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Box 14, Folder 12 - Notes (E.M.S.)

Edwin Mortimer Standing

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“UNIVERSITY”
MANUSCRIPT
BOOK

CLARK BROTHERS CO.



March 17 St Patrick's Day

Drawing Story of Joseph. Saint paper. letters
figures. Show money shillings
& pence.

Telepathy Story of Joseph - thinking abt God.
Jn says "The Super-Ego"
Latin "Authority"

Telepathy Workshop. This was game to
say It is deeper - John says
it. Hardly ever use it.

Telepathy going through the new Chelsea
Reading Cards putting on programmes
with shing. - Think they have not
sent me. Jn says "Perhaps they
have not sent that one."

Sat March 18th

More crayonery

Finished Story of Tig & Tag.

Shop.

Read a letter fr. his Mummy - was
tremendously impressed and the tears came
to his eyes. he realized what a wonderful

thing it was - so near to his Mummy.
like someone speaking. He was moved
to tears with joy. Kept the letter in his
pocket & wd. change it if he changed
his suit

April 5th Was cleaning up schoolroom. + thinking of
Jeremy + how he would soon come back
again to school + get into the way of it.
+ John apropos of nothing said—
"Jeremy'll get better in time"

Two Principles

- 1) Psychology of the C.
- 2) The Child Assesses. — can take much more from smut. than we imagined.
∴
- 3) Even with Small Children we must behave to highest part.

Re. Education

What we have to contribute is the
Practical Part - to transmit.

Sempre abbiamo lo stesso principio

① Psych. Pr. ^{insegni} of the Child -

and we have to allow idea that C. can

② take to Amb. more - much more than
we had imagined.

Giunti ^{ent} ~~suggest~~ comes this idea - ^{Before} ~~Parte~~
even small children must prepare to
partire più alta. And at the same time
to put Ch. in P. ^{Prat}

Thus H. B. vivendo una
vivendo in ambiente, prendere,
assumere ~~from~~

So the question - is not how to teach Religion
but how to put the C. in such a ^{condition that} ~~case~~

but can take on - the child to
^{fare di insegnare} ~~invece di insegnare~~ di prendere

Per questo ragione (che B. ^{deve} ~~deve~~
prendere). In questo noi Preparamo
un ambiente. on such a basis
that it is possible for him
to do so

Principle C. takes through account

External Part.

Leads to Preparation.

Principle That is that
Cic 113. ^{prende} ~~prende~~ ^{attenta} ~~attenta~~

There are many things to consider in Religion
but we ^{will} ~~cannot~~ ^{not} consider to ^{most} ~~not~~
introduce. Philosophic part ^{is not} ~~is not~~
for me. ^{intend} ~~intend~~ to enter into to
I do not intend to enter in ~~the~~ ~~intention~~
past instructional part.
But to give a ^{contribution} ~~contribution~~ to realize
the Religion as we Cath think.

Allora ~~non~~ ^{ce} ~~ce~~ una parte formale
di prim' ordine + ^{it} ~~has~~ ^{to} ~~structure~~
The parte esterne, ^{is} ~~is~~ an expression.
do san lato che si presta a la
prattica in to propo of relig mot

Così noi abbiamo ^{pensato} ~~pensato~~ ^{di} ~~di~~
di preparare un alto ambiente in
Barcellona. Multi ^{si} ~~si~~ hanno occupati
with to parte liturgical (before this)

at first
idea
of
Church

Quando hanno placato a questa
parte liturgical ^{they} ~~they~~ thought abt
unifying a Church for Catal
we too had un poor this idea

Education not Worship

Prepare a Special Place

Anti-Camera of Church

Preparation and Application

Old Path - long & diff from application

first-

Thus Church but ~~only~~ after come another idea.

In fatti ^{deve essere una} ci deve essere ^{una} ~~una~~ ^{preparazione} ~~preparazione~~ ^{preparazione} a quello che si ^{prende} ~~prende~~ ^{prende} nella Chiesa.

Il concetto delle Edn non si
pui confondere con idea of Woodhull
for the Church

In other idea is to prepare the C. in
un luogo speciale

Denique to prepare C. in this is
to prepare an inst. for this

This Special Amb^{te}. ind. to an
an Anti-chamber of Robust
amb-Room - dove si ci prepara

When ^{ever} ~~we~~ ^{we} go to Church must
prepare.

But the ^{long things} ~~Prepn~~ ^{is a cosa ben diversa} ~~Prepn~~ and
^{diff. from the application} ~~diff. from the application~~

See the concept to give an
Atrium - anti-chamber of Ch.

L'Atium was the big ingresso
of the Roman Business. Que pro
idea is Symbiotic.

L'Atium ...

is ^{confront} ~~ferme~~ un ~~abstracto~~ ^{critic} -
in which the ~~Church~~ is left ~~helpless~~ free
Camera - ~~lasso~~ fulfillante -
free ^{because it is} ~~per se~~ ^{not} to Church

per se! discreibile

Stagno ^{double} ~~dire~~ ^{That it is a}
Caratteristica ^{characteristic} Spirale

also una camera -

Bella - ^{but} ~~but~~ ^{simple} than to Church

and not as beautiful as ch.

