

THE
MISSIONARY
CATECHIST

JUNE 1964

HE RULES THE  EARTH





Sister Rosalinda finds an ideal spot to do a summer school assignment. Summer at Victory Noll is study time and retreat time, but every sister, novice, and postulant enjoys a vacation, too.

THE MISSIONARY CATECHIST

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COVER: Sister Mary Patrick and her students from the New Mexico State School for the Deaf are praying the Our Father. Our Lady of Victory Missionary Sisters in Santa Fe teach these children. Classes are held in the parish school attached to the Cathedral which is in charge of the Franciscan Fathers.

CREDITS: Cover, Maureen White, Midland, Texas; p.2, William J. Goudan, Chicago; pp. 5,6,7, Burian's Photo Center, Yucaipa, Calif.; pp. 9,11, Rev. Thomas Rowland, Balmorea, Texas. p. 23, Richard Lopez, Wilmington, Calif.

Redlands Convent

House of Three Lives

by RUTH SNOW O'ROURKE

This article is reprinted with the permission of the editor of the Redlands (California) Daily Facts. It is condensed from the original story which ran for two issues.

THERE IS a house in Redlands that has had three lives.

Its first life began decades ago — a dazzling, opulent, celebrated life during which its thirty-six rooms were peopled with the famous and rich.

Its second life was sorrowful and lonely. Forsaken by those who loved it, the house grew

shabby and prideless. The local juveniles roasted wieners in the Italian fountain that once splashed water and dominated the splendid inner court.

The house is now living its third life.

Redlands' famous Crescent avenue mansion built by the Boston millionaire, A. C. Bur-



It was 25 years ago that the late Archbishop Noll purchased the Burrage estate for the Victory Noll Sisters. With its twin towers modeled on Mission Santa Barbara and its cloister walks, it is a natural for a convent.

rage in 1901, lived out its first glory, survived its abandonment, and is now restored as a convent for sixteen blue-habited nuns of the Order of Our Lady of Victory Missionary Sisters.

When it was built, the stately mansion was Redlands' pride and showplace. It had an enclosed heated swimming pool and the only polo field here. The gardens were renowned and open to visitors. A staff of servants, cooks, and gardeners kept it all polished and manicured. Entertainment included billiards, tennis, dancing, music, swimming, and polo.

On its second life the house on the hill held nothing but ghosts and memories. For a time businessmen, organized as the Monte Vista syndicate, hoped — in vain — to make it a tourist hotel.

Now there is new vitality in the house on the hill. The swimming pool is still there, in need of paint and no longer heated. But the pool is filled, and during hot summer days the sisters swim in the now chill waters.

The vast gracious gardens are still there, less manicured, but yet so tenderly cared for by one of the sisters that they show new pride in their enduring beauty.

The modern sound of a tractor clanks along the winding roads of the estate. A woman

drives it, a woman dressed in navy blue (with white collar and cuffs).

The plumber, the carpenter, the painter, the electrician, the floor-layer, the maintenance "man" are all dressed in navy blue habit. Only it isn't a "staff" as it sounds. It is one person, the do-it-your-selfer, Sister Elizabeth.

Music flows delicately from a piano, rarely for dancing—but sometimes. One of the sisters was a Spanish dancer and to entertain her colleagues she occasionally dances for them in what is now the "family room."

The simple food requires no French chef. The menu is much



Sister Agatha Marie prepares a quick dish at the small stove which is next to the restaurant size range in the convent kitchen.

the same as that of any middle class American family. The cook is robed in navy blue and wears an apron as symbol of her task.

The tennis court, most popular entertainment spot in the third life of the mansion, had to be abandoned. The backstop collapsed. After that, even the most tennis-loving sister heaved a sigh and quit.

The billiard table is no more. The roller skates the sisters en-

joyed for so long, are worn out. The ping-pong table is on its last legs. Only tether and volley ball are available now to these women who work all day and still like their brief period of fun and outdoor frolic.

During the long winter evenings there is one hour set aside for amusement. The sisters gather in the family room and play bridge, Monopoly, or other games, do jig-saw puzzles,



Sister Emmanuel and one of her small charges. From Redlands (which we call Queen of the Missions) the Missionary Sisters instruct 5,078 public school children and 432 adult CCD teachers.



