

THE
MISSIONARY
CATECHIST

April 1964



I Love You, Silence!

I love you when you come to me
Amid the howl of this world's glee
And when its hollow echo's where
I would it not, you seem to share
My secret wish, my need for peace —
You come! And, ah! The noises cease.

I love you for your quiet minute
(I know eternity is in it.)
I love you for your peace-filled air
And wish you could be everywhere
For when you come, you bring the time
That prose becomes poetic rhyme.

You change the hectic, distracted daze
To the milieu of prayer and praise
With you permeating heart and mind
My thoughts become a Christian's kind.
And He Who once said, "Peace, be still"
May whisper now His holy will.

(No wonder I love you, Silence —
For you see
Without you, would I hear when
He speaks to me?)

Sister Marie

THE MISSIONARY CATECHIST

April 1964

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COVER: Sister Joseph Ann gives John Safford his coveted First Communion certificate.

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Grateful Gift

by SISTER MARY IGNATIA

PAINTED with gratitude, given with gratitude, received with gratitude; such was the gift of Tibor Kalman, exiled Hungarian artist, to St. Elizabeth Clinic in Tucson.

The beautiful oil painting of St. Elizabeth of Hungary was accepted and blessed by His Excellency, the Most Reverend Francis J. Green, Bishop of Tucson, in the presence of Father Oliver, diocesan director of Catholic Charities, Our Lady of Victory Missionary Sisters, and other staff members and friends of the clinic.

Mr. Kalman, in presenting the gift, told us that it was executed and donated in gratitude for his new-found freedom. "Here in the United States," said the artist, "we are free to work as we please and I am free to follow my painting. In my own country I would not be permitted to paint a religious picture. I would have to do it secretly. The painting is my way of remembering the happiest day of my life, the Christmas Eve my wife Elizabeth and I came to America."

The painting depicts St. Elizabeth taking off her ermine cape

to cover a helpless mother and child.

Mr. Kalman explained, "I wanted to paint her helping someone weak, someone falling, sinking. . ."

He was thinking, no doubt, of his own experiences in a Russian labor camp where he suffered three years from hunger and want.

At the unveiling ceremony Mr. James Sfarnas, president of the clinic's advisory board, expressed the thought that this painting symbolizes the thousands of hours that doctors, nurses, technologists, secretaries, and home visitors have donated to the clinic. "I am confident," he said, "that this will inspire even greater acts of charity."

We sisters also believe that this piece of art has created and will continue to create in the hearts of every member of St. Elizabeth of Hungary Clinic genuine gratitude for being born free and being reborn free as children of God. We have reason to think that this message communicated by Tibor Kalman will continue to be transmitted to all who see his painting of St. Elizabeth of Hungary.



Bishop Green accepts Tibor Kalman's gift to St. Elizabeth of Hungary Clinic, Tucson, — an oil painting of its patroness.



Along Mackinaw Trail

by
SISTER
JOSEPH
MARIE

Winter in northern Michigan is long and rugged. Sister Joseph Marie (right) and Sister Joan pack the station wagon for a missionary trip.

OVER a hundred years ago the saintly Bishop Baraga traveled up and down the old Mackinaw Trail ministering to the spiritual needs of the Indians. He began his missionary career in 1831 among the Ottawas in the Little Traverse Bay region of northern Michigan. Two years later he established his mission at Grand Rapids. In 1835 he began his long work with the Chippewas.

Bishop Baraga learned to speak the Indian tongues and published Chippewa and Ottawa grammars and dictionaries. A

brilliant linguist, he used with ease English, German, French, Slovene, Latin, Italian, Chippewa, and Ottawa — to the consternation of historians who have had to decipher his diaries and letters.

The saintly bishop lived in the wilderness with the Indians. He endured hardships and danger and often walked three hundred miles on his mission trips.