Pero. abbastanza grande

It is an astonishing thing that this idea has

astonishing has not yet come

to us. For we have rooms for

For Gymnastic rooms, ^{etc. etc.} series

for this purpose ^{also} ~~offer~~ ^{to give a part of the house}

Music Room - so

natural.

ultima

Mulher. in ultima you could have

music lesson in room. to the end

used to Gymnasium in the same

room

Our Casa de B. is in fact a
place specially prepared for to
serve. & thus - - -

18
But 1 Principle - special room for
special Treats Subject.

So

This is . a Special Room
for Religious T.

Also practical in such room
where Cath & non Cath. Children
So to Resolution of Problems Practical

which have
maintain at same time not be a general
rule ^{or influence} not to all to children

Come doable issue At times

① Primo de tu Ho. - should not
have rule ^{with} instruction in it but have
the possibility to do certain things
to live there

live tranquilly

agudo a pro assunere
to cognitions . at to sanctio

| Il fatto non e' con de B veramente
Sembra come un Priore.
for the sense

and thus it would be

6

Dunque ci sarebbe spunallizare
la stessa cosa under a special
subject?

Prer Esemplio

De Color Liturgical

In our school learn all
to colours. Real study of colours
In school Ch ^{learn} all colours
In Latinum

Onge enter special Colours
Scelli.

We chose a colour like to hit^e
We have all to hit Col. as
in Church

② So Another part of Colours - given
Red white -

To give a sort of symbol to
these colours.

So Xmas a Bianco most white
Easter White - with a kind
of an stain in it
(dross)

In Nordale there is a violet colour.

a sort of a jarous

Green of new born green

We give this stuffs in 2 grades
and can mix them
& print them

Unspun of Ex. by already do.

Does not need an explanation at
first

Just these colours penetrate in
their minds by seeing & touching etc

Paozuale

Not as white violet. ^{em} Violeta Herminya de
Blue. & then more obscure - till it
comes to dark violet

Stuffs different coarse
Not same - wool. more ~~coarse~~
& more rough.

Bianco di Eastli -

Velvet & thick

then a Bright Red.

This Green. diff above.
^{smaller} ~~mat.~~ ^{total} thick, rough, ^{or} lives full, full of
 hardness. ^{ie} Adult life.
 Little hands ^{have} ~~like mani~~ has different impressions

⊙ Satire

⊙ Rude

This a Impulsive Surreal

Simple. ^{facile} Tactless like to

others. —

~~But qui si entia~~

But must also be to True letal
Colours —

Should hang from ^{to} wall.

(?) Long on one side Short on other

Should show to succession of these

Colours —

"An insieme artistica" — simple
 like in style more central

Stilo nuovo centro

Adesso

Should be a

Table in Room or Side

In the center of it

In ~~center~~ a vase of flowers, and
"Diversity ^{vase} ~~vase~~" for diff. Colours

That ^{that} day a flower ^{conspicuous} ~~comes~~ to hit
Colours of the day.

also On the day. Table-clark of the day.
etc

So the children see, day after day, the
same colour. - & their, budding,
changes, & an after-colour So

also acquainted with the changes
of Colours
Flowers of diff. Colours

Make them

and beautiful Green

So when hit. ^{as} design. - and the
green cloth & green leaves

Reading
Comes
in
etc

^{work} This can be found to schools
we always put some card with
words written on them by the object

So / Advents +
Christmas etc
names of the Liturgical Days

The Division of Time

Agost.

a
Constant. Background

Can also be "Symbolical Pictures"
 So the class has prepared lines in the room
 for ~~So a C. Prepared the lines from~~
 to Begins - ⁴ finds something
 constant ^{almost} in the duration of the
 time in the C.

So in a sort of way the
~~Something~~ - enter into the Year
 at $3\frac{1}{2}$ - in a seasonal way.

^{quests}
 Or ~~quests~~ ^{quests}, come succede in our ed?
 & surround - & as in our class
 has material - ^{weaves} - hers of words -
 Thus with columns - we give
 In class something weave -
 And here something weave - C goes
 back home & ^{hears parents} talk
^{about things} ~~over~~ ^{none} C. Ch. finds in the place
 something clear & weave which
helps him.

In
 In quarta Atinum 2nd be
pictus & Statues
~~Deum~~ essen Scotto
 & named in Scotto.

Special ones to impress to class.

~~One of papers class~~

Peace Es. Little groups
with Math of jeans

Those in class who be always there
(inspite of changes of let. Team)

So that a v. light teaching of objects
who go on a ^{ground} ground which
never changes.

This not be the time of to fear
Give this message in a light way ^{agere}
calm peaceful. over this
prano fesso. prano fesso

M

This name be the time of the year....

Give this message in a light way and
calm peaceful over a 'prano fesso'

Italy Notes

Album of Casa de Bambuco

A Paredal A. & Cas. de B

In room is always Water-Slaid
So a small one.

Agua Bendetta.

It is not for moving now
But to ^{hand} rest touches

Come ^{deve} ~~deve~~ Tocca all

So is ^{movement} ~~movement~~ Inescapable, in Teaching of ~~most~~
How ~~shd~~ touch.

Smiling So how to do Sign of the Cross

s. interested Con esattezza - Sempre B. de 3r 4 anni

S. sempre a la cosa estatta

Indeed they are So ^{that} escant re to ask us details
we have forgot in

Thus 'here is her on head' '??'

And certainly will ^{find} find an issue ^{is there?}
~~an enthusiasm~~ ends to take things with a
scrupulous exactitude.

