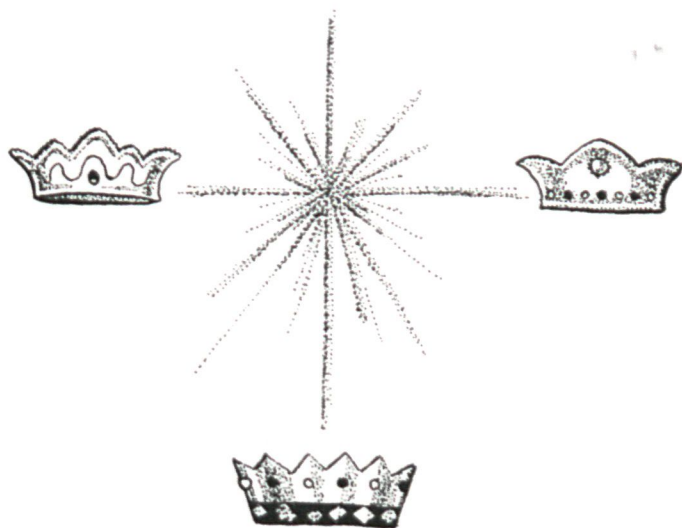


THE MISSIONARY CATECHIST

Volume 39

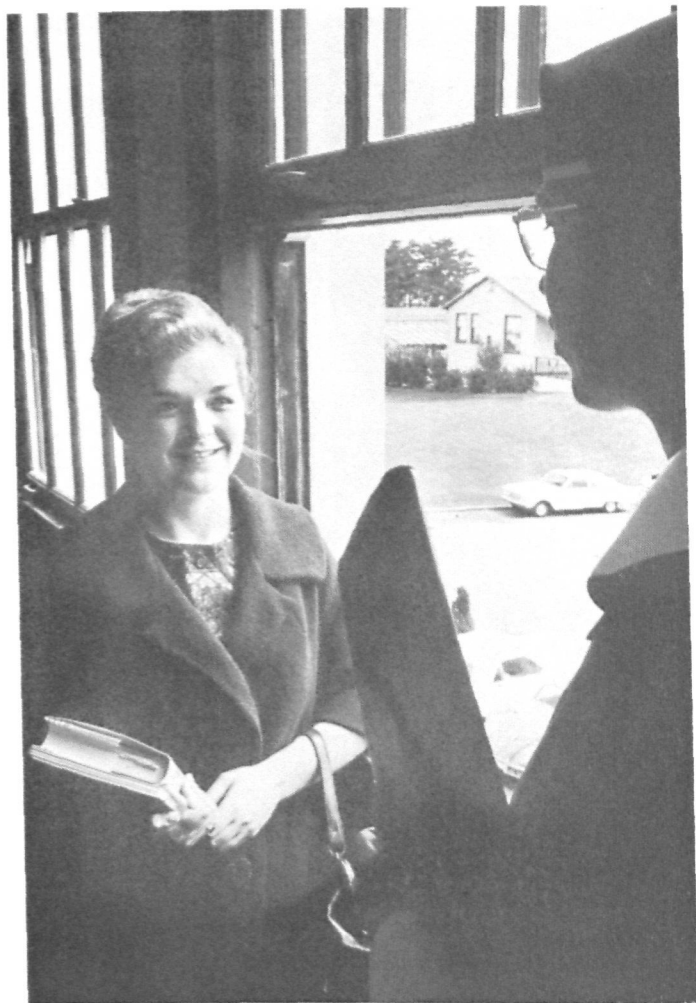
OCTOBER 1963

Number 9



*His Kingdom
is an everlasting Kingdom,
and all kings shall serve Him
and shall obey Him.*

Vespers, Feast of Christ the King



The University of San Francisco released this photograph during the summer with the caption:

SUMMER SESSION always brings a newsworthy assortment of students to the University of San Francisco. In this case, they're two young ladies from diverse fields, both taking a history of western civilization course. Fresh-faced Janet Champion (center), 17-year-old skating star, has performed with the Ice Follies since she was 10. She's enrolled as a freshman during the show's summer run in San Francisco. At right is young Sister Laurene of Our Lady of Victory Missionary Sisters. During the regular school year she does catechetical work in and around Tulare, Calif. She is one of 335 religious who are working toward degrees or taking special studies at USF this summer.

