



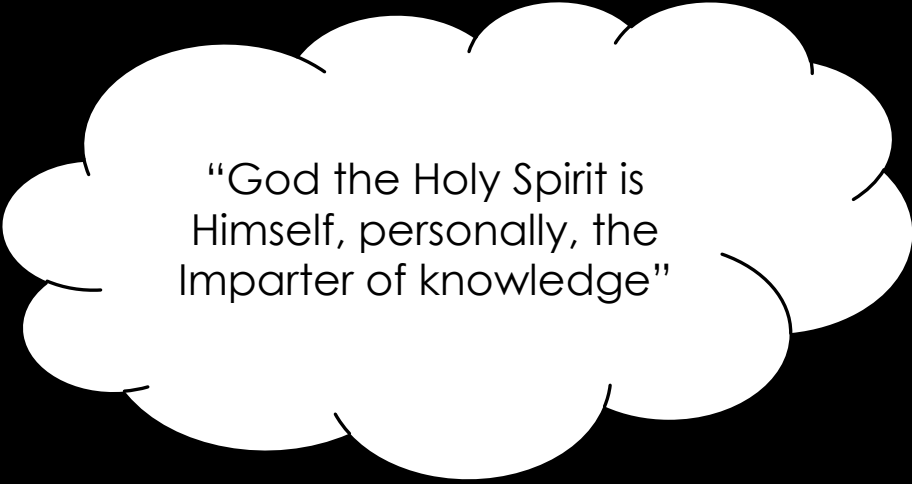
The Sacrament of Education

Art Middlekauff

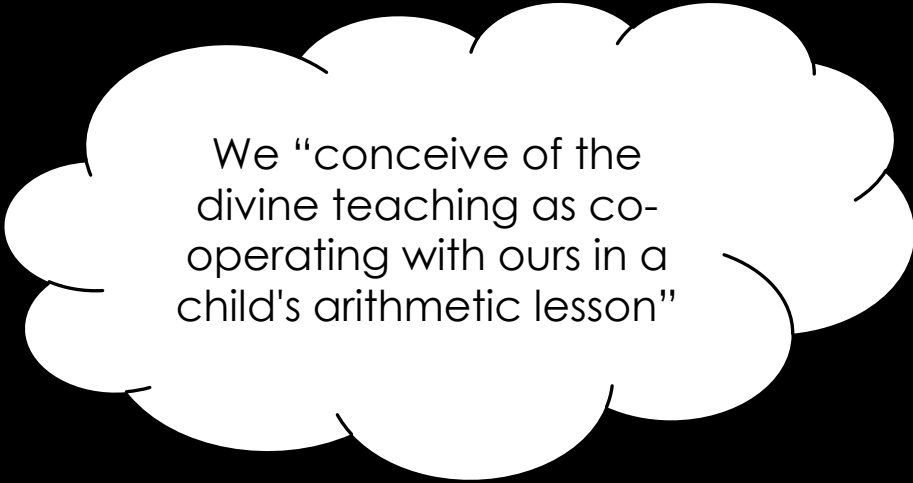
CharlotteMasonPoetry.org

My Story

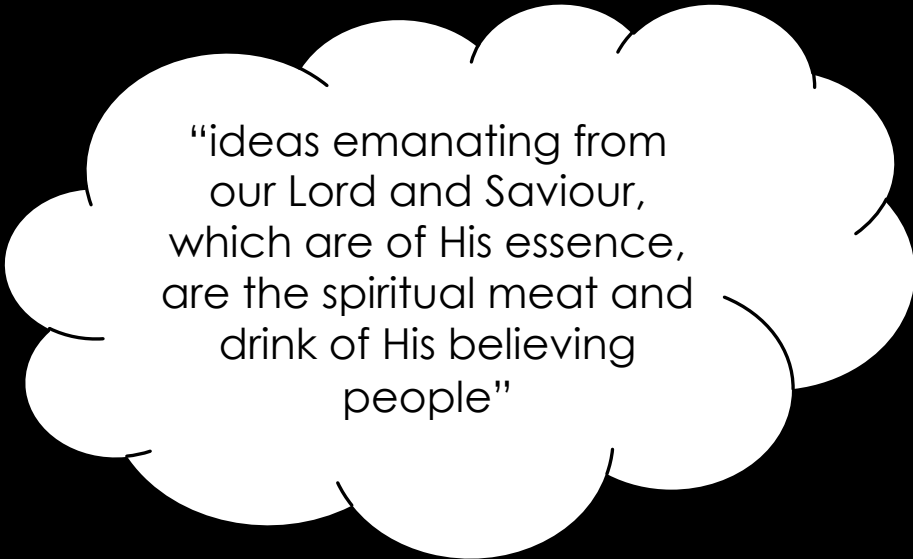




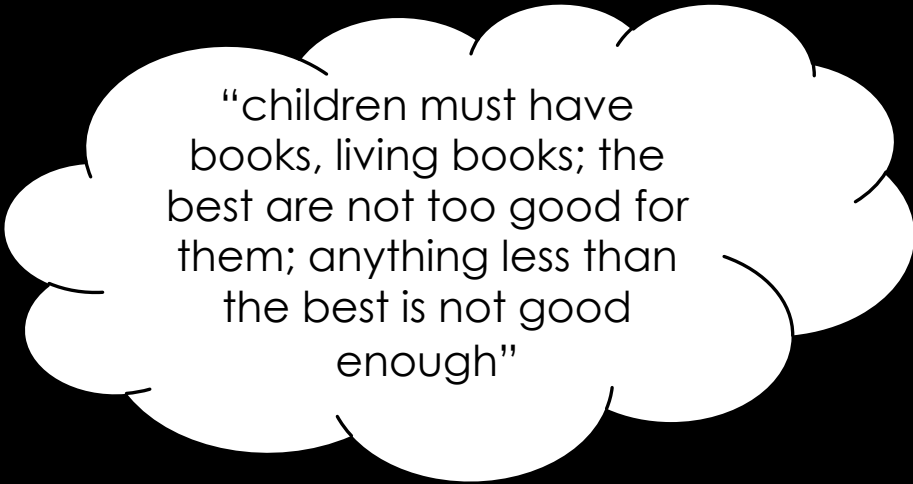
"God the Holy Spirit is
Himself, personally, the
Imparter of knowledge"



We "conceive of the
divine teaching as co-
operating with ours in a
child's arithmetic lesson"



"ideas emanating from
our Lord and Saviour,
which are of His essence,
are the spiritual meat and
drink of His believing
people"



"children must have
books, living books; the
best are not too good for
them; anything less than
the best is not good
enough"

“... [he] distinguished himself in the school **choir**. He ... loved **reading**, devouring the **classics** of ... **literature** as well as adventure novels, and he had a passion for the **outdoors**, spending days climbing in the wild, mountainous countryside...

Thus he was ardent and energetic, and developed physical strength... he seems to have been a **pious** young man.”



The Oxford Dictionary of the Christian Church

“The word is derived from the Lat. *sacramentum*, which was used to translate the Gk. *μυστήριον* (‘mystery’) in the Lat. NT sacraments are thus means by which Christians partake in the ‘*mystery of Christ*’...

The fundamental mystery is the *Incarnation of Christ*, and, depending on that, the Church, His Body, through which He communicates Himself to mankind.

This communication is accomplished through certain *symbolic acts* (e.g. the washing of Baptism, the meal of the Eucharist) interpreted by the Gospel and the response of faith.”

The Oxford Dictionary of the Christian Church

“In Christian theology the scope of what the word comprises has varied widely. St Augustine, who defined it as the ‘visible form of invisible grace’ or ‘a sign of a sacred thing’, applied it to formulae such as the **Creed** and the **Lord’s Prayer**, and such a wide application was commonplace for the first 1,000 years of the history of the Church...

Very soon, however, [Western] theology narrowed the connotation by regarding **institution by Christ** as an essential characteristic.”

