

THE  
MISSIONARY CATECHIST

August 1964



## TRANSLATION

Gaily skimmed I o'er the pages  
Of books and magazines galore  
I learned of people, things, and places  
But now I think I read no more.  
I stumble over sentences  
Epitomes of confusion  
And wonder if I am reading  
Or having a delusion.

Today, I find it's "scholarly"  
To make complex the simple —  
Such esoteric substitutes, as  
"Indentation" for dimple!

I wade through ponderous phrases  
And worry I'm a clod  
Only to discover  
A counterfeit — a fraud!

## CONSOLATION

Complication and confusion  
Betray much ignorance.  
The really wise express the truth  
So simple they make sense!

Sister Marie

# THE MISSIONARY CATECHIST

August 1964

Vol. 40 No. 5

Published by Our Lady of Victory Missionary Sisters  
Victory Noll  
Huntington, Indiana 46750

I HAVE A BROTHER 4  
*Sister Mary Noel*

ANOINTED OF THE LORD 6

AROUND VICTORY NOLL 10

IN THE HOME FIELD 12

CHARTS FOR CHRISTIAN LIVING 14  
*Sister Helen Clare  
and Sister Alma Marie*

YOUR CCD QUESTION 18

BOOK REVIEWS 19

IN MEMORIAM 21

EDITOR'S BY-LINE 22

Issued six times a year: February, April, June, August, October, and December.

Subscription \$1.00 a year.

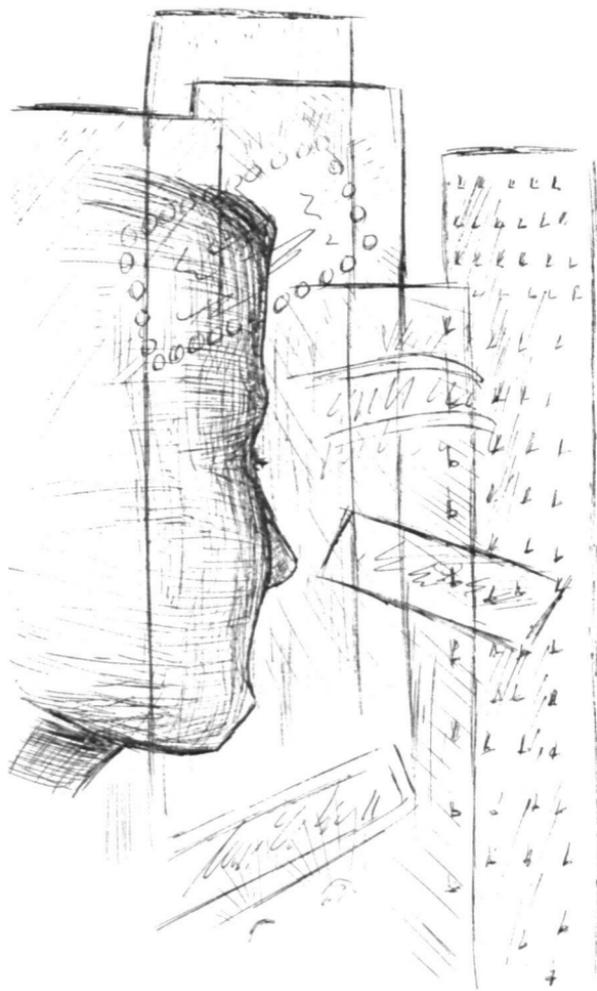
Second class postage paid at  
Huntington, Indiana

Victory Noll Press

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

COVER: Sister Dolores Ann and admirer — Brighton, Colorado.

CREDITS: Cover, John J. Sampson, Brighton, Colo.; p.4, Sister Mary Noel; p.6, Rev. Joseph Nolan, Galena, Kans.; p.12, Robert Fogata, Santa Paula, Calif.; pp.14, 15, Catechetical Guild Educational Society, St. Paul, Minn., from original drawings by Sister Helen Clare.



# *I Have a Brother*

by  
SR MARY NOEL

illustrated  
by the author

WHEN YOU COME to a big city to live, you don't learn all about it in a week or a month or even a year. Bit by bit you come to know it in a gradual unfolding of voices, sights, and

actions. Sometimes a glimpse of its beauty catches your breath. At other times its callousness leaves you cold and sick. Its life is the throb of life coursing through the veins of thousands

upon thousands who call it home.

I came to the city from the fresh green country. I came to steel and concrete, to tall buildings stretching in the sun, to the harsh city voices, silent neither night nor day. I missed my fresh green country, its quiet lanes, its graceful trees, its tranquility; but I have found in the city someone dear, a relative I hardly knew I had. I found I have a brother. I have come to the city, and because of my brother I am glad!