THE MISSIONARY CATECHIST

October 1963

Victory Noll Press

TV BIBLE SCHOOL	4
AROUND VICTORY NOLL	8
IN THE HOME FIELD	12
OUT OF SISTER'S BAG <i>Sister M. John Joseph</i>	14
WHAT IS A CURSILLO? <i>Sister M. Margaret Louise</i>	17
YOUR CCD QUESTION	18
BOOK REVIEWS	19
IN MEMORIAM	20
EDITOR'S BY-LINE	22



COVER

Sister Alice (left) and Sister Jerome discuss the script of the TV Bible School with Mr. George Dalmas, program director of KMID-TV, Midland, Texas. See page 4 for story.

* * *

CREDITS

Cover, pp. 5, 6, 7, Maureen White, Photographer, Midland, Tex.; pp. 12, 13, Sister Evelyn Marie, Ogden, Utah.

Address all communications: Victory Noll, Huntington, Indiana

Member, Catholic Press Association

THE MISSIONARY CATECHIST is published with ecclesiastical approval by Our Lady of Victory Missionary Sisters, a Pontifical Institute dedicated to religious education and social work.

Entered as second class matter on December 30, 1924, at the post office at Huntington, Indiana, under the act of March 3, 1879. Issued monthly from September to June. Subscription one dollar a year.

TV Bible School

SISTER JEROME looked down at the small girl who had greeted her so effusively. Try as she would, she could not place her. Like every other Missionary Sister, Sister Jerome teaches hundreds of children every week — children of different ages, children who live in different communities. This child she could not place.

The little one, noticing Sister's slight hesitation, helped to identify herself. "You are my teacher on TV!"

This same incident was to occur on the street and in the stores during the weeks that the TV Religion School was viewed in West Texas. To the children who sat before their sets every day from 4 to 4:30 p.m., Monday through Friday, from June 10 to July 5, the sisters were very real indeed.

The TV School of Religion was put on "live" in the studio of KMID-TV, Midland, Texas. Knights of Columbus from Midland, Odessa, and Big Spring were the sponsors.

In West Texas Catholics are definitely in the minority. This, of course, had to be taken into consideration when planning the

programs. Sister Jerome taught the smaller children, tracing the history of salvation up to the public life of Our Lord. This paved the way for Sister Alice's high school classes on "Christ Our Leader, His Virtues."

It was estimated that the program reached eight to ten thousand viewers a day in fifteen towns in the area. Letters were received from 750 people — a high number, according to the studio personnel. Many of the letters were from persons who are not Catholics. Others stopped the sisters on the street or called the convent to tell them personally how much they were impressed by the school of religion. One man solemnly assured Sister Alice, "You sure made a liar out of a bunch of preachers." A kindergarten teacher told Sister Jerome she planned to teach her children next year exactly what Sister had taught.

Sister Alice and Sister Jerome conducted the classes, but many others contributed to the success of the venture. Bishop Drury of San Angelo drove up to Midland and appeared on the first telecast. Sister Eloise trained the singers who provided the music for the opening and closing of the program.



Sister Jerome conducts the class for the smaller children on the TV School of Religion.

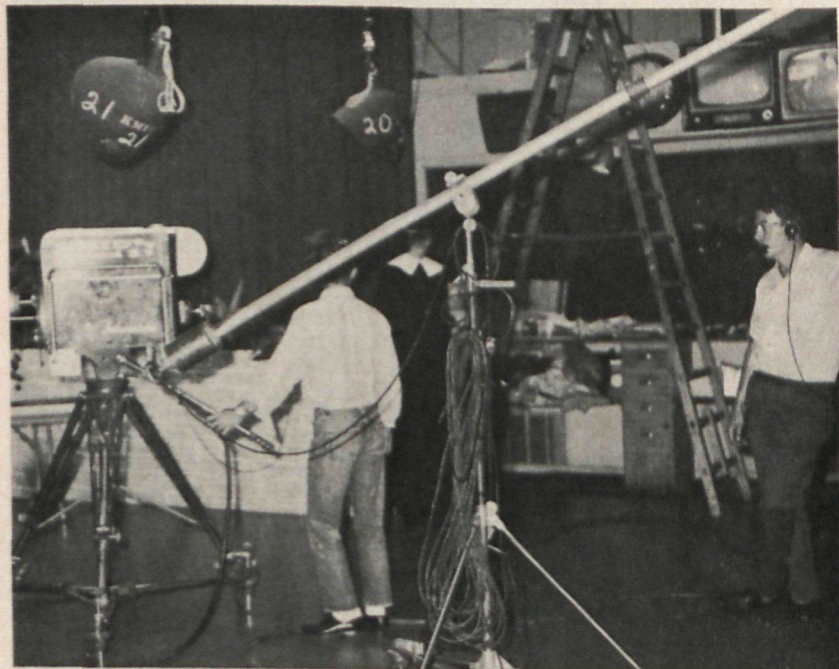
The priests of the area were most encouraging and cooperative. Lay people gave generously of their time as artists, photographers, and public relations workers. The sisters are vocal in their praise for Mr. Herndon, manager of KMID; Mr. Dalmas, program director; and other studio personnel who were so helpful.