Paragone of Miser The miser wants
wants everything, to last ^{farthing} farthing.
won't not leave anything be behind - So

with B.

This is the moment to Fetch
all these things - to more is
to be more exact

Certain Fixed Moments

in these things than a master of ceremonies

~~The Church holds than a master of ceremony.~~
This is a sort of Seasonal. Major Edr you
~~Sort of Seasonal & Major Edr~~ can
call it Religion. ^{It is} is a poetic
external of symbols. and
Abraham forms part of the life
of the soul.

The Church - ^{do} absolutely - ^{which} has placed certain
movements and words which are not from caprice. Something core bound
ing to spiritual life. (e.g. Sign of Cross) to be learnt

Now in the Abraham - there are certain movements to be learnt
learned, but not learned
not simply to move without spilling
or nauseous et
etc. or nauseous et
etc.

These are movements belonging to the body
Qui in alta cosa.

These words & actions for a special way -
Words with great significance
actions with profound significance
Es si deus preparat con la causa nostra

So we start by this Cosa Sacra
something remains
something remains

Actions - yes - but with a
different inner sentiment.

Woods also

Silence Game

The Sacred thing put in retention
 is
 to an inner thing. an inner tone

Tone diff't of these actions is different
 lunge. ^{vibrately} ^{quietly} ^{respectfully}
 all this because life of the soul

Words

Anche da Parola is a special tone
 Non si guida, not ^{with a} rush voice, loud voice
 but - quietly subdued

Silence Parola has prepared him
 Just there is ex of si for control of
 movement. Catenary, 2 $\frac{1}{2}$ -3, can do it,
 allora in this ambient

Silence has diff't. meaning

Della Scuola Scuola is the voice of
 little sound of ^{the word} ~~words~~ - dogs - chan
 long things long sounds.

But Qui can a the silence

~~It is about~~ There is the Teacher
 who calls, Mar. But here. ---

--- It is, as it were, God who
calls. "Many"!

Preparation But not
in A Church

Begin & Young

Science diff from ~~science~~ ^{16 sciences of the world}
Differe between ¹⁷Teatecor ~~world~~ & the inner
religious ~~world~~ world.

Ego of the Voice

~~for~~ ²⁹ Si pao face in quato atrine . C. Song
all sorts of songs - ^{for} all kinds of occasions
like ²⁹ birthday. But here
it is a ^{special} ~~special~~ kind of singing
C'e un canto modulato, ^{canterero}
can poei note (said for children) ^{something}
like the Gregorian music ^(nates)
One can see letters of Alphon. - higher
+ lower. & they do exercise ^{again}
can ~~initiation~~ a musical motor

Must be Prepon. ^{unit} Not in the Church,

Thus Ch. all together, "sita still," "stare zita!"
"put your hand on holy note!"

Thi deae fou la gnoce gino du
(pushes on shoulder sin)

Out of all this cannot come ^{16 are} ~~the~~ ^{already}
state of soul of the ~~was~~ prepared.

Malto Piccolo 2-4 years

People don't think of these things at that age

But if so ~~so~~ -
at 4 1/2 ^{they will} have about ~~two~~ learnt.
mills.

The General Principles

Importance of Taking into Acct
Psych of the Child.

"What remains is what we take"

"Impara moribus"

Mo
Ch

Do not take into acct superficially. 1. Physic. of
the mind.

- ① Bisogna metter come base di ogni istruzione
to think what a child can understand in one
age or another. E poi un'altra
- ② Another thing. In the various ages are
different dispositions for acquiring S.P.
Cin chi pu es. un age when this
- ③ Can be taken tutto in un indome
in other age details

There are certain
④ or Epochs in life ^{upon} to touch or see or concrete
imagine things similar to those you see

⑤ - But tendency is to go to to abstract

⑥ Other ages ~~tendency~~ is to go to abstracts
In all this. there must be

This Basis Commune. - To take
with own actual.

"What remains is what we take"

Moviment
Chapter

questo "attività materiale" sembra
Veramente Attività - che materiale.

Sembra troppo lento di noi -
mai è vero B impura mendede

Faendole. le cose stesse
we feel them + they
remain

Cannot begin with
Abstract Ideas

It is not a question of giving things more
easy or more difficult but of giving them
in a certain way

This is Different Beginning at this age
~~This differ. begins here~~

18

minus we cannot begin
from Abstract Ideas - but must it is
~~also~~ Not a question of ^{giving} these more
early or different. But ~~there~~ ~~to~~ ~~the~~ 1-5
kind of giving in a certain way.
I allude si trova a ^{surprising fact} ~~surprising fact~~ we
find that B. Piccolo can bear
these much ^{more} ~~more~~ than we thought
(given this way) & feel too more.

Questofatto, non dico, ^{poor is teaching to in} ~~fairly~~ ~~much~~ ~~taught~~
but more effective.
Ora questo si puo ^{rehearse} ~~teach~~ for all branches
of Religion & Instruction. let us take

2 Parto Principale -

① Prayer - ② Doctrine

Question should be

A che età ~~to~~ ~~be~~ ~~can~~ ~~prayer~~ ~~or~~ ~~doctrine~~.

People | allora vai placido 7. per esempio
sq. | Prima can by ^{teach} ~~can~~ some things to
remember when given up

But

Separation of D_{11}^u
and
Repetition

" Tu sei Benedetta Tra tutte le Donne "

How sweet!