Alexander Schemann



1921-1983

“The world was created
as the ‘matter,’ the
material of one all-
embracing eucharist,
and man was created
as the priest of this
cosmic sacrament.”

The Church Catechism

Question. What meanest thou by this word
Sacrament?

Answer. I mean an outward and visible sign
of an inward and spiritual grace given
unto us, ordained by Christ himself, as a
means whereby we receive the same,
and a pledge to assure us thereof.

*"nowhere shall we find a more lucid and practical commentary on the moral
law than is set forth in the Church Catechism." (III:130)*

An outward and visible
activity

Baptism	Washing in water
Communion	Eating bread and wine

A spiritual grace
conveyed

“‘Grace’ is hard to define; ‘the touch of God’ an
old writer calls it, and perhaps we can go no
further”

- Charlotte Mason

Baptism	“they that receive Baptism rightly are grafted into the Church..., Faith is confirmed, and Grace increased.”
Communion	the faithful receive “all the benefits of [Christ’s] incarnation and passion.”

The real operation of
God

“By the [sacraments] he doth work invisibly in us,
and doth not only quicken, but also strengthen and
confirm our Faith in him.”

- Articles of Religion

The suitable disposition
of the receiver

The Lord's Supper conveys grace "to such as rightly,
worthily, and with **faith**, receive the same... And the
mean whereby the Body of Christ is received and
eaten in the Supper, is Faith."
- **Articles of Religion**

