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July 2022

Box 18, Folder 06 - "The Unexpected Guest" / "The Triumph of Love" (E.M.S.)

Edwin Mortimer Standing

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Recommended Citation

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I enclose an excellent little book called An Atlas of the Life of Christ

THE MAP OF JERUSALEM

~~As time presses I suggest the most useful thing to do~~
A most valuable material is
~~would be make a copy of the Map of Jerusalem and its environs,~~
~~on Pages 25-26. I would enlarge it and make it 20 inches by~~
~~14 inches or even bigger.~~ One could put the walls of Jerusalem
 in ^{i e}plastic or something more permanent; and could have small
 movable models of Herod's Palace and Pilate's Residence and that
 of the House of Annas and Caiaphas and the Temple.

One could have little movable labels of the various
 places of interest on the map - e.g. Bethsemane and Bethany and
 Calvary, the Damascus Gate,

Best of all, of course, would be to make a model of the
 district showing the hills and valleys - but that would take too
 long a time probably for our present purpose.

In Cavalletti's little book I think you will find an
 illustration of a model of Jerusalem.

Also some other interesting photos of models - represent-
 ing the Tomb where Our Lord was buried and other things.

THE WANDERINGS OF THE CHILDREN OF ISRAEL

IN THE DESERT

It would be a good thing too to have a large map made
 illustrating the Flight of the Jews from Egypt (The Passover)
 their passage of the Red Sea, their wanderings in the Desert,
 Mount Sinai, and so on till they come to the Promised Land.
 One could have the names of the important places, and also little
 cards corresponding telling briefly what happened at them,
 e.g. The Ten Commandments and Mt Sinai - the place where Moses
 struck the Rock.

Another thing which interests children is the story of how Moses under the direction of God caused the Children of Israel to build THE TABERNACLE , which was - in effect a Travelling Church . There is an excellent account of this in THE ILLUSTRATED BIBLE HISTORY by Schuster (Herders) Chapter XXXVIII. It gives also a very good illustration of what the Tabernacle looked like . I once got a man to make a model of the whole thing - which was an immense success . It was placed on a big area of ply wood (which was covered with sand which was glued on) and the whole thing could be taken to pieces (as could the original when it was time to move on i.e. when the pillar of smoke moved away from the Holy of Holies .

One should also have models or at least pictures of the Large Altar with Ramp , the Bowl for Ablutions , and the objects kept in the Holy of Holies and in the Tabernacle .

Later on - this could be followed up with a Model of Solomon's Temple which was fixed and did not need to "move on "

Still later one could show how there is a Tabernacle in the Catholic Church - and an altar for sacrificing .

In the beginning of Schusters book (an excellent book which I expect you know) is a map showing the wanderings of the Israelites through the desert . But not a very clear one .

On page 223 of the same book is an excellent picture of the Temple in Our Lords Time - from which it would be possible to make a model - though of course you may have other a better sources of information .

the vision once seen St Paul and his friend Silas were eager to sail for Macedonia as they concluded that the vision meant that God had called them to do so. Macedonia you will remember was the country from which Alexander the Great came and the city of Philippi which they visited was named after Alexander the Great's father King Philip.

See Acts Chapter XVI. On his return journey St Paul came to Troas again and spent seven days. "When the new week began (says the Acts Ch 20 verse 7) we had met for the breaking of bread (that is for Holy Communion) and St Paul was preaching to them : he meant to leave them next day and continued speaking till midnight. There were many ^{burning} lamps in the upper room where we had met and a young man called Eutichus was sitting in the embrasure of the window was overcome by sleep. As St Paul went on ~~speaking~~ still went on preaching sleep weighed him down and he fell from the third storey to ground and was taken up from dead ... "You can read the BEST OF the story in Chap 20 verses 10 onwards. I think you will agree that that sermon of St Pauls must almost hold the world's record for length -- it did not finish till the dawn came next day ! (Remember that the next time you think a sermon is going on too long -but don't fall asleep and out of the window !!)

The children should be encouraged to keep their own note book and write up in it the events they think most interesting in St Paul's adventures.

"Oh, no, Holy Father," the parents answered with surprise, "she is only four years old."

The Pope asked the child to make the Sign of the Cross. She did so.

"Whom do you receive when you go to Communion?" he asked.

"Jesus," was the answer.

"Come to my Mass tomorrow morning, and I will give you Holy Communion myself," said Pius X.

Another First Communicant of four and a half, now aged seven, spontaneously wrote the following composition on Love quite lately:

I Love--

I love Mummy.

I love Daddy.

I love Nanny

I love Auntie.

I love Uncle.

And I love most of all Jesus.

I love the Blessed Virgin Mary.

I love my Angel.

"Are you sure that you love Jesus best of all?" said to Peter his elder sister Mary.

"Of course I do," said Peter proudly. Mary laughed.

"So do I, Peter, and so does everyone you and I love. Are you proud to be a Catholic?"

"Of course I am very proud indeed."

"Well, Peter, it is time you went to bed, good-night."

"Good-night."

- (g) "Timmy was very envious of Tommy because he had a new tricycle"
 - (h) "Billy took part in a non-Catholic ceremony without permission"
- These are just examples, there are many others which could be made.

The material is used in the following manner: -

- (1) The cards with the Ten Commandments on them are placed out in their proper order in one or two horizontal lines according to the space at their disposal.
- (2) Then the child takes any card at random; reads it, ponders over it, and then places it under the Commandment which has been broken.

Thus sentence (a) (see above) he would put under Commandment Seven; sentence (b) under Commandment Seven; sentence (c) under Commandment Four; sentence (d) under Commandment Three; sentence (e) under Commandment Five; sentence (f) under Commandment Two; sentence (g) under Commandment Ten; sentence (h) under Commandment One.

(Sister Stephanie of St. Anthony's School, Mill Hill, London, has worked out this exercise on the Ten Commandments in great detail; and has made a special cabinet with ten sections in it for keeping the material. This would be an excellent thing to do and have a statue of Moses - or a picture - on the top of the cabinet.)

We can make use of the same principles when we are dealing with Biblical History. Here we can make use of the Time Line. Putting this out is essentially an activity of body and mind, an individual activity; though, very often, a number of children form a little spontaneous group and do it together.

QUOTATIONS

"It is ~~cxrkrkrkrkr~~ clearly a false opinion to say with regard to the truth of faith that it is completely indifferent what one thinks about created things provided one has the right ~~krkr~~ opinion about God ; an error about creation reacts in a false knowledge about God ."

St Thomas Aquinas

Sent

Montessori's Definition of the Liturgy

" The Church is a society which has fixed certain movements and words ; and this precision is not a caprice : it is something corresponding to the spiritual life "

.....

THE CHILD

Sent

Who touches the child touches the most sensitive part of a whole which has its roots in the most distant past and which climbs towards the infinite future .

Who touches the child touches the delicate and vital point where all can yet be decided , where all can be renewed , where all is pulsating with life , where the secrets of the soul lie hid .

One can pass quite close to the child and yet not see him .

The activity of the child has always been looked upon as an expression of his vitality ; but this activity is really the work he performs in building up the man : it is the incarnation of the spirit

Supplements

Given me by Rev Mother Isabel Eugenie

Here is a poem written by a child between six and
seven years , heartbroken while her mother was in
hospital . On her return , full of joy the little
girls wrote the following :

I love because I love -
This reason will not do ?
Then it's because I just must love
At thought of you .

I sing because I sing -
This reason will not do ?
Then it's because I have to sing
At thought of you .

I love you when I work
I love you when I play ,
My life is made of love ,
I love you all the day .

This is a perfect exposition of the interior life !

to Assumption

Order.

Venerable Sr.
Linda W S

N.B.

I should be glad if you could get these quotations into the book somewhere - perhaps as a chapter heading to the Atrium, - or some other chapter.

Only in the Church - the Universal Church which is "life hidden with Christ ideed" - is to be found the secret and source of renewed social life.

The whole and only purpose of his life (Pius X) was the restoation of all things in Christ ; and if it be asked what is the road that leads to Christ the answer - says Pius XII - valid yestreday as well as to-day and always , is the Church .

