

THE MISSIONARY CATECHIST

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Number 10



Juxtaposition in Texas

Barren

Desolate

Far-reaching View

Never-ending Horizon

Deep-rooted Mesquite

Briar Patch

Penetrating Sun

Blowing Sands

Tanned Faces

Cloudless Sky

Dusty Boots

Stiff Breezes

Starlit Nights

Full Moon

The Desert

Mount Olivet

His Omnipresence

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The Silent Church

Crown of Thorns

His Loving Gaze

Infinite Graces

Divine Providence

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Our Lady

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THE MISSIONARY CATECHIST

November 1963

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A BUDDING BRANCH of the Confraternity of Christian Doctrine today is the Apostolate of Good Will which has as its mission, evangelization. According to the Bangkok Study Week, the Apostolate of Good Will has as its aim first to arouse interest, to prepare the ground. It achieves this by personal contact — witness.

Father Gerald Vann, O.P., in a recent article in *Catholic Di-*

is providing the contacts. Looking at this organization in its natural setting one wonders who copied whom. The landscape is dotted with cactus plants covered with tentacles seeking contacts that bring them life-giving water.

St. Elizabeth of Hungary Clinic, located in this desert region, is surrounded by Auxiliary members that reach out as contacts bringing to themselves

Clinic in the Desert

by SISTER MARY IGNATIA

gest, describes this aim as sympathy with one another obtained again by contact — praying for one another, working together, playing and laughing together. Missionaries throughout Christendom have sought such methods of contact. Don Bosco turned cart-wheels in a spirit of laughter and play to establish this togetherness. Our sisters in East Chicago are working with their neighbors in Block Clubs and 4 H Clubs in order to establish this sympathy with one another, this unity of heart.

In the southwest desert region a different type of organization

or others the life-giving waters of baptism.

In this group are first of all the many doctors who are working in cooperation with our sisters. This is in itself a contact — different races and creeds working together to alleviate sickness. These doctors give their time freely once a month, once a week, or oftener — for a morning, a day, or perhaps an hour. Their example of generosity flows out to the patients they care for at the clinic. Hence another contact is made. Again a sense of togetherness is established.

Another group in this contact team is made up of the women and men who volunteer their time for carpentry, painting, making charts, typing, interviewing, acting as receptionists, planning activities for the aged, not to mention raising money for the clinic's support.

This is a highly organized group which includes a friendly visitor's section whose job it is to visit the people referred to them. As a friend, they send

these aged or alone people cards on special occasions. They plan small surprises for them, take them on outings, and encourage hobbies. Their latest party for the 'young at heart' was a perfect rendition of "Sing Along with Mitch."

Here again we find a group of people of different creeds working together with a common goal, a contact that arouses interest or intellectual sympathy. Even the University boys who



Complete care requires various diagnostic procedures. Among the most important are laboratory tests. Sister Mary Ignatia is the laboratory technician at the clinic.



It means much to the patients to have an attractive, comfortable room in which to wait for service.





Sister Mary Camillus, one of the nurses at the clinic, holds a worried looking little patient.

painted the basement of the clinic went away with something more than green-speckled hair and pants!

The desert clinic is a project of His Excellency, Bishop Green of the Diocese of Tucson. The Bishop has stated that this service for the poor was a dream of his for years. He chose the title St. Elizabeth of Hungary for the clinic because of St. Elizabeth's great love for the poor and her

generosity toward them. Our Lady of Victory Missionary Sisters operate the clinic under the direction of Father John Oliver, Director of Catholic Charities.

So it is that our clinic in the desert, in its own way, contributes toward the Apostolate of Good Will by reaching out to persons of every race and creed, by sowing the seeds that will eventually reap a harvest of souls.

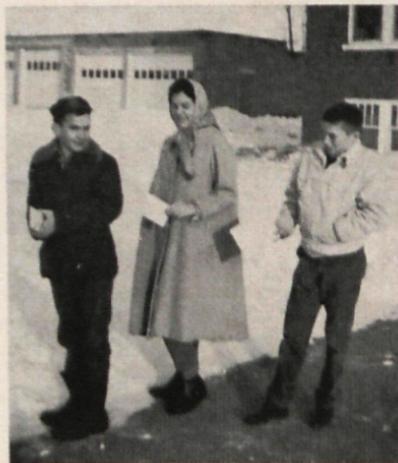
Demands of CCD Classes

by SISTER JANET MARIE

EVERYONE who has had anything to do with Confraternity of Christian Doctrine classes will, I think agree that "CCD pupils" are called on to make more sacrifices than their brothers and sisters in parochial schools. Their religion classes are held at times that entail inconvenience or under circumstances that call for discomforts no matter how much the pastor and the sisters would like it otherwise.



