

THE MISSIONARY CATECHIST

Volume 38

SEPTEMBER 1962

Number 8



Our New Mother General



Mother Florentine Lohr

MOTHER FLORENTINE LOHR was elected superior general of Our Lady of Victory Missionary Sisters at a general chapter of the Congregation held at Victory Noll August 6. Mother Florentine succeeds Mother Cecilia who held the office the past twelve years.

The new superior general, a native of Clark, S. Dak., made her religious profession in 1942. After doing mission work in California and in New Jersey (where she opened the first convent of the community in

General Chapter

Held at

Victory Noll

the East), Mother Florentine was appointed mistress of postulants at the motherhouse and subsequently mistress of novices, a post she held for the past four years.

Mother Florentine is a graduate of Immaculate Heart College, Hollywood, Calif., and holds a masters degree in education from the University of Notre Dame.

Newly elected council members who will assist the superior general are: Sister Justine Kiefer, Chicago; Sister Mary Gemma Schmitt, Shakopee, Minn.; Sister Elizabeth Ann Clifford, Chillicothe, Ohio; and Sister Margaret Ann Harrison, Chicago. Sister Margaret Ann will also serve as secretary general. Re-elected to the office of treasurer general was Sister Margaret Mary.

THE MISSIONARY CATECHIST

September 1962

THEY DID NOT COME <i>Sister Ruth</i>	4
GRACE-FULL LIVING <i>Sister Michael</i>	6
CHILDREN I REMEMBER <i>Sister Columba</i>	9
IN THE HOME FIELD	12
OUR JOURNEYS <i>Sister Mary Monica</i>	14
IRENE <i>Sister Mary Celine</i>	15
NEVER TOO LATE <i>Sister Mary Joachim</i>	17
YOUR CCD QUESTION	18
BOOK REVIEWS	19
IN MEMORIAM	21
EDITOR'S BY-LINE	22
INTRUDER <i>Sister Mary David</i>	23

Victory Noll Press



COVER

Sister Alodia (right) shows Sister Ann Therese the Confraternity of Christian Doctrine poster bearing the legend: Learn, Live, Love, and Spread the Faith. This symbolizes the work of Our Lady of Victory Missionary Sisters whose privilege it is to help make known the Christian message.

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 service 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. Subscriptions one dollar a year.



Sister Fidelis, who has a special fondness for horses, admired the boys' mounts, and then invited their owners to attend religious vacation school.

THE VACATION school assignment would take Sister Fidelis and me to one of the beauty spots in the West and naturally we were looking forward to it.

The little town was 134 miles from the convent where we had been stationed during the year. You might think that there would be a welcoming commit-

tee on hand. However, when we arrived, no one was there to greet us. But Christ in the tabernacle was there in the little mission church. It was so very quiet. The boards squeaked as we walked down the aisle.

After thanking Our Lord for the safe trip and asking His blessing on our summer school, we went to the motel where we

"Cabin No. 9 was our convent."



They Did Not Come

by SISTER RUTH

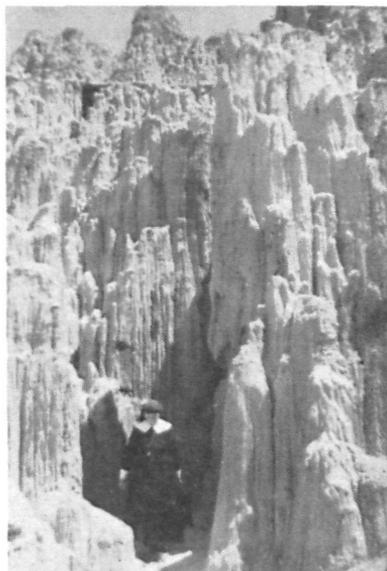
were to live for a week. Cabin No. 9 was to be our convent.

I hung up my crucifix to give it a religious atmosphere. We were given privileges not granted to other patrons. The landlady gave us an electric skillet that proved to be for us a toaster, kettle, sauce pan, and fryer. We did feel a little guilty as we sat down to eat under the sign that read: ABSOLUTELY NO COOKING.