Certificates were mailed to the children who sent in their

homework and successfully completed the "Bible Classes."

Interesting were the letters and comments on the series. We have room to give but a few excerpts here.

"We enjoyed your TV Religion School. Naturally all the local Catholics loved it. We have heard also from many non-Catholics how much they learned. One lady in particular told



Seemingly hemmed in by a maze of TV equipment, Sister Alice watches (and prays) from the sidelines during actual recording.



Sister Eloise recording the "theme song" for TV religion classes. The recording was in progress as this shot was being made.

us about the beauty and clarity of your teaching. She appreciated especially the teaching on charity.

"Thank you for inviting Betty to be on the program. It meant a lot to her and gave her another chance to benefit from the good teaching of Our Lady of Victory Missionary Sisters. All three of our girls watched all the shows."

And here is a letter the studio received from a family NOT Catholic:

"For several days I've been wanting to write and tell you

how much our family is enjoying the Religion School conducted by Sister Jerome. She so beautifully gets and holds our children's attention and it's quite a relief from the usual children's fare. I also listen when I have time!

"You might be interested to know that we are Baptists and I have found nothing in the program that could be offensive to a person who is interested primarily in the basic Christian message. Thank you for bringing a frankly religious program to children."

Around Victory Noll

BY SEPARATING the celebration of silver jubilee from reception and profession we had two festive days in August Around Victory Noll — on the fifth and on the fifteenth. Both days were memorable for the sisters themselves and for their many guests.

Bishop Pursley presided at the ceremonies of reception and profession on August 5. Afterward the sisters who made perpetual vows and those who made first vows left with their relatives for a visit home. The newly professed sisters later returned to Victory Noll to continue their training. The sisters who made their final vows took up their work in the missions.

FINAL VOWS

One member of the perpetual vow class, Sister Benedict Joseph LeBlanc of Burlington, Vt., died last February. Those who made their vows were:

**Sister Agatha Marie Chartrand
Herrings, N. Y.**

**Sister M. Hilary Gones
Chicago, Ill.**

**Sister Gabriel Marie Anderson
Richmond Hill, L. I., N. Y.**

**Sister M. Roseann Trudell
Enosburg Falls, Vt.**

**Sister Paul Marie Danenberg
Grand Rapids, Mich.**

**Sister Leo Marie Vega
Mason City, Iowa**

FIRST VOWS

Eleven made their first profession:



Sister M. Kateri



Sister M. Rose Annette



Sister M. Paula James

Sister M. Rose Annette Kaiser
Jefferson City, Mo.

Sister M. Kateri Francisco
Tohatchi, N. Mex.

Sister M. Paula James Levins
Sea Cliff, L. I., N. Y.

Sister M. Raquel Jaquez
Blanco, N. Mex.

Sister M. Melanie Persche
Three Bridges, N. J.

Sister M. Palmira Perea
Albuquerque, N. Mex.

Sister Virginia Marie Bannantine
Milwaukee, Wis.

Sister M. Judith Ann Turnock
Edwardsburg, Mich.

Sister M. Rosalinda Garcia
LaJunta, Colo.

Sister Mary Andrew Allard
Punta Gorda, Fla.

Sister Joan Marie Karnitz
Milwaukee, Wis.

receiving the habit of the Con-
gregation were:

Sister M. Paulette
(Gertrude Cross)
Burlington, Vt.

Sister Maureen Joseph
(Joan Charest)
South Bound Brook, N. J.

Sister Beatrice Marie
(Beatrice Haines)
Goshen, Ind.

Sister M. Alicia
(Alice Frie)
Avon, Minn.

Sister M. Alice Ann
(Alice Feldpausch)
Fowler, Mich.

Sister Marian Therese
(Mary Ann Balch)
Springfield, Vt.

Sister Harriet Marie
(Harriet Rangel)
Fort Lupton, Colo.

Sister M. Lawrence Ann
(Mary Backes)
Loose Creek, Mo.

Sister M. Anita
(Kathleen Keller)
Allentown, N. J.