Christ lives in this city through the men dwelling here. Each lives a phase of His life. My brother is living the sufferings of Christ.

I saw my brother playing in the shadows of the gray, dilapidated slum buildings he calls "home," because in more respectable neighborhoods are neat signs with subtle messages implying "no Negro is wanted in this neighborhood!" Christ is not acceptable in His own country.

I have often heard the ugly "of course I'm not prejudiced but . . ." followed by endless denunciations and derogatory remarks aimed at my brother. And the irrational mob, moved by diabolical hate again curses Christ.

My brother is often confined to the poorest jobs. Because his wages are minimal, his home is in the slums and his children go to segregated schools where the future is bleak, and initiative is stifled by the present reality of suppression by prejudice. And Christ is still nailed to the cross.

They taunt my brother: "Lazy, too lazy to get a decent job and too ignorant to raise your standard of living." And the pharisees sneer, "Come down from the cross we have fastened You to!"

But Christ did not come to an end on the cross. He rose gloriously triumphant. So must my brother.

I love my brother with all my heart, not with a love of condescension but with a love of respect and reverence, for I know he is Christ for me. I want my brother to rise in victory, but his victory will only be complete if it fills his heart with love and forgiveness. The city is bruising and crushing his heart, making it fallow ground for hate. Scars of hate are hard to heal. Stand by my brother, share his cross, fight with him, defend his rights. He is your brother, too.

I have come to the city . . . and because of my brother I am glad.

# Anointed of the Lord

*This is an adaption of a demonstration given by the Rev. Joseph T. Nolan, St. Patrick's Church, Galena, Kans., at the National Liturgical Week in Oklahoma City. It is used with Father Nolan's permission.*

AS A FINAL preparation for the reception of the sacrament of confirmation nothing is so effective as recapitulating the whole confirmation theme in the form of a demonstration. The teacher may make any adaptations that circumstances call for.

Have a lectern for the leader on the left side of the stage or in the front of the classroom. On a table covered with a white cloth place the Holy Bible (opened) and a goblet covered with aluminum foil or gold paper to represent the chalice.

Student participants are: leader; four boys representing priest (in alb and stole), prophet (in long robe and carrying scroll), king (regal attire with crown), martyr (white alb with palm); boy to carry large crucifix; two girls to carry candles; group consisting of a boy dressed as workman with tools, girl as newspaper reporter with notebook and pencil, boy dressed as a judge, girl on crutches.

Leader takes his place at lectern. Others come forward when the leader indicates their respective roles.

**Leader:** On (date), our spiritual father, Bishop (Name) is coming to our parish. He brings to us the fatherly love and affection of God our Father. Through him Jesus will act to send the Holy Spirit upon those to be confirmed.

The bishop will use certain signs when he gives the sacrament of confirmation. These signs tell us something of the wonderful powers Jesus gives.

The bishop will place his hand on the head of each person to be confirmed, claiming him again for God, and emphasizing that his Heavenly Father cares for him and loves him. It is as if God says through the bishop, "This is my beloved son." At the same time the bishop anoints the forehead of each person with holy chrism in the form of a cross while saying

(students may say with the leader), "I sign thee with the sign of the cross and I confirm thee with the chrism of salvation. In the name of the Father and of the Son and of the Holy Spirit."

Why this anointing with holy oil? What is the meaning behind this sign? Oil itself has many uses and meanings. In ancient times, people used it as medicine to give healing and strength. They used it as fuel to give light and warmth. They used it in making sweet smelling perfumes. In modern times also, oil is a sign of strength. It is fuel for jets, for manufacturing processes, and for automobiles.

### Old Testament Anointings

In the Old Testament, special oil was blessed and made holy. It was then used in anointing persons who were consecrated for particular tasks in God's service. Oil was put upon their heads to show that God was giving them strength. These persons were then to bring the light of God's teaching to others. They were to attract others to the Lord as a sweet-smelling perfume attracts people and gives them joy.

**PRIESTS** of the chosen people were anointed. (Boy representing priest steps to center

of stage and raises arms in prayer.) The Bible tells us that Moses "poured some of the anointing oil on Aaron's head, thus consecrating him." (Lev. 8:12)

**KINGS** of the Old Testament were anointed. (Boy dressed as king enters and stands in center of stage.) The Bible tells us how Samuel the prophet anointed David to be King of Israel. We read that Samuel "took the horn of oil and anointed David. And the spirit of the Lord came upon David from that day forward." (1 Kings 16:13)

**PROPHETS** were "the anointed of the Lord." (Boy representing prophet takes his place in center and holds up scroll.) They were messengers of God, inspired by Him to carry His word to the people. Because they had received the gift of God's spirit, they were called "anointed ones." The prophet Isai said, "The spirit of the Lord is upon me because the Lord hath anointed me." (Isai 61:1)