The chapel is the former billiard room of the house. It has been extended to accommodate the sixty-some sisters who come in during the summer for retreat and classes.

strum a ukelele, mend, watch television.

The sisters use all thirty-six of the mansion's rooms. Each has her own bedroom. The other rooms are used for many purposes—chapel, sewing room, offices.

Some time ago the son of Mr. Burrage came to call on the present owners of the house his

father built. He spent several hours going from room to room and telling stories of their faded past to the alertly interested occupants. Whatever his recollections from boyhood may have been, he surely carried away the impression that the mansion—now in its third life—is contributing with new worthiness to its legendary saga.

Newmanites—Lay Apostles

by SISTER MARY ROSE

"THE WEEKEND was wonderful. The college students were quite exhilarated by the splendid conclusion of the program. In all, 67 boys and girls received Holy Communion for the first time."

This excerpt is from a letter written toward the end of last summer by Father Thomas Rowland, pastor of Christ the King parish in Balmorhea, Texas. "College students" and "program" are the important words in the quote.

The year before, Sister Kathleen and I had gone to Balmorhea in June to give a course in methods of teaching to the women who staffed the parish school of religion in Balmorhea itself and in the mission of Zaragosa. Throughout the year these women, headed by their zealous pastor, had done fine work, but Father Rowland was still much concerned about the children living on ranches spread out in all directions on the fringes of his parish. The families were able to come to Mass only once or twice a year. The children were growing up with no formal religious instruction, and many of them had not yet received Holy Communion.

It was to reach these older children that Father planned a vacation school. To staff it, he recruited six college students through the Newman Apostolate in the State of New York. These six — two boys and four girls — were willing to donate themselves during July and August to the works of the apostolate. They were: Will Weeks, Ithica, N.Y., graduate student at Cornell; Robert Petricca of Pittsfield, Mass., a sophomore at Rensselaer Polytechnic; Phyllis Zych, Schenectady, a senior at the University of Rochester; Matty Enjem, Ilion, N.Y., and a junior at the University of Buffalo; Suzanne Delahanty, Southbridge, Mass., sophomore at Skidmore College; and Judy Polansky, Johnson City, N.Y., sophomore at the University of Buffalo.

These young people, recommended by their respective Newman chaplains, came to Texas at Father Rowland's request in order to provide the answer to his problem of instructing his far-distant parishioners.

What was our part? We were asked to give a concentrated CCD methods course to the college students the first week in

July. Afterward they would conduct the religion classes, concentrating on the preparation of the older children for their First Communion.

Father Rowland is devoted to the ideal of Christian community living, and he does everything he can to strike a spark in the minds and hearts of all who come under his influence. The first time we were in Balmorhea we lived in a little rented house away from the parish buildings. We experienced a touch of the community spirit only when we were all together for the

Eucharistic Celebration which Father offers facing the people, using all the degrees of participation allowed.

This time, however, we were truly a closely knit Christian community. The girls had bedrooms above the parish hall; the boys were in the rectory and were three in number now, the two college students having been joined by John Anderson, a major seminarian studying for the El Paso diocese.

Our tiny "convent" was a separate little house at the end of a tree-shaded driveway. The



The team — from left: Will Weeks, Phyllis Zych, Sister Kathleen, Matty Enjem, John Anderson, Sister Mary Rose, Suzanne Delehanty, Judy Polansky, and Bob Petricca.

pastor's mother and father, Col. and Mrs. Chester Rowland of Tucson, Arizona, were the chaperons. Mrs. Rowland was also the housekeeper, but the girls took turns helping to prepare the meals. They also took entire charge of the laundry. The boys, meanwhile, worked with Father to finish the repairs that were needed because of the damage done by a tornado in the spring.

The program called for home visiting in the morning, locating the families and advising them that the religion classes would begin the next week. We divided and went out in two groups, one sister with each car to take care of language problems in case we came across any families who spoke *puro espanol*.

