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The  
**MISSIONARY  
CATECHIST**

**Daisies are plentiful in  
Victory-Noll woodland.**

June, 1943  
Volume 19      Number 7



# Enthroned

by Jovita de Vargas

STAY with us, Lord!  
Thou King of Kings, by conquest,  
right and power.  
Stay with us.

The world denies Thy regal might;  
Whole nations scorn Thy sovereign right;  
And homes are barred by sin's foul blight.  
But, lo, we hail Thee, Christ our King!  
With heart and voice we beg Thee, REIGN!  
Make this, our home, Thy blest domain.

In royal splendor we enthrone  
Thy Sacred Heart, our ALL to be;  
Here our adoring love will make  
Atonement to Thy Majesty.

THY KINGDOM COME!



STAY with us, Lord!  
Thou Friend of Friends, long-tried, be-  
loved, true.  
Stay with us.

Our joys are empty if unblest;  
Our sorrows drive us to Thy Breast.  
Our sin-wounds cry for healing-rest.  
In life we wish Thy Presence dear;  
And most of all when death draws near,  
Stay with us, Lord, to calm our fear.

Thy love is loyal, changeless, kind;  
While ours is weak and cowardly.  
But this as friendship's pledge we claim—  
Our growing need, best Friend, of Thee.

THY KINGDOM COME!

STAY with us, Lord!  
Thou God of Love and Mendicant for  
souls,  
Stay with us.

Unbounded love, not counting cost,  
Once nailed Thee to a shameful cross  
That man, unworthy, be not lost.  
In humble trust we Thee constrain,  
Accept our hearts and here remain.  
Here triumph, Lord, and ever reign.

Here we will give Thee love for love;  
Console Thee for indifferent men.

Our home another Bethany  
Where Thou, O Christ, art King again!

THY KINGDOM, COME!

# THE MISSIONARY CATECHIST

June, 1943

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## Prayer for Priests

ONE of the least known activities of our League (the League of the Sacred Heart), we fear, is its participation in the work of the League of Intercession for Priests. Many of our Associates may be surprised to learn that there is an official connection between the two organizations.

TWO distinct Leagues of Intercession for Priests, which had originated respectively in England and in Italy, were united at Rome in 1925, combining their purposes and practices. At the request of both founders, the Apostleship of Prayer undertook the promotion of the work of these Leagues, and Associates of the Apostleship can join the League of Intercession for Priests by adopting its practices. No further application or enrollment is necessary.

THE objects of the League of Intercession for Priests are three: (1) *thanksgiving* for the institution of the Catholic priesthood; (2) *reparation* for all sins which in any way are committed against this divine benefit; and (3) *petition* (a) for an increase in the number of vocations to the priesthood, (b) that God may grant to His priests abundant graces for their perseverance and their increase in holiness, and (c) for the souls of priests detained in Purgatory.

THE means adopted by the League to attain these purposes are:

1. Daily recitation of the special prayer of the League (which appears below). For this prayer, however, may be substituted the ejaculation, "O Lord, send holy priests into Thy Church!"

2. It is strongly urged that on the Feast of the Sacred Heart priests should offer their Masses and other members their Holy Communion for the above intentions.

3. It is strongly urged that all members offer the Holy Hour for these intentions on First Fridays (or the eves of First Fridays).

### The daily prayer of the League of Intercession for Priests:

O GOD, Who didst love Thine only-begotten Son from all eternity, and didst will Him to become at once the Great High Priest and the Saving Victim for the sins of the whole world, pour forth Thy Holy Spirit, we beseech Thee, upon Thy servants, the priests of His Holy Church, and grant that in these days of tribulation there may be a great increase in the number and sanctity of vocations to the holy office of the priesthood, and a growing fervor on the part of all those who offer the Holy Sacrifice of the Mass and minister to the care of souls.

O JESUS, our Great High Priest, may all the love and help and merciful compassion of Thy Sacred Heart be with Thy priests in their life and work, especially in the sacred ministry of the Altar! Graciously accept our prayers and Communion in union therewith, and grant to Thy priests who have departed this life everlasting rest and the reward of their labors for the salvation of souls.

GRANT these our prayers, O Father, for the sake of Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, one God for ever and ever. Amen.

O JESUS, Eternal Priest, keep these Thy servants within the shelter of Thy Sacred Heart!

—Reprinted with permission from "The Messenger of The Sacred Heart."

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THE MISSIONARY CATECHIST is a monthly magazine published with ecclesiastical approbation by the Society of Missionary Catechists, Victory-Noll, Huntington, Indiana. Subscription rates: \$1 a year; \$2.50 for 3 years; \$4 for 5 years; \$25 for life, payable in monthly installments; \$1.50, Canada and Foreign. Enter as second class matter December 30, 1924, at the post office at Huntington, Indiana, under the act of March 3, 1879.

O. B. L. V. PRESS VICTORY-NOLL HUNTINGTON, INDIANA

# True Devotion To Mary

*For Priests.*

*by the Reverend A. Somers, S. M. M.*

IT would hardly be necessary to say that every priest, secular and regular alike, will find himself surrounded by many spiritual dangers before he has acquired that virtue and perfection which will consolidate him in the holiness of the priestly state. One might be tempted to think that the height of his calling should keep the priest immune from the dangers threatening those who are called to a more humble and less spiritual state in life. But the opposite seems to be an established fact.

THE priest's character and ministry make him another Christ on earth. Now we know that Our Lord's life was beset with dangers. He had many enemies. Although of a different kind from those the priest encounters, they were nevertheless real dangers. One of the reasons why Our Lord chose to have a Mother on earth was that she should protect and safeguard Him. Mary was to Him what every mother is to her child, a guardian and protector. That is what Mary will be to every priest, who by Montfort's Devotion, chooses her as his special Mother and Mistress, making himself her loving Slave, consecrating himself to her as her Priest.

THE priest's vocation calls for a life of holiness and sacrifice which should approach as nearly as possible the holy and self-sacrificing life of Our Lord here below. But Christ, our Model, was formed in the womb of the Blessed Virgin Mary; and "it is in the womb of Mary," says Bl. de Montfort, quoting St. Augustine, "that the saints must be formed to the model of Christ."