Surely, you would think, the children in such an isolated place would be eager to come to class. We were to start full schedule the morning after our arrival. By nine-fifteen I had one little girl. I waited fifteen minutes and then, taking my lone pupil with me, went out in the car to do a western round-up. I got three children for myself and one for Sister Fidelis. By this time a few others had arrived making our enrollment four apiece.

That afternoon we spent fishing for souls. We visited every family in the small town and invited all the children. Many did not heed the invitation, and the next morning we each had but nine children. The number remained the same throughout our week's stay.

Those who did come made up in quality what they lacked in numbers. They were eager to learn and we gave them our best. Every afternoon Sister



Sister Ruth walks through the colorful rock-like formations near where the sisters taught RVS.

Fidelis taught two high school boys and I had a special First Communion instruction for a newly baptized sixth grade girl.

In the evenings we showed sound film strips. All of our pupils returned every night together with many boys and girls who were not Catholics, and some adults. One night we had thirty-six.

When the end of the week came, none of the children wanted to say goodbye. In fact, they refused to believe it was over. They had been a real consolation to us, but those who did not come will continue to be in our prayers, for they too must be brought back.

The mystery of salvation must be continued in the Christian life. Each of us must be a witness to Christ by

Grace-Full

Living

by SISTER MICHAEL

THE REVEALED Christian message cannot be separated from the Christian life which is its expression. Complete Christian living has its proper beginning when the heart becomes receptive to the inner law of grace.

Christ sent the apostles out to be witnesses to Him to the uttermost ends of the earth. However, before they were able to go out and give testimony, they had to be imbued with the Spirit. What had been external had to become internal. On Pentecost the Holy Spirit made His appearance in time and human history to lead men to God.

By baptism the Holy Spirit unites us with Christ in His



Sister Michael has just returned from a year of study at Lumen Vitae, the international center of religious education in Brussels. Sister's article is taken from a chapter of a manual she has written for Confraternity teachers.

death and resurrection. The life of grace frees us from the slavery of the merely outward law, and we bear witness to the resurrection of Christ and His coming again.

Grace transforms us; it gives us not only a new behavior, but also a new way of being. Grace is living with God. The life of grace makes me not merely a child of God; it makes me a child of the Father, in Christ. With grace come the three divine virtues, faculties of the

new life infused in Christians through baptism. However, these spiritual energies lie dormant in the one who is baptized. In Christ, he is as yet only a child. But God does not will that he remain an infant forever. God invites him not only to achieve his own salvation, but also to collaborate in the salvation of the world.

The new intervention of the Holy Spirit in confirmation makes a man capable of working with the Spirit for the increase of Christ in himself and others. Now faith, hope, and charity, the divine energies which are faculties of the new life of grace, burst forth and manifest the divine life. This transformation of the baptized in confirmation, however, is not accomplished immediately. Progressively, the Spirit works in the confirmed, enabling him, like Christ, to show forth in his life the Father's love for men.

Grace is life, and yet life is often taken out of it when it is treated in the classroom. Too often it is spoken of as a thing available in two varieties, sanctifying and actual, handed out in the sacraments and as a reward for prayer.

When Christ gave His catechesis on grace, He presented it as a new life. If, in imitation of Him, the catechist shows his pupils that grace is God's own life, the life by which the three

divine Persons live in them and in which they share, they will be better prepared to go out and let their light shine before men, manifesting to the world the wonders of the mystery of salvation.

It is impossible to separate the three divine virtues and still retain an understanding of them. Faith, hope, and charity are not identical, but they reveal in different ways one and the same life. They are but three different facets of the total expression of the divine life in men. However, it might be catechetically profitable to consider each of these aspects in turn, while at the same time bearing in mind their intimate relationship one with the other.

Faith, a Call and an Answer

Rationalism had the effect of leading many to look at faith as a mere intellectual assent to a truth which could not be understood. It is important for catechists to realize that faith is much more than this. In faith there is a personal adherence to Someone and not only an adherence to a system of thought.

To believe is first of all to accept because faith, while it is adherence to truths, is at the same time an encounter with a Person. The first twelve converts did not find the truth of Christ by study; they met

Truth in person. For them, faith was not a deduction, but an encounter; not a doctrine they analyzed, but a Person they met.

