

THE MISSIONARY CATECHIST

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"'Bye, Sister,'" says Ricardo, as Sister Fidelis drives away. He knows he will see her again in September. What does Sister do when she leaves her mission for the summer? Summer school and retreat are on the schedule, but some time is put aside for relaxation, too.



Sister John Joseph enjoys a quiet moment by the lake.



Sister Eugenia tunes up the guitar for a song fest at Redlands, California.

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Julia feels terribly fenced in. She wants to go to RVS with her big brothers and sisters but she's too little yet. It's really awful to have them go off every morning and leave her.

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CCD Goes to Prison

by REVEREND BERNARD BIANCO

"FATHER, what do you do as a prison chaplain?"

This question is often asked of chaplains, especially by persons who know little about a priest's life except that he offers Mass and preaches. The question might be prompted partly because of the misconception so many have of our prisons. In their eyes they are places where human beings are punished for crimes committed against society.

Today prisons are places of detention where persons who are sociopaths are held for the purpose of resocializing them. Their problem has been, in most cases, the inability to cope with crises.

The Federal Correctional Institution, La Tuna, Texas, is my parish. My parishioners are U.S. citizens and Mexican nationals, about 400 altogether. Though they were made members of the Church when they received the sacrament of baptism, most of them had little or no connection with it thereafter. The few who had the advantage of some Catholic education are always more amenable and receptive to the chaplain. Our greatest problem is with those

who were baptized in infancy and with those who received a minimal of instruction in preparation for First Communion but who thereafter were lost to the teaching authority of the Church.

What is being done to cope with this situation? The Confraternity of Christian Doctrine is the answer. Before organizing it, however, we first organized a Holy Name Society. The Holy Name Society is exclusively a man's organization; hence it has a greater appeal to our type of population.

After a successful year with the Holy Name Society, we formally introduced the CCD. Actually, it had existed in practice within the frame work of the HNS, for among the works inaugurated (besides a campaign against "bad speech") were a bi-annual retreat, a Bible study club, other discussion groups, doctrine classes, Mass participation, daily rosary, First Friday devotions to the Sacred Heart, and a Fatima group.

So it was that the CCD program was begun in our prison parish. But many problems still existed, not the least of which

was what to do for men involved in marriage failures. Many who are validly married have no hope of reconciliation with their spouses. These men must be taught to accept their position. Moreover, something positive must be offered them.

The partial answer came from one of the men. "Why not prepare us to be of help to the Church in some apostolic work at home and abroad?"

It was then that the Missionary Sisters of Victory Noll, who are in the diocese, were contacted to set up a course in methods of teaching religion. From among the many who volunteered, eighteen men whose record of achievement and past participation warranted it, were selected for this thirty-hour course. Fourteen of them completed it successfully and received certificates from the di-

ocesan CCD director. These men now have something to give—to their own families, their pastor, their Church.

This unique event—bringing the CCD to prison—can best be told in the words of one of the men themselves who wrote of it for *The Border Sentinel*, La Tuna's own publication. We give it to you just as it appeared. It was headed "When a Sister Goes to Prison."

On a Wednesday afternoon at the beginning of the school year Father Bernard Bianco, Catholic Chaplain, pressed a large black button, alerting the control gate officer that he wished to pass through the electrically controlled doors and enter the confines of the U.S. Government's Progressive Treatment Institute located on the cactus-studded desert of far West Texas.



Sister Kathleen instructing federal prisoners in methods of teaching religion.

At his side walked Sister Kathleen making her first journey into a federal prison. Once through the big gate they passed down a long narrow corridor, were checked past a second control center, entered the stair-well door that leads to the basement area, past the Catholic chapel and into a network of classrooms and offices that comprise the prison educational department.

Father Bianco introduced Sister Kathleen to her pupils who were assembled in one of the classrooms. These men who were to study the CCD course under Sister's direction are from all walks of life and are imprisoned for various infractions of the law. These range

from illegal re-entry into the United States, to the unlawful transportation of an automobile across a state boundary.

Sister Kathleen's interesting and vibrant method of presenting the material soon had every student deeply intent upon the subject of teaching religion. This is the first time that such an undertaking has been launched in any federal prison.