NOVICES

Entering the novitiate after



Sister M. Palmira



Sister M. Melanie



Sister M. Raquel

It was an unusually busy summer Around Victory Noll. Do we say that every year? But this summer was the busiest. Six days a week of summer school for five weeks left everyone with little time to spare from the books. Those who did not go to school at Victory Noll were on campuses all over the country.

After the ceremonies on August 5 there were eight days devoted to a health institute. That it turned out to be such a success was due to the careful planning of Sister Mary Gemma and Sister Francesca, together with Sister Mary Christine and Sister Camilla.

Dr. Peter Blickert and Dr. Justin Arata of Fort Wayne lectured on physiological aspects of health, while the Rev. William J. Shields of Holy Name Cathedral, Chicago, and Dr.

Charles Hillenbrand of Michigan City, Ind., devoted four days to the subject of mental health and the religious life.

Father Shields, a psychologist, and Dr. Hillenbrand, psychiatrist, conducted their lectures in dialogue style. Their delightful humor and common sense approach contributed much to the success of the institute.

Nor must we forget to mention three of our juniors — Sister Theresaleen, Sister Janet Marie, and Sister Rose Zita — who presented an excellent panel on the characteristics of the mature Christian personality.

But the institutes were not yet over. (See what we mean by busy summer?) Next followed a *vocation* institute. This was under the direction of Monsignor Conroy, our chaplain,



Sister M. Judith Ann



Sister M. Rosalinda



Sister Virginia Marie

and diocesan vocation director also. It was attended by the sisters who are vocation promoters in our missions.

Sister Alice, newly appointed vocation directress for the Community, took an active part in the institute. Sister Alice, a native of Moncton, New Brunswick, has worked in California and in Ohio and Indiana. During the past year she was superior in Midland, Texas.

Another new appointment Around Victory Noll was that of mistress of juniors. Sister Francesca, who has been a case worker at Catholic Social Services in Fort Wayne for the past six years, is now in charge of the newly professed sisters who will continue their training at Victory Noll.

Nearly everyone who possibly could, attended the Liturgical

Week in Philadelphia the latter part of August. Since the theme of this year's Week was liturgy and religious education, we were especially happy that Book Seven of On Our Way series, *Witnessing Christ*, made its appearance in time for the Conference. Naturally, since Sister Alma Marie and Sister Helen Clare are the authors of this book, we all take pride in it. We will tell you more about it in the next issue of THE MISSIONARY CATECHIST.

With all the goings on Around Victory Noll, however, nearly everyone found time to spend at least a few days, if not a week, at our summer home on beautiful Lake Wawasee. Those who have seen Lake Galilee tells us that Wawasee is very much like it. A little sojourn there is exactly what every sister needs for refreshment in soul and body before beginning another year Around Victory Noll. SEA



Sister Joan Marie



Sister Mary Andrew

In the Home Field



Fifteen-year-old Valetta Saunders, Ogden, Utah, uses the convent phone to tell her parents the joyful news that arrangements have been made for her baptism. Her friend, Teresa Watson, awaits her turn to call her parents, also.

* * *

GET-WELL NOTES

Because of an accident, I was laid up for a few weeks and another sister took one of my classes of fifth and sixth grade boys. Sister told them that it would be nice if each one would write a few lines to me wishing me a speedy recovery and all that sort of thing.

One of the boys composed a verse for the occasion. This is what he wrote:

Roses are blue
Violets are red
If you are not here Friday
You just might be dead.

In another class — this one of second grade boys — Sister suggested that they write me a get-well note. To help them out, she printed on the board: "Get well, Sister John Joseph." One of the little fellows got a bit confused. His note turned out: "Well Joseph, get Sister John."

SISTER JOHN JOSEPH

* * *

MAKE A WISH

A mother brought her three-year-old daughter to church with her one Sunday morning. As the altar boy was lighting the candles the little one whispered, "Whose birthday is it?" Her mother explained that the candles were being lit for God. After a second of thoughtful silence came the question, "Is He going to blow them out?"

SISTER M. HILARY

* * *

JUST LIKE A MAN!

Tommy, Grade 3, handed in the following Thanksgiving Prayer. It was typed—by himself.

Dear Jesus:
We thank you for our food today and every day that we have, had, and will have. Amen.

SISTER MARILYN

FIVE CITIES BEHIND

In one of my classes we mimeographed outlines of Palestine and as we spoke of the various places the students filled in the names of towns, mountains, and rivers. They enjoyed the project very much and besides, it turned out to be concrete evidence that regular attendance at class was necessary in order to learn.