(I am afraid I can't recall where I got these quotes originally - perhaps you can - but they are so excellent it would be a good thing if we could get them in . We might ask for authors in a local Catholic weekly)

About a quarter of a century later Montessori gave a series of lectures (organized by the Editor who was present) on the teaching of religion at the Westminster Cathedral Hall, London, S.W. 1: At one of these lectures presided over by His Reverence the Bishop of Bella, Montessori spoke to this effect for over a quarter of a century I have worked for the Catholic education of children, but I am well aware that without the approval of Your Lordship and the hierarchy to which he belongs all my efforts would be of no avail.



Opened ?

Plain or plane ?

and suggestions
should go on a
separate sheet of
paper -
to be turned over to (over)

THE THREE KINGS APPROACH

I was interested in noticing that one of my young friends - Shelbie, aged 6 - had discovered all on her own the technique used by the Marchesa Cavalletti and Mons. Lanternier --- viz that of moving the little figures in accordance with the progress of the story.

It was Christmas Tide, and the figures used for the Crib (a family heirloom) were brought, as they had been every year since her grandmother's day. The top of a large side-board had been ~~put~~^{placed} at her disposal. At one end of this the "stable" had been set up; but as yet there was no Baby Jesus in the manger. The Divine Lambino, and the angels, were still "in heaven" - that is, on the top ledge of a picture frame hanging quite high up on the wall above the side-board. The shepherds and their sheep were ~~there~~^{already} - towards the other end of the sideboard top; while at the very furthest end were the Three Kings and their camels.

Just before Shelbie went to bed on Christmas Eve she broguth down the Baby Jesus from "Heaven" and put Him in the manger in the stable. He descended accompanied by two angels who had come to adore Him there along with Mary and Joseph. On Christmas morning the first thing she did was to bring the Shepherds to the Stable, accompanied by a flock of inquisitive ~~looking~~ sheep.

The Three Kings were still far away "in the desert" but they were on the move. Every morning after Christmas Shelbie moved the caravan of the Three Kings a little nearer. By New Years Eve they were half way across the intervening space with six more days to go. And with the coming of the ~~east~~^{Carols at last} of the Epiphany they will come to their journey's end and join

the Shepherds in their homage and adoration .

Those who have read Marchesa Cavalletti's article
pp . . .) will see that she makes use of a very similar technique
in the teaching of the parables of Our Lord , thus bringing them
to life in an interesting and dramatic way by means of an
activity on the part of the children . Thus in the parable
of the Good Shepherd one sees the Good Shepherd and the
Fold and the Wolves (bad shepherds) and all .

3 ② 5

a command? surely that it is a command ! This is the one thing that should make an impression on the child -- that it is a command.

⊕ Just as it was important for him to realise that the beginning of the Hail Mary was a salutation ; and that it is the child who salutes the Blessed Virgin . But now what the child has to be listening understand and appreciate is that he is ~~listen to the command~~ the Command of God. Furthermore this is so important and tremendous a matter that it must be made due and received by the child - and will wish to with a certain solemnity , so that he revers it and will obey it . So the two points to remember are a) that it is a command .. and b) It must be received with an attitude of reverence and awe .

According to the kind of instruction we are about to give we could give a differing kind of Preparation of the Soul to receive it - different in teaching a salutation from teaching a command.

Taking the Commandments Separately

Instead of teaching the Ten Commandments all together ~~in~~ one all rattled off in the same tone of voice directly after the other - all on one string as you might say it would be much better to separate them and teach them separately ⊕ One should begin and begin with the ones most suitable for the tiny ones .

Historically , if we remember , the Commandments were first given to Moses on Mount Sinai with great solemnity accompanied by the sound of trumpets , thunder and lightning and the shaking of the earth . So we could attempt to do something to make the receiving of the Command of God with due solemnity and awe .

This we could do in the Atrium . Even in our ordinary class rooms if the Directress is about to present something new to a child she does so after a preparation - makes herself tidy , clears the table , obtains the consent of the child to a new presentation - chooses a good place in the room with plenty of light etc -- and after

from God , showing me my duty for ever .

(46)

(31)

8

In this way these things could penetrate more deeply into the soul of the child- by distinguishing this and separating their elements . thus summarizing we have :

- a) A Prepared Environment
- b) The preparation ^{of} ~~to the~~ ~~xxxxxxxxxxxx~~ soul of the child
- c) An individual soul - which awakens to a call ^{1/2} which is....
- d) An individual call "tu ! tu ! " - just for you .

X NU

5

④

ANOTHER EXAMPLE: THE TEN COMMANDMENTS

Here, as always, we wish the child to think for himself; for every time we do for him what he could do for himself we do not really help him but hinder. So we make a material something on the following lines. Each Commandment is written on a separate card. Then a number of other cards are prepared on which are

- written a number of sins that children might commit such as
- (a) "Tommy took John's chocolate out of his school satchel."
 - (b) "Mabel told the teacher that Janet had spilled the ink, which was not true."
 - (c) "James was very rude to his Mommy, and would not put his things away."
 - (d) "Michael wouldn't get up in time for Mass so he missed Mt."
 - (e) "Mort was very angry at Kate and spat at her."
 - (f) "Timmy swore at the postman."

b ~~3~~ B

(g) "Timmy was very envious of Tommy because he had a new tricycle!"

(h) "Billy took part in a non-Catholic ceremony without permission!"

These are just examples, there are many others which could be made.

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⁵⁷ *Hale Lane*
Sister Stephanie of St. Anthony's School, Mill Hill,
^{N.W.7}
London, has worked out this exercise on the Ten Commandments in great detail; and has made a special cabinet with ten sections in it for keeping the material. This would be an excellent thing to do and have a statue of Moses - or a picture - on the top of the cabinet. †

This formula for the recognition of the grace of God is not obligatory for every prayer that the Christian addresses to God ; but it is obligatory as the conclusion of all the prayers in the Propers of the Mass. This is because the Mass is like the Court of Sovereign , where a certain ceremonial is obligatory , and a special form of homage is laid down to be observed . But the Church , being indulgent towards us, permits that - instead of the Faithful who are incapable of doing so , that some one observes the ceremonial on our behalf - and he is the officiating priest . But those amongst the Faithful who have studied and know the rules , may have the honour of participating directly in the form of the ceremony and can repeat in their own language the Latin prayers said by the celebrating Priest ... "Through Jesus Christ Our Lord , Thy Son , who with Thee liveth and reigneth in the unity of the Holy Spirit , God for ever and ever . Amen "

In the books the whole formula is not repeated but they are indicated by the words "per Dominum"- "through Our Lord " or only by the initial letters P.D. N.J.C. ^{In as much as} Since these forms of ending must be learned by heart and remain always the same we cannot call them variable , nevertheless they are constantly united to the variable parts . The main point is that those propers to which the phrase "Gloria Patri " is always attached have to do with the Psalms and those that have the ending "per Dominum... have to do with Prayers .

Symbolic Pictures

To make clear this variety in the Propers we have adorned the pages which have to do with the psalms and those concerned with Prayers in a different manner . Above the Psalms which are for the most part to be sung we have drawn a musical instrument as a harp or an organ etc . On the other hand above

the prayers which unite us with God -the source of the light
of the soul , we have drawn a lighted candle or a burning lamp .
As the children are fixing in the ribbons on the illustrated
page which bears at the top of it the title of that ~~particular~~
that particular part to which it must be attached they will see
this relationship of the pictures and it will soon be indelibly
fixed in their minds the knowledge as to whether it pertains to
a psalm or a prayer .

THE HIDDEN ENEMY

"There are more things in heaven and earth, good Horatio
than are dreamt of in your philosophy"

The Nicene creed - formulated by the Ecumenical Council
at Nicea in begins with the sentence. "I believe
in God the Father Almighty, Creator of heaven and earth, and
of all things visible -- and invisible". When we think of
God as the creator it is most commonly the visible creation which
comes to our mind. As the Psalmist says "The heavens declare
the glory of God and the firmament showeth his handiwork"
Wonderful as is the visible creation it is quite possible that
the things invisible which God has made are even more wonderful.