Since that first Wednesday afternoon Sister Kathleen has been traveling every week to La Tuna. The instituting of these classes has scored another first in the field of rehabilitation through Christianity.

This explains how Sister went to prison.

Two Little Girls

by SISTER MARTHA MARY

TWO PAIRS of bright eyes twinkled and danced at the prospect. A May crowning and a May shrine contest! The bright eyes belonged to two first-graders who were not merely the best of friends, but cousins as well.

Time moved slowly to the great day and the grand evening. Karen and Geraldine were ready and eager. Both had their

dresses and their flower crowns. Both had their May shrines ready for the contest. But, of all dread disasters, the great day found Karen with the chickenpox!

The evening of the May crowning could not have been more glorious. Golden rays of the setting sun glistened on the tables of May shrines arranged in the pine grove of the church



Geraldine (left) and Karen working on their May shrines.

yard. Father carefully evaluated the shrines and awarded prizes to the happy winners. Then everyone assembled in church and the procession began.

From a large window of her nearby home a disappointed Karen watched the lovely procession circling the church several times as priest and people recited the Rosary and sang the Lourdes hymn. Back in the church a privileged second-grader crowned the statue of

Our Blessed Mother. All the children and their teachers were conscious of their missing member. Although they could not see her they knew she was thinking of them.

At the close of the ceremony Gerry went home with her family. She was strangely silent and soon disappeared to her room. Noticing her absence, Gerry's father went to her and found her sobbing into her pillow. He sat on the edge of her

bed and tried to comfort her.

"Gerry, you must not feel bad about not winning a prize in the May shrine contest," he said. "Not everyone can win. You can try again next year."

Gerry looked up in astonishment.

"Oh Daddy," she said, shaking her head, "I'm not crying because I didn't win in the May shrine contest. I don't care about that. I'm crying because Karen couldn't be in the procession."

The following year plans were again made for the May

crowning. It is the custom in this parish to choose the one to crown Mary from among the First Communicants. The names of all the children were put into a box. The last name to be drawn from the box would be the one to crown Our Blessed Mother.

Billy . . . Tommy . . . David . . . Whose would be the last name?

Raymond . . . Lucy . . . Jean . . . Who will be the lucky one?

Joe . . . Stephen . . . Here it is . . . KAREN will crown Our Blessed Mother this year!



Sister Martha Mary and children leave the church. Gerry is the little girl with her song sheet close to her face.

Ecumenics

by SISTER MARY JAMES

THE SISTERS were looking for a teaching center near a junior high school in San Bernardino. In the course of their search they met a Protestant minister who offered them his Sunday School classroom.

The reason behind his generosity goes back to more than two years ago. His wife was ill, he said, and with four small children she needed help around the house. A Catholic widow across the street from them came over and offered to help, but on one condition — that she be given no pay for her work. They accepted her offer and were most grateful for her act of charity.

In the course of time this woman's only son married and left to start his own home. She had relied on him to take her to Mass on Sunday. The minister knew this, so he offered to take her to Mass!

This was during the recent Presidential campaign. The minister in reporting the incident said that he got up in the

pulpit and announced: "I have just been to Mass in a Catholic Church and I want to set the record clear on one thing. Catholic priests do not tell their congregation how to vote!"

The minister has been taking the woman to Mass every Sunday all this time. Sometimes his wife drives her. And now he was offering his classroom to the sisters to teach religion.

Sister Mary Millicent referred the matter to Monsignor Nunez, pastor of Our Lady of Guadalupe Church, who in turn referred it to Bishop Buddy. The Bishop not only gave his permission, but wrote a beautiful letter to the minister commending him for his generous act. The minister then had to take the matter up with his church board who voted a unanimous approval.

And that is how it happens that the sisters are teaching in a Protestant Sunday School classroom and reaping the reward of a Catholic widow's charity.

Around Victory Noll

SUMMER TIME is silver jubilee time Around Victory Noll. Heading the list this year is our Very Reverend Chaplain, Monsignor Conroy. Though the actual anniversary day is June 11, we will have the celebration on Sunday, June 9.