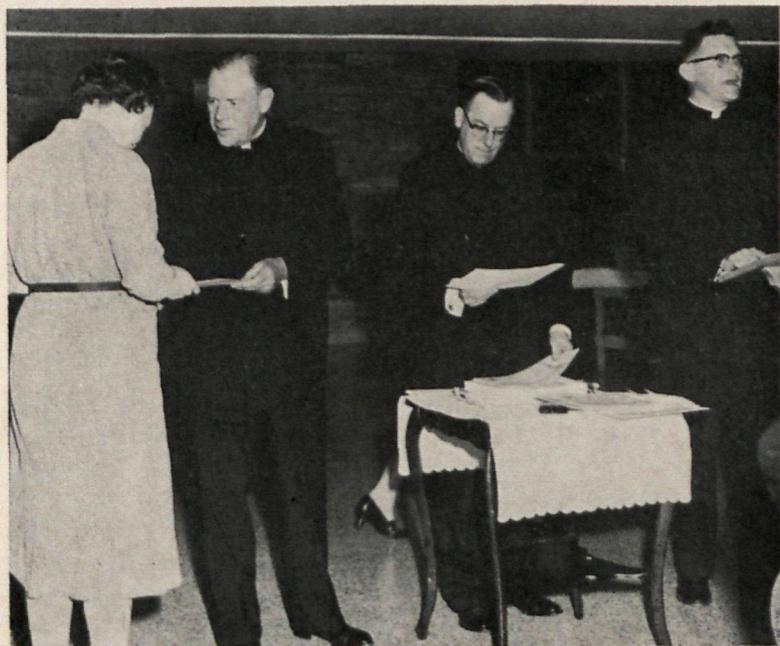
Today the Mackinaw Trail is U.S. Highway 131 and our convent in Reed City, Michigan, is located on it. Our manner of

travel is much speedier than the mode of 130 years ago. The wilderness has given place to cities and towns. The Indians are no longer here, but the same missionary spirit of Bishop Baraga is alive in his successor, Bishop Babcock.

His greatest concern, he told us when he invited us to his diocese in 1958, was for the thousands of public school children who were without ade-

quate religious instruction. To reach them we began our teacher training program under the direction of Father Victor Gallagher, Director of the Confraternity of Christian Doctrine for the Diocese of Grand Rapids.

In the diocesan Confraternity of Christian Doctrine report for 1958, 157 lay teachers were listed as teaching CCD classes. Five years later the total number reported teaching was 1,201,



Those who finish the two-year CCD teacher training course successfully receive the cherished certificate from Bishop Babcock. Next to the bishop is Father Gallagher, CCD director, and on the right, Father Cusack, assistant director.

an increase of 1,044 lay teachers. The number of teachers *enrolled* in the training program during those five years is 1,758.

As for the public school children who are now being reached — in 1958 the enrollment was 7,588. Five years later the number had gone to 20,164, an increase of 12,676.

The schools of religion represented by these figures are scattered throughout the diocese. A little reflection will show the wisdom of using sisters to train the laity to conduct these schools and not simply have the sisters themselves teach the children.

It would be physically impossible for four sisters to reach so many children, spread out as they are over a wide area. By setting up teacher training centers, however, and enrolling the laity, it has been possible to reach these public school children and give them regular religious instruction.

Our work does not stop with training the teachers. We visit the various schools of religion in order to supervise, encourage, and when necessary correct the work of the teaching staff.

This is the kind of work Bishop Baraga would approve of if he were here today.



Teachers make use of CCD library connected with sisters' convent. These three are discussing their work with Sister Joseph Marie.



The Indians with Sister Cordelia Marie represent three generations — Grandpa Manuelito and his daughter and granddaughter. Manuelito is the 87-year-old Navaho who made his First Communion last fall. This Navaho home is on the reservation but because it is only a block from U.S. Highway 66 it boasts the rare luxury of having electricity and butane gas. However, water is still hauled in barrels from Tohotchi.

Instructions Via Tape

by SISTER CORDELIA MARIE

GRANDPA MANUELITO, as we call him on the Indian reservation, is the son of Manuelito, last of the Navaho war chiefs. Though he is eighty-seven years old, he still sits erect in the saddle and rides out every day to take the sheep to pasture. He has even come to Mass on horseback.

Last Thanksgiving Day Grandpa made his First Communion. Like a good many other

Navahos these days, he received most of his instruction by means of a tape recorder.

This small recorder was donated to us and has truly proved invaluable. It plays both with electricity and with batteries, for most Navaho hogans still use kerosene for light and heat.

Many adult Navahos are unable to follow religious instruc-

tions in English. Father Clem, the Franciscan Padre here in Tohatchi, speaks Navaho fluently, but the only time he can instruct some of the men is in the few minutes between Sunday Masses. This is not enough. With the tape recorder all this is changed.

Nearly every morning of the week Sister Adelle and I go out across the reservation to a Navaho hogan far back in the hills. There will be gathered together a number of adults who want to learn more about the Catholic Church.