IT was in the noblest of all Tabernacles, Mary's womb, that Christ was consecrated Priest by the Holy Ghost. Hence Mary is the Mother of Christ who is Priest as well as God and Man. From the first moment of the Incarnation Jesus took upon Himself the penalty of sin and accepted all the sacrifices of His life, culminating in the supreme immolation of Calvary. Mary then is also Mother of Him as the suffering Redeemer.

CHRIST'S love for His Mother was so intense and universal that it established between them a communion of mind and heart which

united them in the great purpose of His life, and required that Mary should give Him her closest sympathy and become His companion and solace in all His sufferings. "Jesus Christ," says Montfort, "chose Mary as His indissoluble companion in His life and death." Mary gave most faithfully to her Son the love and sympathy of her most pure heart, she associated herself with all the works and sufferings of the Redemption, and thus she merited the unique title of Co-redemptrix. From all this we see that Christ, the one true High Priest, made His Mother Mary, companion and consoler in all the events of His life.

ST. JOHN followed His Master's example. "He took Mary to his own" as his Mother, his companion and his all. Should not every priest follow this example of the Beloved Disciple of Jesus by consecrating himself to Mary as her Priest, freely choosing her as his Mother, taking her to his own as the Mistress of his all? We do not hesitate to give an affirmative reply to that question, knowing that in Montfort's Consecration to Mary every good priest will find an abundant source of grace and protection in all spiritual dangers, and many heartening consolations in the ministration of his priestly life.

"I SEE," writes St. Catherine, "that Mary has received from her Son special grace and mission to form the heart and mind of the priest for the sacred functions of his sublime office, and to obtain for him a constant renewal of the grace of the priesthood, a grace which is closely related in its effects to that which Mary received at the Incarnation." And Montfort says: "Mary engulfs in the abyss of her graces her faithful Slaves of Love; she sustains them by her power; enlightens them with her knowledge; she protects them in their dangers and gives them comfort in their difficulties and trials."

FOR every priest it would be a great joy and encouragement to take his own earthly mother into his presbytery, there to live with her in mutual love and company. But only a few priests have the means and opportunity thus to satisfy their filial piety. All, however, can enjoy the company of their spiritual Mother by consecrating themselves to Mary, thus taking her "to their own."



**Future Priests**

Stanley Wethington and Jackie Flynn who acted as pages at a priest's first Mass which occurred while the Catechists conducted a vacation school at Lebanon, Indiana.

WHAT a consolation for a priest in a lonely parish or in the wilds of the mission field to be able to say: "I am here with my Mother. In her company I shall never feel lonely; I shall always feel at home and in safe keeping. Being my loving and powerful Mother, Mary will assist me in my priestly duties, and console me in the trials which I must expect in the discharge of my ministry. She will be my refuge in temptation, my stay in weakness, my succor in my trials. And remembering that I am her Slave of Love, I shall work for her without pride or discouragement, without dreading the hardships of my task or the fatigue of my labour. In Mary's company I shall grow in wisdom and virtue till I come to the fulness of the age of Jesus Christ."

OF EVERY priest become by Montfort's Consecration. Priest of Mary, we can say what a holy man said of St. John: "He is Mary's Chap-

lain." What a consolation! What a source of spiritual strength!

LET no priest then look upon this Act of Consecration to Mary, and the practice of the Devotion which it involves, as a good and holy practice indeed, but suited only to some pious lay-people and Religious of both sexes, and not meant for priests who already have their own public and private devotions.

THERE has come to the writer's knowledge the pitiful story of a priest who during his Seminary studies became acquainted with a special devotion to Our Lady and adopted it as a means and method of spiritual life. His Director, fearing that the young ecclesiastic would fall into illusions and sentimentality, strongly dissuaded him from his devotional practices to the Mother of God. The young man, however, continued his studies and finally was ordained priest. But in his young priestly life he soon became a cause of disedification to his parishioners. After some years, realizing that he surely would not have strayed so sadly had he continued his practice of devotion to Mary, he became, like some others "a convert to Our Lady"; and, taking up anew his devotion to her, he finished his life as a good priest and penitent Slave of Mary.

IN CONTRAST to this we delight in quoting the example of another well known priest who became a Bishop and a Cardinal of the Church. His devotion to Our Lady singled him out among his fellow-students as a boy and later as a Seminarist. His tender devotion to Mary soon prompted him to adopt Bl. de Montfort's perfect devotion to her. As Bishop of Salford he had a new edition of the Treatise on the True Devotion, by Bl. de Montfort, printed at his own expense and distributed among his priests. When, as Cardinal of Westminster, he presided and preached ecclesiastical retreats, he would urge all his young priests to adopt Montfort's Devotion to Mary and thus to take her "into their own." He practised daily this Devotion as a loving Slave of Mary and died a saintly death with a chain of the Holy Slavery encrusted in the flesh of his arm.

WE DO not hesitate to see in Cardinal Vaughan's tender and constant devotion to Mary the source of his great activity, the means of success in his many enterprises and the secret of his holy life for which he is known and remembered.

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 This article is reprinted with permission from "Queen and Mother," a Marian and Montfortian magazine which clients of Mary find interesting and instructive. It is published every two months. Subscription price is \$0.40 a year. Address: Montfort College, Romsey, Hants, England.

# Patriotism Plus

by Catechist Marcelina Montoya

TEODORO and Roberto Chavez, their eyes ablaze and their bodies rigid, listened to the radio announcer narrate the treachery of Pearl Harbor and read the President's proclamation of a state of war. One resolve took shape in their minds as they listened: They must enlist at once. They must follow the example of their three older brothers who had joined the army a year before and were even now in the Philippines.

THE news presentation was concluded and Roberto snapped off the radio. He met his brother's eyes as they both rose with a quick movement and jerked up their trousers in a way they always did when getting ready to tackle a job.

"How are we going to tell Grandmom?" Roberto asked, the tenderness in his voice betraying the depth of his emotion.

"Darn it, Rob, I hate to hurt her, but . . ."

"Let's tell her as soon as she comes from church and get it over with."

"Let's go to meet her. She must be on her way home now."

THEY did not dash for the door as they usually did, drawing an exclamation of affected horror from Grandmom who secretly delighted in their boyish antics. They walked slowly, thoughtfully, with heads erect. Teodoro pulled the door open and then took his younger brother affectionately by the shoulders and pushed him out first.

GRANDMA was already opening the small gate at the entrance to their front yard. She called to them gayly, her sweet wrinkled face was radiant and smiling. The boys stood silently on the doorstep and the dear stooped figure became blurred before their misty eyes as they watched her approach.