In faith God calls man through the new desire which He Himself instills in him. By virtue of His grace, God prepares man to believe. Man takes the hand held out to help him, and he knows that he is not throwing himself into a void, but into arms which are ready to close around him in welcome. Through grace, through words, through signs, in an infinite variety of ways, God seeks a faith of self-abandonment to His divine Will, and by responding to His call, man comes to a fuller realization of himself as a person.

While objectively, faith is the call of a triune God, given by Christ to a human person, subjectively it is the answer of a human person to the call of God. By looking at Abraham, the model believer, the children will better understand the three vital steps in any act of faith.

First, Abraham accepted the call. The statement, "Here I am, Lord," put Abraham's hand trustingly in the Lord's, ready for whatever might follow.

Second, when God told him to leave his country, Abraham renounced everything that man

ordinarily holds dear: family, lands, riches, home. Turning away from all, Abraham chose God. This was true conversion of heart.

Third, Abraham dedicated himself to an entirely new life. This is what made him the father of all believers. It was not the content of the message he received; actually, his religious knowledge was quite limited. His acceptance, his conversion, and his self-dedication were spontaneous, generous, deep, and confident. It was this manner of response that made him the model man of faith.

When children are shown faith in action in this manner, one may hope that no longer will they look at faith as mere intellectual understanding of dogma, but rather that they will see it as the acceptance by the whole man of God's invitation to loving union with Him in Christ. Realizing that faith is the full commitment of a person to a Person, they will be stimulated to make theirs a truly living faith. Understanding that faith cannot be properly developed unless it is a consciously radiating faith, they will be spurred on to share their gift with others.

* * *

Next month we will continue the discussion of the Christian's witness to Christ as exemplified in the virtue of hope.

Children I Remember

by SISTER COLUMBA

THE APOSTOLIC aim of every teaching sister is to form Christ in the souls of the pupils under her care. This goal is both frightening and sublime: frightening, in that it implies that she herself is striving to walk the road of perfection; sublime, in that she, as a member of Christ's Body, is entrusted with His work.

During most of the time allotted for her apostolate, then, a sister finds herself surrounded by the raw material from which, through her instrumentality, the Holy Spirit is to fashion the Sacred Image: children — children of all sizes, ages, shapes, and colors. To the religious teacher they are candid, delightful, boisterous, edifying, rude, exasperating, unpredictable, and altogether

charming. Let me tell you about some I have known.

Punky

Why they called him "Punky," I'll never know. His real name was Eugene. Of all the children I ever taught, from kindergarten through high school, he is the one I remember most vividly. Maybe I remember him because he was in my first class in the magic First Year of Mission Life when for the first time I was introduced to the baptismal innocence shining in the eyes of Catholic children. But what makes me remember him most was his cooperation with the grace of his baptism.

Punky was seven, going on eight, and in the second grade.



Rain or shine, yo-yo contest or no yo-yo contest, Valentine party or none, Punky was always in class, his blue First Communion catechism clutched in his hand. His face still comes before me in imagination as he would stand on his manly little feet to recite, his dark brown eyes shining, olive skin slightly flushed with effort.

Punky not only knew his religion lesson; he lived it. His parents were separated. He lived with his mother, his grandmother, and his two teenage brothers. His mother worked; his grandmother "took in" sewing.

"Punky wouldn't miss Mass for anything, Sister," his grandmother told me. "Last Sunday it was pouring down rain. I said, 'Oh, Punky, you don't have to go today. You can't walk in all that rain.' 'But grandma,' he said. 'I gotta go. I can't miss Mass.'"

His mother told me that his two brothers, Don and Dick, had not received their First Communion. I told her to send them to the Youth Center in the evening, for besides supervising recreation, we gave special instruction to older boys and girls to prepare them for the sacraments.

Soon fourteen-year-old Don was attending once a week. Punky was his brother's keeper in the right way. "Did Donnie come last night, Sister?" he would ask. If the answer was

"No," he would assure me, "I'll tell him to come."

"Punky keeps after Don to come to class and study," their mother told me.

It was not long before Don was attending instructions and assisting at Mass regularly. Eventually he made his First Communion and was confirmed. I never saw Dick, the older brother, but with an apostle like Punky in the house, he must have responded long since to the prompting of the Holy Spirit.

Vianney

Vianney, aged eight, was also in the second grade. Unlike Punky, her name was very appropriate for her — that is, if all the things that are written of St. John Vianney's intelligence are really true.