The researches of science have opened up a wonderful realm of
the hitherto unknown. The mysterious attraction of matter to matter
which we call the law of Gravity, the valencies of the
atoms - such as the mysterious affinity for of hydrogen
atoms to join with Oxygen atoms for from water - the unseen
though in our civilisation ever present force of electricity,
-the whole world of germs and viruses unseen by the naked eye
--- these are but a few examples of the marvels of the
things invisible "brought into our ken by the researches of
science"

But by far the most important of the "invisible" creation
is the world of Spirits. There are many persons including
not a few scientists - who deny the existence of spirits -
because their existence cannot be proved in the same
way as the invisible marvels of science. All the sciences
such as chemistry, physics, biology, depend in their last
analysis on certain facts observed by the senses.

It is easier to describe what a spirit is not

because they aver that it cannot be scientifically proved.

to discern
The trouble about such people is that they have never ~~really~~ ^{tried} ~~understood~~ ^{really} what a spirit is. The first thing to be realised

about a spirit being is that it has no matter, ^{consequent} ~~It has no~~ extension, ^{no} weight, ~~has~~ no parts, cannot be measured by any instrument, and occupies no space. Many people think it is a

waste of time to draw a distinction between mind and matter ^{an idle brain not work.}
They are like the man in Punch who said
(What is mind? --it is no matter! What is matter? never mind)

The question at once comes to our mind is this --
If a spirit being (like an angel) does not possess any of the properties just mentioned such as extension, weight, and so on -- then what HAS it got? And the answer is, ^{& spirit portion} intelligence and will, and self-consciousness. Even in ourselves the really

essential part of our being - the soul - is an immaterial being, ^{unsharable} though as long as we are alive it is linked to a material body. If you were to examine the brain of a human being with the most up-to date means you would see electric vibrations in the brain cells, and sunning along the nerves, but no microscope in the world has ever shown us a thought, ~~like~~ an abstract idea like hope or justice - and never will. They belong to two completely different orders of ~~being~~ ^{being}.

It is just because we are so immersed in a world of matter ~~xxxxxx~~ - and, (as Aristotle ^{showed} 25 centuries ago) ^{that} are even dependent on things material around us for the building up of our ^{immaterial} spiritual ideas ^{to act as a foundation} it is just because of this that it is not easy for us to "see" with our minds the existence of purely spiritual entities like the angels. The difficulty is in ourselves, is the result of our own natural limitations and is in no way fundamental or of necessity. There is no reason whatever why God in the plenitude of his creative power ^{& what would} should not have created a multitude of spiritual beings.

?

This is in fact exactly what He did , though this is not the moment to attempt to prove it . God Himself is a spirit and those spiritual beings which He created are of a higher order than we humans just because they more resemble him in their nature . Even if we had not known by revelation and history of the existence of pure spirits wh should from a priori reasoning have concluded that in the plenitude of His infinite power He would have created them *to fill in the gap* .

It is beyond the scope of this chapter to attempt to prove t the existence of the pure spirits , which would involve us in a long discussion of the nature of revelation and history ; but our aim is rather that - having ~~xxx~~ assumed their existence we should see how psychologically reasonable are the staements made about them in the Bible and in hagiography .

~~Wxx~~ In the last parag- raph we used the phrase the pure spirits ; ~~but it must not be~~ but the word "pure " must not be taken in any moral sense - such as we mean we speak of "the ppure in heart " or the virtue of purity . The word pure used in the aboe sense simply means pure in the sense that there is no admixture with matter . ~~xx~~ just as one might say this is pure alcohol or ether or sulphuric acid -A pure spirit then is ^{is} subsistent being that exists of itse~~s~~lf (and not in soemthing else - and is a Person ; because the essential thing anout a person is that it has inteelligence , will and self-conscious- ness .

As human beings we are persons too and have these same properties - intelligente , will and self-coonsious ness (whihc not animal has bu the way) But the difference is that in our case this immaterial part of us - usually called the woul - os so linked up with its material partner the body

that it cannot function without it .It is almost an axiom in human physiology and psychology that our thinking and cerebral activity are linked up together .Everyone knows how even a cup of coffee at the right moment can make a world of difference to our thinking ; and how when we are physically exhausted our consciousness seems to dwindle ,^{also} and how some times we feel mentally on the top of our form and other ~~times~~ and at other times ^{scarcely} unable ^{to} follow a line of argument . It is the same with the will --how often if we have an important decision to make we say to ourselves : I will leave it till ^{sleep} tomorrow and will "sleep over it "and make the decision when I am fresh and thoroughly awake on the morning . And of course we all know that if you hit a person hard enough on the head he stops thinking altogether .All which goes to show that the spiritual and immaterial part of us is conditioned by its inseparable partnership with a material body . *(Carr)*

Now just for a moment try and imagine the ~~state~~ ~~xxxx~~ functioning as a mind that is entirely independent on any material -nothing to clog down and act as a break on swiftness and perfection of ~~thought~~ . It makes one think of that phrase in Shelleys Skylark where he ~~says~~ says "like an unbodies joy whose race has just begun " .

When we think and argue we go laboriously from point to point -what is known as discursive reasoning -^u which is because we are clogged with matter ; on the other hand the mind of the angel works with instantaneous swiftness and a completeness that ^{We cannot} it ~~sees the conclusion at the same time~~ ~~at~~ that is implied by any truth to its last conclusion .

Sombody asked St Thomas Aquinas the great medieval philosopher what he regarded as the greatest natural gift that God had given hi

Exide 7

EXIDE 7

act of judgement by the intellect . With us human beings our knowledge of God - like all our knowledge - comes gradually Furthermore if we make the wrong choice , choosing to do our own will rather than God's , we can - so long as we are alive and tied to our material bodies - repent of our sin (for it is that by definition - for sin is by its nature and offence against God) But with pure spirits like the angels it is different . When an angel makes a decision he never goes back on it . This is because the act on knowledge which precedes his decision is so complete and his decision so absolute that he ~~puts~~ PUTS HIS WHOE BEING INTO THE DECISION THAT THERE IS NOTHING LEFT OVER . He knew everything there was to know about the situation before he made the decision - so there was nothing left to reconsider . Hence that decision was irrevocable . That is why - as Shakespeare tells us that when Lucifer ~~fell~~ the prince of the angels fell " he fell never to rise again /".

We do not know for certain what the particular situation was in which the angels were placed when they rebelled against God - but we know for certain what was the sin by which they fell . It was pride

"By that sin fell the angels

The traditional teaching of the Church is that when the angels learned that God in the second Person of the Holy Trinity was going to take human flesh from the Blessed Virgin Mary - and because of this She would become "the Mother of God " and as such the highest creature in the Universe ~~This was xxxxxx~~ higher even than Lucifer and the other mighty spirits ;;; this was too much for them . They thought that they

would have to bow down to young girl on a tiny planet
down there in space was insupportable to their proud spirits .
Any way whatever was the particular reason they refused to
accept the will of God .Incidentally the angels - by their very
nature could not commit many of the sins we humans do - they
could not commit the sin of gluttony or sins of lust ~~xxxxx~~they
~~xxxxx~~ or any of the sins of the flesh - because they have
no flesh .But the sin of pride is a sin of the spirit- and
therefore possible to them .

It is difficult for us to get any idea of the superb
nature of these pure spirits - the force and intensity of their
intelligence and will . The prophet ~~Ezekiel~~ who had a glimpse
of heaven says "they - came and went like living flashes of
~~light~~ 2 If you could imagine the energy of a flash of lightning
or of a tornado ,or of an atom bomb turned into a self conscious
personality one could get some idea of the power and grandeur of
these mighty beings .Christ said on one occasion I saw Satan fall
like lightning from heaven .and on several occasions spoke of
him as The prince of this world .with whom he had nothing in
common .(who has nothing in me)and one of his main tasks was
to break the power of Satan setting up the Kingdom of God .
We know too that Satan knew very well that in Christ was to
found the greatest danger to His influence ; and how He tempted
Christ and even offered him all the Kingdoms of the World if
he would only fall down and worship him .

It is difficult for us to get any just idea of the superb nature and strength of these pure spirits - of the force and intensity of their intelligence and will. The prophet Ezekeile was vouchsafed a vision of heaven and tried to depict the wonder of these celestial beings "They spaired with a gleam like burnished brass : WEach went straight forwards - whither the soirit wished to go thither they wantand they rurend not as they went . . . And the living creatures came and went like living flashes of light ."