Judy Zirnhelt, high school helper, supervises the exodus when class is over.



An extra curricular activity for junior high students is writing cheerful letters to men and women at the Senior Citizens' Home. James LeCosse, Carol LaChance, and Arthur VanDamme are on their way to the post office with the letters that mean so much to their friends who would otherwise get no mail.

The boys and girls from Sawyer Air Force Base in Michigan's Upper Peninsula, for instance, are on double session in their public school. Consequently they have no desk or locker to call their own, but must carry back and forth with them all their books and other supplies.

The seventh and eighth graders are on their way to school by 7:15 a.m. Every Thursday at 12:30 the buses stop a few blocks from the catechetical center to discharge the Catholic

students. After an hour and a half of religious instruction, these boys and girls go home to a belated dinner.

Winter comes early and stays late in this part of the country, but our CCD students cheerfully make the sacrifices that severe weather sometimes calls for. Cecile LaCombe, after an hour of religion class in a cold basement, took off her boots to warm them next to the only register.

"My feet are freezing," Cecile exclaimed. Then after a few minutes she added, "Now I will have something to offer at Mass tomorrow."



Cecile finds a high register for cold feet.



The picture is not out of focus. That is the cold, sharp air you see. Sister Janet Marie just forgot to tell the children to stop breathing while she took their picture!

High school students lend a hand with the younger ones and prove themselves valuable helpers to the sisters. They oversee bringing in necessary equipment (the little ones love to carry things for the sisters) and putting it into place. More important, they make themselves available to give extra help to the slow learners.

Because of the sacrifices they are called on to make, Confraternity pupils have a deep appreciation of their faith. Some of these boys and girls once lived in parts of the country where they attended Catholic schools and were privileged to have daily religion instruction. Now they realize that they must work doubly hard to profit from their once-or-twice-a-week religion class. Most of them measure up to what is expected of them.

Our
Lady
of
Vladimir

by
SISTER DE PAUL



DEVOTION to the most holy Mother of God has long been recognized as a strong link between Rome and the Orthodox Churches. In addressing the Russian people in 1952 when he consecrated that nation to the Immaculate Heart of Mary, our late Pope Pius XII said: "We know that you love and honor the Virgin Mother of God with ardent affection and that you venerate her sacred images . . . We are well aware that the hope of salvation can never be absent wherever hearts are

turned with sincere and ardent piety to the most holy Mother of God . . . Continue, therefore, as you have been doing, to venerate her with fervent piety, and to love her ardently."

The Liturgies of the Eastern Churches are filled with prayers to Mary — prayers that are profound in doctrine. Her icons are venerated everywhere. This veneration has, in recent years, spread to the West. Perhaps no icon is now so well known in the United States as that of Our Lady of Valdimir.

The story of this icon began in one of the most ancient cities of Russia — Valdimir — about 100 miles east of Moscow. In the thirteenth century this city was one of the main cultural centers of Russia. There, about 800 years ago, the icon called "The Valdimir Mother of God" had its origin.

Icons play a predominant role in the religious life of the Eastern Churches. This one, the Valdimir icon, is of particular significance. So important was it, that there was not a single event in Russian history from the twelfth to the seventeenth century in which the Valdimir icon did not play its part.

Carried at the head of armies, enshrined in the beautiful Cathedral of the Assumption, and finally in the Cathedral of the Kremlin, this icon is now enshrined even more steadfastly in the hearts of our Russian brothers and sisters in Christ.

Whenever Moscow was besieged by foreign armies, the faithful Muscovites had recourse to their wonderful Protectress. Even the tsars received their crowns in front of this icon.

The revolution of 1917 and the ensuing Communist regime, of course, brought a great change in the pattern of simple religious faith among the Russian people. The Valdimir Mother of God, taken away by force from her devout faithful and enclosed in a museum in the midst of secular paintings, symbolizes the immense suffering of the Silent Church — the Church of Russia and of all

the countries under Red dominion.

As the Fathers of the Council again meet in Rome for the Second Vatican Council, the hearts of Christians everywhere beg earnestly for *unity*. It will not be accomplished in a month or a year; and it will not be accomplished at all if we do not do our part as individual Christians to promote that unity for which Our Lord prayed the night before His death: "That they all may be *one*." We can join with the Orthodox Churches in their devotion to the Valdimir Mother of God and invoke her to speed the day of our happy reunion.