Vianney had the type of face that, if I were an artist, would make my fingers itch to sketch her. It was not exactly a beautiful face, but one possessed of a haunting quality — a quality which seemed to reflect the simplicity, patient endurance, and generosity of the child's character. She had soft, merry brown eyes, a large mouth that knew how to smile, a sallow complexion, and straight black hair. Yes, there was much here for grace to build on.

Vianney lived with her parents, her older sister Rosemary and several younger brothers

and sisters in a tenement house in the slums. I remember how, when we visited Vianney's mother, my sister companion and I had to pick up our skirts as we went up the littered stairway.

The patience I needed to prepare Vianney for First Communion I learned from the child herself. I can still remember the endless repetition of "O my God, I am heartily sorry" as we had to drill over and over the act of contrition. How many times we reviewed the story of Adam and Eve together until finally I was satisfied that Vianney had some glimmering of the concepts of grace, sin, God's infinite mercy, and baptism.

I would let love do the rest, and it did — God's love for Vianney and Vianney's love for God. How grateful I was to St. Pius X for his lenient ruling on the requirements for the reception of First Communion by

young children. What Vianney lacked in knowledge, she made up in desire to receive Our Lord.

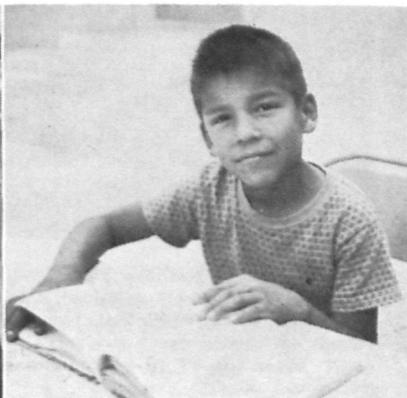
One day I had Vianney retell the story of Adam and Eve in class. With a little prompting she gave a simple account of the Fall and then stopped.

"What happened then, Vianney?" I asked.

"Then God chased them out of that nice yard."

Instantly there came into my mind the rickety stairway and the dingy hall which was her only playground. Yes, I thought, a nice yard would be like Paradise to Vianney and her brothers and sisters.

"You told that very well, Vianney," I said. Her quick smile flashed as she looked shyly around at the members of her class and flushed with pleasure.



One of the sisters had told Helen that she was going to make a retreat. She explained further that a retreat is a special time to talk things over with God. Some time afterward Helen came to our door and said, "I want to talk to the sister who teaches us how to pray."

"Which sister do you have for class?" I asked.

"The one who went to see God."

SISTER SHARON



What does a Missionary Sister do when she is home on a vacation? Teach religion! At least that is what Sister Marie of Moncton, New Brunswick, did. Her interested pupils are her sister's "upper four." Looks as if Sister forgot an eraser though, and had to turn the board upside down.

In the Home Field

CONCERN FOR SISTER

When I asked one boy his reason for not doing his homework, this is the reply I got: "I didn't do the assignment, Sister, because I didn't want to make so much work for you to correct."

SISTER HILARY

* * *

SPEAKING OF GARAGES

As every reader of The Missionary Catechist must know by now, we Missionary Sisters

often have to use garages for our religion classes.

Father ordered new folding benches for all the garages we were using for release time in his parish. However, the old benches were removed from one garage before the new ones arrived. How and where to teach was the dilemma until the lady of the house offered her old linoleum. We tugged it out of the house and put it in the garage. The children sat Indian style for a few classes and seemed to enjoy the novelty.

We are never quite sure whether we will be able to use one of our garage centers when we arrive there for class on Monday. The mother, a fine Catholic, is very cordial, but we suspect that her husband, who is not a Catholic, would like very much to be in full possession of his garage. As his little son Anthony put it, "My daddy says those benches sure are in the way!"

On the other hand, one of our garage owners very graciously called us for permission to use his garage for a week or so. It seems his mother bought a home but was unable to take immediate possession. Would Sister mind if he stored his mother's furniture in his garage?

SISTER MARY NICHOLAS



Ken and John, twins, are in the shoe-shine business. They always ask when they come to class, "Sister, got any shoes to shine today?"

SIX PLUS ONE

One of the questions on the fourth grade test paper read: "How many holydays of obligation are there in the United States?"