It was the students' first introduction to Spanish and they were eager to learn at least the beginnings, proving, in time, to be apt pupils. It was their first introduction, too, to western rural life as lived by so many poor people in our country. They were impressed, I think, by the happy spirit of the children and of their seeming contentment in spite of so much obvious need. At this time of year all who are permitted, work at what they call "chopping cotton." Actually it is weeding with a hoe around

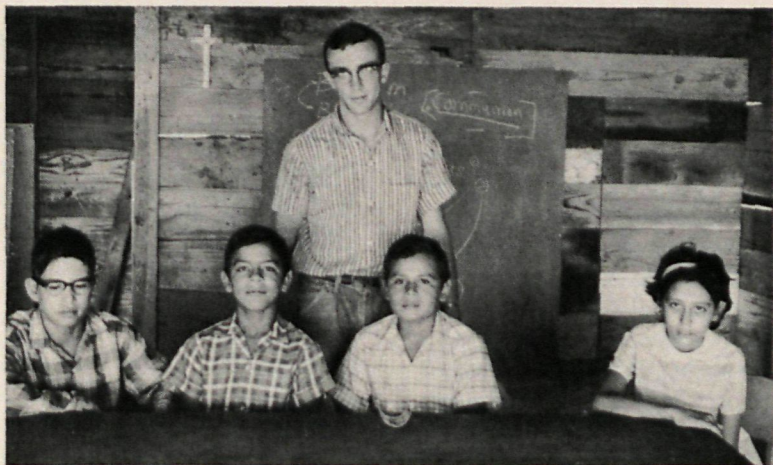
the cotton plants. Hot work and monotonous, but a means of livelihood for these people.

A local girl, Lorina Briseno, acted as a guide in our station-wagon. She also took the course and later had one of the classes in her home. The other car was driven by Mrs. Polly Lyle who was well acquainted with the area. Their knowledge of all the side roads was fabulous and the time they saved for us can only be guessed at.

We were a hungry bunch who trooped into the dining room at noon every day, and we did our utmost to assure Mrs. Rowland we thought her southern cooking was tops. Never was there the problem of left-overs. Daily after the noon meal we prayed the Rosary together taking turns leading a decade.

From 2:30 p.m. to 5:00 every afternoon we studied the aims, methods, and techniques of teaching religion to Catholic children attending public schools. While I was instructing the college group, Sister Kathleen gave a refresher course to last year's teachers in the mission at Zaragosa.

Learning so much new material every day tested the ability of the young people to concentrate and to use their study time well. Father guided them in doctrinal matters. They were



Will Weeks, graduate student from Cornell, taught a class in the garage of the Briseno family.

eager to get started in the actual teaching. In fact they were ready for everything and anything. My trying to make it clear about the great difference between all this theory and teaching real live children fell on deaf ears, I think.

We were able to stay only eight days in Balmorhea. They were full days and happy ones; lived in the true Christian spirit of love of God and loving service to our neighbor. We were going to Fort Stockton and would have to come through Balmorhea again on our way back to El Paso. That would give us an opportunity to see how really helpful we had been in preparing the students for their catechetical work.

On this return visit we were not able to visit all the classes — not the more distant ones — but the ones we saw gave evidence of splendid teacher-pupil relations. The youngsters were delighted with so much personal attention and must have responded with real earnest learning since so many of them were able to receive their First Communion after the six-week school of religion.

Father arranged for each communicant to sit with his family during Mass and to receive Holy Communion in the family group. It must have been a lovely sight. The students were amply rewarded for the efforts they had put forth in this apostolic endeavor.

THEY FOUND US

Usually it is *we* who find persons who wish to become Catholics — in our census rounds and home visiting — but this time it was *they* who found *us*.

One afternoon a very fine elderly couple stopped at our convent in Salt Lake City to inquire whether we knew the whereabouts of a Catholic friend of theirs who was in a rest home. In the course of the conversation we learned that they had long been interested in the Catholic Church. In fact, the

In the Home Field

man said, "We have waited twenty-five years for an invitation to attend Mass or some services in your church." He added that they had many Catholic friends!

The result? We introduced them to the pastor, they took instructions, and are now excellent Catholics, grateful to all who helped them into the Church.