It did not take long for the pupils themselves to realize this. When it was announced that this year we would follow a similar procedure in the study of Church history, one of the



Sister Maria Goretti exhibits two of the delicious pies she baked for the sisters.



Sister Mary Martin helps Charles Johnson find the correct place in the Holy Bible for the first reading in a Celebration of the Word conducted at the College of Our Lady of the Wasatch, Salt Lake City.

* * *

"irregular" students groaned and said, "Yes, and when you miss one class you miss about five cities!"

SISTER MARTHA MARY

* * *

YOU CAN'T WIN —

On the day the Ecumenical Council opened I explained to my seventh grade Cochiti Indians what had taken place. Later, I questioned them: "What great event happened today?" Lupe's hand went up: "We played ball in school and the girls won."

SISTER SUSANNA

Out of Sister's Bag

by SISTER M. JOHN JOSEPH

PATRICIA THRUST her open book before my face as she pleaded, "Sister, look at my picture."

"Is this ME, Patricia?" I

asked, smiling to myself, as I pointed to a black robed and veiled figure a little taller than the children in Patricia's picture.



Sister John Joseph demonstrates Smitty's versatility to two of her religion pupils of St. Nicholas parish, Fontana, Calif.

"Yes," she answered me toothlessly, "that's you." There in my hand was a huge brown briefcase half the size of the stickman sister. "Patricia is evidently impressed by my monstrous-sized briefcase," I mused.

But Patricia was not the only one intrigued with Sister's briefcase. Each week the children would vie with one another as to who could carry it or stay after class and pack into it the hundred 'n one things that a Missionary Sister transports to and from class, such as . . . paper, pencils, chalk, eraser, thumb tacks, catechisms, stamp pads, star stamps, class cards, pictures, children's magazines, and other little items of interest used to teach that day's lesson . . . like . . . an apple, a flower, a stone, or a candle.

In one first grade class Arturo asked enthusiastically, "What's in your bag of tricks today, Sister?"

He made me feel like Houdini or rather a "Whodini the Magician" because I did have a trick in my bag that day.

"Just wait and see, Arturo," I replied teasingly.

"We have a very special visitor today," I announced solemnly.

The children looked about and glanced out at the car to

see if I had left someone waiting there.

"Someone has come to see how well you are learning about God, our Father in heaven." As I was saying this I reached my hand into the familiar briefcase and out came Smitty, a hand puppet. A curtain of absolute silence fell as the children's eyes watched his every move.

At first Smitty was a little shy when he saw the many bright eyes watching him so closely. He covered his own big blue eyes with his tiny hands and bowed his head bashfully. I assured Smitty, "The children are very nice and are glad to see you this afternoon." Urging the children I said, "Maybe if you wave to him he will feel better." Smitty returned the wave happily. Now they were the best of friends!

The imagination of a first grader is an amazing activity. It was as if Sister were no longer present. Smitty became the center of attention. He would whisper questions into my ear and I would "repeat" them to the class. Hands zoomed up with intense waving. Desiring eagerly to answer, the children bounced effervescently. After hearing an incorrect answer Smitty would either cover his ears in horror, hang his head, or shake it sadly from side to side.

After each correct answer he would clap jubilantly, nod his head vigorously, and squeak with delight. (You see, Smitty is a most talented puppet with a squeak box inside!) When Smitty first "spoke" the children commented in amazement.

"Did you hear him talk?"

I had invited Smitty to class just to help me conduct the review for that day. When his task was completed he waved goodbye, shook hands with a few little people on the first bench and returned to the briefcase to rest. I closed it just enough to allow room for a little air to enter his sleeping quarters. We did not want him to suffocate. The remainder of the class was carried on in subdued tones so that Smitty could sleep without

being disturbed. (This is tremendous for discipline.)

At the end of the class the demand to peer into the briefcase and observe Smitty sleeping was overwhelming. With hushed voices we peeked in and saw him lying there.

"When will he come back to see us again?" they asked.

"Smitty will come back later after you have studied some more. He likes to see how you are doing," I answered as I gently locked Smitty in.

The sisters had often teased me about the size of my briefcase, but I myself never thought that it was ever too big. When I think of all the things it has carried — from bricks to diplomas — I am more surely convinced that it is just the right size.



What's in Sister's bag?

What Is a Cursillo?

by SISTER M. MARGARET LOUISE

"WE MUST have an ever-present concern for those who do not live the life of grace, for everyone has been redeemed at the cost of Christ's blood. We cannot rest secure so long as there is one soul that is not in grace. If, because of ignorance, some do not live in grace, then it must be very important for us to see that all of the members of the Mystical Body live in good health."