Steven turned in his finished paper, but a minute or so later — after a quick consultation with another boy — asked if he might have it again to make a spelling correction. I told him there would be no deduction for mistakes in spelling, but still Steve begged for his paper. When I asked him what the mistake was, he hesitated, then answered roughly, "I spelled six seven."

His paper was not returned to him.

SISTER MILDRED



Our Journeys

by SISTER MARY MONICA

"BLESS, O LORD, the journey we are about to undertake for the glory of Thy Holy Name, for the honor of Our most Blessed Mother, and for the salvation of souls. May Thy holy angels be with us now and in our last journey to eternity. Amen."

This is the prayer that we Victory Noll Sisters recite as we begin each journey, no matter how brief. Our destination might be church, a catechetical center, a home we intend to visit, or a distant out-mission. All in the car say the prayer, but perhaps it has the most meaning for the sister behind the wheel.

My first mission appointment took me to the desert. As a consequence our travels were never without excitement. The sisters who had been missioned here

before, cautioned me about driving in sandy areas.

One day when we were out looking for a certain Catholic family that lived on a ranch, my sister companion and I found ourselves on a very narrow road with loose sand on each side of it. After traveling for a while we came to a mound of sand right in the middle of the road.

What were we to do now? We did not dare try to go around it. We could not turn around. We got out of the car to look over the situation and along came a pickup truck on the other side of the mound. The driver saw our predicament and with his guidance we were able to climb the road block and continue on our way. Besides, he guided us directly to the family we had

been looking for. As we started on our way again we said a prayer of thanksgiving to Our Blessed Mother for her protection.

After this cautious but relatively quiet period of desert driving, my next appointment was to Los Angeles. What a contrast! There were no open spaces now, but cars, cars, cars, and freeways everywhere. Here one had to be constantly alert for such signs as One Way, Do Not Enter, etc. If we missed a turn, we would sometimes have to go miles out of our way before we got to our destination.

Although I have not yet been stationed in the missions where there is much ice and snow, I have often heard other sisters tell of their many exciting experiences. All must say the prayer for traveling with special fervor.

Traveling is the means of our reaching the souls with whom we work. In order to reach them safely and do our work effectively we have need of protection. So it is that before each trip we say "Bless, O Lord, the journey we are about to undertake . . ."

Irene

by SISTER MARY CELINE

IT WAS on one of our regular rounds of visiting that we learned about Irene. Her mother told us the story, hoping we could be of some help.

Irene was twelve, a victim of muscular dystrophy. She was unable to attend religious instructions and had not yet made her First Communion. Of course we knew that private instruction was the only solution, but how could we arrange it?

Several mornings of the week the little girl had to go to the hospital for treatments. In the afternoons she was taken to a special school for crippled chil-

dren. The four of us sisters, with the able help of lay teachers, were instructing over a thousand children. Yet somehow Irene had to be worked into the schedule.

We took the problem to our Confraternity of Christian Doctrine lay teachers. Did anyone have a Saturday morning free? Yes, someone did. Miss Mary Gerzina worked all week in a bank, but she would give her free Saturday morning to instruct Irene.

The lessons began, and it was not long before Miss Gerzina realized that here was a child

who was very close to God. Distractions that other children have were missing in Irene's life. Saturday morning was the high point in her week.

Yet it was not always easy to teach Irene. Some days her illness prevented her from concentrating as easily as other girls of her age. When that happened, a reference to Our Lord in the Blessed Sacrament would revive her attention. Her desire to receive Holy Communion became more intense as the days passed.

Irene was unable to walk into the confessional as the other children did. Her first confession was made sitting next to the priest in the back of the church.

First Communion day finally came. Irene, in white dress and veil, was carried to a special seat in front of the other children. Her mother, once so discouraged because her child had not made her First Communion,



Irene with her mother (left) and her CCD instructor, Miss Mary Gerzina.

knelt beside her and received Our Lord with her. A short distance away, eyes brimming with tears of happiness, was Irene's privileged CCD teacher who had helped to make this moment possible.

Our Confraternity pupils everywhere are used to lay teachers now in our schools of religion, but they often have odd ways of designating them. At Dyess Air Base, the first grade teacher (a lay teacher) had not yet arrived. One of her little pupils came to me and

asked, "Haven't the plain teachers come yet?"