This strengthening by the spirit led the prophets to bear witness to God by the holiness of their lives and teachings. Many even bore witness by their deaths as **MARTYRS**. (Boy representing martyr comes forward.) Years later,

Our Lord's own words gave an explanation of their fortitude: ". . . you will be brought before governors and kings for my sake. . . . But when they deliver you up, do not be anxious how or what you are to speak. . . . For it is not you who are speaking, but the Spirit of your Father who speaks through you." (Matt. 10:19-20)

### Christ the Great Anointed One

Priest, king, prophet, martyr. . . . These men of the Old Testament paved the way for Another — the long-awaited GREAT Priest, King, Prophet, Martyr. (The four boys turn toward the center of stage, arms outstretched. A boy comes forward slowly, carrying large crucifix. Two girls walk on each side with lighted candles and stand in center of stage. All hum softly "Christ the King" hymn.)

Behold He comes! He is the **King** descended from David's royal family. He is the **High Priest** who offers Himself in sacrifice for us. He is the **Prophet** who brings us the light of God's teachings in Himself. He is the **Martyr** who died for love of us on the cross. He comes — the Lord's Anointed, Jesus Christ, our Savior. (All sing first verse of "Christ the King." Boy places crucifix behind altar; girls place candles on each side. They then exit.)

### Christians—Anointed Ones

Christ came that we too might become anointed ones of the Lord. In baptism we were "set apart" for God, united to Jesus the Great Anointed One. We were anointed for the first time with holy chrism. In confirmation we will be anointed again with holy chrism. We will be made more like to Jesus, Priest, King, Prophet, Martyr. We are reminded of the words with which the bishop blessed the chrism. "O Holy Lord . . . sanctify . . . this Thy creature oil . . . where with Thou didst anoint the priests, kings, prophets, and martyrs."

This might sound strange. How can we carry on the work of priests, kings, prophets, and martyrs? Is this high calling too far removed from our modern world? The people whom you will now meet can answer these questions. They represent Christians anywhere.

### Priest

(Boy dressed as worker carrying tools enters.)

Here is a worker like any Christian worker you meet in our town. He represents the priesthood. He is not carrying a chalice, but the tools of his craft. THIS is what he offers to God — his daily work. And this is what a priest truly is — one who offers gifts to God and sanctifies his fellow men.

Baptism and confirmation gave this worker a sharing in the priesthood of Christ. On Sunday morning this same worker will kneel before the altar at Mass, offering the Body and Blood of Christ to the Father through the hands of the priest. At the same time he will offer himself — his joys and sorrows, accomplishments, pains, and failures. During the week he will continue this offering by carrying out his work in his home and factory in the spirit of Christian love and joy. He will use his work as the means to help sanctify all around him—his wife and children, and the man who works next to him.

### **Prophet**

Our next representative of the baptized and confirmed Christ is the prophet. (Girl enters, carrying camera, notebook, pencil.) She carries in her hand a pen to symbolize one of the many ways in which Christians can bring God's teachings to others — as reporters, telecasters, editors, authors, school teachers. These are prophets or teachers!

A prophet is a spokesman for God, one who stands up for God's rights, God's commands and wishes. And not just in matters of education and government. The girl who works in the drive-in, who is not afraid to take her stand for decent conduct, is a prophet, God's spokesman. So is the athlete

who plays fair and the student who will not cheat. So is the Christian artist who proclaims God's truth and beauty in genuine works of art. And so is the man who takes up the cause of the Negro, the migrant worker, and all the least of our brethren.

### **King**

Then there is a king. No crowns here or royal scepters, but a judge who administers the law. (Judge enters and stands in center.) Or it could be a teacher or principal, a lawyer, policeman, mayor, or our own president — all who serve the virtue of justice and the common good. It could be all those who give good example in their everyday lives — mothers and fathers, children among their friends, businessmen and clerks among their customers and associates. The justice, charity, and honesty which shine forth in their lives help to bring the reign of Christ the King into homes, factories, schools, and offices.