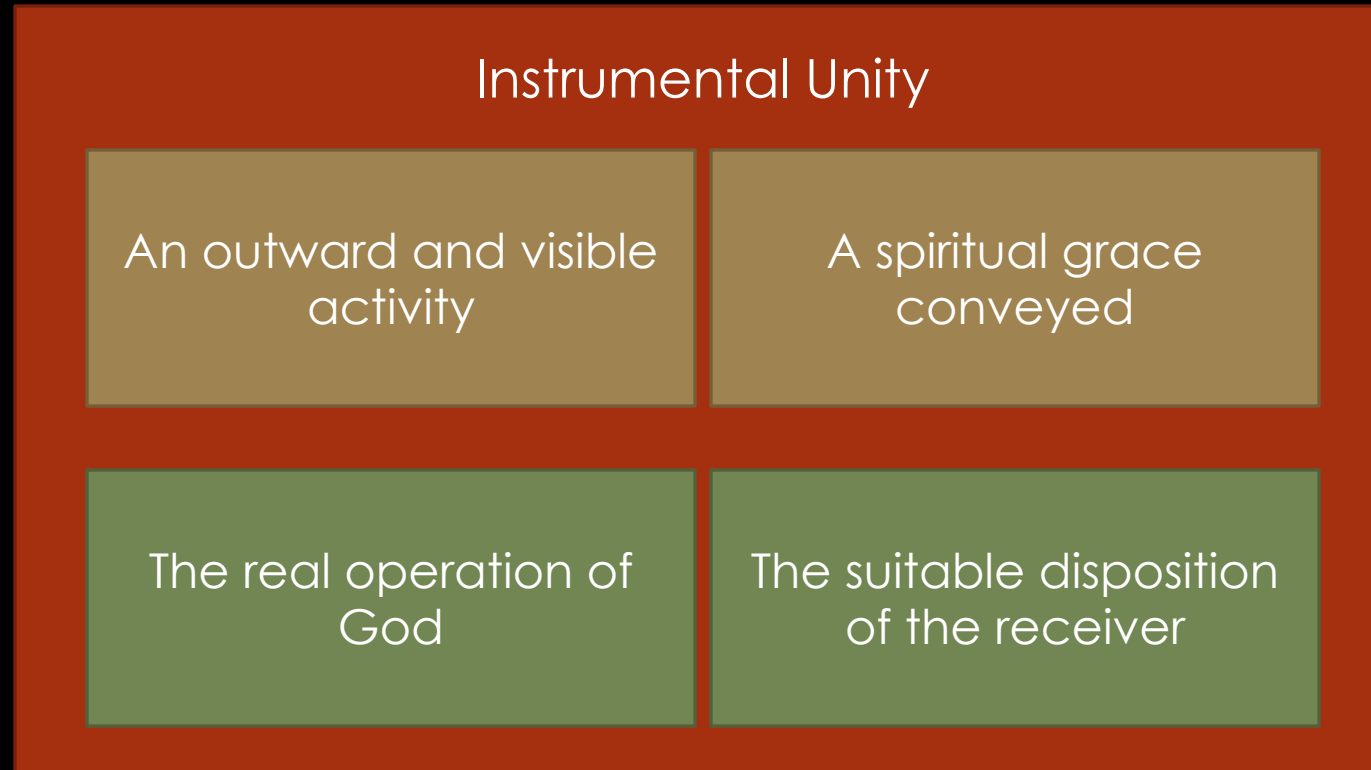
Instrumental Unity

God promises that
when *faithful believers*
perform the *visible activity*,
He will work
to convey the *spiritual grace*

“By ‘means of grace’ I understand outward signs,
words, or actions, ordained of God, and appointed
for this end, to be the ordinary channels whereby he
might convey to men, preventing, justifying, or
sanctifying grace.”

-John Wesley

“Means of Grace”



Communion

Instrumental Unity

eating bread and wine

the benefits of Christ's
incarnation and passion

he doth work invisibly in
us

to such as rightly,
worthily, and with faith,
receive the same

“What a thought of joy at the baptismal font, of consolation throughout life amid the tossing of the waves of this troublesome world, is this of the Divine Spirit coming to us, also, in the likeness of a dove.”

“Now the baptism of John was, we know, that of ‘repentance for the remission of sins.’ There was nothing mysterious or divine in it. It meant no more than ‘I am sorry I have done amiss and will turn over a new leaf.’ But this sacramental Baptism with hidden meanings, out of which a man came a new creature, because the Spirit of God came upon his spirit, this was different.”

“The meaning to us of the blessed Sacrament, the sign and, so far as it is truly the sign, the vehicle of that substance which is the life, depends upon our apprehension of Life and Meat.”

“the outward and visible sign ... the inward and spiritual grace”

Volume 1

“In the ‘forties’ and ‘fifties’ it was currently held that the continual sight of the outward and visible signs (geometrical forms and figures) should beget the inward and spiritual grace of mathematical genius, or, at any rate, of an inclination to mathematics.”

Volume 2

“let us perceive that our relations with each other are the relations of spirit with spirit, and that spoken and written words are no more than the outward and visible signs of ideas spiritually conveyed, and how inevitable, incessant, all encompassing, becomes the presence of God about us.”

Volumes 3, 4, and 5

Volume 4

“There are always those present with us whom God whispers in the ear, through whom He sends a direct message to the rest. Among these messengers are the great painters who interpret to us some of the meanings of life. To read their messages aright is a thing due from us. But this, like other good gifts, does not come by nature. It is the reward of humble, patient study. It is not in a day or a year that Fra Angelico will tell us of the beauty of holiness, that Giotto will confide his interpretation of the meaning of life, that Millet will tell us of the simplicity and dignity that belong to labour on the soil, that Rembrandt will show us the sweetness of humanity in many a commonplace countenance...

“... the outward and visible sign is of less moment than the inward and spiritual grace.”

Art

Instrumental Unity?

viewing the art or
listening to the music

lessons from heaven

God whispers in the ear
of the artist

the reward of humble,
patient study

Scale How Meditations

“Also, that other profound doctrine is borne in upon us, that ‘nature’ is sacramental, not only in the sense that it is an outward and visible sign of spiritual things signified, but also that it is a means of grace whereby we receive the same, i.e., a large content, simplicity, humility and healing.”

“perhaps we fail to realize that ... nature teems with teaching of the things of God, that every leaf on every tree is inscribed with the divine Name, that the myriad sounds of summer are articulate voices, that all nature is symbolic, or, as has been better said, is sacramental. Realizing the close correspondence and inter-dependence between things natural and things spiritual, that God nowhere leaves Himself without a witness, and that every beauteous form and sweet sound is charged with teaching for us, had we eyes to see and ears to hear...”