This is what we are told during a Cursillo, and it might be safe to say that this sums up the whole purpose of the Cursillo Movement.

What is the Cursillo Movement? Much today is being written about it, but the best way — the only way, perhaps — to understand what it is and the impact it has is to "make a Cursillo."

Those who have made a Cursillo, as well as many who have witnessed the effects on those who have made one, will testify that the results can be attributed only to the Holy Spirit.

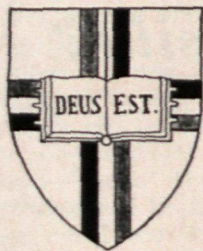
Certainly, it is one of the ways in which the Holy Spirit has chosen to work in and through the Church today.

"Cursillo" is a Spanish word meaning "little course." And that is just what a Cursillo de Cristiandad is — a short, intensive course in which priests and lay people work closely together in order to bring about an intensified Christ-life.

During three days of prayer and study, the whole man is influenced. By the grace of God he meets anew the whole Christ. He is led to an intimate union and friendship with Christ. The celebration of the Eucharist takes on a new meaning and force in his life as it is shown as the culminating and complete worship of the entire Mystical Body.

The Cursillo Movement began in Spain. In this country it was introduced at first in the Southwest among the Spanish-speaking people. Now, however,

(continued on inside back cover)



We hear so much about the Bible today in regard to religious instruction. Does that mean we should have Bible History classes separate from catechism classes?

No, we must integrate Bible and catechesis. It used to be that Bible stories were taught in our schools just as Bible stories and nothing else. Children learned the thrilling stories of Joseph, of Samson, of David, and other heroes of the Old Testament, but these were not presented as the *history of salvation*. It is this we must teach in our religion classes.

Moreover, the Bible must be adapted to the age of the students. This is obvious. We must lead our children to know and appreciate the Bible, but this initiation must be progressive.

Formerly, Catholic boys and girls read stories taken from the Bible, but they did not read the sacred text itself. Now we advocate reading the Bible with

Your CCD Question

pupils from third grade up. In the lower grades this reading will be extremely simple, of course, but the children will learn that the Bible is the Word of God and they will respect and love it.

* * *

How can I get my high school students to read? It seems to me they are interested only in TV and in comic books.

That is always a problem. Have you tried getting them to give brief oral reports in class? This would necessitate outside reading. It would be best to begin with magazine articles or news stories in the Catholic press rather than with books.

The bulletin board can always be used to stimulate good reading habits. Sometimes, especially with boys and girls in the first and second year of high school, you can start them out on lives of the saints. They find these fascinating. Begin with pamphlets on the saints. The very size of a book might frighten some unless they are fond of reading.

BOOKS

The Challenge of Mater et Magistra edited by Joseph Moody and J. George Lawler. Herder and Herder, New York 16, N.Y. \$4.95

This is a commentary on the encyclical. The contributors, priests and laymen who are specialists in the field of social studies are: Thomas K. Burch, Donald R. Campion, John C. Cort, Franz H. Mueller, Richard E. Mulcahy, and Edward W. O'Rourke. They examine the implications the encyclical has for us in America; yet they do not neglect its impact on the whole world.

Because this book is made up of contributions by so many authors, there is not much continuity in it. However, it should prove to be a good study-aid for the encyclical. And that is the intention for which it was published — to carry out the wishes of our late Holy Father that his social message should be studied in schools and in programs of the lay apostolate.

* * *

The Eastern Churches and Catholic Unity edited by Maximos IV Sayegh, Patriarch of Antioch and of All the East, of Alexandria and of Jerusalem; translated from the French by

John Dingle. Herder and Herder, New York; \$4.95

His Beatitude Maximos IV has always been vocal — and properly so — about the rights and grievances of the Eastern Churches. He himself is patriarch of the Melkites, the only Byzantine Rite to have a patri-arch.

This book contains contributions not only from the patriarch himself, but from a number of prominent bishops of the patriarchate. It deserves to be widely read if we would further the cause of unity. The line of separation between East and West (so far as the dissidents are concerned) is not so much theological dogma as the events of history and a fundamental difference of mind and temperament — deep-rooted variations between Eastern and Western consciousness that cause identical doctrines to be clothed in such a way that they appear mutually and subtly opposed.