### **Martyrs**

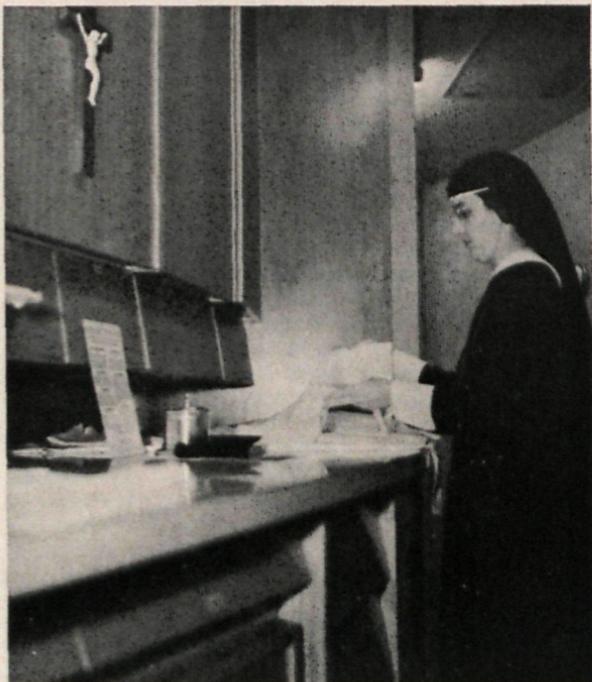
Finally we come to the martyr. (Crippled girl enters.) We think immediately of the sick and handicapped who offer their sufferings in union with those of Christ. By suffering in patience and love, the sick become real witnesses to the beau-

*(Continued on p. 17)*

AROUND

VICTORY

NOLL



Sister Therese Ann lays out the Mass vestments in the sacristy of the Bishop Noll Memorial Chapel at Victory Noll.

A SERIES of lectures on the fine arts had an appreciative audience Around Victory Noll. Mr. John Ross, curator of the Fort Wayne Art Museum and a member of the art department of St. Francis College, Fort Wayne, lectured on art and artists with special emphasis on religious art.

From Fort Wayne also came Mr. John Yonkman who not

only lectured on music, but presented two enjoyable recitals at Victory Noll. Mr. Yonkman is organist and choir director at the Cathedral of the Immaculate Conception in Fort Wayne and instructor at St. Francis College. Next fall he will join the faculty of Victory Noll Junior College.

Mr. Yonkman brought two of his choral groups to Victory

Noll: the Madrigals, students from St. Francis; and the Cathedral Boys' Choir. Both groups have established an enviable reputation in and around Fort Wayne.

### Jubilarians

Congratulations to the fifteen sisters who will celebrate the twenty-fifth year of their religious profession on the feast of the Assumption. They are:

**Sister Mary Mathilda Spetter**  
Topeka, Kansas

**Sister Clara Puls**  
Cincinnati, Ohio

**Sister Agnes Marie Ganse**  
Lancaster, Pennsylvania

**Sister Anna Marie Richter**  
Breese, Illinois

**Sister Agatha Gerlits**  
Silverton, Oregon

**Sister Patricia Marie O'Reilly**  
Punxsutawney, Pennsylvania

**Sister Roberta Baschnagel**  
Riverside, Iowa

**Sister Michael Michels**  
Chicago, Illinois

**Sister Alice Marie James**  
Cincinnati, Ohio

**Sister Agnes Clare Sommers**  
Topeka, Kansas

**Sister Joseph Vins**  
Chicago, Illinois

**Sister Mary Rose Conroy**  
St. Louis, Missouri

**Sister Mary John Sullivan**  
Chicago, Illinois

**Sister Mary Liguori Binz**  
Brooklyn, New York

**Sister Barbara McCord**  
St. Louis, Missouri

At this writing we are looking forward to summer school Around Victory Noll. Father Timothy Bouscaren, S.J., will return for a course in Canon Law. A new member of the staff will be Father William Kramer, C.P.P.S., of St. Joseph's College, Rensselaer, Ind. Father Kramer is a brother of our Sister Mary Ruth. Father Sloyan and Brother Philip Harris, O.S.F., will conduct special institutes later in the summer Around Victory Noll.



Sister Sharon Rose finds the Victory Noll vocation poster much to her liking.

## ECUMENICAL PUSH

It was one of those situations you know *could* happen, but surely not to you.

We usually manage to squeeze in a couple of census calls before we have class in one of our missions. We drove up to a home one day, parked our station wagon in the driveway and went to the door. The pleasant-faced woman who answered invited us in. We introduced ourselves and explained the purpose of our visit. The woman introduced herself and turned to the man who had risen when we came in. "This is Reverend M," she said, "the pastor of my church."

Then we learned that the woman's husband was a fallen-away Catholic who was now attending Reverend M's church! Somehow, in spite of the awkward situation, we managed to get the needed information and remain on amiable terms.

The census completed, we left the house and went to the car. It refused to start! Here we were, two miles from school and due for class in a few minutes!

Try as we would, however, the car would not budge. We both knew there was only one thing to do, but we disliked doing it. Finally we summoned the courage to return to the house and ask for help. The

## In the Home Field

Reverend Pastor was happy to give us a push. A half-mile later our Ford finally started and our rescuer waved us cheerily on our way.

SISTER JOAN

\* \* \*

### VOCATION SHORTAGE

The pastor had been ill but had now recuperated enough to be able to celebrate one of the Sunday Masses. The assistant, however, gave the sermon and distributed Holy Communion.