At another center, one of the seventh grade girls put this question to her teacher, "Mrs. Schaefer, were you a teacher in real life?" Mrs. Schaefer was somewhat taken aback, but she assured her inquirer that she had been a teacher in high school.

Never Too Late

by SISTER MARY JOACHIM

THE ANNEX of the county hospital is a home for chronically ill, elderly men. We were making our weekly visits there when we met an old man whom we had not seen before. He was half-sitting on his bed, and when we drew near, he insisted on getting up to try to find chairs for "the ladies."

We learned that he had just been baptized, at eighty-nine. The example of a Catholic family with whom he had lived made him want to know more about their religion. The priest who had baptized him was now preparing him for First Communion.

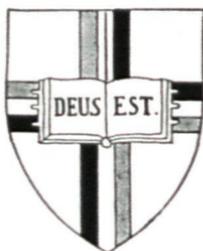
Sometime later we re-dis-

covered our friend in a rest home. He had to stay in bed most of the time, but he was very happy. He showed us a picture of Our Blessed Mother that he kept close by. He told us he had received Holy Communion and would like to be able to do so again.

We told the priest in whose parish he now belonged. Father went to see him, brought him Holy Communion regularly, and arranged for him to receive the sacrament of confirmation. It was not long afterward that the old man received the last sacraments and died in the Church he had come to know so late in life.



Time to register for religion class again. Sister Chrysostom's pupils look as if they are eager to begin. Big Spring, Texas.



We are planning to have an "open house" at our parish church. Do you know where we can get any information on the best way to go about it?

Fortunately, we do. The Confraternity of Christian Doctrine of the two parishes here in Huntington, has been sponsoring some very successful open house events the past few years.

As a result of his experience as Chairman of Apostles of Good Will in SS. Peter and Paul parish, Mr. Ben Lingis has designed some cards to be used when holding open house. These cards briefly describe the various objects in the church that are unfamiliar to persons who are not Catholics; for instance: chalice, monstrance, confessional, etc. Of course the guides will elaborate and further explain the purpose of these things, but the cards are extremely helpful.

Your CCD Question

Mr. Lingis also has available some detailed instructions on how to go about conducting open house. Drop a note to him for more information about the cards and their price. We do know that single copies of Open House Instructions are 15 cents. Address: Mr. Ben Lingis, P.O. Box 762, Huntington, Ind.

* * *

Is it best to choose for Chairman of Teachers someone who is or has been a professional teacher?

Indeed it is. Still better is it to choose someone who has been a school principal; for this is actually his role in the Parish School of Religion.

This is not always so difficult as it may sound. If yours is a big parish, surely you can find a retired public school principal who would take the assignment. You might even ask an active principal to be chairman. Once he is interested, he will do a fine job.

BOOKS



Prayers for Meditation by Hugo Rahner, S.J., and Karl Rahner, S.J. Herder and Herder, 232 Madison Av., New York 16, N.Y. \$1.75.

Few living theologians are quoted so frequently these days as are Father Karl Rahner and his brother, Father Hugo. These meditative prayers, written by them, were used at the close of each day of a mission given to university students at Freiburg. If the prayers are so beautiful and meaningful, one can only imagine what the conferences themselves were like.

As is to be expected, the subjects follow somewhat the plan of the Spiritual Exercises of St. Ignatius. They are especially applicable not only to students, but to all who are concerned with intellectual life.

There are fourteen meditations, some addressed to the Father, some to the Holy Spirit, and to Our Blessed Mother, but most of them directed to Christ our Brother before whom, present in the Blessed Sacrament exposed on the altar, the prayers were first offered.

The Seat of Wisdom by Louis Bouyer, Cong. Orat. Translated by Rev. A. V. Littledale. Pantheon Books, 333 Sixth Av., New York 14, N.Y. \$4.50

Farther Bouyer subtitles his book "An Essay on the Place of the Virgin Mary in Christian Theology." This is characteristic of Father Bouyer who is a most humble priest. *The Seat of Wisdom* is much more than an essay; it is a profound study, deeply profound. In fact, there is so much contained in it that when you have reached the end, you will wish you had the time to go right back to the beginning and read it again. Even then, unless you have a mind trained to think like Father Bouyer's, you will probably miss some of the book's implications.