Too long has "Latin Church" been almost synonymous with "Catholic Church." The Eastern Churches have been discriminated against and it is good that they have a spokesman like His Beatitude Maximos IV Sayegh. A thoughtful and sympathetic reading of this book will clear the air and further the cause of unity between the Orthodox Churches and the Holy See.

In Memoriam

Rt. Rev. Msgr. Anthony J. Blaufuss

Just four months after the death of Father Sigstein, founder of Our Lady of Victory Missionary Sisters, word reached us of the death of one of Father's closest friends and collaborators, the Rt. Rev. Msgr. Anthony J. Blaufuss of Greeley, Kans.

Though there was a difference of ten years in their ages, Father John and Father Anthony were close in their ideals and in their thinking.

Father Sigstein used to call Father Blaufuss the co-founder of our Community, though Father Blaufuss disclaimed the title. He did give Father much moral support when he needed it most. He also helped him in a material way. It was Father Anthony who went out to New Mexico and preached the first retreat to Sister Julia and Sister Marie when they arrived in

Santa Fe in 1922. Very soon afterward he directed to Victory Noll one of the most promising young women of his parish in Baileyville, Kans., and one who was to become the first superior general of the Congregation, Mother Catherine Olberding.

Monsignor Blaufuss visited Victory Noll for the last time a year ago. Those who knew even a little of his intense spiritual life were not surprised to learn that death came to him when he was making a visit to the Blessed Sacrament in his parish church at Greeley, Kans.

Monsignor Blaufuss was born February 22, 1885, ordained June 13, 1909, and was made a Domestic Prelate Nov. 13, 1954. The Most Rev. Edward J. Hunkeler, D.D., Bishop of Kansas City, Kansas, conducted the funeral services.

Sister Antonia Garcia and Sister Julia Marie Schmitt

So far, death has not been a frequent visitor in our Congregation, but during the summer two sisters died within a week of each other — Sister Antonia and Sister Julia Marie.

SISTER ANTONIA, the former Frances Garcia, died at 1:20 a.m., July 26, after an illness

of six weeks. Sister Antonia, daughter of Mrs. Alejandro Garcia and the late Mr. Garcia, was born January 12, 1922, in Fort Collins, Colo. She entered Victory Noll in 1939 and was professed August 5, 1942. Her first assignment was Salt Lake City, Utah. Subsequent appointments were in California and Colorado.

Sister Antonia is survived by her mother and three brothers — Carlos and Mike of Los Angeles, and Lorenzo, Santa Fe, — and by four sisters: Sister M. Joachim, O.S.F., superior in Comayaguella, Honduras; Mrs. William Padilla, Fort Collins; and Concepcion and Delfina Garcia, Denver. All except Sister Joachim were able to attend Sister Antonia's funeral.

SISTER JULIA MARIE'S death occurred very early August 1. Sister had suffered a heart attack several days before.

Sister Julia Marie (Schmitt) was born September 18, 1887, in Dubuque, Iowa. She came to Victory Noll in 1926 and was professed December 8, 1928.

Sister's assignments took her to California and to the chan-

cery in Fort Wayne. Most of her religious life, however, was spent at Victory Noll where she served for a time as mistress of novices, and more recently as business manager of THE MISSIONARY CATECHIST.

Sister Julia Marie is survived by two sisters, the Misses Lavina and Tillie Schmitt of Dubuque.

Monsignor Conroy, chaplain at Victory Noll, celebrated both solemn funeral Masses. Monsignor was assisted by the Capuchin Fathers of St. Felix Friary, Huntington. Knights of Columbus served as acolytes and pallbearers.

We ask you to remember in your prayers Monsignor Blaufuss and our deceased sisters, as well as the following relatives, friends, and benefactors:

- Mrs. Sara McConville, Philipsburg, Pa., mother of Sister Frances Therese, O.L.V.M.**
- Mrs. Rosa Alberding, Decatur, Ind., mother of Sister Eva, O.L.V.M.**
- Anthony Hann, Matthews, Mo., father of Sister Elizabeth, O.L.V.M.**
- John B. Monzani, Harrisburg, Pa., father of Sister John, O.L.V.M.**
- Mrs. Susan Welter, Chicago, mother of Sister Louis Marie, O.L.V.M.**
- Mrs. Victoria Walter, Racine, Wis., mother of Sister M. Alberta, O.L.V.M.**
- John J. Gilmore, Butte, Mont., father of Sister M. Rose Frances, O.L.V.M.**
- Francisco Gutierrez, Dilia, N. Mex., brother of Sister Maria Anita, O.L.V.M., and Sister Mercedes, O.L.V.M.**
- Most Rev. Edwin V. Byrne, Archbishop of Santa Fe**
- Rt. Rev. Msgr. George J. Casey, Chicago**
- Rev. Joseph McSorley, C.S.P., New York, N. Y.**
- Rev. Edward V. Mooney, C.S.C., Nctre Dame, Ind.**
- Brother Theophane Schmitt, C.S.C., Notre Dame, Ind.**
- Sister M. Ruth, O.P., Grand Rapids, Mich.**
- Mrs. Dennis Gorke, South Bend, Ind.**
- Mrs. Sophie, K. Clunie, Huntington, Ind.**
- Mrs. Mary O'Dea, Brooklyn, N. Y.**
- Mrs. Leona Gerhards, Guthrie, Okla.**
- Earl Surber, Campo, Calif.**