One Sunday morning the assistant took the place of the

server who failed to appear. It happened that this was the Sunday when the bishop had asked that special emphasis be put on the need for more religious vocations.

After making the announcements the pastor explained the shortage of priests in the diocese and in the missions and then added, "You see what a state things have come to when we have to ask the altar boy to give the sermon." And with that he took his place on the sedilia and the assistant pastor went to the lectern.

SISTER LOURDES

## IN TIME

When we knocked on the door — in our rounds of census-taking — the husband of a very sick woman was not going to let us in. They had been away from the Church for many years, he said, and now the Church did not want them.

Of course we assured him that this was not true and we begged him to ask his wife if she wanted to see the sisters. She did. As soon as we went into the room, we realized that she was a very sick woman. She refused to go to the hospital, for they could do nothing for her.

We immediately told the pastor of our visit. Father went to the house that same day, rectified the marriage, and gave the woman the sacrament of the sick and holy viaticum. She died a few days later.

SISTER FIDELIS

\* \* \*

### EXCUSE OF THE WEAK

From a seventh grader:

Dear Sister

I am so sorry that I couldn't come to catholicism last week but I came down with a bad case of chaped lips.

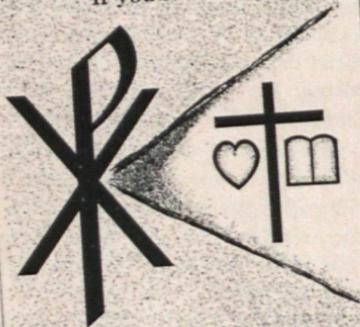
Sincerely yours  
Daniel



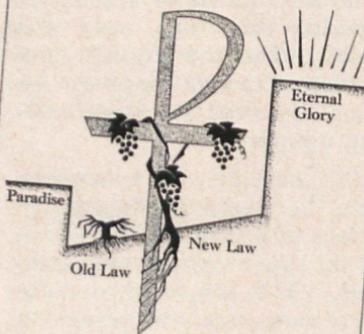
Sister Stephen goes over the words of a Communion Song with some of her high school girls in Santa Paula, California.

THE COMMANDMENTS

"If you love Me,



keep My commandments."



CHRIST--THE TRUE VINE

God's Plan of Salvation

THE CREED

"This is My beloved son."



We Are Born Again  
of Water and the Holy Spirit

THE SACRAMENTS

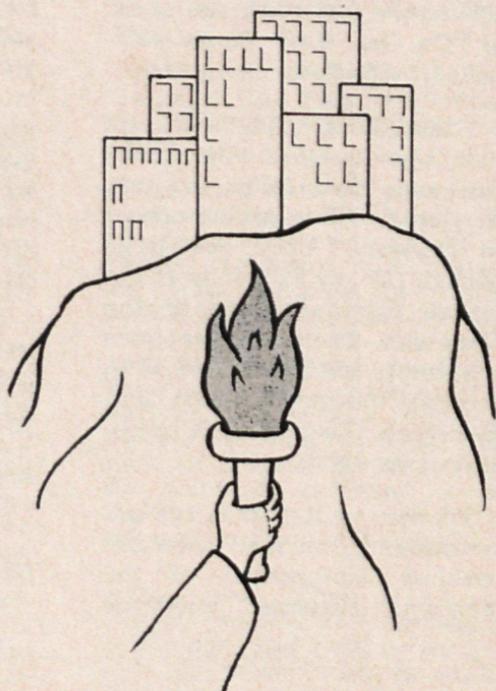


Sunday,  
/Our  
Little Easter

THE LITURGICAL YEAR

# Charts for Christian Living

by  
SISTER HELEN CLARE  
and  
SISTER ALMA MARIE



*Charts for Christian Living* are catechetical visual aids for upper grade students. The younger child is easily impressed by realistic drawings, but the more mature student is attracted to art which helps him penetrate beyond external happenings. His imagination and reasoning power are searching for a fuller meaning of the mysteries of faith.

Symbols, therefore, are fitting media of communicating to him in depth and of challenging him to probe the truths of Christianity in such a way that he will find a true encounter with Christ.

Sister Helen Clare and Sister Alma Marie are eminently qualified to present this set of charts for older students. They are the authors of *Witnessing*

*Christ*, the text for grade seven of "On Our Way" Series published by Sadlier.

These twenty-five charts have been designed with attractive and vivid colors, so that they are dynamic in their appeal to students. They are large enough (17" by 22") to be easily visible from all parts of the classroom. The art and captions are simple and are correlated to provoke thought, analysis, and discussion. Each chart is printed in two colors.

Teachers will find in the accompanying manual carefully outlined explanations of the diagrams, suggested questions

for discussions, activities, and assignments. The authors have given careful thought to the integration of these charts in various courses of study; the manual spells out the way in which this may be done. Twelve of the charts are packaged separately for use in confirmation classes.