MANY years ago, upon the death of her daughter, Grandma Chavez had taken the five orphaned boys to her home and reared them as sons. They returned her love and devotion with genuine filial affection. At first she worked hard and long to earn their livelihood and secure for them at least a moderate education. Later, when they assumed the burden of sup-

port, she spent much of her time in prayer and penance, without, however neglecting her household duties. Her boys were men now but Grandma Chavez did not consider her duty in their regard fulfilled. She felt responsible for them until they were safe in Heaven. And so, when they did not require much physical labor and attention, she supplied for it with spiritual works. From her intimate communings with God she drew that heavenly knowledge which made her appear a miracle of wisdom to her devoted grandsons.

"What happened?" Grandma asked, still smiling, when she reached the steps.

"Japan attacked us! We are at war!" the boys blurted out in unison.

THE little old lady raised her hand as if in blessing and replied softly, "My Children, let us keep our hearts in peace."

"But Gran'mom, we will have to go. We want to enlist; first Teodora and then I."

A SHADOW flitted across the sweet face and Grandma winced as if in sudden pain, but her smile returned in an instant and she replied with a shrug of her thin shoulder:

"And of course you must go! It is the will of God that you defend your beloved country."

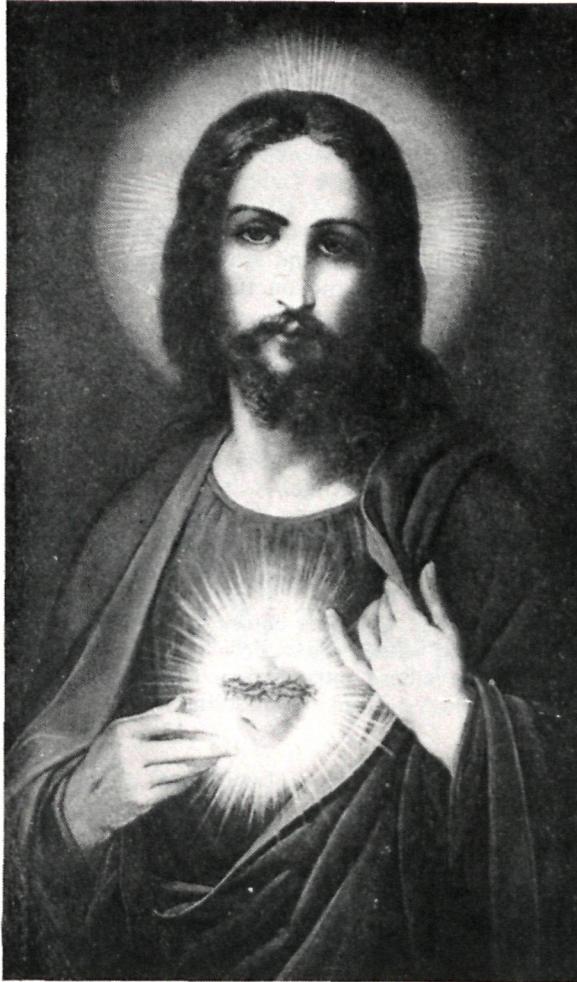
ROBERTO swept her off her feet in a bear hug. The tears were streaming down his handsome boyish face.

"But you will be left all alone, Gran'ma!"

GRANDMA freed herself gently and answered, "Alone with God and His holy Mother. Are They not sufficient company?"

ON the Feast of the Immaculate Conception, 1941, Grandma knelt for the last time at the communion rail between Roberto and Teodoro. Soon after they left to join the army.

NO one ever saw Grandma Chavez weep, or heard her lament the absence of her boys. It was observed, however, that her vigils before the Blessed Sacrament became longer and her smiling face grew more celestial. Nevertheless, the neighbors talked and worried, and made it



their business—when we visited their little village—to induce us to console Grandma Chavez in her loneliness.

GRANDMA CHAVEZ welcomed us with undisguised pleasure, and almost immediately led us to her “prayer room.” Here she told us about her five grandsons as she pointed out each one’s framed certificates of First Communion and Confirmation, and their graduation diplomas stamped with the seals of Catholic schools. It was not difficult for us to imagine the sacrifice it had cost her to rear the boys, much less to send them to Catholic schools.

IN the center of the “prayer room” was a small table on which stood a lovely picture of our blessed Mother, Queen of heaven and of earth. Before the picture burned three lights, a red one, a white one and a blue one.

“She is the true mother of my boys,” Grandma said looking affectionately at the pic-

ture. “I consecrated them to her from the beginning. She will take care of them.”

THEN she led us to one end of the room where the Sacred Heart was enthroned. Five long, knotted ribbons hung from the beautiful picture of the Sacred Heart. They attracted our attention at once and aroused our curiosity. Grandma was happy to tell us their significance.

“I cannot read nor write,” she acknowledged humbly, “and so a complicated chart I could not make. But this—See it is so easy to tie a knot—and so I tied the knots to keep a record of the First-Friday Communion of my boys. One ribbon for each of the boys. One knot for each time they made the nine Fridays. I leave the ribbons hanging here so that the Sacred Heart sees and remembers His promise.”

WITH a disarming smile of love and confidence she met the loving gaze of the Christ in her picture. We looked on in silence and reverence.

“But mostly,” she continued, “I keep the ribbons there so that I remember—and do not grow sad. He is faithful always, and my boys are eternally safe in His Heart of Love no matter what befalls them on earth.”

WE said very little during our visit with Grandma Chavez, and we consoled not at all. Grandma Chavez did not need consolation; she was giving it. She was rejoicing and consoling the Heart of Jesus Who in turn dispensed courage and true consolation to others.

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*Do not look at life's long sorrow;  
See how small each moment's pain;  
God will help thee for the morrow  
So each day begin again.*

*Adelaide Procter*

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Some have much and some have more;  
Some are rich and some are poor;  
Some have little, some have less.  
Some have not a cent to bless  
Their empty pockets, yet possess  
True riches in true happiness.

—John Oxenham

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IF we are well with God all is well with us, though the thickest darkness of adversity be round about us. If we are not well with Him, nothing is well with us, though the best and brightest be at our feet.

Father Faber

# "Suffer the Little Ones"

by Catechist Mary Rose Conroy

**W**ON'T you wait here a minute until my "little ones" come? I want you to meet them all. Each time they come to class I comprehend better why Our Dear Lord loved little children and urges us to become like them.