Nature Study

Instrumental Unity?

observing nature

contentment, simplicity,
humility and healing

God inscribes His Name
on every leaf

had we eyes to see and
ears to hear

John 6 – The Master Idea

“I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.

“The Jews then disputed among themselves, saying, ‘How can this man give us his flesh to eat?’ So Jesus said to them, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.’”

The Bread of Life

First Speaker. A man like other men stands in our midst;
Cries, "I am Bread, and ye must eat or die!
I am sole Sustenance of all the world!"
Mark you, not for the Jews he comes, the world
Shall share this sacrament, His flesh! All men
Shall come and eat – and there's to spare – His "flesh,"
As men eat sacrificial lamb."

Second. ... Hunger have I,
Fainting of heart and sickening at my soul –
That no man ever offered to appease!

Third. My spirit, too, has fainted; there was nought
In heaven above, on earth, could fill the void
That gaping, ached in me. And then He came;
His word filled all my hunger; He is bread;
I know it; I have eaten and am filled.

Fifth: ... What if He saith to us, - "Children of men,
Your least part is your body. Behold, there's meat
for those incessant gnawing hunger pains
That make a man faint at full board of this life!
There is **one bread** shall satisfy a man; -
Ho, all ye hungry come! **That bread AM I**"

Instrumental Unity

“Does this doctrine of ideas as the spiritual food needful to sustain the immaterial life throw any light on the doctrines of the Christian religion?

“Yes; the **Bread of Life**, the Water of Life, the Word by which man lives, the ‘meat to eat which ye know not of,’ and much more, cease to be figurative expressions, except that we must use the same words to name the corporeal and the incorporeal sustenance of man. We understand, moreover, how **ideas emanating from our Lord and Saviour**, which are of His essence, are the **spiritual meat and drink of His believing people**. We find it no longer a ‘hard saying,’ nor a dark saying, that we must sustain our spiritual selves upon Him, even as our bodies upon bread.”