When well presented in class, *Charts for Christian Living* will add interest, vitality, and depth to the religion lesson.

25 charts with teacher's manual \$8.75

12 *Charts for Confirmation*, with teacher's manual 4.75

---

#### CATECHETICAL GUILD EDUCATIONAL SOCIETY

262 East Fourth Street, St. Paul, Minn. 55101

..... Enter my order for ..... sets(s) "*Charts for Christian Living*."

..... Enter my order for ..... sets(s) "*Charts for Confirmation*."

20% discount on orders of \$5.00 or more — both sets

Name .....

Address .....

City ..... State ..... Zip No. ....

# Anointed of the Lord

(continued from p. 9)

ty of Christian life. Their faith and trust in God and their charity for all those whom they meet or for whom they pray are examples of light before a world grown weary with an endless search for pleasure and excitement.

"Witness" — that is what martyr means. And in our own limited way, all of us share in the witness of the martyr; not by a shedding of blood, perhaps, nor even by physical sickness, but we suffer the martyrdom of daily crosses — disappointments, rejection by those we love, failures at work, worries. To bear these things without bitterness, but in patience and love, is to live the martyrdom of everyday life. It is a true bearing of witness to Christ who not only died a martyr on the cross, but rose from the

dead that we might share His glory.

(All hum softly the hymn, "Faith of Our Fathers," while the concluding paragraph is read.)

You have listened patiently, watched closely. The result of this demonstration should be a greater realization that Jesus, the Great Anointed One, still lives among us. He lives in you, in me, in all of us, His baptized and confirmed members. Through us He continues His work of teaching as a Prophet; His work of ruling as King; His work of sanctifying as Priest; His work of suffering as a Martyr. Through us, He lives and acts in the world today.

On (date) when Bishop (Name) anoints the foreheads of our boys and girls, let us renew our consecration as adult Christians united to Jesus, our Priest, Prophet, King, and Martyr.

(All sing "Faith of Our Fathers.")

---

## FOUR SISTERS

One Sunday as we were coming out of church, a little girl across the street (not a Catholic) called out to the four of us: "Are you the Lennon sisters?" Evidently her mother had told her we were sisters.

SISTER AGATHA

## GUIDE

We turned to go into a large modern apartment building when the small shadow in the form of an eight-year-old girl called out to us, "I'd better go with you so you don't get lost in that big building."

SISTER ROSE ZITA



## Your CCD Question

own spiritual life and in your preparation as a teacher of religion.

\* \* \*

I have taken a teacher training course and I have been teaching for a year in our parish high school of religion, but sometimes I still feel so inadequate. I am tempted to discontinue and let someone better qualified take over.

Don't do that. If you took the teacher training course and received a certificate, you must have some ability. We would suggest you continue studying your religion. In fact, all teachers should have the opportunity for continued study. We should be steeped in biblical studies, in liturgy, in all fields related to our teaching of religion.

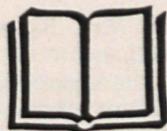
Many cities now offer religion courses in adult education. Inquire about them in your city and then enroll. And read, read, read. There are excellent books to be had these days that will help you in your

Don't you think the Catholic school children and the CCD pupils should sit together at Mass on Sunday? In our parish the children who attend the Catholic school sit up in front, but the Confraternity students are not mixed in with them.

It would be much better if all the children sat with their parents. There is nothing more beautiful than to see a whole family together at Mass.

Worship is communal. This community aspect should be exemplified first of all by the family. Some might object that there are parents who do not assist at Mass on Sunday and their children would be left on their own. That is true. As it is now, however, these children come to Mass on their own. It is just possible that their parents would go to Mass regularly if they were expected to attend as a family with their children.

## BOOKS



*Mary Archetype of the Church* by Otto Semmelroth, S.J. Translated by Maria von Eros and John Devlin. Introduction by Jaroslav Pelikan. Sheed and Ward, New York. \$3.95

In all works of Mariology, the basic doctrine has been the divine motherhood of Mary. Father Semmelroth's thesis is that the basic idea is not Mary's motherhood but the fact that she is the Archetype of the Church. There can be no denial, he says, (p.54) that Mary entered into the closest physical union through her motherhood. But the question remains as to *why* she was placed in this actual union with the God-man.

By comparing with one another the Marian mysteries which have been established by the Church's doctrine, it is evident that one doctrine relies on another or at least is reduced back to it. However, there are no known mysteries of Mary to which the archetypal idea cannot be traced. The author shows this by examining the various doctrines: Mary's virginity, her divine motherhood, her mediation, the Immaculate Conception, Assumption, etc.