After his ordination by the late Archbishop Noll at the Cathedral of the Immaculate Conception, Fort Wayne, in 1938, Father Conroy was appointed assistant pastor of St. Vincent's church, Elkhart, Indiana, where he distinguished himself for his youth work. In 1947 Archbishop Noll appointed him an associate editor of *Our Sunday Visitor* and chaplain at Victory Noll.

These are only two of the many assignments Monsignor has held through the years. He has served on a number of government committees on youth, is diocesan director of vocations, and chaplain of the Huntington Fire Department. As director of television and radio in the diocese, he is personally responsible for a weekly news broadcast. His television programs concerned with alerting youth to the dangers of communism and sponsored by the Veterans of Foreign Wars, have been given national acclaim.

Perhaps Around Victory Noll we are somewhat inclined to take Monsignor Conroy too much for granted. This, he would say, is as it should be. Nevertheless we welcome this opportunity to show him our appreciation and gratitude, an opportunity that will be ours on the ninth of June.

The formal celebration for the sister jubilarians this year will be on August 15. Those who will be honored are:

Sister Mary Gabrielle Skupien
Chicago, Illinois

Sister Mary Bernard Gerhart
St. Louis, Missouri

Sister Mary Josephine Miller
Detroit, Michigan

Sister Mary Regis Bien
Detroit, Michigan

Sister Mary Alice Kelly
Dubois, Pennsylvania

Sister Veronica Hirjak
Gary, Indiana

Sister Vivian Lembeck
St. Louis, Missouri

Sister Rosario Lara
San Diego, California

Sister M. Janet DeGroot
Appleton, Wisconsin

Sister Ellen Gallagher
St. Louis, Missouri

Other activities Around Victory Noll will be along academic lines. Besides the regular summer session there will be special courses in July in canon law and ascetical theology. The Rev. Timothy Bouscaren, S.J., West Badin, Indiana, will have the canon law classes and the Rev. Hilary Zach, O.F.M.Cap., novice master at St. Felix Friary, Huntington, the ascetics classes. The Rev. Dr. Cornelius

Bouman of the University of Nymegen, the Netherlands, and professor at the University of Notre Dame Summer Session, will deliver several lectures on the liturgy at Victory Noll the weekend of July 12-14.

It promises to be a very busy summer Around Victory Noll—even for the editor. We will be with you again in September.



For many sisters summer means traveling elsewhere for school and special courses. Sister Justine, with Sister Margaret Ann right behind her, arrives at Misericordia College, Dallas, Pa., for classes in canon law for higher superiors.

CLOTHESPIN LATCH

"Nobody home" was evident when Father Werner visited this dilapidated cabin in Lee County, Kentucky. A clothespin



Father John Werner, one of the zealous pastors our Richmond, Kentucky, Sisters work for, knows from experience that the poor are always with us.

was securely biting the latch on the outside of the door.

A sick man, his wife, and two daughters live in this two-room shack. At this time of Father's visit, we learned later, the mother was up in the hills gathering wood while the father had gotten out of bed and was helping a neighbor seed tobacco — to make a little money.

SISTER ROSE

In the Home Field

MARK'S ANSWER

The test read: Guided by the _____, the pope and the bishops teach religious truths."

Many were the times I had emphasized in class that it was the Holy Spirit who guided the Church, so I was hardly prepared to read Mark's answer: "Guided by the Ecumenical Council the pope and the bishops teach religious truths."

SISTER SUSANNA

* * *

POOR SISTERS

The lesson was on Holy Orders. We spoke of the sublime dignity of the priesthood. Only men can receive this great sacrament. Sisters make holy promises called vows, but they cannot receive Holy Orders. It is a great privilege to be a priest.

"The boys listened intently. Then Eddie summed up the matter very sympathetically with, "That makes sisters underprivileged people, doesn't it?"

SISTER MARY GABRIELLE

UNHEARD OF

Sister Marie Anthony's mother was visiting her and Sister took her with her to one of her classes. When Sister introduced her mother to the first graders, they were both surprised and astonished. Some said, "Is it really your mother?" And a little girl voiced the sentiments of the rest of the class when she said, "Whoever heard of a sister having a mother!"