Come ~~penetra~~ ^{penetra} l'anima in ^{the} soul
of a young girl. So we should
give these sentences ^{separately} ~~separately~~ from
for another one another.

Also this idea to repeat it to his
mother. his dear mother

So you ed. have in ^{10th} ~~Anna~~ ^{Album} a bella figure
and a each day Opus.

Another day another Opus. +

So these named such in separately the
^{named} ~~named~~ Opus in it.

Quota salutata si vede e un saluto -
a greeting.

^{the} But Second Part " that may make of God
that may make of God

... it this is not accessible

So give to part it can ^{receive} ~~receive~~, not
or. Book for - since it is not
~~comprehensible~~
in Comprehensible

The Principle

Bo

Isa

De

Ar

Important ^{thing} is to "far penetrare la puerare
in anima ^{del} di child —

so that comes a joy in to
child itself.

Child se se danno questi piacere
danno questo piacere

piccole 'precole'. Pueri separated

Then ^{there} comes something spontaneous the
feels ^{desire} to repeat. The form of phrase

two forms spontaneous. de piacere

So ^{then} si neppure la Puerare ~~la~~ into
sep. ^{into} parts (epicalen). ~~It~~ that is
Isolate of Dependence

Book
Isol'n of
Diff'n
Analysis

Isolate Diff + give each one separate
paths + with joy.

So with Doctrine Esamples II

Eg The Commitments

Some ^{same} at one age. Some at another
Each a mode of inseguire is different

We have principle of giving an idea
with a manual to ~~show~~ + ~~idea~~ to idea

vs --- A Command!

Great Possibility of ^{giving} some material is 22
in this stream (what it is for!)
Li si passors fore - all the facilities
for this Teaching Reg. them - appointments.

So The Commandments

we cannot give
a material with Tables & 10 Commandments
engraved on it as Moses had

These are the materialization of Tables of God
But not ^{very} great effect - ^{efficiency} only material But
here, it is not a question of more or less
material

What is important in Command
is that it is a Command

This is the thing to be made clear -
the thing to make clear - a

Command.

other prayer which was a salutation
This prayer which is a salute. It is
to Verbumus who makes salute. The
maker it. Due it is different
to must receive a Command

and important ⁱⁿ that C. ^{receives} this
word now with a certain solemnity

Impulse is that to obey obey

So 2 things important in Teach 10 C.

- ① Command It is a Command
- ② Receive with an attitude of obedience

Same Principle
Commands one by one

He may have heard it before -
but this is diff. - One day he is
called up - Instructed ^{with} to receive it -
He is chosen - This is something
greater & diff. to command of a
teacher. "You come to me" "Sit down"
etc.

You & prepare these deft attached ^{of Saul} & conspire
 forms of giving instruction
 just as justo for 16 yrs old we can far
penetrate this or late in ^{separately} our foto lato

So now -

we can give these Commandments
by one. ^{needed} ^{forms (by one given)} ^{firmans date}

Ora lingua prosum facimo date con
imagine salvita. In a forma

Cloud grandiose. Moses on Sina, Pignus ^{miraculo} ^{miraculo}
trumpets thunder - & people kneeling.

So how can we possibly give
Commandments to miraculo miraculo them
over - tutto con la pregiani ^{che} si capisce in part
alto point he does not - all
in same voice. "I am to hallow God

Ora il comando ^{that etc etc} has a great salvante
in the ind. who receives it, & merita
una preparation. ^{stipule} ^{maritime}

^{may have} Patro ^{shall} have heard for but one of he
is called to receiv it - I electo at
a tempo - Something ^{greater} than the
Comand of A ex mador " Such as
abili to you are

Chaos. - Definition - Cantor.

of "This is Red"
"This is long"

Boo

For this is the Command of God - a destruction
So destruction of Command of God

24

of the Set down

cut just because we
Pete must give this ^{with} solemnly - we
must have a special end - Honor

We must have this end Altru to
facilitate the giving of these means
give these means more facilitated.

eg In Ordering Subjects Parallel

Do when we must give present a
new thing - ^{we disapprove} disapprove la tavola.

all clear. Only Δ . These. and how
must ^{more} So if we wish to give Command
of God. So we must prepare Altru to
give clear the things. (in Form of Altru)

Include that suppose to C. has
revised ^{already} it for some ^{but it} is a chaos.

He B. in general so much more has
we think he knows. Has ^{heard} heard this
Altru gotten his mind all many things
But may have taken this list of
Commit + Prayers at but
all as a chaos

Book

So this Altru ^{would} nd. ^{some} series

to ① fissure

② chiarire le cose

APOSTLES OF PRAYER ✠ NOVEMBER, 1966



Morning Offering

O JESUS, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin, the reunion

of all Christians. I offer them for the intentions of our Bishops and of all members of the Apostleship of Prayer and in particular for those recommended by our Holy Father this month:

REUNION OF SEPARATED EASTERN CHURCHES AND THE CATHOLIC CHURCH

For a thousand years there has been division between the Roman See and those Eastern Churches that do not acknowledge the universal jurisdiction of the Bishop of Rome. Personal bitterness had much to do with initiating and continuing the separation, and now much has been done to rectify this element of the situation. Cordial personal relations have been established between the Pope and the Patriarch Athenagoras. We now grant the sacraments of Penance, the Eucharist and the Anointing of the Sick to members of the separated Eastern Churches; and we can join with them in their sacred functions. Complete unity has not yet been achieved, but this beginning will be most fruitful. Friendship and co-operation on the parochial level will help toward the ultimate goal of perfect oneness in the Church of Christ.