Father Semmelroth contends that the very nature of Mary as Archetype sheds light on the

question of co-redemption and mediation. Quoting De la Taille who wrote (*Mystery of Faith*): "The more the Church herself is redeemed, the more she is co-redeemer," Father Semmelroth shows that Mary cooperated with Redemption as does the Church herself.

Mary's cooperation must be firmly understood in the ecclesiological sense. The scholastics had stressed this idea of receptive cooperation typical of the Church. Man is redeemed to the extent that he belongs to the Church and he belongs to the Church to the extent that he is redeemed.

Summing up, Father Semmelroth writes (p.166): "The essential point of view by which Mary is seen as the Type of the Church is as follows: Mary typifies the essence of the Church, a community of men and the Mystical Body of Christ, in whom the Divine Life of Christ dwells. This life is to be given to everyone who has been incorporated into this Body as a living member. The Church has performed her receptive co-redemption in Mary, her representative. It is in Mary that the Church has fully received her Redemption."

A correct understanding of Mariology is more important now perhaps than ever before in the history of the Church. We believe that this book is especially timely in view of the fact that the Council will include Our Blessed Mother in the schema on the Church and not apart from it.

*Are Parochial Schools the Answer?* by Mary Perkins Ryan. Holt, Rinehart and Winston, New York. \$4.00

The purpose of this book is to take a close look at our present parochial school system and study its effectiveness in meeting the needs of the contemporary Church. Mrs. Ryan attempts to study the situation by looking at the system as it is today, as it was in the past, and as it hopes to be in the future. Her reason for raising the question indicated in the title is given in the subtitle: "Catholic Education in the Light of the Council." Since soul-searching honesty is a characteristic of the Council, Mrs. Ryan feels that our school system cannot be ignored.

In answering her own question on the necessity of parochial schools the author brings to light many problems. Some of these are: overcrowded classrooms; inability of the system to reach all or even the majority of our children; child-centeredness in parish life; lack of training in theology, liturgy, and Scripture on the part of many teachers; the enormous amount of money and personnel needed to keep the school system operating. Admittedly these are problems, problems that must be studied and evaluated. Insofar as she has raised these questions in a provocative man-

ner, Mrs. Ryan has rendered a service.

The sincerity of the writer is evident throughout the work. She is genuinely concerned that the people of God be truly God's people. However, one has the feeling that the solution to do away with parochial schools as a system is too lightly given. It is true that there are many problems connected with our school system as it exists today, but wherein lies the solution? Are the problems so great that they cannot be solved?

It is true that the primary responsibility of religious formation of their children rests with parents. How many parents realize this? How few there are who are as well prepared to impart this formation and information as Mrs. Ryan! The author does admit that schools would be necessary for children whose parents are incapable of giving this formation. Who would support these schools? The dioceses that would be most in need of them are the ones that are most heavily burdened with debt.

Mrs. Ryan has proposed a legitimate question—one that will need much study so that the answer will not raise twice as many questions as the original question. This book is guaranteed to stir interest and controversy. You may or may not agree with the writer, but she will not leave you unmoved.

*Sister Alice*

*A History of Christian Spirituality*. Vol. I, *The Spirituality of the New Testament and the Fathers* by Louis Bouyer, Congr. Orat. Translated by Mary Perkins Ryan. Desclee Company, New York. \$9.50

In a previous book, *Introduction to Spirituality*, Father Bouyer's thesis is that there is but one authentic, Catholic spirituality—the spirituality of the Gospel.

Just as the content of Christian revelation remains unchanged but manifests itself in different ways in different times, so Christian spirituality is one, but reveals different facts in different periods of history. The whole thing is reminiscent of Newman's exposition of the development of doctrine. Perhaps the fact that Father Bouyer is an Oratorian (like Cardinal Newman) makes this analogy apropos.

There can be no such thing as Christian spiritualities. This is an artificial label. The so-called "schools of spirituality"

are only so many different manifestations of the one spirituality, that of the Church itself.

This is the premise that Father Bouyer upholds in this book. He develops it brilliantly. Beginning with our legacy from Judaism (which, we suspect, is a favorite subject of the author), Father Bouyer traces the history of spirituality through the New Testament and beyond—up until the time of St. Gregory the Great.

Father Bouyer has undertaken a formidable task. Some might say he has attempted too much, but we do not think so. Scholar that he is, he is equal to the undertaking.

Subsequent volumes of this series are being prepared by Father Hans Urs von Balthasar, Dom Jean Leclercq, and Father Louis Cognet. These men will, we believe, happily match the scholarship of Father Bouyer. We can only hope that they are as fortunate in their choice of translators. Mrs. Ryan's translation is excellent.