SISTER MARY CATHERINE

* * *

PEACE OFFERING

Three small boys are coming for private instructions so that they can catch up with the others in their class. They had not studied nor done their homework so I threatened them with dire punishment. The next time they came they not only knew their lesson, but they presented me with a peace offering. An apple? No, this is the Imperial Valley in California. They gave me a grapefruit.

SISTER CARMEN

SIGNS SIGNIFY

Front doors might have all kinds of signs on them—as we Sisters learn when taking the religious census. One sign read: Don't go away mad. Just go away.

SISTER ROSE ZITA

* * *

POETIC

Down here in our California desert a little miss with the soul of a poet was listing the comparisons used by Jesus to describe the Kingdom of God. She began well, but seemed to be carried away: "The Kingdom of God is like a net, a treasure, a pearl . . . like a beautiful desert sunset."

SISTER FIDELIS

* * *

One of our little girls said to her father last December, "Daddy, buy up a lot of four-cent stamps now because next year they will cost five cents."

This remark came to us in a letter with a . . . you guessed it . . . four-cent stamp on it; but with this difference: There was no postage-due notice!



NEW FRONTIERS IN CATECHETICS

by SR. MARGARET

With His Excellency Bishop Greco, Chairman of Episcopal Committee, CCD, are four members of the Sisters Committee for revision and expansion of CCD religion courses. From left: Sister Margaret Eugene, O.P., Sister Janaan, O.S.F., Sister Eleanor Mary, S.N.J.M.; Sister Margaret, O.L.V.M

THE CHURCH'S MISSION to bring the divine life to men is continually complicated by particular factors of time and circumstances of place. Today we are concerned with modern difficulties and modern techniques in religious education. The world in which we live has become so complicated with technology that the need for simplicity is becoming the characteristic need of the Church.

This is why it will always be necessary to work for a return to the *source*. To return to the source is to return to Christ.

In the face of ever-changing

human problems, we must constantly turn again to confronting these problems with the spirit of Christ. To succeed in this we must first of all learn to distinguish what is essential from what is accessory. We must ask *what Our Lord wants*.

The message of our schools of religion must be the simple message of the Gospel, told in the Gospel setting and re-lived by each of us with and in the Mystical Body of Christ.

If Catholics knew and lived the *true meaning* of the Church, the Mystical Body of Christ, instead of rote memorizing the

catechism definition of the Church, would we have race riots and segregation? Class warfare? Extremes in destitution and wealth, especially in so-called Catholic countries?

The beginning of the catechetical renewal was directed to evaluating *methods* of teaching religion. It was not until later that the need was felt to re-evaluate the *content* of religious instruction.

Today the concern of experts in catechetics is less with *how* than with *what* to teach in religion. However, though content must always take precedence over method in religious instruction, there is a vital relationship between the two. One affects the other almost necessarily.

There can be no clear and inspiring explanation of God's message to man until this matter has first taken root in the mind and heart of the teacher. The religion teacher has the serious obligation of inculcating the Christian message correctly and precisely. For this reason the Confraternity of Christian Doctrine provides courses for adults in Scripture, dogma, moral, life of Christ, Church

history, and liturgy. These courses are requisites for CCD teachers.

In the "new frontiers" of catechetics there are *no* "catechism classes." There are, instead, *schools of religion*. These schools of religion have graded courses in religion with modern textbooks. And these schools are staffed by trained personnel, religious and lay.

Another frontier — religion centers. Modern, standard classrooms, equipment, and supplies are equally as essential for teaching religion as for teaching secular subjects. Children and youth judge the relative importance of the subject by their elders' evaluation of it.

Today more and more of these catechetical centers are being built by alert parishes, though in many quarters there is still much room for improvement.

Making Jesus Christ and His truth more perfectly known and loved by the children He came to redeem, is the major problem of each generation of parents and teachers. Today this problem is being met by what we might call new frontiers in catechetics.

Facing the Problem

by SISTER MARIE

"WHY DON'T we do this more often?" asked more than one of the 150 teenagers at St. Matthew's Co-Cathedral in South Bend, Indiana, Sunday night.

They were referring to the opportunity to exchange dialogue on an important social question — race discrimination. Normally the public high school students of the parish arrive at St. Matthew's each Sunday evening at 7:00 p.m. and then disappear into five classrooms for one hour of religious instruction.