**MISSION
INTENTION**

**CHRISTIAN SOCIAL ACTION TO SAVE
SOUTH AMERICA FROM COMMUNISM**

and Intentions Recommended to Our Prayers

1	T.	ALL SAINTS (Holy Day of Obligation)—Cr.	Thanksgivings
2	W.	All Souls	Our Dead
3	Th.	Req., Votive or Mass of prec. Sun. (22nd after Pent.)	The Afflicted
4*	F.	FIRST FRIDAY—St. Charles Borromeo, Bp. C.—(C) SS. Vitalis and Agricola, MM.	Promoters
5*	S.	FIRST SATURDAY—B. V. M. on Saturday— B. V. M. Pref.	Directors
6	S.	23RD AFTER PENTECOST—Cr., Trinity Pref.	The Sick
7	M.	Req., Votive or Mass of prec. Sun.	First Communions
8	T.	Req., Votive or Mass of prec. Sun.—(C) Four Crowned Martyrs	Schools
9	W.	Dedication of Basilica of Holy Redeemer—(C) St. Theodore, M—Cr.	Youth
10	Th.	St. Andrew Avellino—(C) SS. Tryphon and Comp., MM.	Societies
11	F.	St. Martin of Tours, Bp. C.—(C) St. Mennas, M.	Reconciliations
12	S.	St. Martin I, P. M.	Local Centers
13†	S.	24TH AFTER PENTECOST (Mass of 6th Sun. after Epiphany)—Cr., Trinity Pref.	Parishes
14	M.	St. Josaphat, Bp. M.	Examinations
15	T.	St. Albert the Great, C. D.	Perseverance
16	W.	St. Gertrude, V.	Employment
17	Th.	St. Gregory, Wonder-worker, Bp. C.	Religious
18	F.	Dedication of Basilica of SS. Peter and Paul, App.	The Clergy
19	S.	St. Elizabeth, W—(C) St. Pontianus, P. M.	Intemperate
20	S.	25TH AND LAST SUN. AFTER PENTECOST— Cr., Trinity Pref.	Parents
21	M.	Presentation of B. V. M.—B. V. M. Pref.	Seminarians
22	T.	St. Cecilia, V. M.	Superiors
23	W.	St. Clement I, P. M.—(C) St. Felicity, M.	Apostates
24	Th.	St. John of the Cross, C. D.—(C) St. Chrysogonus, M.	Vocations
25	F.	St. Catherine, V. M.	Retreats
26	S.	St. Sylvester, Ab.—(C) St. Peter, Bp. M.	Conversions
27	S.	1ST. OF ADVENT—Cr., Trinity Pref. (omit Gl.)	Families
28	M.	Mass of prec. Sun.	Missionaries
29	T.	Mass of prec. Sun.	Sinners
30†	W.	St. Andrew, Ap.—(C) 1st of Advent— Cr., Apostles Pref.	Various

(C) Commemoration, *Plen. Indul. for Members, †for Promoters.

THE MASS

The end of the Offertory prayers marks the beginning of the Canon, introduced by the Preface. The Canon, in the form we have today, is a very old and very important part of the Mass since we now come to the essence of the Sacrifice.

The Preface is the introduction, and it is a hymn of praise to God. In earlier centuries the Preface was very long and was freely composed by the celebrant. Later it appeared in fixed form as we have it today.

Each Preface begins in the same way, and then the text varies as it expresses some thought pertinent to the particular liturgical season or feast. Some new Prefaces were added this year when we began to recite them in English. Each Preface ends with the words: "Holy, holy, holy, Lord God of hosts etc.", as we join with the heavenly choirs of angels in this beautiful expression of praise.

Now the priest begins the Canon prayers: a petition to our Heavenly Father to receive these gifts offered for the Church (and the Pope and local Bishop are mentioned here by name); then a special remembrance is made for living members of the Church; next there is mention of our Blessed Mother, St. Joseph, the Apostles and many martyrs, as we invoke their merits and intercession.

At this point the prayer of intercession is discontinued, and the priest returns to the essential theme of the Canon. In Jerusalem's temple the high priest used to lay his hands on the sacrifice to signify that the victim was being sacrificed for the sins of the people. In the Mass the priest extends his

Church of Christ
 MISSION
 INTENTION
 CHURCH OF CHRIST
 MISSION
 INTENTION

hands over the offering, thus signifying that Christ Our Lord, Victim in the Mass, takes upon Himself the sins of mankind.

FATHER THOMAS J. O'DAY, S.J.
National Director

NOVEMBER 4
My Patron

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He was probably the most imposing and influential figure of the Counter-Reformation in Italy. As Cardinal-Archbishop of Milan he worked constantly to carry out all the decrees which the Council of Trent set down for reforming dioceses. He was tireless in visiting all the parts of his diocese, in building schools and orphanages, in training his priests for work among the people. Worn out with labor, he died at the early age of forty-six. Our own bishops today are striving to make effective all the decrees of the recent Council. They need our cooperation and prayers.

Resolution: To offer a rosary each day for your bishop.

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Creation

From this chaos must come order: a creator must form life in the ~~existing~~ mind

Creation and Separation

The first period in creation is to separate things.