SISTER MARIA IMMACULATA

ATTENDANCE HINT

At the beginning of the parish high school religion classes in September I emphasized the privilege of each student to become an apostle and bring others to the instructions. The importance they themselves gave to their classes would prove to their friends how valuable they are and be an incentive for them to join them.

Each week brought a few new faces. One day a senior boy registered. When he turned in his paper he asked, "Sister, can I see you a minute? The only classes I ever had was when I made my First Communion. The other day one of my Protestant friends said to me, 'What is the philosophy of your religion?' I could not answer him. I heard the boys talk about the Monday evening classes and I thought I'd better get here and find out something about my religion."

SISTER FLORENCE



What's it like inside a convent? Visit one and find out. That is what these Salt Lake City girls did one Sunday afternoon. With them are Sister Mary Barbara (left) and Sister Rita Louise.



Juniorate in Focus

by SISTER MARY ANDREW

"I UNDERSTAND what a postulant is and what a novice is, but please tell me where the junior sister fits in."

The young woman who was interviewing Sister Justine and Sister Alice on WKJG-TV in Fort Wayne was not a Catholic, but even if she were, she would probably have asked the same question. The juniorate program in religious communities of women is comparatively of recent origin. It is directed by the spirit of *Sedes Sapientiae*, the Apostolic Constitution issued by the late Pope Pius XII on the training of priests.

Religious communities of women are seeking to follow the mind of the Church by forming members capable of assuming



Informal discussions provide opportunities for mutual enrichment.

the role demanded by their apostolic vocation today. We know from *Sedes Sapientiae* that the personality of religious must be so formed that, with

Sister Mary Andrew is herself one of the junior sisters at Victory Noll and is well qualified to describe this period of training.

God's grace, they can meet the challenges of the apostolate—challenges that are today far more complex and demanding than ever before.

In order to carry out the wishes of the Holy Father, the religious superiors in our country took the initial step in 1952 which gradually evolved into the Sister Formation Conference. The juniorate grew out of the frank recognition of the need to meet, in a definite way, this complex objective of sister formation. It provides a realistic transition period from the novitiate to the active apostolate. The program and setting of the juniorate combine to give the young sister full-time spiritual and professional training in an atmosphere conducive to study and spiritual development.

The over-all aim of the juniorate is one of integrated formation—the holy sister wholly prepared for her work. The primary purpose of the juniorate is spiritual formation. The young religious, by means of solid spiritual formation comes to realize and appreciate her religious vocation as a special glance of God. She then responds to the call by giving herself totally. The tendency of love is to say "forever." For the religious this implies a daily, dynamic commitment to Christ and His interests. Living a life built on God and secure in Him,

the sister sees the works of the apostolate and her professional studies as vital parts of her whole life. The juniorate provides the conditions whereby the sister can dispose herself to receive the countless graces of God which will enable her to achieve the goals of her apostolic religious life.

Secondary in relation to purpose, but so necessary in relation to arriving at the whole, is professional formation. In preparing religious to meet the challenges of the modern-day apostolate and thus to fulfill their commission received from the Church, religious communities must provide adequate and well-planned curricula in their juniorate programs. Professional competence will help the sisters to carry on the works of the apostolate which are so necessary in order to meet the needs of the Church. While seeking the truth in study they will be led to more intimate contact with the God of truth.

To reproduce Christ — His submission, obedience, love, and union with the Father—in the world today and to bring men to Christ by means of an apostolic religious life is the desire and goal in our religious communities of the twentieth century.

The juniorate has contributed much by way of enlightenment,

insight, and appreciation to the sisters who have had the privilege of being a part of it. Under the direction of the mistress of juniors the sisters receive the spiritual formation needed to mold mature Christian personalities. In formal class periods they see their vocation as a call and response of love; their vows of poverty, chastity, and obedience as sources of strength and universal charity; their "team spirit" as essential to community life; their professional training from the viewpoint of sister-students; the apostolate as a challenge and a life of generosi-

ty; and ultimately, they understand better their role as religious in the Church. Informal discussions outside the scheduled instructions also provide opportunities for mutual enrichment among the sisters.