**L**OOK! way down there near the school . . . see that youngster running so hard? That's Ramon . . . always first to get here and he stops at his house on the way to pick up his brother, Mike, who only goes to school until noon. "Good afternoon, Ramon. You are out of breath, aren't you? And how is Mike?" They only smile. English words don't come so easily yet. Ramon is six and his brother just five.

**N**OW the others are coming from school. The little girls are very shy and very smile-ly. One of them has a bouquet of flowers. It is for our blessed Mother, but she gives it to me for safe-keeping. Shy, did I say? Hear the chattering now as they wait. All day in school they have been held down to minimum talking so I let them get it out of their systems before we march into Fathers' garage for class.

**A**ND, of course, to have a complete class one must have a few "rough-necks." Here they come. How true the saying, "Birds of a feather . . ." because there's Charlie and Johnny and Fernando chasing each other up here and terrifying all the little girls on the way; but they stop long enough to yell, "Good afternoon, Catechist;" then a rough-and-tumble to see who gets the first drink.

**B**UT where are my quintuplets? I call them that because they always come in fives, and are they precious! See for yourself. They live up the block there on the other side of the church. There they come. How carefully they walk across the street. They know their mothers are watching until they are safely across. Now they run. The biggest one is Luis. "Junior" he says, aged six. The little roly-poly is "Pumpkin", Luis' little brother . . . only three. I have yet to learn his real name. The other lively little one is Ambrose. They tell me his name is Manuel, but he looks like his Uncle Ambrose, so he's Ambrose, too. The two bringing up the rear are "Angel" and "Pete." Pete was hit by an automobile last year and is still having a little trouble

with his legs, so he comes slowly. "Angel" is a real guardian angel and stays close to him. They are twins . . . going on four.

**O**NE day my "quints" arrived first at the church. Luis is the only one of them in school so he is the chief spokesman. I was checking off their names but got mixed up on the twins. So Luis straightened me out. "Este es Angel." (This is Angel.) "y ese es Pete." (That is Pete.) "y Catequista, hay otro Pete." (there's another Pete.) "Is Angel the other Pete?" "No, hay otro Pete." "Where does he live?" "Next door to our house." "Why doesn't he come to Doctrina?" "Here he comes now, Catequista, el otro Pete." The "other Pete" turned out to be a little boy whose parents are fallen-away Catholics. They do not wish him to come to our classes.



**W**OULD you like to peek into our garage-like class-room, or class-room-like garage? The three long benches hold just about all my little tots unless too many bring their smaller brothers and sisters. We have the crucifix and our American flag on the wall. Have you ever heard little people of foreign parents give the Pledge of Allegiance? It's stirring. They love to do it. Perhaps they instinctively sense, little as they are, what America is trying to do for them, and

what a safe haven their persecuted parents have found here. They know their flag and proudly they thump their little hearts and point to the Stars and Stripes. Those who are "going on seven" manage to get through all those enormous words like "allegiance" and "indivisible." The wee ones just smile. Then with much gusto we sing "God Bless America," which is always followed by their own little hymn, "Bendito Sea Dios." (Blessed Be God). No division of Church and State here.

WERE you to ask them "Where is God?" all hands would point to the sky, and piping voices would say, "God is in Heaven" . . . and then, little hands would point left . . . "in the church" . . . and all little hands would be laid

on their hearts . . . "in our hearts" . . . and finally, making a big circle in front of them . . . "and everywhere." Don't fail to note that the "rough-necks" enjoy saying "God is everywhere." It is a wonderful opportunity to poke their neighbor and maybe even push him off the bench if he's small enough . . . and I'm not looking.

WE are learning about the Baby Jesus and the Holy Family now. It is quite a revelation to them that Jesus did the very same things they do now around the house . . . so they are trying to do them as they think He might have. And our prayer for them is that the Lover of little children will keep them ever as they are now, because . . . "of such is the Kingdom of Heaven."



## It Happened in Ridgway

by Catechist Julia Wathen

THE pastor had asked us to give a course of religious instructions to the children not attending the parochial school. My Catechist-companion and I, equipped with text books, charts, project work and IDEAS, boarded the bus for this new adventure. And it proved to be a real adventure because most of these children were non-Catholic.

ONE day, after the vacation school session was well in progress, we were accosted by a young woman who said: "I have seen you visiting the homes on the street where I live. Would you stop at my home too? I think it would help to break down a great barrier. I am a rather recent convert. My husband is not friendly toward the Church, and my aged mother and her older sister who live with us are even less friendly. But my greatest sorrow is that I am practically unable to rear my only child as a Catholic. He is seven years old."

A FEW days later we stopped at the number she gave us. Mrs. Dunham, the woman who invited us to her home, received us somewhat anxiously. The staunch Protestant grandmother was courteous, however, and inclined to be talkative. She proudly displayed project work made by her grandson at Sunday School. While we admired the child's feeble efforts at art we prayed that a ray of heavenly light might penetrate her soul.

BEFORE leaving we had the pleasure of meeting Mr. Dunham. He seemed to appreciate our call. Despite a sore lip caused by recent overzealous practice on the cornet, he graciously consented to accompany his wife who offered to play a few pieces on the piano for our enjoyment.

LONG after the closing of our vacation school at Ridgway, our prayerful thoughts often reverted to it and to the many non-Catholic children whom we had instructed there. The attitude of these children in general was well expressed by one little girl who said delightedly:

"I never knew there was so much to religion."

AND Mrs. Dunham? It was not until a year later that we heard more about her. Two other Catechists went to Ridgway the following year. On their return we inquired about Mrs. Dunham. What they related to us was another miracle of grace. Mrs. Dunham's mother had gone to live with another daughter and had taken the aged aunt with her. When they left Mrs. Dunham immediately placed her son in the parochial school. On the day he made his First Communion, Mr. Dunham also received His Lord for the first time.



Mexican children in Santa Paula, California, consecrate themselves to the Sacred Heart.

THE little ones were relating their experiences in the Art of Communing with God. When Sally took the floor she said simply: "I have been praying for a baby brother, but I told God that He would have to send him on Sunday because my mama works every other day."

WHEN one child in the class gets some new piece of wearing apparel the entire class shares his pleasure and generously rejoices with him. One day my fifty-six small pupils were crowded on the benches before me—too crowded, so I asked three of the boys nearest me to sit on the floor. Immediately the hands of six other boys waved frantically, and a chorus of voices cried: "Please, Catechist, let me change places with Joe on the floor. He's got new white ducks on."

