,  
for example : carrying lighted candles without covering hands  
and clothes with wax , or baskets of flowers , or vases of water  
to be filled with flowers and then placed at the foot of the  
altar .

Such things must therefore appear to their tender minds  
as the end of effort patiently sustained , whence ~~issues~~ issues  
for them a pleasing sense of joy and a new dignity . Before  
such an apprenticeship , these tiny members of the Church feel  
that they are servants executing material tasks without under-  
standing what they do : after it , and after what they have  
learnt has been applied in Church , they begin to comprehend  
and to distinguish between the different circumstances



In order to grasp this idea one ought to know the Montessori Method in the Children Houses which prepares the children in the daily life of the classroom by exercises which are, in themselves, quite independent of the religious education, but which seem to be a preparation for it. In fact they aid in perfecting the child, in making him calm, obedient, attentive to his own movements, capable of silence and recollection.

When this preparation has been made the child ~~instinctively~~ finds the means for its application in the Church which are attractive, varied and deeply significant, and he receives as a gift, a sense of dignity and satisfaction.

Moreover the very fact of performing for different purposes acts which though similar are capable of diverse application and significance constitutes in itself another source of intellectual development.

The child of four is not ignorant of the difference between the holy water stoup into which he puts his tiny hands before blessing himself, and the basins in the next room where he washes his hands. Now just this ~~is~~ appreciation of the difference between like things is real, intellectual labour which the little creature initiates when he begins to realize that he is a child of God, lovingly received in the house of the great Heavenly Father, though hitherto he has been considered almost incapable of rising to any idea or concept.

I had yet to meet many persons incredulous of the reality of such impressions. "Do you know my little nephew wants to go to school in time for Mass?" It is because you let him put out the candles: that is all. Would it not be better to apply this pleasing exercise to Arithmetic? - for example to hold ten lighted candles and then to put them out counting one, two three etc."

The critic who spoke thus to me had but a poor spiritual understanding and little knowledge of children. The Arithmetic exercise with the candles would have lasted at most a week, the time necessary - more or less - to ~~XXXXXX~~ learn to count from one to ten. But those children as they grew older, and continued their instruction, either in general or religious knowledge, would observe, in Church, the putting out of the candles that consumed themselves, burning in the presence of Jesus descended amongst them, and they would understand that the act was not a mere childish pastime but a religious function to be reverently fulfilled, because done in a sacred place and bearing on the worship paid to God.

### Later Sensitive Periods

#### The "Transition Stage"

- The beginnings of Writing and Reading and Number.
- The same Idea of supernaturalisation.
- Reading names and putting to Objects.
- Sacred Vessels, vestments parts of the Church,



Biblical Geography .

Biblical animals .

Religious symbols

e.g. the dove , the cross , the fish , the lion ,

The Stations of the Cross ,

The Creed -separated and written out on separate bits of card.

The Age of Reason

The whole question for the catechism .

Always based on a study of the psychological characteristics which have come to the fore - the new sensitive periods .

e.g. the interest in the right and wrong of actions .

the hero - worshipping tendency .

the love of a fight .

the gang spirit .

The desire to have all things bound together in a " league rationalE ) the " inner connexions" of Froebel .

A Short summary of points

The child absorbs spontaneously

According to his sensitive periods .

The necessity of a Prepared Environment .

He learns through activity .- the Point of Contact  $\frac{1}{2}$

Must be given liberty of choice and freedom to complete the Cycle of Work .

The Specialisation of religious subjects ( supernaturalisation )

The Atrium - learning - not in the church and during the act of worship - but in a room of preparation outside .  
( of Learning to go to a ball )

Religion is not a " subject " at a certain time but a part of a life which unfolds itself spontaneously from day to day and month to month .