THE FALL OF THE ANGELS

We read in the last book in the Bible (Revelations) Fierce war broke out in Heaven , where Michael (whose name means "Who is on God's side ?) and his angels fought against the dragon .The dragon and his angels fought on their part , but could not win the dya, nor stand their ground in heaven any longer The great dragon , serpent of the primeval age ,was flung down to earth - he whomw we call the devol of Satan , the while world's seducer , flung down to eatht and his angels with him "

We cannot even begin to picture to ourselves the true nature of that terrible primeval contest between the rebel anfeads and Michale and the good angels . These latter had also on their part maed a final and absolute and irrecovocable decisions to serve God and were now forever confirmed in grace as the fallen angels the hatred of God .I must have been on a scale so vast that a nuclear war on this tiny planet would only be compared to a striking of a wachte. Milton as we know made a valiant attempt to portray ~~the~~ the sotry of the fallen angels led by lucifer "whose pride Had cast him out from heaven, with al his sot

9

of rebel Angels , by whose aid , aspiring
To set himself in glory above his peers .
He trusted to have equalled the most High

Him the Almighty Power
Hurl'd headlong down from the ethereal sky
To bottomless perdition , there to dwell
In adamantine chains and penal fire ..

It is all a great mystery this story of the fall of
the angles , but it is not a remote and mythological story
like the fall of the Titans in Greek tradition . It is one which
had and still has a great and terrible significance of the children
of man . By the inscrutable will of the All mighty and Allknowing
the fallen angels - or devils as they became through their fall
are given power to tempt human beings . This is not the place to
relate the story how the devil tempted Eve - and through her Adam
so that together they committed the great "original sin" which
led to what is known as the Fall of Man . @ State

Ⓟ It might be asked how a devil - who has no body
and does not occupy space could be said to be in this or that
place on earth . The answer is that a spirit - whether angel or
devil - is said to be in that place on earth where - through
the force of his spirit - he is able to exercise his power on *frankly*
as for instance lifting a piano at a spiritualist seance *or*
or *any* *as in the temple of St Anthony* *or* *operating* on the brain of a human being . But again you may say
if an angel is a pure spirit how could it appear - as did the
angel Gabriel - to Mary to announce to her that she was to be
the mother of the Messiah . The angels are given the power to
assume the appearance of a body through which they convey
a specific message -- but such a body does not belong to them by
nature - they just put it on pro tem . *assume*

To some people the notion that there are evil spirits
around us - though unseen is not only distasteful but terrifying .
But actually there is no need for alarm whatever . Though St

use caution

your adversary

Paul tells us that the Devil goes around like a roaring lion seeking whom he may devour, but he adds cheerfully strong in faith. ^{yet it is} Yet it is well to be on our guard.

Even the most sceptical is bound to admit that given the existence of such malignant beings - whose aim is to bring about our moral ruin - our ignorance or disbelief in their existence would form their best ambush for attack. ^{for the worst dangers}

^{well} Not should this rebellion in High Heaven with the result that self-creation of the devils lose its place in the general perspective of things. As Shakespeare says "Angels are bright still - though the brightest fell". to-day happens to be the Feast of St Michael and all the Angels and we remember the words Blessed Michael prince of the Heavenly Host, by the power of God thrust down to hell Satan and all wicked spirits that wander through the world for the ruin of souls.

~~Bless the Lord all thou his Angels - you mighty ones that do his bidding.~~ As Francis Thompson says

9

because of this would become "The Mother of God " and as such the highest creature in the Universe --higher even thanLucifer and the other mighty spirits . This was too much for some of them : the thought that tye would have to take second place to a young girl " down there " on a tiny planet was too much for their proud proud spirits. Incidentally angels by their very nature could not commit many of the sins we human are prone to : they could not commit the sin of gluttonyor lust or any of the sins of the flesh forthe simple reason that they have no flesh .But the sin of pride is a sin of the spirit and that they could and did commit .

①

THE TEN COMMANDMENTS

Thus we could make a material for the Ten Commandments . We could have them engraved in stone - as Moses did - and have this stone placed conspicuously on a specially made stand , before a picture or statue of Moses (by preference the wonderful Moses of Michael Angelo) This would be a sort of materialisation ~~for~~ of the Ten Commandments and good in its way . But it would not be as efficacious as it might be , especially in the matter of how we should present the Ten Commandments to a child in the first place .

It is not simple a question of having a material , then , more or less of a material ; for , when you come to think of it what is the most important thing for a child to realise ²/₁ about

Extract from a letter by Rev Mother M. St Madeleine ,
St Joseph's Convent
Jaiaw Shillong Assam India Nove 22nd ' 64

She refers to "our dear , good , saintly Madame Montessori "
We used to go daily to Rose Cottage (during the Course
at Kodikainal)who was for us all such an inspritation.

I was indeed thrilled to listen to dear "Madame - herfaith, her
love of the Blessed Sacrament .How she prepared interiorly and
exteriorly for Holy Communion . How she walked like an angel
up to the Communkon raisl . All was purity -her steps light and
silent and deeply imbued with the great act of which she was going
to be a recipient - receive Holy Communion .

When dear Maria - Mrs Peerzada - was baptised and made her First
Communion she was prepared by Made Montessori .I did my best also
and Fatjer Gatheir S.J. did great work . "Madame was dressed in
pure white to impress on us all the purity of the Great Sacrament .
There was no noise , no talking or other exterior turmoil (dis
traction)God is present and is coming tinto our Souls . Her steps
returning from the altzr slow , gentle and silent .

Her Private Chapel in Rome

She described to us one day how - when she was lecturing
in Rome people - visitors - would waould wait hours for her to fin-
ish and come .And why was it they would wait so patiently - it was
becasue her privat3 chapel was so near . The Divine F^resence there
in that little room adjoining was as a power and and a peace.
and a balm to their souls , no matter who they were Jews , Gentiles
pagans or *rotestants : Christ spread His fragrance around . These ar
her own wordz.

The Small Vestments

She got us to make miniature vestments which the children can lay out and put little cards with names on next to them. And we wrote out lessons on their Liturgical Colours and when they were used etc. and made corresponding materials.

Our Lady's Altar

In connection with Our Lady's Altar we had little reading slips - Reading Commands. The children would pick up a slip and read it and carry out the command -- as for example "Pluck a flower and give it to the Mother of Christ" "Ring the Angelus with this little bell" "Walk ten steps with Mary on her way to visit her cousin Saint Elizabeth" and so on.

She was ^{united to} really a woman of God and ~~axxxxxx~~ ~~of~~ God, speaking from a soul full of Christ.

Extract from a letter from Mr Joosten

"I am always urging her - Marchesa Cavalletti - to get in touch with the Holy Father, who during an audience with the Italian Prime Minister's family (his wife is President of the Rome branch of the Opera Montessori) spontaneously enquired about Cavalletti's work and called it "most consoling". dated 5:XI ' 64 .Calcutta)

Teaching
Principles

Some
Principles

The Sacraments

She treated most beautifully on the Sacraments - Baptism and Confirmation . Her work on Confirmation was especially enrhralling. She spoke of the power of the ~~spirit~~ Holy Spirit and of the strenght gicen to us. As Ghirtian warriors for Christ children must know how - after Confirmation they are a stalwart soldiers of Christ - living temples of God , Martyrs for Chrsit .

Literature Blanks 1

She had us make Literature Blanks for the children --full of blanks - symbols -show and drw pictures of the martyrs anxious to die , bathed in their own blood . (I will try to look up some of them and send them on to you)as soon as I am free I have my pictures which I drew still .)

The Seven Deadly Sins

the depth of their iniquities should be explained to the children .

The Crucifix

~~Every~~ child should have his bishier Crucifix . It should be a gift to them - and the little ones can hold it in their hands and speak to it and meditate upon it . They would grow to love it and be strengthened by its touch . We should not give them chocolates or prizes but a crufix .