Catechist J. Gratton

## In The Home Field

THE class was reviewing the Miracle of the Loaves and Fishes. Catechist asked: "When the five little loaves of bread and two fishes were brought to Jesus what did He do? Rosario?"

"Jesus took them and . . . and . . ." Rosario thought hard. Then a happy smile flashed across his puzzled face and he exclaimed: "He said 'All for Jesus through Mary'."

Catechist Marie J. Chettle

WOULD that all our pupils were as righteous as Alex! He thinks slowly but usually quite correctly. One day as he was reciting in his usual slow way I saw Donny, who sits next to him, prompting him. Alex didn't need the prompting, yet I did not wish to stop the recitation to reprimand Donny right then. But Alex disliked the implication that he didn't know.

"He's tellin' me, Catechist!" he informed me, with an injured air. I looked hard at Donny, who took refuge in a fib. "No, I'm not!"

But with all the outraged dignity that seven years can muster, Alex drove home his point: "Yes, you ARE. You're doin' it QUIET!"

Catechist M. Ruth Karl

THE Red Cross of San Bernardino, California, made an appeal for old and used buttons to be sewed on clothing for the refugees in war-torn places. The Girl Scouts of Our Lady of Guadalupe Church voiced this appeal to all the children of the catechism classes and announced that they would be back the following week to collect the buttons.

IN my class of First Communion boys I allowed the boys to come to the front of the room, place their buttons in a box brought for that purpose and announce how many they were contributing. Some came with many and a few with one. Seeing that the one button was just as gratefully received as the large number, one lad got an inspiration. Soon many hands waved in the air signifying that many boys had donations to make. Their number increased rather than diminished. Then "Teacher got wise!" I noticed that some of the boys would pull a button or two from their shirts and then wave their hand in glee. If I had not made the discovery promptly, I fear that many a boy's shirt would have gone buttonless to a home that was buttonless. Poor wartime mothers!

Catechist M. Dorothy Radler

IN telling the story of Adam and Eve Catechist said that after their fall God had to punish our first parents. Later she asked one of her small pupils what happened to Adam and Eve after they sinned. The child answered with energetic gestures: "God had to punch 'em and punch 'em!"

DARLENE had just learned that God made all things and that He keeps all things in existence. Wishing to be theologically correct, she chose her words carefully when she confided to Catechist that "God and Mama are going to make some flowers grow in our back yard." The sight of the sun-baked clay in that back yard causes you to decide that God will have to do most of the work.

"We holy-watered our mama," Christina announced to Catechist one day.

"You mean you sprinkled her with holy water?"

"Yes, so she won't fight with Daddy any more."



Therese, Roseann and John Francis Trenshaw bring flowers for the altar. — Goshen, Indiana.



Little bride and her attendants at a priest's first Mass in Indiana Harbor, Indiana.

WHILE praying the Hail Mary Catechist heard one child say "Blessed art thou among swimmers." Catechist asked, "What do you mean 'among swimmers'? People who go wading—?" "Oh, no," she replied. "Like this" and proceeded to demonstrate overhand swimming. Catechist explained the phrase "Among Women." The child was pleased to discover her error and more amused at her prayer even than Catechist was. "I thought," she laughed, "that we were asking God's blessing for when we go swimming."

Eddie: (age seven) Charlie McCarthy isn't alive, is he, Catechist?

Catechist: No, he isn't. Do you know why they can't make him alive?

Eddie: Because nobody but God can make a soul.

LITTLE Margie was thoroughly disgusted with her parents who seemed unable to manage affairs in such a way that they could take their children to Mass on Sunday. One day she exclaimed hotly: "Believe me, Catechist, when I get big I'm gonna go to Mass, kids or no kids!"

☉ "There are none so poor and naked, none so infirm or hungry or thirsty, as those who are deprived of the knowledge and the grace of God."—Pope Pius XI

## Our Associates

☉ Our Associates are members of mission clubs, large and small, who by their loyal charity help the Missionary Catechists bring the knowledge and love of the Sacred Heart to souls in missionary districts of our own America.

### In Los Angeles, Calif.

"It was my turn to hold our A.C.M. Band meeting in March. The weather was bad—raining hard, streets flooded, and a transportation problem that was hard to manage. But fifteen ladies braved the storm, and we had a grand meeting." Thus wrote Mrs. Marie Webster, a member of **Our Lady Queen of Angels Band**, when she sent us the club's monthly contribution in April. Mrs. C. J. Sauthier is promoter of the Band.

Mrs. Webster goes on to say, "I am the mother of eight children, five boys and three girls. Our eldest is in New Guinea fighting for our dear old U.S.A. Would you please pray for his safety?"

"We also have one boy and one girl working in defense plants. I am a charter member of the Band, and have only missed two meetings in all these years. I think it is a grand mission work we are helping, and pray that God will bless and keep you all."

We are proud of members like Mrs. Webster who, though living full days, are never too busy to give a bit of their time to our Lord's mission cause. You have our heartfelt thanks, and surely God's abundant blessings will be yours in return.

### In Evanston, Ill.

**Our Mother of Perpetual Help Band.** Regularly come letters to our A.C.M. office from Miss Celia Henrich, promoter of this mission club. They bring us the contributions from her members who have been our loyal Associates for many years. Always accompanying the donations are their prayers, and a wish for God's blessing on the undertakings of our Catechists in the missions. Their help, spiritual and temporal, is deeply appreciated.



### In Dayton, O.

**ST. HELEN'S BAND** has a remarkable record. Not a month passes from January to December without bringing their secretary, Florence Bucher's letter with the members' contribution for their missionary, Catechist Cogan. Letters from Florence and from Margaret Karas, promoter, always bring news now of the soldier brothers of the members. "We were glad to have my brother with us for nearly three weeks," Florence wrote in January. "After a year and a half of hot weather in Puerto Rico he certainly did feel the drastic change to zero and snow which we had while he was here. We are so grateful to the Catechists for remembering our boys in the service in their prayers. We can only hope and pray for their safety, and are glad to know that you are united with us in prayer for that intention."