Though public teaching of religion is forbidden in Russia today, no dictatorship can uproot faith from the minds and hearts of the people. Today, in the Tretyakov Gallery, amid secular paintings, is the Valdimir icon. And today, many devout believers visit that gallery, not simply to look at the painting, but to pray before their imprisoned Madonna.

One of the most visible links which still unites the Christians of East and West is their love for Our Lady. We can help to bridge the gap that now separates us. We can pray before the beautiful icon of Our Lady of Valdimir and ask for full religious liberty of our persecuted Russian brothers in Christ. We will not only find ourselves closer to them, but we will hasten the day when the gaping wound of disunity will be healed and we will be brought together in love.

In the Home Field



Boys like these make life interesting for Missionary Sisters.

MYSTERY OF SISTERS

The day after we returned to our mission, word had got around that the sisters were back. This was evidenced by the fresh garden vegetables on the door step, a few phone calls, and two noses pressed against our screen door.

"Come in, boys," we invited "and meet the new sisters."

CELEBRATING THE WORD

Our high school boys and girls are enthusiastic about the Bible devotions they have had this past year. Their anonymous written comments indicate that they are deeply grateful for the spiritual help and the greater understanding of Sacred Scripture that they have derived from the devotions.

Our one and only difficulty is in the singing of the hymns. You know how self-conscious teenage boys can be about singing! But they try.

The devotions are planned to last about twenty minutes and are highlighted by a homily given by the pastor.

SISTER RITA THERESE



Detra Mary has reason to be so dressed up. She has just become a child of God in the sacrament of baptism.

Fifth grade Jim and fourth grade Jerry are not the type likely to be found around the convent for a friendly call. They were just plain curious.

After meeting the two "new" sisters, Jim looked at the two "old" sisters and said, "I know you two went to church here last year, but where did the other two go to church?"

The sisters answered for themselves — Kentucky for one; Ohio for the other. Thoroughly puzzled at all this, the boy queried further, "But how did you all get to know one another?"

SISTER MONICA MARIE

PAUL SIX

During the conclave last June we were teaching in a little town in New Mexico. Everyone had the radio turned on. A little boy named Paul happened to have a birthday the very day of the election. He was six years old.

Paul had just got out of bed and was washing his face when the radio blared out the news everyone had been waiting for. The little fellow dropped his towel and ran excitedly to the kitchen where his mother was getting breakfast.

"Mama, Mama," he cried at the top of his lungs, "I am like the new Pope — Paul Six."

SISTER MARTINA

When two sisters get together — Sister Socorro (left) and Sister Damien.



Around Victory Noll



Anita Kayse
Lexington, Ky.



Phyllis Radle
Flushing, Ohio



Helen Rodriguez
San Bernardino,
Calif.



Rosemary Hart
Fairborn, Ohio



Dawn DeVoe
Jacksonville, Fla.

FALL IS THE TIME of year when young men and women leave home and family to follow Christ more closely, more intimately — to give Him everything they have and are.

Fifteen young women accepted His invitation to follow Him as Our Lady of Victory Missionary Sisters. The training they have begun will prepare them spiritually and professionally for the apostolate. Victory Noll Sisters teach religion to Catholic children who attend public schools. They also train Confraternity of Christian Doctrine personnel and supervise schools of religion staffed by the laity, a type of work that is particularly challenging in



Rhea Besson
Brampton, Mich.



Mary Jo Gretsinger
Upland, Calif.



Mary Eileen Love
Philadelphia, Pa.



Rosalie Mollica
Milwaukee, Wis.

this day of renewal. Careful preparation is necessary in order to meet the demands of such a vocation.

As always, the postulants are from many different parts of the United States. Their background, too, is varied. Some have done college work; others are just out of high school. Helen Rodriguez was an Extension Volunteer. Many of the girls belonged to the Legion of Mary and were active in the Confraternity of Christian Doctrine.

Several did a bit of traveling before entrance day. Mary Jo Gretsinger had the privilege of being in St. Peter's Square for Pope Paul's coronation. Carol Schuler came from Seattle via Topeka and Maryknoll, New York, where she visited her sister.

Incidentally Mary Love and Carol have much to say for Hoosier hospitality. Carol came to Huntington on an early morning train and a Catholic family took her to Mass and breakfast. Through some mixup we were not at the airport to meet Mary, but two Fort Wayne girls drove her to Victory Noll.