THE MASS CARDS

I have also her on Mass Cards. To be laid out by the children. The Firste part (Mass of the Catechumens) in the form of an archway. The children lay hem out on the fodes on a mat . it is a grand sight when the whole of the Mass is laid out , with all the symbols of the Holy Mass .

The SMALL Vesments

A REVELATION NOT A METHOD

morning

One day in the summer of 1950 I called on Dr Montessori.

She was then staying at a guest house at Iglis a village in the hills above Innsbruck. As I entered she put aside a pencil and paper with which she had been occupying herself before I came in. I begged her pardon for intruding and said I would call another time as she was occupied. "It is nothing she said - nulla - I was just trying to jot down some thoughts that had come to me, but it is no use - or words to that effect.

She had a rather sad expression on her face, and I wondered if it had anything to do with the thoughts that she had been trying to put to paper. I made another tentative suggestion that ~~she~~ I should go and leave her in peace: but she insisted on my staying.

In the course of our conversation I discovered that the thoughts that she had been brooding over had to do with the discovery and reception she had met in the world in relation to her life's work. Not for the first time she then expressed her dissatisfaction - more her sorrow - that the world had come to look upon her chiefly as the discoverer and founder of The Montessori Method of Education.

During the whole of the past decade of her life this subject seemed to be more and more on her mind. It is not my method that is important she would say: it is the children who are to be studied - .

Montessori and Padre Pio

I was in the same church with him (the one at Santa Marta degli Angeli -his monastery church) I was on the same level with him - so - but I could not see him ; yet I knew he was there . I felt irresistably drawn towards him . It was as though something invisible was pulling me towards him . I could not stay in the church and resist it - it was too strong for me .

What did you do ?

I got up and went out .

So you did not see him after all

Yes ? I did , he sent a messenger to me asking me to see him ;

And you did ?

Yes ? he is a wonderful man - and has a marvellously forceful personality

Then there is the other story about Montessori and Padre Pio . This was after Adelia Pyle had left Montessori and had built a small orphanage near to the Monastery and was living there . Montessori felt a sort of grudge against him , thinking perhaps he had in some sort of way " enticed " Adelia away from her . One day she was in Paris, and thinking about this, when she said ~~to~~ as it were to Padre Pio , " Tu ! - you ! - if you can hear at a distance , defend yourself ! " That very afternoon a man she had not seen for years called upon her in Paris and poured out a long story about Adelia and how she came to live in San Giovanni Rotondo - and in doing so quite exonerated Padre Pio from the suspicion Mont. had harbored against him .

EXTRACT FROM A LETTER BY MARIA MONTESSORI TO HIS EXCELLENCY

CARDINAL PONEILI - 1917

The aim of the letter from which these extracts are taken was to interest the Cardinal and through him the Pope, in the formation of a White Cross Movement which would be devoted to the welfare of war-victim children, - making use of the beneficent effects of the Montessori Method as revealed in its application to the Messina earthquake victims, and elsewhere.

She writes

"My aim is not to interest your excellency in my method of education, nor in the disputes and criticism to which it has given rise, but ask you to consider all this by comparison of no importance: my aim is to declare to you that whatever error may have been found in it I am ready to correct it, because I believe that all the truth is in the Catholic Church, and that whatever is contrary to it is certainly an error, the repercussion of which would fall back on the destiny of humanity.

"Nevertheless I believe that not only in my sentiments is there nothing against the truth of the Church, but if there has appeared in any of my writings anything which seems against it it is an error of expression, an involuntary error which I would immediately withdraw. Furthermore I am convinced that it is precisely my religious faith which had inspired me in my method, which I had indeed taken from the Church.

"I believe that this method of education is an instrument placed by God in my hands; and that God showed me instrument and placed it in my hands for His own ends."

A TRUE DAUGHTER OF THE CHURCH

 Maria Montessori was a true daughter of the Catholic Church, and never doubted its divine nature nor the unique authority that it exercised through the hierarchy. Here is an example of her attitude as expressed in a letter to a member of the hierarchy

 Maria Montessori was a true daughter of the Catholic Church, and never doubted its divine nature nor the unique authority that went with it. Here is an example of her attitude as expressed to an important member of the hierarchy through whom that authority is exercised

(goes on over page)

"My Conversion"

Dr. Montessori was a scientist and had a scientific approach to the problems of education. But she was much more than a scientist, and was keenly conscious of those individual and supersensible values which obtain in the spiritual world.

In her experience, which is described below exactly as she related it once to the Editor, we see how these super-scientific values became more vividly real to her as her personality developed under the influence of religion.

On my way to work at the Hospital at that time I used to pass a certain Convent. I was often enthralled at the beautiful music. One day I called and I made the acquaintance of the Reverend Mother, and this was the beginning of a friendship which lasted for many years. At that time I was very interested in Psychology, but not particularly interested in religion. It was through the instrument of this nun that I was persuaded to make a Retreat at their convent. I entered into it purely from a Psychological and Pedagogical point of view but came out of it a new person.

At this time I was working at a Hospital in Rome and had about sixty patients under my charge. It was that Retreat which brought to light my subconscious self, and my unconscious and unrepented sins.

It happened in this way. There was a young girl of 12 years of age in the Hospital with a tubercular abscess in her brain which caused a semi-paralysis and other minor effects. It was, medically speaking a very interesting case. She was one of my sixty patients, and I was making a special study of her case, which was a very rare one.

It was on the second day of my Retreat that the great thing happened. I was under a priest, who has since become one of my best friends and I had been doing the second meditation on life and death. Suddenly I realized that I was dead. I had met hundreds of people in my life, but suddenly it was borne in upon me that in my dealings with these I had been without charity. In particular with this little girl. I had treated her and thought of her simply as a case. I had looked forward to writing of fine Thesis upon it, to give a lecture upon it to the Faculty, and had studied her case with this object in view.

Now, suddenly I realized with horror the awful nature of my relationship to her. She was dead now and I saw her shining and beautiful in Heaven next to our Lord. I was covered with shame and humiliation. At that moment too, I saw a vision of the justice of God. I seemed to see all the people in world (it seemed somehow to be taking place in the Austrian sea) Some had presents to give in return as offerings for their sins. These offerings were the injustices they had suffered and their troubles and misfortunes. I too, had my package of these, and offered them up as some slight compensation for my sins and they were accepted. I can remember everything about this experience to-day as vividly as it was then. It was evening, and I was undressing and about to go to bed in my large cell when suddenly I saw it all. I flung myself in my bed and wept and wept, all the night until morning came and the Priest came to say Mass at the Convent. In this peculiar vision I had, I saw this young girl's face perfectly with all its features. I saw her bed, her sheets, the window by the bed and all such details of this scene, as if it were a reality.

This young girl was destined to play a profound part in my

life. She died and I was to examine her brain in a post-mortem. But chemicals had dissolved the tumour, and I never completed my Research.

But it is strange how things work out. There was a certain Professor in the Medical Faculty of the University, under whom I was working, who I had invited to study the case with me. It was through my visit to him over this case when I first began to study it, that I began to be interested in nervous diseases and took up the study of defectives. This led to study of Pedagogy and educational Psychology; and this to my Retreat under the Jesuits (the spiritual exercise) and this to my conversion.

Dr. Montessori, as she related these experiences - it was in 1927, at least twenty years after they happened, was profoundly moved by her recollection and the tears came to her eyes as she described them.

Before 1910
told 1920 to S
who said at least
20 yrs before

Montessori's "Conversion"

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THE TRIUMPH OF LOVE

of Magdala

Simon was a Pharisee, but in some ways he was different from the great majority of those who belonged to his sect. He was more open-minded, more willing to admit the possibility of there being some goodness in persons outside their persuasion. This more tolerant attitude might have been due to ^{perhaps} the cosmopolitan atmosphere of the town in which he lived and had been brought up. Magdala was one of the towns strung along the east coast of the Lake of Galilee, situated about half way between Capharnaum on the north and Tiberias on the south. It differed from Capharnaum in that it contained a wealthy and leisured class, including a number of Roman officials who had retired there, ^{living} and lived in handsome villas which they had had built themselves to their own liking.