Before we had the tape re-



Grandpa Holiann is the one who was suffering from neuritis but forgot his pains while listening to the taped religious instruction in Navaho. Here he has recovered and is dressed warmly, ready to go sheep herding on horseback. He never leaves until the instruction is over and the group has prayed a decade of the rosary. This is led in Navaho by Sister Adelle. Grandma Holiann always sits on the floor near the recorder. She is not asleep. This is her usual way of listening to the instruction. The other two women are daughters of the couple and live in nearby hogans. They too are ready to lead their sheep out of the corral to the hills for grazing.

recorder Grandpa Manuelito always attended the instructions though he did not understand one word of English. He enjoyed looking at the colored pictures while one of the group would relate to him in Navaho what we were talking about. Now he seats himself as close as possible to the recorder, not wanting to miss a word.

Still another elderly Navaho under instruction is Grandpa Holiann. One cold morning when we went to his hogan Grandma met us at the door and with grunts and motions,

gave us to understand that Grandpa was indisposed. We found him in bed with his head and face all wrapped up in a woolen cloth. He was suffering from neuritis.

We told his daughter to ask him if he would like to listen to the instructions for a few minutes. He unwrapped his face in a hurry and inserted the ear receiver, for he is hard of hearing. Soon he became so absorbed in the instructions that he forgot his pains. When we left he said, through his daughter, "Thank you, Sister. I want to hear more next week."

Easter

He rises —
And with Him, all creation
In splendored newness
Is lifted
To a higher plane of being
Is permeated, vitalized, reborn
In all-glory, surpassing anything
That was before.
His upcoming from the tomb
Is our rising —
Our new creation, too.

—Sister Marie



Maria was very sad because she did not have a nice dress to wear to Mass. Sister Paul Marie remedied that, and a happy little girl wore her new dress for the first time on Easter Sunday.

* * *

WHEN I WAS LITTLE

In the First Communion class we were going to work out a little project on the Mystical Body — to bring home to the children that we are all of the Family of God. I asked them to bring to class a picture of themselves. I specified a *small* picture.

This would be simple, I thought, for hardly a week goes by without a child bringing his school picture to Sister — usually autographed on the back.

But what a surprise I got when the children — boys and girls alike — presented me with baby pictures of themselves. Some were accompanied by letters from the parents

In the Home Field

asking me to take very good care of the pictures and see that they were returned.

Puzzled, I thought over the directions I had given to the children. They are all Latin Americans and while it is true that they speak English, we know well that they do not always think as we do.

“Bring a little picture of yourself,” I had said. So . . . a picture of yourself when you were little . . . a picture of yourself when you were a little baby. *Little* could mean nothing else.

SISTER MARY EILEEN



Sister Mary Eva examines the baptismal font at Elsberry, Mo., where new members are received into the Family of God.

WHERE ARE THE CATHOLICS?

When we are taking the religious census, we sometimes wonder where Catholics have been. One man in his fifties told us that this was the first time he had ever been approached by a Catholic of any kind, much less a sister. He had always been interested in the Church but never knew what to do or where to go. The pastor had a very much interested and interesting visitor a few days later.

SISTER FIDELIS

MIGRANT HARVEST

Little did we realize how much would be involved in our work among the migrants in Torrington, Wyoming. Five weeks of teaching morning, noon, and evenings netted 94 First Communicants — all adults and/or children over ten years of age. Father rectified fourteen marriages. It was necessary to have an extra Mass on Sunday to take care of all the people. Bishop Newell came one Sunday and had a special ceremony of blessing of trucks.

SISTER MARY EVELYN



Sister Charlene had reason to look worried. Very soon the bishop would arrive for confirmation and Ruben was not yet there. Ruben had been very earnest about preparing for the sacrament. Though he lived three miles from church and the family had no car, he never missed Mass or class. Where was he now? One of the sisters went off in the car to find him. She overtook Ruben and his mother walking arm in arm along the road. They thought the ceremony was at six instead of five.



The children love Lucito.

NEARLY every Mexican parish has someone like Lucito. Lucito lives in a little house next to church. He spends a lot of time helping around the church, picking up pieces of paper, keeping the street curb clean, doing little jobs that no one notices.

Lucito spends a lot of time *in* church, too. Once when I was looking for him I found him with his arms outstretched in prayer, completely oblivious of anything around him. I did not disturb him but left him to his devotions.

Soledad is another dear old person. It is hard for her to get around now, but her smiling, kind eyes have a warm greeting for everyone. Often we see her climbing the church steps, difficult though it is for her.