So:—

- 1) Separation
- 2) Order
- 3) From this order - on this basis - things can grow

So in our Method when we are going to teach even the smallest details we do it with some solemnity. As: "Do you like to bear this? Attention! How much more so than with the Commands of God"

From this

In Chaos, must come order -
 a creation, so ~~there~~ ^{first- confusion but} ~~primary~~ ^{will}
 elements. (of Colours - Now distinguish
 the colours (unequal rather))

The first ^{Period} tempo di Creazione is
dark separation. the

light + darkness

Water - Earth

Air. + Sea

② On this repⁿ so from a basis of order

① Separation

② Order

③ From the order from they can grow

So we make an opera in mind of Child -
 the opera ^{to} distinguish the art +
 " to sense of things

eg prayer / Commandment

and must distinguish this in

seasonal way with apparatus

So in the Method run for smallest
 details. ~~and you have this.~~
 attend

How much more

Preparing Attitudes of Soul

By Praying Evert
eg for Prayer
- Obedience.

Principle.

Chast.

Repentance.

Great Use of Light

How much ^{more necessary is it to} prepare entirely to the
Christ's will to serve it

Thus

A

To prepare C. to have ambition in God help. Prep for Prep

B

For Commitment Prep ^{soul} of ambition is to be helped for ambition



Questo manera di preparare l'anima to distinguer is to prepare entirely

For Commitment Prep Ambition for Commitment
Something ^{about dark} oscuro - dark room - curtains
Crystals - lucis con lucis
one commitment ^{with} light

increase

To look at it recess to light
to order to meditate. Rest of room

del Rest pro oscuro. light comes
in this Commitment.

Be responsive. Christ must respond

to this says "I am god... & something comes to my soul

What can I do? - in ambition comes an answer

But comes answer to ambition is answer

Il Fede

L' Anima mia deve obedere. so this makes
me never - guess fact

Agam

Kenne Pure a made A

Simple thing: but now has seen it in
such a light. Now it comes from god & it is
comes to god. This is
piu bella.

The response is easy. I do it naturally
but now I feel it ^{more} ~~more~~ ^{it grows} ~~more~~ ^{clearer in me}
per sempre. to pour God. Così si
For penitence sentiment religioso
in ^{to} soul joined.

This illustrates

?

- ⊙ Destruction of things
- ⊙ Analysis

This to summarize

Ambiente. Preparato

Sempre la Puron of Anima y Chud

Individual si meglio

must

individually to the

always call individual chud to -

"tu tu"

As the Learning Last Time

So now

The Allair

The Furniture

Some Exercises

April

The Altar what is it 28

A Compassion

Depict of Liturgical Cal. & exercises as
a parallel

A

Age un altro punto
fare fatto questo banchiere molto piccolo
capture the case is to allow.

Or a per dare un'idea - how to do - that
is not with oral teaching but acting

We begin to speak of furniture of Altar

Among other things

① get near 12 stools - similar to pews
? parsons - and can arm chair

(brilliant)

② a table. which has to possibly
making small or large - (with hinges)
Or also other objects (not hinges)

③ Table-Cloths -

È se Commedia

È se Commedia to have to some
exercises as done in schools - Thus

B

more furniture surge rumore

To know how to put - up

in right place

So that all stools are in right
place

next to each

But ^{is} to armchair, those place

Vestments

is distinguished by a small crucifix on the wall.

[This is the ^{some} table ^{above} of liturgical colours & flowers - & a special table called allora]

One ex. is this. To provide for six little stools around the table and four on either side, 6 on one side & six on ^{the} other. (table ^{made} large)

just ^{an} ex. of exactness - & know how to plan & execute.

Another
Ex

Un altro mezzo e quello to have to put in vestments of tablets, ribbons of diff. colours.

- ① And one has a red ~~and~~ ribbon
 - ② one verde
 - ③ one viola oscuro.
 - ④ Alus noster limone (white ribbons)
13. Colours who can take part

One Nostro Rosso - is Jesus -

Other 12 apostles

and 1 green - hope - 10 feet.

stone of Church Peter
stone

(10 feet)

Qui fanno vedere these things.

table

people

bread

J.C.

mine

Spread People

kolosimo - Judas. These ^{gone} are
but little ^{et} in primum green / but these are
import ^{cut} things - to fix in mind. This:-

- 1) doors & red marks
- 2) Stools & replure
- 3) Special people
- 4) Numbers 13.

Ex at head to finish. by replacing
to to pat from by replacing cutting
Children seat. in center. (with red)
6 on 1 side 6 on other

Next
Stage

Latin
Table hard children has
Chair leg to table - table - clashes
Latin on. si mitte on to table
① chair and ② plate

Explanation The Teacher.
That can explain was was this
last supper. "My went to get
under the table was the first
supper of Jesus"

So these are
Scenes of Domestic Representation
Our form now there
Aug. ① table ② bread and wine ③ 12 people

Dopo del Tempo

There is an

Esclamⁿ. simple -

"Jesus is dead. & non c' più

a

One of these 12 was cause of his death.

b

So 2 people are missing - Therefore only
just green & white ribbons

c

So go to label sad - Instead
of opening it make opening it make
by leave it small small

d

where there was ^{to} Larchan - in xevdo -
si mille in us
se place a crucifix.

2 candles brought -

Then chalice & bread to

remember - cover it up - as if
ed same use. be no use.