This particular Sunday, however, at the invitation of Father Earl Harber, Principal of

the CCD High School of Religion, four teenage guests were present to give a panel on race discrimination. All came together in the parish meeting room to hear these outstanding Negro students give them insights into a problem which must be confronted and solved.

A portable microphone made it possible for the large group to hear each panelist present views of the race problem in South Bend and elsewhere. The interest of the audience was particularly in evidence during the frank and sincere question session which followed the panelists' speeches.



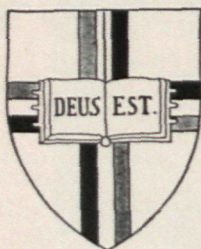
Father Earl Harber, Principal of St. Matthew's PHSR, speaks to the students before the panel begins. Sister Marie is at the right.



With Father Harber are the guest panelists: Mike Clark, St. Augustine Parish, who attends St. Joseph High School; Robert Stewart, St. Augustine Parish, Washington High; Jackie Ewing, First A.M.E. Zion Church, Central High; and Michelle Chamblee, St. Theresa Parish, St. Mary's Academy.



A song fest and social hour followed the discussion period. Father Daniel Peil, Pastor of St. Augustine Church, South Bend, and Deanery CCD Director, is at the piano.



No matter how much preparation I put into my classes, no matter how hard I try to make them interesting, I have problems with discipline. I find this very discouraging. I am willing to try ANYTHING. Have you any suggestions?

Your question is asked us — in one form or another — more often than any other. We are told so many times that good discipline is up to us, that as long as we prepare our lessons well, we will not be troubled by discipline problems.

Yet we know only too well that we do have trouble with many children nowadays. What are we going to do about it? We can offer you only a few suggestions that we know have been tried and found successful.

One teacher, following a suggestion given to her by one of our sisters in a teacher training course reported: "Sister,

Your CCD Question

your suggestion works just fine. Now when someone talks, the class president rises dutifully and announces solemnly, 'I am the class president and I hear talking.' Silence is immediately restored."

Naturally, being class president is a cherished honor. Only those can be chosen who try to keep the rules themselves.

At another center the sisters have used the student council idea with much success. Two students from every class are members of the council. In their meetings they thresh out the discipline problems. They are very zealous in seeing to it that rules are strictly enforced.

* * *

In McAllen, Texas, some of the Cursillistas have taken over the duty of "fishing" for the 10th, 11th, and 12th grades. This has increased enrollment and attendance in PHSR. The roll is called at the beginning of class. The men then take the cards of the absentees and go right to their homes while the classes are still in session.

BOOKS



Communicating the Mystery by Sister Michael, O.L.V.M. A Textbook for Training CCD Catechists for the Elementary School of Religion. Our Sunday Visitor Inc., Huntington, Ind. \$1.25

Everyone who has followed the current trends in religious education knows that the basic principle is this: catechetics requires the sound equilibrium of a four-fold presentation of the Faith — through Sacred Scripture, the liturgy, systematic teaching, and the witness of Christian living.

Perhaps, though, not enough emphasis has always been placed on the correlation between Bible, liturgy, catechesis, and Christian living. This is what Sister Michael makes clear in *Communicating the Mystery*.

Catechesis, she writes, is a way, and in following this way of imparting the Christian message, the catechist must conform to the divine Teacher, Christ. Christ used biblical signs, liturgical signs, and the signs of testimony. Our teach-

ing, then, must have three main characteristics. It must be biblical, liturgical, testimonial.

Each of these characteristics the author develops. Then she turns her attention to the child, the recipient of the message. After first discussing the religious psychology of children at various age levels, she makes the application for communicating the mystery, showing how it should be done.

This section includes such practical matters as the correct use of questions, of chalk, visual aids, and activities that will help the child to penetrate the truth which has been presented. Among the latter are singing, drawing, the use of gestures, dramatization, celebrations, and what are called classification exercises — classifying many cards in order to discover the relationship among various elements.

The problem of discipline is given a whole chapter, as is likewise the extremely important subject of the formation of the catechist. An appendix covers preparation for first confession and first Communion.