The themes that are expounded apply both to Mary and to the Church. The author begins his study by examining the scriptural passages that throw light on the two aspects of the mystery of Mary: her virginity and her divine motherhood.

These texts are those which the Church uses in her liturgy on feasts of Our Blessed Mother. These are, for the most part, from Genesis and Ecclesiastes in the Old Testament: the first two chapters of St. Luke and St. Matthew in the New; and a few passages in St. John's Gospel.

Mary is the most perfect on the created level, for she is Motner in the manner in which God is Father. She is Mother of the Son whose Father is God; and, in her Son, she is Mother of all God's adopted sons, of that new creation of which the incarnate Son of God is the new Adam.

Father Bouyer explains how Mary's divine motherhood expresses and manifests to us, not only the Fatherhood of God in relation to us, as shown in the Incarnation of His Son, but also His Fatherhood of His own inner life of love, the wonderful intercommunion of the Trinity. Here it seems to us, Father Bouyer is at his best, putting into human language the transcendent truths regarding the Blessed Trinity.

In a chapter on "Mary and the Work of Redemption," Father Bouyer echoes the words of the saint (Was it St. Louis de Montfort?) who said: "He who has God for his Father must have Mary for his Mother." Father Bouyer puts it this way: "... Mary is our mother in the life of grace, the life which is but the expansion in us of that of her Son. The state of mind of the Christian who imagines that, on the plane of grace, it is sufficient to have a Father in heaven, but that there is no need of an earthly mother, is highly equivocal."

The whole key to the book

can perhaps be summed up in these two sentences (p. 166): "The truth of the intervention of the Word in human history corresponds with the truth of Mary's divine motherhood. Likewise, the truth of our incorporation with Christ in His death on the Cross corresponds with the truth of Mary's part in our spiritual birth on the Cross."

Father Bouyer intends to follow this book with two others. This first one, he says, "forms a kind of sketch of a supernatural anthropology." The second book will be a work on the Church and the people of God, that is, "on supernatural sociology." The last of the series will be devoted to the world, both material and spiritual, and will set forth, as it were, a "supernatural cosmology."

The Seat of Wisdom is an important contribution to Mariology and will throw further light on Mary's importance in salvation history.

* * *

The Life and Teaching of Our Lord Jesus Christ taken from the Gospels and arranged for daily meditation by Nicola Avancini, S.J. Translated from the Latin by B. E. Kenworthy-Browne. P. J. Kennedy and Sons, New York. \$4.95

The only way one can possibly review a book of medita-

tions is to use it, and that is what we have been doing with Father Avancini's for the past few months.

The Life and Teaching of Our Lord Jesus Christ has much to recommend it. The meditations are all based on the Gospels and are arranged for the entire year. Each meditation, though brief, contains much for reflection.

The print is excellent and easy to read. The paper is of good quality and thin, making the volume quite small and

compact. This last feature is an important one for sisters. A small-sized meditation book is convenient when one tries to find room in a chapel bench for a missal, a breviary, a Bible and/or other spiritual reading book, a hymn book or two, and a meditation book.

Father Avancini wrote his book of meditations in 1666. Until now it has never been translated into English, although sixteen Latin editions have been printed, the latest in 1948.

In Memoriam

- Rev. Paul Mabrey, O.M.I., San Antonio, Texas, brother of Sister Bernardine, O.L.V.M.
Mrs. Susan Manternach, Cascade, Iowa, mother of Sister Mary Irmina, O.L.V.M., and Sister Jerome, O.L.V.M.
Mrs. Anna Niehaus, Cincinnati, Ohio, mother of Sister Mary Cecilia, O.L.V.M.
Martin Wolf, Osage, Iowa, father of Sister Marlene, O.L.V.M.
Mrs. Dora Mellen, Chicago, sister of Sister Caroline, O.L.V.M.
William Gerhart, St. Louis, Mo., brother of Sister Eleanor Marie, O.L.V.M., and Sister Mary Bernard, O.L.V.M.
Leo Huegel, Alta Vista, Iowa, brother of Sister Mary Lucille, O.L.V.M.
Rt. Rev. S. A. Fasig, Bethlehem, Pa.
Rev. William L. Teehan, Las Vegas, N. Mexico
Sister Eugene Marie, Mount St. Joseph, Ohio
Sister Ignatius, Mount St. Joseph, Ohio
William A. Lenges, Terre Haute, Ind.
Robertine MacIntyre, Montreal, Quebec
Mrs. Emma Teders, Fort Wayne, Ind.
Edith Hawley, Huntington, Ind.
Mrs. Martha Ladewski, South Bend, Ind.
Roger Harris, Colorado Springs, Colo.
Francis Sheldon, Chicago
Stanley Kruszka, Dearborn, Mich.
Jerry Casey, Detroit, Mich.
Martha Dams, Detroit, Mich.
Arthur Boyer, Elvins, Mo.
John J. Hynan, Minneapolis, Minn.
Alma Disselkamp, Morris, Minn.
Mrs. Anna Olinger, Cincinnati, Ohio