Professional competence necessarily implies professional training. The junior sisters at Victory Noll are given ample opportunity to cultivate their God-given intellects and to put into practice the exercise of the apostolate. Three days a week are spent at St. Francis College in the nearby city of Fort Wayne. On the remaining days



Saturdays are special. Sister Rose Annette (right) and Sister Kateri teach at St. Joseph's parish, Roanoke, Ind.

Private rooms contribute to fruitful study periods. Sister Palmira types a term paper.



the sisters attend classes at Victory Noll Junior College.

Saturdays are very special for junior sisters, for then they go out to nearby communities and teach religion to Catholic children who attend public schools. Who can describe the joy and the sense of responsibility of teaching a First Communion class for the first time; the initial hesitancy of facing a high school group; the experience of making an all-important home visit; or the first practice with a potential choir? It is a wonderful opportunity the sisters now have to put into practice the principles and the theoretical knowledge they studied and

acquired during three years as postulants and novices and now as juniors. Realizing the mission that is theirs the sisters strive to become the best possible instruments in communicating Christ to others.

As the culmination of the formation period draws nearer the junior sister will come to know with St. Paul that "For me to live is Christ." Grateful to the Church, to her superiors, and to all who have made this time of grace possible, and possessing now a deeper awareness of her religious apostolic vocation, the young sister will be ready to be a sign to the world, a living symbol of God-with-us.

Your CCD Question

IT CAN BE DONE

with apologies to *Worship*

Perhaps you remember that I wrote to you for information on the Paschal Celebration after I had read in *THE MISSIONARY CATECHIST* Sister Therese Ann's story of her experience with one.

Last month my CCD class had a Paschal Meal in preparation for the study of the Mass. Since the parish CCD does not have any Helpers for the classes, I had to ask the children's mothers to help. Four of them were willing to assist and were marvelous.

The students — 21 fourth graders — were exceptionally well behaved considering the fact that the lesson could have seemed like a party. Each child ate and drank when he was supposed to. None laughed at calling the soft drink "wine." Before we had the meal we had the section on Holy Thursday. That meant that the whole thing lasted an hour and fifteen minutes but the children didn't even notice the time. Some did not notice that the dismissal bell had rung.

Thank you for letting the class have one of the most interesting lessons of the year. Please renew my subscription to *THE MISSIONARY CATECHIST*.

Mr. C. V., *New Orleans*

* * *

I just moved into a new parish. Only women are CCD teachers here. I would like very much to teach (I am a man!) but I hesitate to invade what seems to be a strictly feminine setup.

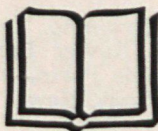
Have you offered yourself to the pastor? We feel sure he would be very grateful to have men on the faculty of the parish school of religion. You seem to be the one to get things started in that direction. You say that you have a CCD certificate, having taken the training course.

High school boys especially need men teachers. Unless your parish is very different from other parishes, we predict that your pastor will be very happy to have you as a CCD teacher.

* * *

It is a pleasure to announce that the charts prepared by Sister Helen Clare and Sister Alma Marie to accompany Witnessing Christ (see inside back cover of magazine) have now been published by Catechical Guild Educational Society, 262 East Fourth St., St. Paul Minnesota, 55101. Write to Catechical Guild for further information.

BOOKS



Reform of the Church by Robert E. McNally, S.J. Crisis and Criticism in Historical Perspective. Herder and Herder, New York. \$3.50

These are days of frank reappraisal for the Church. Only recently Monsignor Ellis reminded us that we must no longer try to cover up our past mistakes, but acknowledge them. This is necessary if the Church is to attain the goal—the reform—she has set for herself.

Father McNally takes us back to the period before the Protestant revolt and helps us to see why the councils held at that time failed to be effective. It is the period in history from Pope Boniface VIII (1294-1303) to Pope Pius IV (1559-65)—the time of Avignon, of the Great Western Schism, of nepotism, simony, immorality. It was the time of the Colonnas, the Borgias, the Medicis. It was a dismal time and yet the Church survived it and finally held the Council of Trent with its sweeping reforms—too late to prevent the catastrophic effects of the revolt, but strong enough to prepare the Church for her role in the critical years that followed.