---

## In Memoriam

Paul Foppe, Breese, Ill., father of  
Sister Mary Regina, OLVM  
William Knapp, South Haven, Mich.,  
father of Sister Patricia, OLVM.  
Rev. Paul J. Brissel, New London, O.  
Sister M. Sophia, C.S.C., Notre Dame,  
Sister M. Felicity, RSM, Titusville, Pa.

John Wolter, Huntington, Ind.  
Emma Pastor, Huntington, Ind.  
Mrs. Ellen Currie, Punxsutawney, Pa.  
Florence Flynn, Mason City, Iowa  
Alvah J. Buchanan, Flemington, N.J.  
Stanley Jagosz, Spring Valley, Calif.  
Chet Fulk, Freedom, Ind.

## Editor's By-Line

Several years ago I devoted almost the whole of this page to the game of scrabble. Though I did not denounce it entirely, I gave the impression that I did not care for it. Now, in the interest of truth, I must confess that I have become a scrabble fan.

I not only find the game fascinating, but I have learned any number of new words since I became a "regular." However, I do not find myself using these words in every day conversation. They have added nothing to my vocabulary. Perhaps I should put it this way. They remain my scrabble vocabulary. They are simply words that come in handy when you have: 1. more vowels than you know what to do with; 2. letters like x, z, j, q, etc. to make words from.

One of the sisters with whom I play must have had a lot of practice working crossword puzzles. She likes to "fill in." If there is a letter z, for instance, then a skip and the letter b, she will put down *zebu*. Do you know what a zebu is? It's an Asiatic ox. If the word *combard* is on the board, Sister will add *on* to it. That, in case you do not know, is the bass member of the shawm family. I will let you find out for yourself what shawm means. You see what I mean when I say that

the words I learn do not become part of my vocabulary.

A word, according to Webster, is something that is said. Even when it is written, it is an expression of the spoken word. To the Hebrews, God's chosen people, the term for *word* meant also *thing*. God's act of creation, therefore, was not simply a word spoken, but it was a thing accomplished. The universe came into being by God's Word. We read in Genesis that God spoke and it was made. God said: "Let there be light" and there was light.

Throughout their sacred literature the Israelites tended to contemplate the Word of God as in a way distinct from God. The sacred writers spoke of Wisdom, for instance, as proceeding from the mouth of the Most High.

Prophet, psalmist — all spoke of the Word in such an intimate way that they considered it almost as a person. We can see in this a preparation for the Incarnation. The Word of God became flesh. God the Son, the Second Person of the Trinity, became Man — Jesus Christ, the Word Incarnate. God's action and God's Word became one in Jesus.

In the liturgy the unity of Word and Sacrament makes it possible for us to encounter the living Christ, the Word-Made-Flesh. The Mass is the focal point where the eternal Word inserts itself into history. SEA

## VICTORY NOLL PUBLICATIONS

Sister Michael and Sister Mary Lucille. *Readings in Christian Education. Teacher's Manual for Readings in Christian Education.* Our Sunday Visitor Press, \$1.50 each. A text for those who are preparing CCD teachers on the secondary level.

Sister Michael. *CCD Training Courses for the Lay Apostolate.* Book 1: Executive Board, Parent-Educator and Religious Discussion Club Leaders; Book 2: Fishers and Apostles of Good Will; Book 3; Helpers. Our Sunday Visitor Press. 50 cents each. Texts for those who are giving training courses to CCD personnel.

Sister Michael. *Communicating the Mystery.* Our Sunday Visitor Press. \$1.25. Text for training CCD catechists for the elementary school of religion.

Sister Evelyn. *Bible Stories in the Language of Youth.* Spanish-English religion book. Book 1: Creation; Book 2: Annunciation to Public Life; Book 3: Confession and Communion; Book 4: The Passion. Victory Noll Press. 25 cents each. These bi-lingual books are being used among the Spanish-speaking in the United States and in Latin America. The Spanish text is on one page; opposite it, the English.

Any of these books may be ordered from Victory Noll, Huntington, Indiana. Those published by Our Sunday Visitor may be ordered direct from Our Sunday Visitor Inc., Huntington, Indiana 46750.

IF YOU ARE TEACHING CCD CLASSES . . .

*you will want these valuable record albums.*

**Sing to the Lord!**

*and*

**Singing for Confirmation**

*directed by*

**Sister Alma Marie, o.l.v.m.**

These recordings are not meant to be "professional" in the accepted sense of the word. They were made by CCD students to demonstrate what can be accomplished in these classes. *Sing to the Lord!* contains psalms and hymns recommended in *Witnessing Christ*, Book 7 of *On Our Way* series. *Singing for Confirmation* features hymns sung during the Confirmation ceremony, hymns for Benediction, and for Low Mass. On each album cover are instructions on how to use the records in class.

Price: \$3.50 each. Write to:

RECORDS, Box 109, Huntington, Indiana 46750