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ChE 122 LE 2 Exercise (SVA 4.33)

Example 11 1 Smith Van Ness

Example 11.2 Smith van Ness

Course Review

Introduction and Review

Chapter four Part 1 - thermodynamic *What is Pressure? Ch 12 part 2 (Smith, et al., Introduction to Chem. Eng. #Thermodynamics) #VLE #Wilson #NRTL #UNIQUAC Chapter 5: Computing Residual Properties using SRK EoS Example 1*

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REVIEW OF SMITH VAN NESS THERMODYNAMICS 6TH EDITION SOLUTIONS

- The Renovation Manipulation adds no useful knowledge to the discerning reader. Rose uses quotes from church documents to incite opposition to the changes in church design and architecture regarding the positioning of the tabernacle, the removal of communion rails, the use of flexible seating (chairs, not pews), the shape of the church, the place of Latin and Gregorian chant, and the use of statues in churches. His quotes, however, support just as strongly different (even opposing) views when taken in the context intended. What I found most troubling is his inflammatory language that serves to divide the Catholic community rather than inspire dialog. His theology of Eucharist is suspect. Charles Wilson in the Foreword states that "in the Mass the sacrifice of Calvary is repeated." Rose says on page 15 that the "important sacrificial aspect of the Mass seems to have been dismissed." Rose says on page 78 that "the Mass is inseparably connected to the Crucifixion (not the Resurrection)". The Catechism of the Catholic Church (#1330) says that the Mass is "the memorial of the Lord's Passion and Resurrection", which Rose quotes on page 71. This is not compatible with the three

statements quoted above from the book. In footnote 5 on page 5, he quotes The Constitution on the Sacred Liturgy, #36.1, "the use of the Latin language is to be preserved in the Latin rites." #36.2 of the same document says, "But since the use of the mother tongue ... frequently may be of great advantage to the people, the limits of its use may be extended." In the same footnote, he quotes #116 of the same document, "The Church acknowledges Gregorian chant as distinctive of the Roman liturgy; therefore ... it should be given pride of place in liturgical services." But this same paragraph goes on to say, "But other kinds of sacred music ... are by no means excluded from liturgical celebrations." In writing about statues and sacred art in churches, he quotes again from the same document, #124, "The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained." But the very next sentence in that document says, "Nevertheless there is to be restraint regarding their number and prominence so that they do not create confusion among the Christian people or foster religious practices of doubtful orthodoxy." On page 56, he quotes Canon 938.2 of the Code of Canon Law, 1983, "The tabernacle in which the blessed Eucharist is reserved should be sited in a distinguished place in a church or oratory, a place which is conspicuous, suitably adorned and conducive to prayer." This does not mean it has to be on the altar, as he would have the reader believe! All in all, not worth reading, unless you want to know how Rose and his followers think.

- Susan Allen Toth first appeared on my radar screen with her three volumes of travel essays on England (My Love Affair with

England: A Traveler's Memoir, England for All Seasons, England as You Like It). She's a soul mate. In BLOOMING, penned in the late 70s, Ms. Toth shares coming-of-age memories as delightful as those from another of my favorite authors, Laura Shaine Cunningham (Sleeping Arrangements, A PLACE IN THE COUNTRY). Susan was born in 1940, and BLOOMING is her account of life in Ames, Iowa until she went East to college in 1957. The ability to relate will increase to the degree that the reader's background shares commonality with the following: maturing in the late 40s and 50s, living in a Midwest plains state, being female. I can only claim identity with the first, but that limited coincidence didn't affect my ability to thoroughly enjoy this volume. Toth's remarkable memory of her childhood and teenage years could serve as the source for Norman Rockwell paintings as she remembers swimming pools, boyfriends, girlfriends, science classes, the public library, parties, summer jobs, the traditional holidays, and yearly trips to the Minnesota lake where relatives owned a cabin. She was unusually reticent about her immediate family. We learn only that her father died when she was in the third grade, and she and her sister were raised by their mother, a teacher. This absence of familial information is somewhat disappointing as it's perhaps a gold mine of stories not told. For instance, Susan writes about her sister, one year older: "My sister and I, who fought most of the time, declared an unspoken truce on Christmas morning and hugged awkwardly as we exchanged gifts. For those brief moments, we really wanted to please each other." So, what did they fight over? Boys? Clothes? Maternal attention? The realist might point out that most of the world's children, and many in

America, didn't live formative years as idyllic as depicted in BLOOMING. True enough. But I lived the male version in Southern

California, and Toth's was sufficiently similar in rhythm to remind me of those Good Ol' Days when I didn't know how good I had it. Thank you, Susan.