Only a few weeks before she left home Anne Funcheon took fourth place in a ten-mile swim down the Mississippi. Her time was 2 hours, 54 mins., and 50 secs. The newspaper, reporting the feat, added that "Anne's competitive swimming career will end when she enters the convent, etc." We are glad they used the adjective *competitive*, for Anne and the other postulants will enjoy swims in beautiful Lake Wawasee next sum-

Sister Mary Christine points out to Sister Marie Anthony (left) and Sister Maria Clarita the marvels of the microscopic world.





Anne Funcheon
Lafayette, Ind.



Dorita Dolezal
Medaryville, Ind.



Carol Schuler
Seattle, Wash.

mer when they vacation at Maria Laach. That is the name we chose for our convent-on-the-lake.

There are perhaps other things we could tell you about our new postulants, but at this writing they have not been so long Around Victory Noll. At least none of them had the adventure that one of the postulants had two years ago. When she arrived at Victory Noll, having come by jet from California, she opened her suitcase only to find the top layer filled with cigarettes.

For a minute she thought her brother had played a trick on her. Further investigation and a look at the tag disclosed that she had exchanged bags with a Midshipman. We wonder what *he* thought when he found the convent wear in *his* bag. The airline lost no time in getting the right bags to the right persons.

We have a postscript to add to our account of the health institute we had Around Victory Noll in August. One of the fea-

tures was a movie demonstrating mouth-to-mouth artificial respiration.

Little did any of us think that one of the sisters would make use of the technique to save a life, but it happened that two days after she had seen the picture, Sister Mary Bernard stopped in St. Louis for a home visit before she went on to her mission in Redlands, California. She was not in the house twenty minutes when her two-year-old grand-niece was discovered floating unconscious in a wading pool in the yard. Sister gave mouth-to-mouth respiration until the child resumed breathing. By the time the fire department arrived with oxygen, the little one was out of danger.

Our juniors are perhaps the busiest people Around Victory Noll. At least they are the most peripatetic. Three times a week they drive to St. Francis College in Fort Wayne for class. The other days they are in class in our own college. On Saturday they teach CCD class-



Rosemary Babin
Monroe, Mich.



Patricia Hartlep
Boyne City, Mich.

es in several small towns not far from Huntington: Roanoke, Nix Settlement, Columbia City, North Manchester, and Lagro. All commuting is done in our new bus. Travelers on US 24 and other roads take a second look when they meet the green bus full of dark-blue-clad young sisters. Their adventures deserve more space than this. We hope to tell you of them sometime soon Around Victory Noll.

The *Herald-Press*, Huntington's daily paper, had a prominently displayed article on its front page the other day with the headline: PLEASE BEAR WITH US. The press had broken down and the paper had to be printed elsewhere and was delayed. Something like that happened to us last month, as you might have guessed; only our troubles were more complicated than that. We will spare you the details, but we hope you will be indulgent.

It's only make believe this time for Sister John Elizabeth, but she will know the proper way to care for a sore finger when Sister Mary Gemma finishes her demonstration.





Which is the better time for high school CCD classes—after school or in the evening?

It depends to some extent on circumstances — whether the parish is in the country, in a small town, or in a city. After-school classes can be successful, especially where the students are used to attending religion classes at that time and have established a pattern, as it were.

On the other hand, it has its drawbacks. There are always students who want to work and those for whom sports are a great attraction. Besides, the boys and girls are tired after hours in the classroom and are not so alert as we would wish them to be.

When PHSR classes are held in the evening, there are more transportation problems to solve. However, no matter when CCD classes are held, the time will not suit everybody. The important thing is to make parents and students realize the

Your CCD Question

necessity of religion classes. Make the classes themselves so interesting that the young people will not want to miss.

* * *

How often should the CCD Executive Board meet?

Once a month at a set time. The meeting should be well planned and follow an agenda. Usually the members of the executive board are the busiest people in the parish. They will appreciate it if the meetings are conducted in a business-like way. Then much can be accomplished in a short time.

* * *

Some months ago there was a discussion on these pages of the necessity for the spiritual formation of Confraternity of Christian Doctrine personnel.

It is a pleasure to call your attention to a *Guide for Spiritual Formation* issued by the CCD National Center. It is entitled *My Vocation to the Confraternity of Christian Doctrine*. The cost is nominal — only 50 cents. Send orders to: St. Anthony Guild, 508 Marshall St., Paterson 3, N. J.