Jesus had passed through Magdala many times, for anyone going north ~~from Tiberias~~ to Capharnaum and Bethsaida was bound to pass through it, ^{because} since the mountains on the west of the lake came down very near to the lake at that spot. Simon had never seen Jesus, though one or two occasions ^{The New Rabbi} he had stopped and preached ^{there} to those citizens - mostly of the poorer class - who had wished to see him. He had not only preached, but had also healed the sick and cast out devils from those who were possessed - at least that was what the people said.

Simon himself had not , on any of these occasions , joined the crowds that had thronged round Jesus . He did not relish the idea of standing for a long time in the midst of a hot a smelly crowd . He was a man of substance and one of the leading citizens in Magdala , and to do that seemed to him rather infra dig for a person of his standing .

?

Change here

One morning Simon had invited a number of his friends and acquaintances to his house to discuss a business project which he had in mind . After the matter had been thoroughly considered from various angles ~~Simon~~ he ordered on eof his servants to bring in ~~some~~ wine and serve it round . In the relaxed atmosphere of general conversation which followed some one happened to bring up the subject of the new prophet from Nazareth , who was still very much to the fore in peoples minds .

"The man is patently a fraud , "said one of those present , a Pharisee ~~by~~ but of a stricter kind than his host , "he is entirely without respect for the Law and the tradition of the elders "

also a Pharisee

"After all , " said another , "what ~~can~~ else can you expect -the man has been a carpenter in a little vil-
from a man who has been a village carpenter in a little vil

~~lage~~ all his life ~~in~~ ^{from Nazareth of all places} ~~in~~ ^{Good town out of Naz.}

"One must admit " interposes a third speaker , "that he is a good ~~not~~ ^{to say} brilliant speaker and is able to

hold the attention of a crowd for hours together"

"It seems ~~to be~~ generally believed ^{too} that he has the gift of healing " put in the next speaker .

all kinds of

"And of ~~making~~ miracles too" said another"

they say he turned water into wine at a wedding feast , and on one occasion actually calmed the winds and the

THE UNINVITED VISITOR

The city of Magdal was situated on the Western edge of the Lake of Galilee half way between Capahraum on the North and Tiberias on the South. Jesus had been through it many times for ~~xxx~~ for at that point the mountains came down near to the lake that anyone going north to Capahraum was obliged to pass through it. The inhabitants of Magdal considered themselves a cut above those of Caparnaum, for it contained a Roman garrison, was noted for its luxury and its rich and leisured class.

~~Parhaxixixwasxx~~ One of the prominent citizens in Magdala was a man called Simon. ~~MaxxxxxxxPaxixPharixesx~~ Though he was a Pharisee he was more tolerant than most of the members of his sect. Very probably his views on life generally had been affected by the worldly atmosphere of the town which was known to be somewhat broad minded in its general views on life and morality.

Like everyone else he had heard of this new young prophet from Nazareth who was causing such a stir up and down the country even as far south as Jerusalem, where it appeared he had got into trouble with the High Priest for interfering with the buying and selling of animals for sacrifice on the Temple precincts.

Simon had heard varying reports about this new Rabbi, as some called him. The common people for the most part followed him with enthusiasm whereas the doctors of the Law and the Pharisees were furious with him because he did not follow all the regulations of the Law nor taught his disciples to do so. Furthermore it was beyond a doubt that Jesus was able to work miracles. No doubt some of the

3 -

waves ~~xxxxxx~~ in a storm on the lake - just by a word of command "

"More incredible than all these " broke in another " is the rumour going round that a couple of weeks ago he stopped a funeral in the street ^{in the village of Naim} and raised the dead man they were carrying to life and handed him back to his mother , a widow who was following the bier "

"Rumours all, wild and improbable ^{and untrue} as most rumours are " said the Pharisees who had spoken first . "What do you think ? " he added turning to Simon "

"It 's hard to say " ^{Simon} ~~replied their host~~ ^{cautiously} "but I can't believe there can be all that smoke without some fire ~~vbehind it~~ ~~xxxxxx somewhere~~ "

"I 've never seen or heard him myself, said one of the guests - a well to do landowner with a large vineyard ^{who had not spoken before} outside the town , "but my steward is quite enthusiastic about him -and assures me that on one of his visits he cured his little girl of 8 years of an obstinate fever . "By the way , " he added " he , that is my steward says that Jesus is expected to come ~~xxxxxxx~~ Magdala tomorrow and to stay for several days . He found this out from two of his disciples -whom ^{he} had sent on in advance to fix up accomodation for the Rabbi , as they call him ,and for his group of disciples "

"There was a short pause in the conversation and then Simon said "That gives me an idea ^{duvvr} , gentlemen , Do you think if I invited him to he would accept the invitation "

~~"Quite likely said the other Pharisee" I gather he is not particular with whom he eats .~~

"Thanks for the comment " said Simon

Quite likely "replied on of the Pharisees , "I gather he is not averse attending banquets , and is not a bit particular with whom he eats "

"Thanks for the compliment " said Simon ^{drily} with a touch of sarcasm in his voice

"I did not mean it in that way " ^{quick} added the other ^{on with sarcasm} quickly "I only meant to imply that he is quite different from John the Baptist who lives alone on locusts and wild hney. ^{a maze out} This man is much more sociable ^{indeed} ...I have even heard ~~xxxxxx~~him contrasted with the abstemious prophet as a "glutton and a wine bibber ".

"Would your steward be able to find out the address where Jesus will be staying "said Simon to the wine merchant .

"I am sure he could and I will send him round ^{with it} to you as soon as he knows "

In due course a formal invitation was sent to Jesus by Simon and it was accepted. On the day of the banquet before the guests began to arrive Simon called his head steward to him and

In due course a formal invitation was sent to Jesus by one of Simon's servants and ~~was~~ ^{was} accepted . About half a dozen Pharisees were also invited and ~~two or three~~ ^{several} other men of note in the town .

On the day of the banquet before the guests were due to arrive Simon called his head servant to him : "When that Jesus of Nazareth arrives ^{he saw} , as soon as he has removed his sandals you can direct him at once to the dining hall and, show him to his ~~xxxxxxxxxxxx~~ couch which is the fourth down from the head of the table. The other guests you will direct into the

B

Atrium where I shall be waiting to receive them .You will see that everything is ready for the washing of feet and the ritual ablution of hands and so forth . Is that quite clear do you understand ?

Sir
"Yes ~~xxxx~~ ^{at} ~~replied~~ ^{at} the servant "I understand "
at about me really
He understood very well, ^{here} that there was a social distinction involved, but he was much too well trained as a servant to make any comment. If his master was a snob that was his business, and after all the man was only a ^{village} carpenter .

Again
As ~~each guest arrived~~ ^{each} ~~guest~~ ^{arrived} ~~Simon~~ in the East to-day it was ~~as~~ bad manners, then, to enter a house without removing ones sandals as it is in the West for a man not to take his hat off . As each guest arrived Simon welcomed him with a ceremonial kiss on the cheek accompanied by the words "The Lord be with you ". Then a servant would lead him to a couch where another ~~servant~~ ^{servant} brought water to wash his feet. Then ~~there was the ceremonial~~ ^{ceremonial} ritual washing of hands , The visitor would hold his hands over a basin and one servant would pour water over his fingers while another stood ~~by~~ ^{by} ready to hand him a small towel .

After this the host or one of the family would anoint his head and beard with a fragrant oil . ^{then} ~~Then~~ the guest was ready to be shown to ~~his~~ ^{his} the couch he was to occupy at the table .

~~But~~ ^{When} Jesus arrived ^{the} head servant, acting ^{on} ~~on~~ previous instructions , as soon as Jesus had removed his sandals said "Come this way please " and led him directly to his place at the table , which was the fourth down from the head of the table where Simon would sit .

6

guests

According to the custom which the Romans had introduced ^{to} reclined on couches round the table, leaning for the most part on one elbow while they used the free arm for eating .

7

Jesus was not given ~~thex~~ one of the places of honor which were , as usual , reserved at the table , which ~~were~~ reserved for the Pharisees who had been invited .