Like a Sad Thing

Like a Sad Thing.

remains and look on
Catholic story ~~remains~~ to look

While they do this by do other exercises
canon hymns
processions.

Teaching & Passion

Beautiful Day

Oleuds. Via Dolores.

These subjects may seem too
big to be done in this way

Seasonal Preparation

for

Teaching Latin

that -

for the last time
who I had eaten for at times
some of 12 had ^{betrayed him} him + them
uno was scelti per
continuare la Chiesa.

uno So

This table became an altar
for all Christians: Are these signs
wh. remind us of all these things

This table like something ~~it~~ added to
the insigne which added to
the unequal colour teaching.

Something wh. si prende vivendo in
questo ambiente.

And is a Pref^{er} to Teaching wh
comes later

Now we know ^{curriculum of Teaching Religion} curriculum of Teaching Religion
but ^{we} cannot do it all ^{at once} once
Can't be done ^{tutto ad un tratto} ~~at once~~ ^{tratto}

must be gone in the ~~the~~ succession

They take in - . . . & we can fix the
impressions taken in to the souls in this
fashion.

Awakening Relg. Sentiment

But with sense
of the use Sense & Movement or because

Important
for
Book
Chapter

other things cannot not be taken in
Other ~~non-sensible components~~

So then, what to do?

What? Must release young 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
tell age of looking to instruction wh. is
intelligent

or can

we give it

in a adult

Exclusively excluding sensory-motor

We know C., v. small, later from his
entire in this time, can figure
what he take in the by take by take
in his former

Time of
Attraction

Guide

Sensible this "insense"

End of the or aim of which is -
to create an more, energetic

Source of love &

these particulars

Then Homage

This is it Omaggio of love there
little children to more slow
little children to more slow

|||

of Susmal Geometry

Δ \odot etc

A
B

So
m

movements -

by those ~~assaults~~ (scenes memories)
and so that arise in their souls a sense
to arise in soul a

sense of love & tenderness

A
Basso

E quando this is in ela very easy,
later on ^{the} can go ^{straight on} ~~it in~~ - without
starting all over again.

Preparation of 4th Rel. Sentiment

This Opp. - not a Pl. of Sentiments

thro + by scenes + movements and to point harte

valle to se prede strato to ceoi

si suscitatio sententia spirituale

Paragon a little Chio

Peris By its mother.

most beautiful lady in world

wants to do little things things

Do something. - & can only do

Summit & motor (give a flower)

But at some time

arouses

This tenderness

So here scene

and to do the same with this

action arises across a

tenderness and love

Saw it
with flowers!

Thus the sentiment of tenderness which comes
as it acts is like a seed - a first seed -
the soul of the child - which cd. not be taught
intellectually.

Why not in to Church

Cose, sentimento de tenerezza
 (questo sentimento di tenerezza
 which it acts is like a sense
not a just seed - in soul of
child who cd. not be taught
intellectually

Objection ⁵ Why not buy C. to C. see a
more beautiful altar - arouse sentiment

No,
 because

- ① This not made for
 Education of C
- ② Can't do it ^{action} so slowly
 & quietly with own rhythm
- ③ Molto Semplice (Simple)
 and has own size
rhythm
 (as we know)

So If you is true the C. can learn
 this sentiment at this age

(Summit) we must
 1) Give him ¹⁰ near means
 2) Summit
 for Religion business
Belong
Life

Is a Teaching Too

Objects with
Cards

It must be impossible.
Impossible for 3 1/2 2 to do it in
a chunk.

In some times ~~times~~ the things contain
clear ideas ~~clear~~ for
Certain elements - which are
to be used later in
(of geometry).

Still
later

Code in second Temp
Co-study to objects + names
of diff objects
I must be ^{already} ~~already~~ ^{intelligent} ~~intelligent~~ eg
~~at~~ 5 years when begin to
read + write

Later

Por Pur alto ed acc of
high age

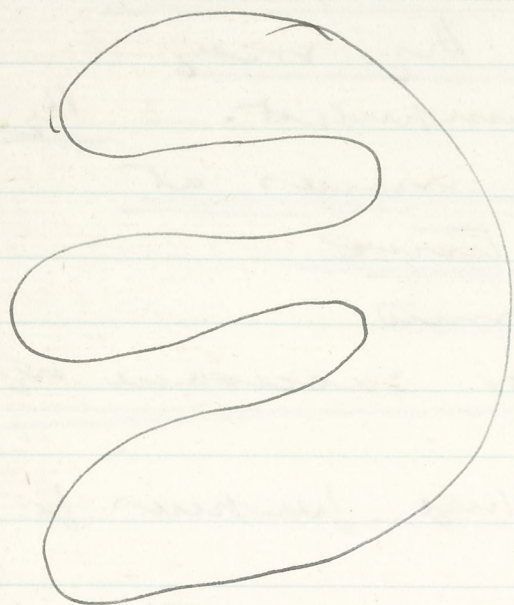
The
Mass

So slow the means for this stage
of man
^{not} ^{communicate}
Non si due ^{not} ^{high} ^{way} ^{to} ^{learn}
Intelligent culture
Beginner ^{communicate} ^{to} ⁱⁿ ^{segment}
^{create} ^{to} ⁱⁿ ^{segment}
in later epoch of life

Only the adults must use these means
 wh. permit us to penetrate
 although they may
 seem imperfect. — they are
 the only way means at
 this time
 and thus is formed
 bases for successive ages

As the second stage number to 3rd

Cio must form piano in the sculoppo
 secondo prelo of Bambini



June 21st Comment

Subj. of 10-02 is to Libro della Messa.

