

Seattle University

ScholarWorks @ SeattleU

Manuscripts, ca. 1921-ca.1966; n.d., Edwin
Mortimer Standing

Series II: Literary Productions, ca. 1919-1979;
n.d.

July 2022

Box 09, Folder 44 - "The Seven Year Old Changes his Needs" (E.M.S.)

Edwin Mortimer Standing

Follow this and additional works at: <https://scholarworks.seattleu.edu/standing-manuscripts>

Recommended Citation

Standing, Edwin Mortimer, "Box 09, Folder 44 - "The Seven Year Old Changes his Needs" (E.M.S.)" (2022).
Manuscripts, ca. 1921-ca.1966; n.d., Edwin Mortimer Standing. 95.
<https://scholarworks.seattleu.edu/standing-manuscripts/95>

This Article is brought to you for free and open access by the Series II: Literary Productions, ca. 1919-1979; n.d. at ScholarWorks @ SeattleU. It has been accepted for inclusion in Manuscripts, ca. 1921-ca.1966; n.d., Edwin Mortimer Standing by an authorized administrator of ScholarWorks @ SeattleU.

THE SEVEN YEAR OLD CHANGES HIS NEEDS

When the child gets to be seven years he begins a new way of conceiving things .The preoccupation of the 7 year old is quite different .

he wants to know the causes of things $\frac{1}{2}$ This is because his reason has developed , and for this reason too his conscience has developed .

This preoccupation of wanting to distinguish between good and evil is related to his spiritual life at this time and its particular needs at this epoch .

This is the time when he should be taught about confession par excellence . I knew a little Quaker girl who had arrived at this age , and ~~xxxxxxx~~ who told me - when she had grown up - that she had an overwhelming desire to confess her sins ; and at the end of the day used to ask her mother if she could confess her sins to her . The mother thought there was no harm in letting her child do this , but of course - as she was a Quakeress she did not believe in the sacrament of confession - still less had the power to exercise it . But it is interesting to note - and very pathetic too, the child at this stage had an interior need for ^{was specially interested in} the rightness and wrongness of her actions and felt the need of help and direction - and absolution .

(In the earlier stage of childhoods the child feels a great need for security)

The prayer of the seven year old might very well be at this stage " Help me to distinguish between right and wrong "

JP in religion (2)

In the Our Father the phrase "Give us our daily ^{this day} Bread" is much more suited to the need of the small child, while "Forgive us our sins as we forgive those that sin against us" is much more suitable to the seven year old.

The part which says "Thy Kingdom come" is more suited to the adolescent - so that we see at each epoch there is a special sensibility. (Put this in later)

Seven year Old

One of the most evident results of our experience is this need to distinguish good and evil - plus the interest in causes. It comes as a real relief to understand these things (Is it ~~xxxx~~ fair, Mummy ?)

He sees in Our Lords Life at this stage the perfect

"Control of Error"

Confession This is the age. pure excellence - to teach children about confession. At this stage children will often seem to be arbitrarily telling tales about other. "John took Mary's rubber without telling her" "Geoffrey has put blue paint all over Joan's dress" etc. It is not so much tale telling as wanting to have their moral judgement of these actions confirmed by an adult.

Principles It is not so much a question of whether we should teach certain things, but of teaching so as to correspond to the needs of each Sensitive period

THE SEVEN YEAR OLD CHANGES HIS NEEDS

When the child gets to be seven years old he begins a new way of conceiving things. The preoccupation of the seven year old is quite different. He wants to know the causes of things. This is because his reason has developed, and for this reason too his conscience has developed.

This preoccupation with wanting to distinguish between good and evil is related to his spiritual life at this time and its particular needs at this epoch. This is the time when he should be taught about confession par excellence. I knew a little Quaker girl who had arrived at this age, and who told me - when she had grown up - that she had an overwhelming desire to confess her sins at this age, and that at the end of the day used to ask her mother if she could confess her sins to her. The mother thought there was no harm in letting her child do this, but of course, as she was a Quakeress she did not believe in the sacrament of confession - still less did she have the power to exercise it. But it is interesting to note - and very pathetic too, that the child at this stage had an interior need and was especially interested in the rightness and wrongness of her actions and felt the need of help and direction - and absolution.

(In the earlier stage of childhood, the child feels a great need for security.)

The prayer of the seven year old might very well be at this stage: "Help me to distinguish between right and wrong."

In the Our Father the phrase "Give us this day our daily bread" is much more suited to the need of the small child, while "Forgive us our sins as we forgive those that sin against us" is much more suitable to the seven year old.

The part which says, "Thy kingdom come" is more suited to the adolescent - so that we see at each epoch there is a special sensibility.

One of the most evident results of our experience with seven year olds is this need to distinguish between good and evil - plus the interest in causes. It comes as

a real relief to understand these things, (Is it fair, Mummy?)

He sees in Our Lord's Life at this stage, the perfect "control of error." Confession at this stage is the age par excellence - to teach children about this sacrament. At this atage children will often seem to be aritrarily telling tales about others, "Johnny took Mary's rubber without telling her." "Geoffrey has put blue paint all over Joan's dress" etc. It is not so much tale bearing as wanting to have their moral judgments of these actions confirmed by an adult.

It is not so much a question of whether we should teach certain things, but of teaching so as to correspond to the needs of each sensitive period.