Sister Michael is unusually well-equipped to write a text for the training of catechists. After having had much experi-

ence in preparing Confraternity of Christian Doctrine teachers, Sister Michael studied at *Lumen Vitae*, the International Center of Religious Education in Brussels. *Communicating the Mystery* is the fruit of lectures she attended there.

Illustrations for the book are from the Smithsonian Institute, Freer Gallery of Art. They were selected and interpreted by Miss Ade Bethune. A spiral binding makes the text easy to handle.

* * *

Understanding Biblical Research by Luis Alonso Schokel, S.J., translated by Peter J. McCord, S.J. Introduction by Joseph A. Fitzmyer, S.J. Herder and Herder, New York. \$3.50

The present-day Scripture scholar, as Father Schokel says, is now able to work in a peaceful atmosphere where polemic has yielded to abundant evidence and calm judgment. "My only hope is that this book will add to the peace which can be derived from a proper understanding of the sacred text." (p. 118)

Add to it, it certainly will, for the author well knows that there is still need for reassurance in certain quarters. He knows further that this reassurance is needed only because

too few understand the reason for biblical research and the meaning of it.

First of all Father Schokel gives the history of biblical research and the methods of biblical criticism. This part of the book is extremely interesting—and enlightening! Richard Simon, for instance, was using textual criticism two centuries ago, but he was discredited by the exaggerated zeal of some of his own confreres.

Today, thanks to recent popes, especially to Pope Pius XII who issued the encyclical *Divino afflante Spiritu*, the climate is favorable and great strides have been made. Nevertheless there is need for a book like this to explain just what the scholars are engaged in. Father Schokel helps to make this clear by pointing out specific examples of literary problems, and explaining the need for putting a work of literature in its proper focus.

There will probably be some who will say that this book, meant for the layman, will not be understood by him. We would differ from such an opinion. Many are the dedicated laymen today who are intensely interested in biblical questions. These are people who are playing an active role in the program of the Confraternity of Christian Doctrine. They follow with interest not only courses

in Sacred Scripture but books that are concerned with the Bible. It is they who will welcome a book like Father Schokel's and profit by it.

Father Schokel, a Spanish Jesuit, is professor of Old Testament exegesis and biblical theology at the Pontifical Biblical Institute in Rome.

* * *

The Characteristics of Charity by Sister Nazarene Morando, D.S.P. St. Paul Editions, Boston 30, Mass. Cloth, \$2.00; paper, \$1.00

This little book we have found to be a gem as an aid to meditation on the all-important virtue of charity. According to the author, these considerations were drawn almost exclusively from a treatise of the same title by James Joseph Duguet (Venice: 1783).

The sixteen brief chapters are based on St. Paul's well known hymn to charity. The reflections are not only beautiful, but practical as well. They are sparked with quotations from holy Scripture and from the writings of St. Augustine.

* * *

My Book of Friends by Father Francis. The Seraphic Press, 1501 S. Layton Blvd., Milwaukee 15, Wis. 25c Special prices for quantity lots.

This is a 24-page coloring book for small children. The pages are 8½ by 11 with good outline drawings of Our Lord, Our Blessed Mother, and the saints. The single, descriptive line accompanying each drawing is in large type.

We believe that a book like this could be used profitably with retarded children.

In Memoriam

Mrs. Margaret Brosnan, Pittsburgh, Pa., mother of Sister Jean Marie, O.L.V.M.

Mrs. Anna Ksycki, Dubois, Ill., mother of Sister Martin, O.L.V.M.

Louis Foppe, Breese, Ill., brother of Sister Mary Regina, O.L.V.M.

Rev. Gerald Ellard, S.J., St. Mary's, Kans.

Rev. Marcellus Scheuer, O. Carm., Los Angeles, Calif.

Sister M. Dominica, O.P., Grand Rapids, Mich.

Sister Mary Paula McDermott, R.S.M., Titusville, Pa.

Joseph Wahrer, Huntington, Ind.

Adam J. Schmitt, Fort Wayne, Ind.

Rose M. Thomas, Cincinnati, Ohio

Charles Gering, Chicago

John Reiss, Chicago

Editor's By-Line

Do you know anything more tantalizing than a Sunday Dinner Smell? The fragrance of a good juicy roast? Sunday dinner should be special because Sunday is special. It is the Lord's Day.