### A.C.M. BAND DONATIONS

March 27 to April 27

Archbishop Stritch Band, Chicago, Miss Helen Gaethke	\$10.00
Charitina Club I, Chicago, Miss Katherine Hennigan	7.00
Charitina Club II, Paris, Ill., Miss Mary C. Gibbons	8.50
Dolores Band I, Chicago, Mrs. Anna Klingel	7.00
Florentine Mission Society, St. Louis, Mrs. Katherine Krueger	2.00
Holy Ghost Band, Elkhart, Ind., Miss Mary E. Nye	25.00
Holy Family Band, Chicago, Mrs. Wm. J. Murphy	23.50
Marv Queen of Hearts Band, Lombard, Ill., Miss W. Wengritzky	15.00
Mission Club, Chicago, Mrs. Elizabeth Fabritz	5.00
Mother of Perpetual Help Band, St. Louis, Mrs. Katherine Krueger	11.00
Our Lady Queen of Angels Band, Los Angeles, Mrs. C. J. Sauthier	5.00
Our Lady Queen of Poor Souls Band, Los Angeles, Mrs. Anna Meng	5.00
Our Lady of Snows Band, Elkhart, Ind., Miss Kathryn J. Hall	7.00
Poor Souls Band, Berwyn, Illinois	15.50
Prillians Band, Cheviot, O., Miss Marie Gadzinski	1.00
St. Anthony Band, Chicago, Mrs. Alfred Beck	85.00
St. Irene Auxiliary Band, Chicago, Miss Madeline Sebraska	5.00
St. Justin Martyr Band, Chicago, Mrs. Fred Kiefer	12.00
St. Luke Band, Chicago, Mrs. W. Maxwell	75.00
St. Margaret Marv Band, Omaha, Mrs. J. M. Nachtigal	5.00
St. Mary Band, Chicago, Mrs. Annie Hansen	30.00
St. Mel Band, Chicago, Mrs. L. E. Lonz	25.00
St. Philomena Band, Lombard, Ill., Miss Marv Schaefer	22.00
St. Raymond Nonatus Band, Chicago, Mrs. Kathryn Quinlan	7.50
Via Matris Band, Chicago, Miss Anna Aldworth	15.00

# "My Least Brethren"

by Catechist M. Eva Geiskopf

WE picked our way gingerly over the clumps of soft coal and the backyard debris that cluttered up the entrance to the bleak, tumbled-down farmhouse. We heard a moan coming from an opening which had once been a window, but was now thinly covered with a burlap sack. We held our breaths wondering what we would find, yet we were hardly prepared for what we saw. The interior of the house was as wretched and disorderly as the surroundings had been, and in the center of this disorder we found poor Mrs. Cotton, her body bloated with disease, her hair disheveled—the epitome of misery and neglect.

HOW her dim eyes lighted as she saw who we were!

"Oh, I'm so glad you came," she said, and there was real welcome in her words for Mrs. Cotton had been Mary O'Rourke long ago, daughter of fervent Irish parents. Despite years of isolation, away from all contact with the Church, she still had the age-old love and reverence for priests and Sisters that characterizes the Irish.

SHE was very much in need of a doctor but feared to remain alone while her husband went to town to call him. We offered to stay with

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## BRIDE OF FIFTY YEARS

mother's son in uniform? Will he, once again in civilian attire, be a suitable life-partner for you, and your hero through thick and thin?

AND you, valiant defender of our nation, look deeper than the fair skin and fancy hair-do. Are you sure this is the one and only? or just someone who satisfies the longing for companionship here and now while you are far from home? When you come marching back—God speed the day—will she keep hearth and home aglow with the light of true love, or will she look elsewhere for more exciting forms of diversion?

MY HEART goes out to you, maid and man, facing the doubtful future unafraid. God grant you have taken His counsel; that yours is no hasty step soon to be regretted but the beginning of a truly Christian married life. Then whether or not you live to celebrate your golden jubilee, your journey to eternity will be happy; for in the trials and sacrifices of daily life you will recognize means for growing nearer to God and to each other.

her until her husband's return. During the hour or more in which we waited she told us a pitiful story of an unhappy life, a life of poverty, fear and aloneness. She told of her worries over her grandchildren who had not been baptized; her concern over her daughter; her desire to receive the Sacraments, and how, during all her years of separation, she had not forgotten to say her prayers.

WHEN the tale was told we tried to make her comfortable. We stirred up the fire in the kitchen range, set the grimy tea-kettle on to heat water for a cup of tea. While Catechist got the tea things ready, I bathed our patient, and as I washed her aged face and hands and arranged her straggly hair a kind of refrain kept running through my mind: "See Christ in His brethren," were the words. "Whatever you have done to the least of these . . . you have done it to ME."

I experienced a feeling of intense joy and consolation as I realized that here for me was not Mrs. Cotton but Christ in His creature. It was to Him I was ministering.

WE tucked her in bed and soothed her by saying prayers aloud. When her husband came back we left with a promise to return on the following day.

"I feel much, much better than I did before you came," she said. Then to her husband, "They were so good to me! Made me the best cup of tea I ever drank."

We smiled at this bit of "blarney." She was still Mary O'Rourke.

WE did not suspect that God would take her to Him that very night. She died ten minutes after being brought to the hospital in an unconscious condition. The priest there had given her the Sacrament of Extreme Unction.

WE heard of her death with a sense of shock, but not without a feeling of deep gratitude to God for giving us the privilege of brightening the last hours of her life.

AND Mrs. Cotton has been praying since she went home to God, praying hard for her daughter and her grandchildren. The two eldest have already begun to study their catechism and we have great hopes for the entire family's return to the Church.



A Mission Interest Department  
For Boys and Girls

# Our Sunshine Campaign

**T**HOUGH living in many different States, Mary's Loyal Helpers "come together" by mail to take part in our second Sunshine Campaign. You are reading these pages in the sunny, perfect days of June; but the feast of Our Lord's Resurrection has not yet arrived as they are being written. For this reason a complete report of the Campaign cannot be given until next month. You will be glad to hear, however, that the letters already received from our Helpers—we call them our "Sunshine" friends—foretell the Campaign's success.

To each of you, Mary's Loyal Helpers, our missionaries send their biggest, happiest smile of thanks. And here are a few of your letters, with more to come in July.

**Lillian Whitfield, Dubuque, Ia.**

Here is the money from my Sunshine Bag—two hundred Sunshine Pennies. The Girl Scouts in my troop helped me collect some too, and we want you to use it in the missions for whatever you think best.