Although this period of history does not make pleasant reading, it is most enlightening in view of the present Vatican Council. The foreword to the book was written by the late Father Weigel.

* * *

Life and Holiness by Thomas Merton. Herder and Herder, New York. \$3.50

This is a blueprint for perfection for *all* Christians, for when Our Lord said, "Be perfect as your heavenly Father is perfect," He was speaking not merely to his intimate followers, but to the multitude.

It is through the sacraments—especially baptism, confirmation, and the Eucharist—that we receive the grace to be integrated into the living, growing organism of the Mystical Body of Christ. Father Merton explains what this means, how we ourselves come into the eucharistic assembly, and the obligation that is ours to bring others into it.

Throughout the book the author puts special emphasis on grace, on a firm, strong faith, and on the primacy of love. Good monk that he is, however, he does not neglect penance and the spirit of abnegation, for we cannot escape from the cross as long as we are "on the way."

The five chapters of this book are subdivided into short topics, making it practical as a manual for meditation.

AMEN, The Liturgical Magazine of the Faithful, published six times a year by the East Asian Pastoral Institute, P.O. Box 1815, Manila, P.I. Subscription in the United States — \$1.00 a year.

In very simple language the editors of this magazine have succeeded in disclosing to the ordinary layman the deeper meaning of rites. This review does not merely present theory in a palpable form; it also gives suggested texts for family prayer according to the season and gives practical hints which should lead the readers toward a more effective participation in the various liturgical rites. For example, the first issue contains some of the most helpful suggestions we have seen for a long time, entitled, "Towards a Better Confession."

Pocket size, plus excellent format, plus solid material should add up to this publication's reaching the end for which it was inaugurated. This end is twofold: (1) to help the faithful to pray according to the spirit of the Church; (2) to bring the liturgy to home and school.

A dollar for a year's subscription will be well spent. Discounts available for bulk orders: 20% discount for 10 subscriptions; 40 % for 50 subscriptions.

Sister Michael, O.L.V.M.

Bringing Your Child to God by Xavier LeFebvre, S.J., and Louis Perin, S.J., P. J. Kenedy & Sons, New York, \$3.95

This book is concerned with the religious education of the pre-school child. In other words, it is a book primarily for parents. It is not theoretical only. It is eminently practical.

The authors present their material in three parts. It might seem at first that there is some overlapping, but if there is, it is for the purpose of careful development and for emphasis. The first section is a general, overall view of the child's characteristics. The child's need for religion and the ways this need complements his traits of character and fulfill his aspirations are then given.

Part two develops in detail the points presented previously. An important chapter in this part of the book is called "Religious Themes" and shows, among other things, how we can put across to a three- or four-year-old child the idea and reality of the "Lord Jesus" without falling into the "Baby Jesus" mentality.

The third section in the book outlines a program which parents or teachers may follow through the year.

Bringing Your Child to God might well be used for discussion in the CCD Parent-Educator section.

Some Problems of Catholic Higher Education in the United States by Roy J. Deferrari, Ph.D. Foreword by Ewald B. Nyquist, Deputy Commissioner of Education, State of New York. St. Paul Editions, Boston, Mass. \$3.00 cloth; \$2.00 paper.

Dr. Deferrari discusses here many different aspects of Catholic higher education: curriculum, discipline, faculty, graduate study, sister formation, summer sessions, finances, and other topics. This study should be very helpful to college administrators, though all will not agree with the author's views.

Papal Teachings: Matrimony. Selected and Arranged by the Monks of Solesmes. Translated by Michael J. Byrnes. Daughters of St. Paul, Boston 30, Mass. \$5.00 cloth; \$4.00 paper.

This is another of the series of papal teachings on pertinent subjects. This volume includes documents issued from the time of Pope Benedict XIV through Pope John.

* * *

Life of Love is an album by the Jesus and Mary Choral Group, 5910 Riggs Rd., Hyattsville, Md., containing religious selections, both Latin and English. \$3.98 monaural and \$4.98 stereo.