BOOKS

Witnessing Christ, Book 7 of On Our Way Series, by Sister Alma Marie, O.L.V.M., and Sister Helen Clare, O.L.V.M. W. H. Sadlier, Inc., Chicago.

Catechesis must present the Faith in a four-fold way: through Sacred Scripture, the liturgy, systematic teaching, and the witness of Christian living. This seventh book of On Our Way Series—*Witnessing Christ*—places emphasis on the aspect of Christian living, but at the same time it incorporates the other three facets of religious education.

Taking as their starting point the address of our late Pope John XXIII to teenagers, the authors outline for young students "a life of prayer, of confession and of spiritual direction; a life of Mass and of frequent Communion . . . a life of loyalty to God's commandments, because this is the one condition for remaining united to the very font of life, Jesus the Savior." (September 29, 1960)

Catechists who have been using On Our Way Series will find that *Witnessing Christ* follows the general plan of the books that have preceded it: an exposition of the lesson followed

by questions from Baltimore Catechism No. 2; a practical application of the lesson (usually by a true-to-life story); and work for the student to do at home.

The overall theme of the book is the sacrament of Confirmation and the study of the Ten Commandments. However, it is so designed that it can be used just as successfully with children who were confirmed at an earlier age. *Witnessing Christ* contains excellent lessons also on all the sacraments, each one introduced skillfully and naturally in its relation to understanding and witnessing the faith.

Every chapter is steeped in Sacred Scripture and liturgy—not "overlaid" as is too often the case in religion textbooks today, but presented as an integral part of the lesson. The last chapter in the book is a complete Bible Devotion on the Holy Spirit.

With the permission of World Library of Sacred Music, four of Father Somerville's Psalms are reproduced. Besides, the words for hymns for Confirmation, for Benediction, and for the Church Year are given in an appendix. These same hymns are available on a recording which Sister Alma Marie made with a group of seventh grade Confraternity of Christian Doc-

trine students. The record can be ordered from Victory Noll, Huntington, Ind., for \$3.50.

In an appendix also are the words of a number of prayers: Our Father, Hail Mary, Creed, Acts, Morning Offering, Meal Prayers, Divine Praises, Angelus, etc.

The format is good and illustrations attractive. Much more could be said about the book but we believe this is enough to assure catechists that *Witnessing Christ* is worthy to take its place among the other fine books of this series, each one of which is kerygmatic in the best sense of the word.

At this time we have examined only the student's text. Though the Teacher's Guide is off the press, we have not seen it. From the few lessons we did see in manuscript form, however, we know that the Guide is every bit as excellent as the text it accompanies.

* * *

The Unity of Christians by Augustin Cardinal Bea. Herder and Herder, New York. \$4.95

Cardinal Bea has endeared himself to all men of good will by his kindness and charity and the zeal with which he has worked for Christian Unity.

This is a collection of the Car-

dinal's writings, addresses, and interviews on the subject of unity. The immediate aim of the Council is not reunion, but preparation for it. That it has made such tremendous strides in smoothing out difficulties that such a short time ago were thought to be insurmountable is due in large part to the personal efforts of two men—the late Pope John and his faithful collaborator, Cardinal Bea.

* * *

Unto the Altar. The Practice of Catholic Worship. Edited by Alfons Kirchgassner. Foreword by Msgr. Martin Hellriegel. Herder and Herder, New York. \$4.50

This book is definitely practical, not just theoretical. It applies the principals of individual and communal worship. Among the contributors are Father Jungmann, Monsignor Guardini, Father Balthasar Fischer, Father Gelineau, and the editor, Father Kirchgassner, to name but a few. Some contribute more than one chapter.

Romano Guardini discusses "Some Dangers of the Liturgical Revival." This opening chapter sets the sensible tone of the book. The dangers he points out are rubricism, activism (what he describes as a tendency to exaggerate the importance of

the liturgy), dilettantism, and conservatism.

In another chapter, the same author points out the need for the proper balance between personal prayer and the prayers of the Church. It is but natural that there should then follow a discussion on the praying of the psalms and on the Bible Vigil as an evening service for the parish.

Very down to earth are the treatments of problems that arise during the Sacred Triduum of Holy Week, the Children's Mass and how it is best handled, and what to do for the "Liturgical Education of School Leavers." The role of the lector, the schola, and the choir is carefully pointed out. The altar and its furnishings are examined

and such practical matters as ways of having the faithful put their hosts in the ciborium are explained.

Every chapter of this book is eminently practical, for the contributors wrote with pastoral needs in mind.