Editor's By-Line

Our harvest this fall should be extra good. We were able to have a procession each morning of the Rogation Days that precede the feast of the Ascension.

No time of year is so lovely as May. No time of day is so enchanting as six o'clock on a May morning. The birds are singing; the grass and flowers are still sparkling with the fresh dew. To walk through such beautiful grounds as Victory Noll's on a May morning is a delightful experience. How much more delightful it is to walk in procession, singing as we walk!

Nor is this ordinary song. It is the litany, the Church's litany *par excellence* in which we invoke the assistance of all the saints, recall all the mysteries of Our Lord, and beg Him to deliver us from all evils.

We pray for the whole Church, for our Holy Father, for all the hierarchy, for the faithful both living and dead; for all men, for those still in ignorance of the true faith, and for those in distress.

The priest prays especially for the blessing of God on the fruits of the earth, that they will be preserved from blight.

The Church is wise in prescribing processions. She knows

human nature. There is always something joyful and uplifting about processions, even those that have a rather penitential character about them.

In the processions on Rogation Days we carry only a book containing music for the litany. Things become a little more complicated when we have to manage a hymn book and also carry a candle. Carrying a candle outside calls for real dexterity, especially if it is a windy day. We try very hard to keep it burning, for who wants to carry an unlighted candle?

Still another dimension is added when we tuck our books under our arms and reach for our Rosary, all the time trying to keep the candle a-flame. That is what we do when we have our monthly "Twenty-fifth" procession. It is in honor of the Incarnation and has for its intention an increase in vocations to our community. The novices carry the statue of Our Lady of Victory and we sing the Litany of Loretto and recite the Rosary.

The harvest we will reap in the fall is symbolic of another harvest—the ever-waiting harvest of souls. For that we are constantly in need of more laborers. It is in September that they come to us. Exactly how many there will be this year we do not know, but we can hope and pray. SEA

Intruder

by SISTER MARY DAVID

SOME YEARS ago, when we were teaching summer school in a little settlement in west Texas, we lived in a trailer. The Mexican families here were employed on large ranches. So that we would be more accessible to them, we parked the trailer next to the country school, five miles out of town.

The men worked all day, even until dark, and could bring their families only after work. When the people arrived we recited the Rosary and sang hymns with them. Then we had religious instructions both for the children and for the adults. Since these classes were concluded at a late hour, we slept

longer than usual in the morning.

One morning we heard a loud bellowing not far from the door of our trailer. Cautiously we looked out and to our horror saw a large bull angrily pawing the ground. With just the thin trailer wall between us and the huge animal, we were afraid to move for fear we would attract his attention.

After what seemed an eternity, a cowboy from the L Ranch rode up on horseback. We breathed a prayer of thanksgiving when he lassoed the bull and took him back to the ranch. The owner felt so bad about the affair that he shipped the animal to a ranch in another part of the state.





Available
in
Spanish

Young mothers like these are usually bi-lingual; yet they appreciate having Parent-Educator leaflets in Spanish.

. . . are the Parent-Educator leaflets covering the period from the child's birth to three years. These leaflets, translated by Sister Mary Eileen, O.L.V.M., comprise the first series — La Seccion de Padres Educadores de la Cofradia de la Doctrina Christiana. Order from

**Confraternity Publications
508 Marshall Street
Paterson 3, N.J.**

Price, 50 cents