The Body of Christ

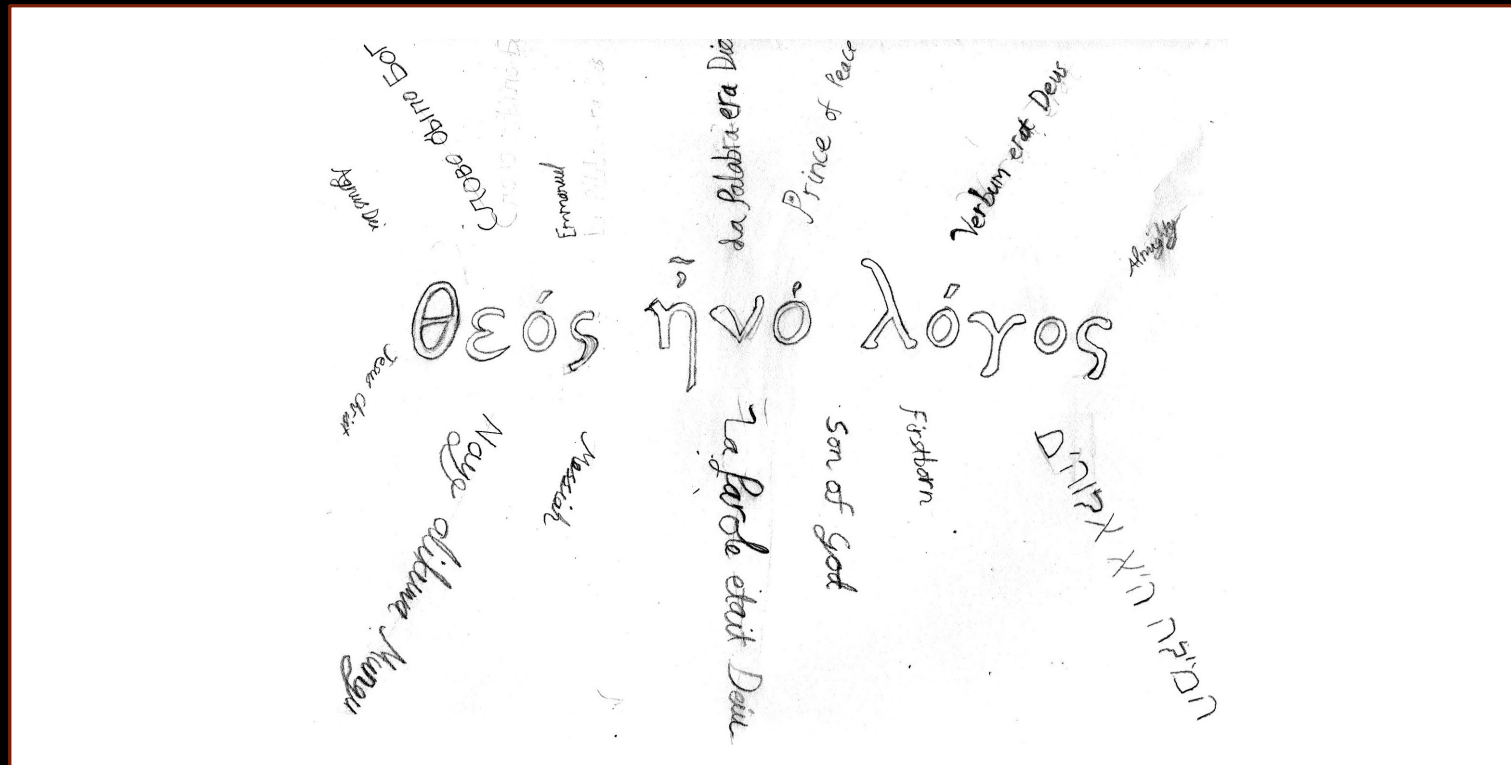
“And he put all things under his feet and gave him as head over all things to the church, which is **his body**, the fullness of him who fills all in all.”

“unless you eat the flesh of the Son of Man
and drink his blood, you have no life in you”

“Drinking ‘His blood’ is another bold figure
of speech.. Jesus was speaking of His making
atonement by His death and giving life to
those who **personally appropriate Him** (cf.
John 6:63). Faith in Christ’s death brings
eternal life (cf. vv. 40, 47, 50–51) and (later)
bodily resurrection (cf. vv. 39–40, 44)”

“In the beginning was the Word,
and the Word was with God, and
the Word was God.”

John 1:1



The Meaning of *Logos* in John

“Jesus is none other than God’s creative, life-giving, light-giving Word. Jesus, the *logos*, who has come to earth in the flesh, is the power of God that created the world and the **reason of God** that sustains the world.”

“As *Logos* has the double meaning of *thought* and *speech*, so Christ is related to God as the word to the idea, the word being not merely a *name* for the idea, but **the idea itself expressed**. The thought is the inward word”

The Sacrament of Education

“This understanding gives **teaching and learning** a **sacramental** and sacred nature as well as a universal character.”

“This **sacramental** understanding of reality, revealing various degrees of the same principle of life, offers us a key to trace Mason’s ontology, epistemology and theory of education... Mason assumed that the identity of Christ as the ‘living word’ reveals the true nature of all existing and living things, in particular, and their meaning in relation to Christ who is also the truth and the life. This connection gives nature a sacred character and provides a foundation for **learning** as an **instrument for growth in spiritual life**.”

The Ministry of the Holy Spirit

There was once a Great Meeting in the King's Dale and as Abraham walked at the head of the chiefs a 'mysterious and wonderful' ancient King-Priest came forth to meet him—legend says it was the **Holy Ghost**. To him alone Abraham bows down and pays tribute and from him alone will Abraham receive anything,—the **bread and wine** which he accepts for his young men.