* * *

Joyfully Yours, recording by the Jesus and Mary Choral Group under the direction of Mother Marie Laetitia, R.J.M. 8910 Riggs Rd., Hyattsville, Md.

This new album by the Religious of Jesus and Mary is very similar to the last record they issued, with songs like "Let a Smile Be Your Umbrella," "Oh, What a Beautiful Mornin'," etc.

In Memoriam

- Mrs. Mary Foltz, Co'umbus, Nebr., mother of
Sister Valeria, O.L.V.M.
Mrs. Hildegard S. Dulle, St. Louis, sister of
Sister Mary Agatha, O.L.V.M.
Thomas J. Murray, Harrisburg, Pa., brother of
Sister Mary Thomas, O.L.V.M.
Rt. Rev. Msgr. Laurence Forristal, San Diego, Calif.
Rev. William A. Finnegan, S.J., Chicago
Rev. Louis Estrada, S.F., Greeley, Colo.
Rev. Joseph Utas, Avilla, Ind.
Rev. Jacob A. Bick, Fort Wayne, Ind.
Sister Mary de Chantal Coady, Titusville, Pa.
William Daanen, DePere, Wis.
Manly M. Deneau, Punta Gorda, Fla.
Joseph McNulty, Huntington, Ind.
Henrietta Moran, ACM, Fort Wayne
Mary A. Bonner, Lafayette, Ind.
Clara Houlihan, ACM, Chicago
Ceil Forster, ACM, Chicago
Mrs. Mary Rudolph, Pacific Grove, Calif.

Editor's By-Line

Zip Code is here! Ah, don't we know it? It has been with us for several months, but no one seems to be taking it very seriously. Mail continues to come through from publishing houses, large corporations, and others — completely innocent of a zip code on letterheads or envelope.

Perhaps everyone is getting weary of the numbers game. We are numbered now from the time we come into the world until we leave it. And the numbers are getting more astronomical all the time. I doubt whether anyone remembers his telephone number any more.

I have a friend who lives in a very, very small town. It might be better to call it a village. Her phone number used to be 19-X and you could reach her in fine style. What is it now? It is 875-4775. And that does not include the area code.

Aside from having to remember so many numbers — impossible, in most cases — there is danger of our becoming completely de-personalized. We are just a number in the church records, a number in the social security office, a number with the draft board, a number in the big university, and on through every event of our lives.

In one area, however, nothing is impersonal. With God each of us is a person, a Very Important Person. It has always been that way between the Creator and His creature.

What is more, God always takes the initiative. Throughout the whole of the Old Testament runs the touching theme: "I will be Your God and you will be My people." Then, through no merit of ours, He called us to be the new People of God. He made us all sons in the Son. St. Paul assures us: "He chose us in Him [Christ] before the foundation of the world." (Eph. 1,4)

St John goes so far as to speak of "our *fellowship* with the Father, and with His Son Jesus Christ." (1 John 1,3) This is our prerogative, the prerogative of every baptized person — to enter into fellowship with the three Divine Persons.

God calls us in a personal way. He acts on us as persons. The sacraments are personal encounters with Him. These truths are so tremendous that we would not dare to think of them, much less believe them, if God Himself had not revealed them.

In and through Christ, God reveals Himself to us — in a perfect, human way, through a visible body. This personal operation is perfected in the Incarnation. We who are human share in the divine. SEA



PALM ROOF

by
MOTHER CECILIA

IN ONE of the migrant camps in Florida where we are teaching, living conditions are very bad because there are twice as many families as there are houses. The migrants are Mexicans and Puerto Ricans. They come here the latter part of October when the work in the north is finished. Then they work here until the end of May.

The "houses" are about twelve by sixteen and are separated by a piece of wall-board. We visited a man who had broken his leg. He and his wife and two children live in a space eight by twelve feet in which are two bunk beds thirty inches wide, one on top of the other. There are also a small trunk, a two-burner oil stove, a small table, and a cupboard made of field boxes.

The man asked us to get a pair of crutches for him so that he can go outside and sit in the sun. His friends carry him out when they can, but they work every day but Saturday. We were able to get the crutches and now he can get out every day.

At this same camp we have to teach out in the open. Sometimes we can find shade next to a truck. The children sit on the field boxes. The Spanish priest who has charge of migrant work in this area promised to build a ranchito (his name for a shelter from the sun). Father and some young men put up six posts one Saturday afternoon. Now we are waiting for the roof of palm branches to be put on.

Rejoice always.

Pray without ceasing.

In all things give thanks.

1 Thessalonians: 5,18