In Memoriam

Mrs. Catherine Corcoran, Chicago,
mother of Sr. M. Colette, OLV
John Lembeck, DeSoto, Mo.,
brother of Sister Vivian, O.L.V.M.
Ludwina Foltz, Columbus, Nebr.,
sister of Sister Valeria, O.L.V.M.
Clara Huegel, N. Washington, Iowa,
sister of Sister Mary Lucille, OLV
Most Rev. Daniel J. Gercke, Tucson,
Rev. Ambrose Kohne, Kokomo, Ind.
Rev. Gerard LaMothe, Hermansville,
Rev. E. B. Warych, San Diego, Calif.
Sister Doris Marie, O.S.F., Oldenburg,
Sister M. Ursula, O.S.U., Titusville, Pa.
Sister M. Lucia, Grand Rapids, Mich.
Sister M. Bernardine, Grand Rapids
Harry Donovan, Canterbury, N.B.
William Boxheimer, Pittsburgh, Pa.

James Kenny, Sebring, Fla.
Helen Albrecht, ACM, Chicago
Robert Doubuski, Morrisville, Pa.
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Leo Groen, Detroit
Patrick Sica, Detroit
Mrs. Guilhermina Mendes, Tulare, Cal.
Catherine Deroko, New York, N.Y.
Mrs. Adolph Venderly, ACM,
Ft. Wayne
Mrs. John Dehner, ACM, Ft. Wayne

Editor's By-Line

It was an early morning in June, a day close to the first of the month. The summer heat had not yet set in; the air was soft and warm. It was one of those magic mornings when it is good to be alive.

In fact everything seemed to be coming alive. A warm rain during the night had loosened the soil, and all the little crawling creatures were coming up out of the ground. There were worms of all sizes, big ones and little ones.

Father Ivo, a Capuchin Father, had celebrated our community Mass that morning and was waiting for us to pick him up and drive him back to St. Felix Friary. He was standing just outside the door, looking down on the ground. As I got out to open the car door for him, he said, quoting Psalm 21, "I am a worm and no man."

Beside his bare feet was an earthworm. I did not dare look at Father. I sensed that there were tears in his eyes. There were tears in my own, and to this day — though the incident happened long ago — the tears still come when I see a worm.

It was a lesson Father Ivo taught me, a lesson St. Paul taught when he said, "He *emptied* Himself." It is the lesson

of the *kenosis*, the utter self-emptying willed by God for His Son, to make us all sons in Him.

St. Paul put it bluntly, "He was made sin for us." But because Christ humbled Himself God raised Him up. In his epistle to the Romans St. Paul explains it this way: "Jesus our Lord . . . was delivered up for our sins, and rose again for our justification."

We are so apt to think of our redemption in terms of Christ's death. We must not forget that the resurrection was necessary for redemption. The liturgy always keeps this before us. It proclaims Christ's death and glorification as the one mystery of redemption. Even on Good Friday when we commemorate the passion and death of Our Lord so vividly, during the adoration of the cross, we sing the beautiful antiphon: "We worship your cross, O Lord, and we praise and glorify your holy resurrection. . . ."

The cross is always triumphant. St. Paul emphasizes this in every one of his epistles. Not only in Christ is the cross triumphant, the Apostle assures us, but also in us, the family of Christ. I must "become like to him in death, in the hope that somehow I may attain to the resurrection from the dead." (Phil. 3,11) SEA



Sister Alma Marie (left) and Sister Helen Clare.

Witnessing Christ

SISTER ALMA MARIE and Sister Helen Clare are co-authors of the widely acclaimed *Witnessing Christ*, Book 7 of On Our Way series published by Sadlier.

It is Sister Helen Clare who is responsible for the original chalkboard diagrams that accompany the lessons in the Teacher's Guide. Father Hofinger has referred to these drawings as "catechetical pearls." That the teachers realize their worth is testified by the hundreds and hundreds of requests we have received that these diagrams be made available in chart form.

Sister Alma Marie prepared two recordings that can be used

with the text. Both were made by students of a CCD School of Religion under Sister's direction. The "green label" (same color as the textbook) is entitled *Sing to the Lord!* On one side are the hymns that are recommended in the student's book; on the other are hymns for the Church Year.

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