What do these old people say to God? Sometimes we hear

In Our Parish

by SISTER TERESITA

them praying aloud, and their prayer is full of praise and thanksgiving. Every gesture they make is reverent. Their faces — like Soledad's — are peaceful. They seem to be just waiting for God to call them home.



Soledad's face is always serene.



The twins are practicing for the offertory procession on their First Communion day. One will carry the ciborium, the other the wine and water.

MEET David and Allen. Or is it Allen and David? I must confess that I still cannot tell them apart although I have been teaching them for a good many months.

In the very first class I looked for something to distinguish one twin from the other, but to no avail. Both are the same height, the same weight, have the same hair line, and dress alike. They both have a mole but in exactly the same spot.

One day, early in the year, I was very determined to get them straight, and fully confident I could do it. I looked at the one I thought was David and asked, "What does it mean to you that you are baptized, David?"

No response.

Confusing

by SISTER MARY JONATHAN

"Are you David?"

"No, Sister; he's David."

"No, I'm not, Sister. He's David."

What are you going to do at that?

Since then, when I call on them I look at the back of the room or at my book, call the name, and then quickly glance at both boys. Whichever has the more alert look, I know is the right one.

David and Allen are not the only twins in their family. Last year God gave them a new brother and sister, another set of twins. Cheryl, their younger sister, said to me, "Now we have two girls." But one of the twins spoke up and said proudly, "Yes, Cheryl, but we're still ahead of you by one — three boys and two girls."

The twins are good students. One day when we arrived at their town for class we discovered that we had to postpone it because the whole school had gone to a magician show. The next week we met a disappointed Allen. He had not gone to the show. "Were you sick, Allen, that you did not go?"

"Nope," he replied, looking at me as if I were slow to comprehend. "Who wants to see an old magic show? I wanted to go to religion class."

Around Victory Noll

ARE YOU beginning to wonder whether things have come to a dead stop Around Victory Noll? They haven't. By no means. Quite the contrary. So many things happen that it is hard to make a selection to tell you about.

We will not try to enumerate events in any order of import-



Sister Ann Therese (left) and Sister Mary Gemma are in the same class, but though they are both Around Victory Noll they do not have many opportunities to be together. Sister Ann Therese is mistress of postulants, while Sister Mary Gemma is a member of the general council and administrator of the infirmary.

ance, but rather as they come to mind.

Sister Justine and Sister Alice were guests on the Jane Flanigan Show, WKJG-TV in Fort Wayne. The half-hour interview was all the more effective because Miss Flanigan herself had had no contact with sisters until she visited Around Victory Noll the week before the program.

Then Sister Alice took herself off to Texas and with the wonderful cooperation of Station KMID in Midland, and our good friend Maureen White, artist and writer, made a TV "movie" on the work of our community.

The sister bird watchers acquired considerable status as a result of a request we had from a potential Ph.D., a college professor. As part of his research for his dissertation, the professor asked permission to take up — well, not exactly residence, but to make himself at home in our woods. Not only was permission given, but much valuable information is being offered him by the local bird watchers. Meanwhile, all bird enthusiasts are aflutter at the prospect of contributing to a doctoral dissertation.



Sister John Mary and the other second year novices look forward to profession and the juniorate training which follows.

Sometimes everything happens Around Victory Noll on the same day. That's the way it was when the open house was planned for the juniorate and a flag raising ceremony scheduled the same afternoon. Also on that Sunday a car full of sisters attended a civil rights meeting in Marion, Indiana.

Sister Mary Eileen's sister sent a beautiful flag to Victory Noll. It had draped the coffin of her deceased husband. Monsignor Conroy, our chaplain, blessed the flag and the Veterans of Foreign Wars and their

Auxiliary formed the guard of honor together with the sisters. Dawn DeVoe, a postulant, was trumpet soloist.

The open house was just a family affair, but perhaps only the family can appreciate fully the transformation of the west wing on the second floor of the main building, now become the juniorate.

Each sister has her own room and is enjoying the built-in desk, book shelves, the ample cupboards, and storage space. Even the colors have glamorous names: snowball pink, frosty white, green haven, yellow rice. The fiber glass chairs go by just plain turquoise and white, but they are both beautiful and comfortable.

The period of training known as the juniorate is now as much a part of religious life as the postulancy and novitiate. It follows first vows and is designed to give the young religious the additional spiritual, professional, and intellectual formation needed for the apostolate. We have been promised an article on this training period written by one of the juniors themselves. This will give you a picture of what the junior professed sisters are doing Around Victory Noll.