As the weather was warm the ~~dinner had been~~ tables and couches had been laid out in a large room which opened out on to a wide verandah from which a gentle zephyr like breeze ^{blow} came in to the guests. As the meal proceeded many of the guests ^{made} took sidelong glances to where Jesus was reclining and noticed - as did Simon himself - that not only did he seem quite at ease but that he

to see

also behaved with an exemplary correctness " as to the manner born " ^(in fact he ate like a king) . It was a long meal with many courses and Simon assured them they could fall to without reserve as everything on the table was ritually pure and there was nothing there upon which tithes had not been paid . The servants glided in and out ~~silently~~ on bare feet , ^{as my Zulu friends can} silent shadows and Simon felt the satisfaction that every host feels when his party is going well and smoothly . It is true that so far the conversation had seemed rather conventional , but ~~thex~~ doubtless that would liven up a bit when the wine had more freely circulated .

2

Suddenly an unexpected thing happened . A woman appeared at the entrance from the verandah and stood like a statue except for her head which bowed slightly as her gaze passed from one guest to the other .

Such an interruption at that time and place by wa woman
 would have been striking and surprising in any case
 but the situation became still more tense when the
 guests realised what sort of woman it was who had
 thus dared to intrude herself univited in the banquetting
 room . ~~She stood tall and erect almost defiant in her~~
 She was dressed in brilliant colours -yellow and red
 being predominant .She wore bracelets on both arms , and
 also around her ankles ^{with} a gleaming necklace hung from
 her nekc . She had a strong face though its beauty had
 been marred by strong hard lines about her moth and firm
 Her long black hair had been bound bynd held in place by a
~~very jewelled coronation to which she was~~ She
 had come ~~on to the verandah from the street~~ ; and it was
 obvious to all that she was a "woman of the streets " in mo
 more sense than one . Tall and erect she stood her
 face more handsome than beautiful lit up by the declining
 sun light and the expression on that face was alomost
 defiant as though she very well knoew what the guests
 were thinking of her .

St her sudden appearance conversation had ~~as~~ abruptly
~~suddenly~~ ^{each} cease , and the servants stood where they were
 as though glued to the spot . ~~All at once~~ her searching
 eyes came to rest on the couch where Jesus reclined .Their
 eyes met and in that iinstant her heart leaped up for ^{joy}
 in his expression she read not contempt and a version but
 sympathy understanding ~~and~~ weclome .

Swiftly ~~her head erect she walked across the~~
~~room to the couch where Jesus was reclining .In a tense~~
^{In a swirl}

?
 ?
 ?

In a hush

silence with every eye in the room watching her, she walked swiftly across the room, her head held on high, until she came to the couch where Jesus was reclining.

^{Then} The entirely oblivious to all else she knelt down and lowered her head over his bare feet. As though a bolt had been shot back somewhere in her breast she ^{continued sob} began to weep and a torrent of hot tears fell on his feet. As she did so her long black tresses fell down ^{to her knees and} over her feet and she began to wipe his feet with her hair. This done with an infinite tenderness she caressed his feet and covered them with her kisses. ^{weeping all the time.}

All this time Jesus had not said a word, but ~~his~~ ^{his} ~~and~~ ^{and} ~~no~~ ^{no} ~~more~~ ^{more} ~~motionless~~ ^{motionless} had let the sobbing woman have her way. Pausing for a moment in the midst of her ^{weeping} ~~sorrow~~ the woman took something from a fold in her dress. It was a jar of spikenard, a very precious aromatic ointment. With the pressure of her thumb she broke open the flask and poured the fragrant contents - not drop by drop ^{precious} but all at once, ^{and} impetuously, emptied ~~it~~ all its contents over ^{her} the feet of Jesus. Then with an action which was at the same time a caress she spread the spikenard over his feet - from which the dust of the street had been washed away by her tears. This done she continued to kiss them while her tears - more precious than the ointment - continued to fall.

~~By this time the spell~~

All this time the other guests, from their different couches, had watched this scene unfolding ^{before them} under their ~~xxx~~ eyes

~~wondering~~ ~~xxxxxxxxxxxxxxxxxxxx~~ spell bound as at a theatre .. They could hardly believe their ^{names} eyes - that this man who pretended to be a holy man and a prophet should let this woman - a mere prostitute - take such liberties even to the extent of touching ~~xxx~~ him and kissing his feet . To some of the guests her familiarity and his acquiescence in it seemd to suggest the even darker possibility that they had know each other before .

And now the scene was brought home to ~~xxx~~ everyone in the room even more immediately through another sense for in a few moments the whole room was filled with the perfume of the presious ointment almost like a benediction .

The only other conceivable alternative was that he was such a simpleton that he did not even know what kind of a woman it was who had been paying him these intimate attentions. This latter was the interpretation which came to the mind of Simon , who - to do him justice - did not fall back on the more damning hypothesis which had occurred to the minds of some of the others . ^{present}

And now ^{now} the scene which had just been enacted beofre their wondering eyes was brought home to them even more directly through another sense ^{how good} for as sson as the woman began pouring out the aintment its fragrant perfume filled the whole room - like a benediction .

This seemd somethow to break the spell , and the guests began to move again on their couches and change their positions . Several of them exchanged glances

Two of the exchanged glances and one nodded his head significantly : the servants who had also stood still to watch what had been going on came to their senses and set about their duties once more .

But still nobody spoke & no one ~~added~~ seemed anxious to break that embarrassed silence . ^{here} It would be difficult to know what to say . To begin now to talk of the weather, or the state of the market or or the latest ^{exchanges} doings of Pilate or Herod would seem out of place . It was Jesus himself who broke the ^{own} silence . As always in moments of ~~crisis~~ ^{crisis} , he was completely master of the situation . ~~He was~~ ^{well} aware ~~was~~ ^{was} going on in the minds of those present , their astonishment , their doubts , their ^{conclusions} conclusions - and that did not surprise him , nor did he attempt to answer them . But in the case of his host Simon it was different . After all it could not be denied that at least indirectly Jesus was responsible for the untoward and ~~unrehearsed~~ incidence which had spoilt the even course of his party . Furthermore Jesus knew , either from his hosts expression or through that mysterious power which was his of reading a persons mind - that Simon was sincerely puzzled . Simon had been saying to himself "If this man were a prophet he would surely know who and what manner of woman this was who is touching him - for she is a sinner " .

Turning and looking directly at his host and speaking to him as though he were the only one in the room Jesus said Simon I have something to say to you "

Simon answered . Rabbi speak . The very fact that he address Jesus with the title Rabbi showed that he still had respect for him - the more reason on the part of his Guest that he deserved to to ^{give} told some explanation - not to say excuse for his behaviour/.

At once the embarrassed silence which had prevailed among the guests was turned into one of expectancy . ^{What was it} No ^{more of} doubt ~~that~~ the other guests expected that the so called prophet would give some explanation for his intimacy with a woman well known in the city for her manner of life . ^{offer} Instead ^{to} he began to tell a story , in a calm and even voice which showed no trace of embarrassment at what had just been happening . Nothing reveals the extraordinary creative genius of Jesus than the manner in which - on the spur of the moment he could create a whole story with all its details to meet the exigencies of the ^{situation} moment .

"A certain money lender had two debtors : one owed him five hundred pieces of silver and the other fifty "In spite of themselves the guests leaned forward to make sure they heard what was coming next .

^{Begun} There is nothing like a ~~sax~~ story for holding the attention . ^{works}

^{Jesus} " As they had no means of paying their debts he forgave them both " ^{How dare}

What a strange thing , they thought , in a moment like that to go ~~far~~ off at a tangent and tell a story which had nothing to do with the situation . Was he trying to draw a red herring across the path ^{and} trying to make them forget ~~what~~ the scene which had so scandalised them ?

but from the moment she came in she has not ceased to
kiss my feet .You did not anoint my head with oil but she
has anointed my feet with intment " Who could imagine
describe or ^{ever} imagine the rising tide of ~~joy~~, wonder ,
joy , gratitude and above all of love which surges through
the soul of the woman as she heard herself vindicated
before the whole company . She held her breath and waited
for there was more to come . Inexorably the voice of the ^{hus}
went on : " And so I tell you her sins many as they are
have been forgiven because she has loved much .But he
to whom little is forgiven loves little "

It was a masterly summing up of the whole situation .
In a few sentences , ~~and~~ it achieved at ~~once~~ one and the
same time three objectives ; first , it praised the fallen
woman and resorted her to her own self -repect and that of
the company ^{next} present ; it held up a looking glass to ^{before}
Simon in which he saw with unmistakable clearness his
own lack of courtesy ; and finally , it was an explanation
and a vindication of his own action ~~in the drama which~~
had unfolded itself before the eyes of all the company .