Editor's By-Line

The roses are still blooming, but less profusely now. The peonias are bedraggled. Only the chrysanthemums are holding their own. The trees on the hill are gorgeous shades of red and gold. It is October.

The squirrels are very busy. I must watch for that ingenuous one with the eye for symmetry. He piles up the walnuts at the foot of the tree, then scurries up and arranges them on two branches that go straight out on each side of the tree.

Autumn is always a reminder of the close link between man and his Creator. Harvesting the crops, gathering the first sheaf of grain was always important to man. We recognize in these activities the creative power of the divinity.

It was but natural that the worship of the Canaanites, an agrarian people, should be directed toward this fundamental pattern of creation — the eternal renewal, the repeated cycle of life and death.

The theme of the return to paradise after the fall was always noticeable in primitive religions. Man instinctively tried to scale the heights and reach

again that place from which he had fallen. This is the reason, we are told, that the tree was so important in the rites of the ancients. One mounts from earth to heaven by being united with the tree's growth, by climbing its branches, and by being borne by them.

It is easy to believe the story of St. Boniface cutting down the sacred oak of Thor, the god of thunder, the god whose name has survived in our Thursday. And it is easy — when we look at our own giant oaks — to understand why the Teutonic people chose this noble tree for their worship.

Man has always tried to reach God. When the pagans prayed, they extended their hands as if to reach out to their gods. Worship is a meeting between man and his Creator. In our worship we meet God in Christ, in the Son — “through Christ Our Lord.” The Father recognizes those only as His Sons who are “in Christ.” “Christ in you, the hope of glory.” (Col. 1, 27)

We live on the level of heaven. The Sanctus reminds us of this. Angels and men are singing, praising together. There is harmony between the liturgy of heaven and the liturgy on earth.
SEA

What Is a Cursillo?

(continued from page 17)

Cursillos are given in English in every part of the country. Everyone who makes one is enthusiastic about it and wishes to spread the good word among others.

The Cursillo Movement has been labeled by some as "emotionalism." We must remember that God Himself gave each one of us our emotions. A spontaneous emotional expression has a legitimate place as an instrument in reaching the whole man in order to bring him to a complete commitment to the life of grace.

All agree, of course, that false sentimentality and the deliberate showing of exaggerated pious feelings have no place in our relationship with God and certainly not in a Cursillo. During the Cursillo I saw none of this. What I witnessed was a spontaneous and sincere expression of joy, love, and gratitude to God and a response to His loving invitation.

We Christians of today have strayed far from the charity of the first Christians. We must be witnesses to Christ, aware of our responsibility of love for our fellow men and our duty to bring them into the Eucharistic Community. This is the work of the Cursillo — concern for our brothers and sisters in Christ.



Mother Catherine (right) and Sister Margaret Louise, shown here with a Cursillo group in Pecos, N. Mex., can now add their names to the growing list of Missionary Sisters who have made a Cursillo.

Communicating the Mystery

by

SISTER MICHAEL, O.L.V.M.

For teachers of the school of religion, this book will be of invaluable help. The author has synthesized the material presented at the International Institute for Catechetical and Pastoral Formation (Lumen Vitae), Brussels, Belgium. The book presents precisely and plainly how the renewed doctrinal approach should be emphasized in the presentation of the plan of salvation which is centered in the Mystery of Christ. Sister Michael's study offers invaluable guidance in how to present the Christian message to students of our day.

This quotation from a review in *The Catechist*, publication of the Confraternity of Christian Doctrine of the Archdiocese of Washington, makes it clear that teachers of religion and instructors of future CCD teachers will profit from Sister Michael's book.

Price: \$1.25

Order from

Our Sunday Visitor

Noll Plaza

Huntington, Indiana 46750