Why should there be a section of the Confraternity called Apostles of Good Will? Isn't everyone in the CCD — every Catholic for that matter — supposed to be an apostle of good will?

Most certainly, and we fondly hope that every Catholic is, but do you really think it is true?

We might remember, in this connection, that the various divisions of the CCD are a result of the American genius for organization. There is nothing in Church law about such a setup! Here in the United States it has been found to work this way, although more than one respected authority would do things a little differently.

Working in the division of Good Will naturally has more appeal for some than for others. If someone is a good mixer, has a pleasing personality, a genuinely ecumenical spirit, is prudent, and has other qualities that will help him in contacts with those of other commun-

Your CCD Question

ions, don't you think he should use his talents as an Apostle of Good Will?

* * *

BORROWED TECHNIQUE

Those who are familiar with the Cursillo Movement know that during the instructions a cursillista is in church praying that the cursillo will be fruitful. At our last CCD Executive Board meeting I explained this technique and suggested that we have someone praying in church while our school of religion is in session.

Everyone liked the idea and acted on it right away. The chairman of helpers got her Uncle John and another person to pray during the grade school classes on Wednesday. The attendance secretary for the high school of religion asked her mother and several other women to pray during the high school classes.

There is always someone waiting in a car while classes are going on. These people are glad to do the praying. When we tell the students that someone is in church praying for them *right now*, it makes a tremendous impression.

SISTER GRACE

BOOKS



How to Organize and Conduct High School CCD Classes by Sister Marie, O.L.V.M. Hi-Time Publishers, Inc., Box 7337, Milwaukee, Wis. 53213 \$4.00 to non-subscribers of *Hi-Time*: special rates to subscribers; \$1.00 when used as a text for CCD Teacher Training courses.

If you are looking for help with your high school religion classes—and who isn't?—this is exactly what you need. Though it is especially geared to *Hi-Time*, the fast-growing weekly, it is invaluable for all PHSR, even though another text is being used.

The handbook explains principles of organizing CCD schools of religion. It gives practical tips on attendance, discipline, visual aids, etc. The qualities of a good teacher are discussed; the psychology of the adolescent, the "problems" that arise in class—nothing is neglected in this carefully written guide. There are, of course, special sections on the different departments of *Hi-Time* and hints on using them to best advantage.

Sister Marie has been on the *Hi-Time* "team" from the time the magazine was founded and so she is thoroughly familiar with its aims and ideals.

Many other things we could point out about this handbook—

its fine layout, interesting art work and photographs, lists of catechetical material and publishers—but we hope you will get your own copy and see it for yourself. It would make a fine text for CCD Teacher Training classes. Note the special price when it is used for this purpose.

* * *

Scripture and Tradition, A Survey of the Controversy, by Gabriel Moran, F.S.C. Foreword by George Tavard, A.A. Herder and Herder, New York. \$3.50

Brother Gabriel explores the current debate on the sources of Revelation. First he poses the question: Is there a constitutive tradition? That is, are there truths in tradition which are not implicit in Holy Scripture?

Brother first gives the arguments for the positive view; then for the negative. Which side is he on? He does not commit himself explicitly, but evidence points to the negative. Yet after examining the question from every angle, the author declares that the two positions are not so far apart as it would first seem. Many of the differences are a result of the terminology used.

This is only a small book but it is valuable in view of the discussions now taking place on this subject. Valuable too is the bibliography. Brother Gabriel has a keen, deeply penetrating mind. His logic is a joy to follow.

Priest in the Piazza by Bernard Basset, S.J. Academy Library Guild, Fresno, Calif. \$3.50

Father Basset must have had a lot of fun writing this book. And everyone will have fun reading it. Frankly, I wish I had read it sooner instead of putting it off to read more serious books on the Council. Whether you have tired of the serious books or not, you will enjoy Father Basset's delightful essays on the 'asides' of the Council.

The author is an English Jesuit who accompanied his anonymous bishop and the latter's secretary to Rome for the first session of the Vatican Council. No doubt he returned the following year, but the book is about the first session. Do not think, though, that this detracts from its worth. In some respects it enhances it. For one thing, the presence of the observers was still a novelty and one of the funniest passages in a very funny book is an account of a cocktail party in which a Catholic bishop and a California Jesuit confront each other, each thinking the other to be an observer.