Just so the true teacher leads his scholars to receive at the hand of the King Priest of Knowledge, the **Holy Ghost**, (for "He shall teach you all things") the **bread and wine** by which their minds are sustained.

Consuming the Bread of Life

“God the Holy Spirit is Himself, personally, the Imparter of knowledge, the Instructor of youth ... [We] conceive of the divine teaching as co-operating with ours in a child's arithmetic lesson.”

“All our teaching of children should be given reverently, with the humble sense that we are invited in this matter to co-operate with the Holy Spirit.”

Images and Applications



An outward and visible
activity

“Such teaching as enwraps a child's mind in **folds of many words** that his thought is unable to penetrate, which gives him rules and definitions, and tables, **in lieu of ideas** – this is teaching which excludes and renders impossible the divine co-operation.”

“the true, direct, and humble teaching of **grammar**; without pedantry and without verbiage, is, we may venture to believe, accompanied by the illuminating power of the Holy Spirit”

An outward and visible
activity

“Are we teaching **geography**? The child discovers with the explorer, journeys with the traveller, receives impressions new and vivid from some other mind which is immediately receiving these impressions”

“Is he learning **history**? his concern is not with strings of names and of dates, nor with nice little reading-made-easy stories... We recognise that history for him is, to live in the lives of those strong personalities which at any given time impress themselves most upon their age and country... Give him living thought in this kind, and you make possible the co-operation of the living Teacher”

An outward and visible
activity

“In teaching **music**, again, let him once perceive the beautiful laws of harmony, the personality, so to speak, of **Music**, looking out upon him from among the queer little black notes, and the piano lesson has ceased to be drudgery”

“we shall permit no **pseudo Art** to be in the same house with our children; ... we shall inspire our children with those great ideas which shall create a demand, anyway, for **great Art**.”

An outward and visible
activity

“We are told that the Spirit is life; therefore, that which is dead, dry as dust, mere bare bones, can have no affinity with Him, can do no other than smother and deaden his vitalising influences. A first condition of this vitalising teaching is that all the thought we offer to our children shall be living thought; no mere dry summaries of facts will do.”

“children must have books, living books; the best are not too good for them; anything less than the best is not good enough”

An outward and visible
activity

“With this thought of a child to begin with, we shall perceive that whatever is **stale** and **flat** and **dull** to us must needs be **stale** and **flat** and **dull** to him, and also that **there is no subject** which has not a fresh and **living way** of approach”

A spiritual grace
conveyed

“By degrees children get that knowledge of God which is the object of the final daily prayer in our beautiful liturgy – the prayer of St Chrysostom – ‘Grant us in this world knowledge of Thy truth,’ and all other knowledge which they obtain gathers round and illuminates this.”

The real operation of God

“In the things of science, in the things of art, in the things of practical everyday life, his **God doth instruct him** and doth teach him, her **God doth instruct her** and doth teach her. Let this be the mother's key to the whole of the education of each boy and each girl; not of her children; the Divine Spirit does not work with nouns of multitude, but with each single child.

“Because He is infinite, the whole world is not too great a school for this indefatigable Teacher, and because He is infinite, He is able to give the whole of his infinite attention for the whole time to each one of his multitudinous pupils”

The suitable disposition
of the receiver

“But this, like other good gifts, does not come by nature. It is the reward of humble, patient study. It is not in a day or a year that Fra Angelico will tell us of the beauty of holiness”

“But, boys religiously brought up turn out indifferent or ill? Exactly so, when they have had the outward and visible signs without the inward part or thing signified; of all sawdust, this is the driest.”

Instrumental Unity

“This is the key to Mason’s sacramental understanding of existence. *Jesus is the life and the bread*. Life sustains life. The principle of life is one. All life is a manifestation of the life of God. ‘The Bread is made of the living seed.’ ‘The wine is crushed from the living fruit’. Food nourishes, because it is living. The Word of Christ feeds the soul of man.”

The Sacrament of Education

Jesus is the Bread of Life

living books and lessons

growth in the
knowledge of God

God teaches each
individual student

patient study,
the inward part



Thank You

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