At home we always went to the Seven. Ours was a one-priest parish and at the "late" Mass, the Nine, no one ever dreamed of receiving Holy Communion. As soon as breakfast was over, in would go the roast, and the aroma began.

We were plain meat-and-potatoes-Irish and salt was our usual seasoning. I never tasted garlic until long after I was grown up. Oregano I never so much as heard of! As I look back now, I think the holiday fruit cake (baked in a dishpan, nothing else being big enough), soaked in spirits, was the only exotic taste in our household.

We did not even put onions with the roast. This was out of deference to a very lovable aunt who made her home with us. Though she preferred her food plain *sans* onions, she did like fancy utensils and appliances. She was a bookkeeper in a wholesale hardware store so she would bring home all the latest gadgets. Many of these our mother eyed with suspicion. Though she adjusted quickly to the automatic toaster and percolator, it took longer to convert her to the pres-

sure cooker and new-fangled can opener.

No matter how plain or humble the menu, no matter how ordinary the dishes in which food is served, a meal is something sacred. Eating together has always been a sign of union, of love and friendship.

Look how many times holy Scripture speaks of a meal: the wedding feast at Cana, the parable of the supper, the meal Our Lord provided when he multiplied the loaves and fishes — to mention but a few instances recorded in the New Testament.

It was in the setting of a meal that Christ gave us His Body and Blood to be our food and drink. Most of the apparitions after the resurrection are centered around a meal.

Heaven itself is likened to a feast — the messianic banquet. We go to such great lengths to try to describe heaven. Sacred Scripture is much more simple. It calls heaven a banquet. There we will be admitted to the wedding feast and join in the song of triumph that St. John heard: "Alleluia! for the Lord, our God almighty, now reigns! Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb has come, and his spouse has prepared herself. And she has been permitted to clothe herself in fine linen, shining, bright. For the fine linen is the just deeds of the saints." (Apoc. 19: 6-8) SEA

Armor of Mary

by SISTER M. CHRYSOSTOM

It is but natural that Sister Chrysostom, herself a Byzantine Rite Catholic, should acquaint her students with the riches of the prayers of the East. And it is especially appropriate in this case since so many people of the Eastern Rite are behind the Iron Curtain.

The "Jesus Prayer" is a traditional practice of continual prayer that developed in the East, first on Sinai and then on Mount Athos. Its basic idea is to "have Jesus enter into one's heart." The invocation of the holy Name should be as natural to us as breathing.

One of the finest explanations of this "Prayer of Jesus" is given by Father Louis Bouyer in his Introduction to Spirituality.

The Acathist, an office of praise of the Mother of God, dates back to the sixth century. The prayers are unusually beautiful and rich in doctrine.

THE JUNIOR HIGH of our Parish School of Religion here in Fort Stockton, Texas, have organized a club called the Armor of Mary. Its aim is to bring Mary's Son back to Communistic countries.

Each member selects a country from the large world map (especially designed by one of the students) for his spiritual project — the country he will especially pray and make sacrifices for.

The members say the Jesus Prayer taken from *Philokalia*, a book by the Eastern Fathers. At their meetings they pray the Acathist Office of Our Lady. At the conclusion of each meeting all venerate the icon of the Vladimir Mother of God, patroness of the club.



The asteriskos which the priest places over the holy bread in the rite of preparation for the Divine liturgy. It is then veiled.

St. Paul teaches that the mystery revealed to us by God, the plan conceived from all eternity in Christ and come to realization in Him in the fullness of time, is this: "to re-establish all things in Christ, both those in heaven and those on earth" (Eph. 1:10). No one who consecrates herself to the Lord is dispensed from the sublime duty of continuing the salvific mission of the Divine Redeemer.

Pope John XXIII,
Letter to Religious Women

OUR LADY OF VICTORY MISSIONARY SISTERS devote themselves entirely to this sublime duty of which Pope John writes, for theirs is the work of religious education. Generous young women who wish to join them should be between 18 and 30 and have the scholastic ability to undertake serious studies in theology, Scripture, liturgy, and catechetics. Write today for complete information. Address:

Vocation Directress
Victory Noll
Huntington, Indiana