^{There} The Jesus turned to the woman ^{and} - just four words
"Your sins are forgiven " , ^{and} as he did so ^{around at her} their eyes
met in a long embrace ^{embrace} . The Germans have invented a word
which is not in our language - "Augen -Sorache " which
means literally ~~Eye language~~ Eye language . Not a word was
said in reply by the woman ; her heart was too full for
words . How could she express the ~~emotions~~ ^{emotions} - ~~the mixture~~ ^{mixture} of
~~gratitude~~ , surprise , gratitude and love which surged in
her breast . Gift after gift this man had showered upon

already, in taking her part against a hostile world, in restoring her self - respect, in treating her with understanding and sympathy and even with respect. For to use the woman

~~already~~. He had taken her part against a hostile world, and had treated her with sympathy understanding and respect. ~~But this was something new, something unexpected, something unexplainable, something beyond all her hope and expectation.~~ His prabale had made her realise that love was the key to unlock the deepest ^{Secret} mystery of the soul, and she was sure now that He loved her in spite of her past, and she was prepared to face the future sustained by consciousness that she had one ^{at least} friend in the world, who loved her with a different kind of love from anything she had known before.

But this was something new, something unexpected, something unexplainable, something beyond all her hope and expectation. ~~"Thy sins are forgiven thee"~~ almost beyond belief. ^{What did he mean} "Thy sins are forgiven thee" Who was this man who could make such a statement with such a calm and mysterious assurance? ^{He can't} As Jesus gazed into the depths of her soul she was conscious of something happening there, something beyond all ^{reason} explanation and all comprehension. It seemed to her that, in some altogether inexplicable way, his very words had accomplished what they said. It was as though there came out from this man a new kind of power ^{which had} and endowed her with the certainty that what he said was true ... that her sins had been forgiven, taken away, annihilated. The crushing burden of her guilt - a weight as of piled mountains - was suddenly lifted from her soul. ~~And in some mysterious way He had done, had lifted it from her by his own strength~~

What others have not

?

~~It was not he alone at~~

so that their weight had been lifted from her soul to his .
She could not have explained or described what had happened
not wvwn to herself :but she knew that it had happened
and that was enough and her soul was filled with an inexpressible
joy and an overwhelming gratitude ^{along} And with these emotions
there mingled a new sense of awe , for she was sure that a
man who could do this must be somehow more than a man .

She did not know how it had happened ~~how it could ever happen~~ -
it was a mystery -life's deepest mystery . How could this
man with a word lift the weight of her sins off her soul ?

It was ^{to realize that} Enough, for the moment, that she knew he had done it .

It was only later - over a year later - when once again
she embraced those same feet and washed them again with her
tears that she began to understand . For then at the foot
of the Cross her tears mingled with his life blood that
^{from the} issued from the cruel wound made by the unrelenting pressure
of that nail which pierced them and held them pressed to
the ^{respite} ~~hard~~ resitting wood ~~xxxix~~ ^{she and her} And even then it would be only
after his resurrection and ascension that the full truth
^{had been} of how he had been able to forgive her sins by a sort of
spiritual "promise to pay " by a cheque paid in advance
in the bak of infinite suffering ^{as he} ~~by which he~~ -fulfilled the
role given him ny John the Baptist ---the lamb of God
who takes away the sins of the world . Or to speak more
theologically ^{it was possible} her sin had been forgiven by the prevenient
grace flowing from ^{a merits of} the great sacrificie of Calvary - the
sacrifice of the Man)God.

She was not aware of these intellectual overtones
arising from what had happened in her soul . But she knew

But

16

She was not aware of any of these explanations- these intellectual overtones arising out of what had just happened deep down in her soul ^{in her soul} she had a better and swifter way of knowing ^{in fact} This the Master knew ^{too} as he knew everything that was going on in her soul. He knew that the work of "restoring all things in Christ" had begun in her soul, which had been restored to its pristine purity. Her repentance had prepared the soil, the Divine seed had been sowed, and already the New Life had begun --- which even the scythe of Death would be powerless to touch, for "Deep waters cannot quench love Nor floods sweep it away"

How ~~deep and~~ inscrutable are the ways of Providence. To Simon, the advent of this "woman who was a sinner" (Luke) at his banquet was a catastrophe, something unexpected, unrehearsed not according to plan. And yet, looked at from another ^{angle} ~~plane~~ ^{view} it was according to plan - the Divine Plan. We live in Time "looking before and after"

(Hamlet) but ~~xxxxxx~~ to the Eternal mind there is not such ^{by a} succession, and all the events in history are seen at once ^{in one}. Mozart said once that the most wonderful experience he knew was to hear all the parts of a symphony AT ONCE in his mind, seeing and feeling the relation of each movement ^(unwarily) and part of each movement ~~& though they were played in succession~~ in one all embracing experience. ~~xxxxxx~~

So the coming of Mary Magdalene to Simon's banquet was no accident, nor was the scene that followed it. The Hound of heaven had been on her track from all eternity and "fear what not to evade as love wist to pursue"

Such a joy and such a peace had now taken possession of the soul of Mary that she was oblivious of all else . In this ecstasy she could have remained indefinitely enjoying the deep communion of love which had been established between her soul and His .

But the tide of Time moves on inexorably and carries us with it and ~~at~~ whatever may be the case in the next life -- in this at any rate the moments of ecstasy must come to an end . Jesus knew that the work of redeeming love had been accomplished ^{that he had} in ~~her soul~~ , which was bound to Him now by an ^{love} eternal bond, and that now the time had come for them to part . He knew too that she knew with out any doubt - and beyond her understanding - that her sins had been forgiven - and he knew too now that knowledge had come to her . For the second time he spoke to her "Woman , thy faith has saved thee : go in peace "

Obediently she rose , tossed back the hair from her face , made her way to the entrance to the verandah by which she had entered . The eyes of the other guests followed her , but she did not notice them : so great was her joy that she walked as though she was on air . Every thing in her life was changed - indeed it was not the same life any longer . The street , the houses , the people , the very sky - all seemed changed -- indeed her life itself had changed : it was a new life in a new world . The allurements of her past mode of life had suddenly lost all their power : ^{With} ~~with~~ the whole strength of her powerful spirit - for she was one of those persons who do nothing by halves - her one aim in life now, was how she could best devote her life to ~~him~~ ^{Man} this Man, this more than man.

MP
whose creative love had effected this change in the very depths of her ^{very} ~~sex~~ personality. Before long she discovered a way by which she could give a practical expression to her boundless gratitude ~~this episode to enlarge on how she was able to show her devotion and gratitude.~~ Before long she joined herself to

a group of ~~women~~ devoted women who had all received favours from Jesus, and who followed Him in his travels providing for his needs and those of his disciples out of their own means. Some of them had been cured of physical infirmities, others, like Mary herself, out of whom Jesus had cast out seven devils ^{all} had been rescued from the ~~ex~~spirital torture of being possessed by evil spirits. They were a mixed ^{variety} group and included Joanna the wife of Chusa, Herod's steward, and Susanna and many others.

It does not however belong to this chapter to attempt to trace the further relationship between Mary Magdalen and her Master and benefactor. Suffice it to say that the love which had been born in her heart was to triumph over death itself, for Mary was one of the group of faithful women who came with spices to anoint the dead body of their Lord on that first Easter morning. And to her was given the unique privilege of being the first of the disciples to be spoken to by the risen Christ.

already , in taking her part against the hostile world
around her , of restoring her self back to herself ,
and above all treating her with sympathy , understanding
a even with respect . ^{but her eyes} ~~xxxxxx~~ To use the word "woman " in
that way , in those days . was equivalent to addressing her
as "Lady or "adam) But this was something quite new
something she had never heard before something that filled
her soul not only with love but with awe . "Woam your
sins are forgiven ." She felt - and knew with a certainlt
beyond all argument that she was in the presence of a
mystery .