The fact that the royalties from the book are being contributed to a worthwhile mission project in India means that many others besides yourself will profit if you get *Priest in the Piazza* for your library.

* * *

Crisis of Faith, The Religious Psychology of Adolescence, by Rev. P. Babin. Translation and

adaption by Eva Fleischner. Foreword by Rev. Gerard S. Sloyan. Herder and Herder, New York. \$4.50

The adolescent, says Father Babin, is more sensitive than the adult to the sacred. He is driven by his natural instincts which are trying to assert themselves against an uncertain future, placed in a nature which he has not yet learned to control. If adolescents are so sensitive to the sacred, why is it that so many of them experience a crisis of faith?

We have failed the adolescent in his catechetical instruction. This failure is due principally to the fact that we have not properly understood the religious-psychological makeup of youth.

Father Babin, a French catechist, has made a special study of adolescents. Many of his observations are based on a scientific survey conducted over a period of years. Miss Eva Fleischner of the Grail has adapted Father's book to fit the American scene.

The first half of the book is devoted to psychological data on adolescence; the second half to "pedagogical reflections." How are religious educators going to meet the challenge of today's youth?

Every catechist should read *Crisis of Faith* and put into practice the valuable suggestions of Pere Babin for the religious training of adolescents.

Sister Mary Thomas, O.L.V.M.

SISTER MARY THOMAS, the former Catherine Murray of Punxsutawney, Pa., died at Victory Noll March 5, after an illness of one year.

Sister Mary Thomas, daughter of the late Mr. and Mrs. William Murray, was born in Punxsutawney December 9, 1904. She entered the Congregation of Our Lady of Victory Missionary Sisters in 1933 and was professed three years later.

For most of her religious life Sister Mary Thomas was assigned to missions in the south and west. She served several terms as a superior. She was superior in Union City, Pa., at the time she was stricken with her fatal illness.

Sister Mary Thomas is survived by four brothers: the Rev. Ronald Murray, C.P., Springfield, Mass.; John and Arthur of Pittsburgh; and Clement of Punxsutawney, Pa. Her parents, three brothers, and three sisters preceded her in death.

Father Ronald conducted the funeral services held in the chapel at Victory Noll Saturday, March 7. He was assisted by Capuchin Fathers and Brothers of St. Felix Friary. Father Baldwin was deacon of the Mass; Father Kevin, sub-deacon. Frater Owen served as master of ceremonies; Brother Damien, thurifer; and Brother Marion and Brother Gabriel, acolytes. The Very Rev. Msgr. James P. Conroy, chaplain at Victory Noll, preached the sermon. Present also was the Rt. Rev. Msgr. Joseph R. Crowley, editor of *Our Sunday Visitor*.

Besides Father Ronald, Messrs. John and Arthur Murray attended Sister's funeral; also her sister-in-law and nephews, Mrs. James Murray, James, Duncan, and David Murray, of Detroit.

We ask your prayers for the repose of the soul of Sister Mary Thomas, together with the souls of our benefactors and friends. May they rest in peace.

In Memoriam

Mrs. Bridget McNulty, Lorain, O.,
mother of Sister Anne Veronica,
Rt. Rev. Patrick Smith, Santa Fe.
Very Rev. Francis Kirchner, V.G.,
Harrisburg, Pa.
Rev. Bernardine Schlimgen, OFM Cap.,
Baraga, Mich.
Rev. Paul Hatch, San Diego, Calif.
Rev. Jean Vincent, Calexico, Calif.
Sister Agnes Leo, Grand Rapids, Mich.
Sister Bonaventure, Grand Rapids,
Sister Michael, Grand Rapids, Mich.
Sister Ruth, Grand Rapids, Mich.

Edward Kirchner, Lancaster, Pa.
Beatrice T. McCarthy, Clinton, Iowa
Marguerite Smith, St. Francis, S.D.
Mrs. Catherine Lichter, ACM, Oak
Park, Ill.
Mrs. Mabel Miller, ACM, Ft. Wayne
Mrs. Leonora Longshore, Bellevue, Ky.
Mrs. Mayhilda Copello, Gretna, La.
Mrs. William Foltz, Columbus, Nebr.
Theodore J. Meier, New Berlin, Ill.
Marie Steidle, Cogan Station, Pa.
William Free, Westchester, Ill.
Gertrude Heil, Wheeling, W. Va.

Christ died for all
in order that they who are alive
may live no longer for themselves,
but for him
who died for them and rose again.

2 Corinthians v, 15