Vale a dire quel libro which to further
use when follow to mass

Chi sarebbe una parte pratica of
all that has been studied before

The thing I want to take into consideration
is something practical. a manual.

This would be to be able to carry
the book of the mass in a little book.

Because there is.

either a little book - of prayers. &
symbols

or the whole text very large

But if you ~~do~~ have studied previously
to mass. it will be lost if you carried
just prayers.

The books which one gives usually
not to test are guide-books to the
mass - accompany the priest at the his
action with prayers +

to meaning of diff parts
To seem to follow to mass
sequence

6
Osa lutto hanno sentito l'ho differenz
(not you in the home with you
big medals). Those in the street have
the differenz.

molto sensibile - because when you
leave the boat must go home with it -
Because differenz is worse for men -
young men going around with great
Boat.

In Italian Calabreses - women with
great Family Bibles come valge.
women carried & the men did not
walk behind.

mentre io penso che la barca
di massa è nata per seguire
il mare; ma - something to take
with us - carry away something with us.

Il desiderio che ad esse vada
so elevato - ne could carry with us.

for the whole with. (as medals)

Libro di Messa could be an object
of devotion carried always

Quasi sempre più fuori della Messa
than in it.

This for other people - not
whenever -

Not religious - unless have lots of books -
religious advice - but ordinary people
should be a help in life also.

So a man on Sunday - at 10th Mass
could take out the Book & read it.

Or some moment of upset. - Takes out
book & read it -

It is when one has learned these deep
meditations - that the words acquire an grand
sense.

It was with this idea - not to substitute
for medals - but also an intellectual
obj of devotion

From this came the idea of
preceleggia which is valuable

In Mass is one Constant & Variable
Greatness of Mass - is that all the
variable parts as put in the
Book.

Allen so points out the grade given the
which is not of the Mass of the Day.

So please to see così -

Take a book with you
to ordinary.

This mixed variable part-
Problem was to

Give to mass complete
So how to be done - To take
Variable parts detachable & put
in order.

So we have to prepare something
of material. - the variable parts
We could all the parts of the
variable part for each Sunday in 6
Year

From this came some new
conclusions.

This part probably is an educⁿ
help. & especially suited to making
of Currier

In the fact of taking to Proper
of the day and to the day -
was a vera Preparation for Mass
Vae due. instead of just taking
of book ego -

Prima in lavoro
Allen quia lavoro makes
in truth.

as to Opus 13h make a design - so
here we have to available parts
on single cards + give an "ensemble"
as in Opus 13. diff parts - aesthetic give
an diff parts to distinguish.

If one stops to think to successive themes
as in Opus 13h by Ch. to repeat
to Gospel

and this is meant to be an "opus"
that to Church gives

Some can see to what order to Ch
gives us these gospels: So it is unusual
to see in the parts of Gospel from
part of the Lit. Period

Sempiternal Gospel. but sometimes
instead of Ep a bit of O. T.

Por ci sono 11 parts into mezzos
alto - more small. - which are
also to be distinguished

① Some part of psalm's
used to sing.

② Prayers which need silence
and appropriate

Ecco an Manual book my
designer

At same time the order - brings
a great help. An Edⁿ - an
instruction

So far. This idea of libro p^o adulti - became
an educational instⁿ
now.

A special - in fact up to now
unique feature of this V. Center will
be the opportunity of studying the
application of Dr. Montessori Principles
- both in theory & practice - to the
most vital of all problems - Child
Education

A Montessori Class has been in
existence at the A.C. for over 15 years
and ~~the Training Center possesses a~~
~~and~~ and Dr. M. herself has been
in touch with the Center ~~at~~
at that time. So that the formula
of the Center is to

Another novel feature of this Center
will be the dissemination through
Courses for Parents & ~~House~~ ~~governesses~~ -
Nurses & ~~governesses~~ of Dr. Montessori's
ideas for helping the development
of ~~the~~ ~~very~~ young children in the home
of the Pre School C. in the home.

Another novel feature of this
center will be the ~~group~~ holding
of C. of lectures for Parents
& Nurses dealing with
the various principles as
applied to Pre-School C^o
in the home

All Catholics interested in E.J.ⁿ whether
as ~~Teachers or Parents~~

Though D.M. has been a well-known
figure in England for 20 years

All ^{Catholics} ~~those~~ interested in Education whether as
Clergy, Teachers or Parents will be
interested to learn that a Catholic
Mentorship Centre - under the Personal Supervision
of D.M. has been opened in connection
with the Assumpt C. in Kensington Green

This will answer a long-felt
want - viz a centre where Catholics
Religious & lay - can be trained as
Mentorship Teachers. ~~where D.M.~~
ideas in Religious Teaching can be
studied under the most favorable circumstances
Besides the Training of Teachers
this Centre will also

ⁱⁿ
under a Catholic atmosphere.
& of special value to Catholics will
be the opportunity to share the profound
of M. Principles to the Religious
Educator both in theory & in
in the practical application

erlems

3 Cumb. Tee

4 Horn Spear

W.C.†

51. The Ombrellino.

Test.

1. What is the Ombrellino?
2. Describe its shape.
3. What is the special use of the Ombrellino?

51.

Things used
in
The Liturgy.