(P.S. I am keeping the Sunshine Bag in case I wish to fill it again.)



**Nora Shea, Gladwin, Mich.**

It seems like ages since I have written you and I suppose I ought to tell you how everyone is. Besides from all of us growing up a little more I guess we are all the same. Our soldier brother is in New Guinea now, but we hear from him about once a week so that isn't so bad. We try to write him two or three times a week to keep him supplied with news from home. He says that sometimes he

doesn't get any letters for two or three weeks and then suddenly he gets a whole "carload." Evidently they must be held up somewhere, but reading them keeps him busy—and from getting lonesome, he says.

I guess I had better close for I have rambled on long enough and haven't said much either. There's not much to talk about but rationing. If I didn't like the farm before I should be glad I'm living on one now—but I don't think I would want to trade the farm for the city anyway.

We hope our little check (900 Sunshine Pennies!) will help you out a bit. May God bless you and your work.



—J—

**Richard Mourey's Mother, Monroeville, Ind.**

Enclosed you will find one dollar which represents a hundred pennies from my little Richard's Sunshine Bag. Of course he didn't have quite enough so I had to help him out. Richard is seven and made his First Holy Communion in February of this year.

—J—

**George and Rita Hammes' Mother, Chicago**

Rita is in kindergarten now and likes it real well. She was chosen to sing the song "Mary Help Our Valiant Soldiers" and also the one entitled "Every Soldier Has an Angel" in the school play. The children will be dressed in red, white and blue, and will form a "V" on the stage. George is in fourth grade and is a server now. Both are sending you the contents of their mitebox, \$3.44, and want you to know they pray for the Catechists every day.

# The Mission Story

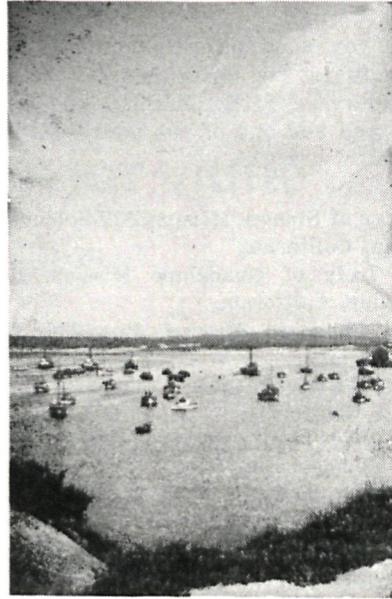
## Chapter 5

"IT IS, and yet it isn't," was the way that one Junior High student gave his teacher an original definition for the word "paradox." Often that word has been used to describe the life of Our Lord here on this earth of ours. For as you know, His days brought Him joy, and then suffering; humiliation followed by honor and triumph; sadness and consolation.

The life of His Church is like that also. In the sixteenth century the Church suffered as she saw whole kingdoms of people taken from her by men who dared to make themselves the founders of new religions. But at the same time she rejoiced as she watched her missionaries take the Christian faith into new pagan lands.

WHEN Columbus discovered America in 1492 he opened up new mission fields for soldiers of Christ to conquer by preaching the Gospel and the way of the Cross. Six years later Vasco de Gama did the same thing when he found a new route to India. These two Catholic explorers and others like them were as eager to see Christ's Kingdom spread to new lands as to discover new kingdoms for the rulers who sent them on their voyages. Nearly always they took zealous missionaries with them to the newly discovered pagan nations.

OF ALL these missionaries St. Francis Xavier—the greatest missionary since St. Paul—is by far the best known and loved. The work that he did in only ten years' time is almost unbelievable. You probably know already the story of this young nobleman's vocation, and that he was a priest of the new Jesuit Order founded soon after the beginning of the sixteenth century. The King of Portugal urged Pope Paul III to send Francis to India as apostolic missionary. This the reigning Pope did. Wherever Francis went throughout the Indies he brought about wonderful changes by his preaching and the miracles which, by the power of God, he worked. When he reached the Kingdom of Travancore he found the people entirely idolatrous. Yet, after only a few months' stay among them he left the Kingdom entirely Christian.



"They took zealous missionaries with them on their voyages"

AMONG the missionaries who followed Francis Xavier to the Indies was one whose story is thrilling and romantic—Robert de Nobili. He was a relative of Pope Marcellus and a nephew of Cardinal Bellarmine. Yet, in order to devote his life to the conversion of a certain class of people he, as Father Damien was to do later, became an "outcast."

THE people of India, you know, are divided into the "higher" and the "lower." The Brahmins are the higher class, and will never speak or mingle with anyone who belongs to any other. Since the missionaries worked among all classes the Brahmins would have nothing to do with them, and so it seemed that there was little hope of giving them the true Faith.

BUT Father Robert de Nobili, valiant and zealous missionary that he was, made the great sacrifice. He separated from his fellow missionaries and the lower class people among whom they worked, and went to live among the Brahmins. He spoke their language, followed their customs; became one of them, as St. Paul says, "to win all to Christ." For forty-five years Father Robert carried on his mission work among them. He is said to have converted more than 100,000 idolators to the Catholic Faith before his death in 1656. He lived up to his name, for Father Robert de Nobili was true noble.

## Addresses of Our Mission Centers

WHEN you send offerings or mission boxes directly to the Catechists in the missions please address THE MISSIONARY CATECHISTS and add one of the addresses listed below:

1. Refuge of Sinners Mission, 512 Soldono Avenue, Azusa, California.
2. Our Lady of Guadalupe Mission, Box 1356, Brawley, California.
3. Good Shepherd Mission, Box 336, Coachella, California.
4. Little Flower Mission, 1143 Fifth Street, Los Banos, California.
4. Infant of Prague Mission, 2321 Opal Street, Los Angeles, California.
6. Mary Star of the Sea Mission, 598 Laine Street, Monterey, California.
7. Immaculate Heart of Mary Mission, 537 East G Street, Ontario, California.
8. Queen of the Missions, Box 46, Redlands, California.
9. St. Peter the Apostle Mission, 563 O'Farrell Street, San Pedro, California.
10. St. Joseph Mission, 120 South F Street, Tulare, California.
11. Precious Blood Mission, 222 South Eighth Street, Santa Paula, California.
12. Mount Carmel Mission, 3868 Block Avenue, East Chicago, Indiana.
13. Sacred Heart Mission, 4860 Olcott Avenue, East Chicago, Indiana.
14. St. John the Baptist Mission, 1401 W. Washington Blvd., Fort Wayne, Indiana.
15. Holy Ghost Mission, 416 S. Third Street, Goshen, Indiana.
16. All Saints Mission, San Pierre, Indiana.
17. St. Anne Mission, 1009 Dayton Street, South Bend, Indiana.
18. Holy Trinity Mission, Ida, Michigan.
19. Our Lady of Lourdes Mission, Box 671, Albuquerque, New Mexico.
20. St. Coletta's Mission, Grants, New Mexico.
21. Blessed De Montfort Mission, 514 Valencia Street, Las Vegas, New Mexico.
22. Our Lady of Victory Mission, 435 Guadalupe Street, Santa Fe, New Mexico.
23. Our Lady of Perpetual Help Mission, 704 Court Street, Elko, Nevada.
24. Ave Maria Mission, 551 Murray Street, Ely, Nevada.
25. Our Lady of the Snows Mission, Box 172, Winnemucca, Nevada.
26. Immaculate Conception Mission, 1001 East San Antonio Street, El Paso, Texas.
27. Holy Family Mission, Box 1317, Lubbock, Texas.

28. Queen of Angels Mission, 27 West Avenue North, P. O. Box 1125, San Angelo, Texas.
29. Holy Rosary Mission, Box 209, Bingham Canyon, Utah.
30. Mary, Queen of Peace Mission, 524 West Fourth South, Salt Lake City, Utah.

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### New Catholic Mission Digest

A NEW national magazine, the "Catholic Mission Digest," has made its appearance. In size and format it resembles other "digests" with which we are all familiar. The main purpose of this new publication is to promote interest in missions. It hopes to achieve this purpose by printing condensed articles from other mission magazines. The new Digest promises to be well worth adding to your present supply of Catholic periodicals. Subscription price is one dollar for six copies.

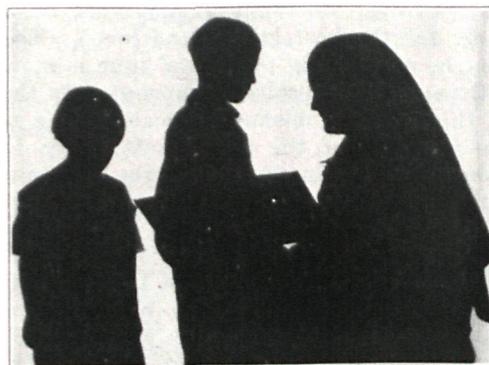
Miss Mary T. McManus is Editor of the "Catholic Mission Digest," which is published in Detroit, (1234 Washington Boulevard). Miss McManus has had missionary experience in India where she was active until advised by the U. S. Consulate to return to America.

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### Books

CELESTIAL HOMESPUN, the Life of Isaac Thomas Hecker, by Katherine Burton. Publishers, Longmans, Green and Co., Inc., 55 Fifth Avenue, New York. \$3.00.

A SALUTE TO THE MEN IN SERVICE, a pamphlet by the Reverend Daniel A. Lord, S. J. Order from THE QUEEN'S WORK, 3742 West Pine Boulevard, St. Louis, Mo. Ten cents.



Thank you for renewing your subscription to THE MISSIONARY CATECHIST promptly.

*The Missionary Catechist*

# Mission Intention for June

by the Rt. Rev. Msgr. Thomas J. McDonnell

"For Faithful Christian Life of Youthful Workers in Mission Countries."

A PICTURE in the New York Times of April 18th showed a group of Chinese workers repairing and building a roadway strafed by almost constant machine gunning. The preponderance of workers on that project were women and children but even the newspaper reproduction of the scene could not conceal the cheerfulness and determination of purpose which marked the faces of those performing this harrowing task. Human misery has left a cruel mark upon these young workers but it has not killed the spontaneity which is the attribute of their tender years. It is to sustain that youthful exuberance, solidifying it into a mature fidelity, that the prayers of our people are requested during the month of June for a faithful Christian life for the boys and girls in mission countries.

AT BEST Christianity presents difficulties for them particularly when they are living among those whose beliefs and practices differ from their own. Young people need extraordinary strength to follow faithfully the principles of real Catholic teaching. For this reason the Church has developed a specialized form of training for mission countries. In these lands the education of young Christians is complete in every detail. Handicrafts of every description are highly developed; sewing, weaving, embroidery, all the arts of housekeeping and homemaking are taught the girls, while the boys learn carpentry, farming, metal working and other skills which will fit them to become useful and self-supporting citizens. And with all this comes the training in Catholic principles.

## *Difficulties Numerous*

HOWEVER, as in our own land, the pitfalls which beset the path of Christian youth in mission lands are numerous. In many sections

of the mission territories the climate militates against sustained industry. The charity, which has been the motivating power in their Catholic training, finds little place among the pagans with whom the Christian young people must live. Caste distinctions would have them dispense with the brotherly love, which is the mark of their Catholicity, when it is to be applied to the untouchables. Why spend long hours catechizing when Nirvana may be gained by the exclusion of all effort and desire? Why entertain the thought of a life of celibacy when your companions enumerate the pleasures of license?

IN ADDITION few of the Christian youth in mission lands have the generations of Catholic background which our Americans and Europeans enjoy. Perhaps they are the only members of their families who have espoused this new and seemingly difficult religion. Their motives are frequently misconstrued and their actions criticized because their principles are not understood. The story was recently recounted at this, the National Office of the Society for the Propagation of the Faith, of the actual persecution of a young Mohammedan who had decided to become a Catholic. His instruction had to be given with the utmost secrecy, but when it was finally discovered, he was forced to flee for his life. Eventually he found refuge in France where he studied for the priesthood and was ordained. However, it was not possible for him to return to his native city until after the death of his father, who would have killed him on sight.

AT best the faithful practice of Catholicism of our youth is not easy but in mission lands it is increasingly difficult. For this reason The Society for the Propagation of the Faith urges the prayers of our American Catholics in behalf of the youthful Christians in mission Countries.

# *You Can,*

**If You Will,**

**Help us bring Religious Instruction to America's  
spiritually starving children.**

Our 2500 CLUB is a convenient way for doing so.

**T**HE 2500 CLUB is composed of men and women who agree to pay one dollar a month for one year towards the support of the Missionary Catechists who are laboring in mission districts of our country. The aim of the CLUB is to enlist enough vounteer members—twenty-five hundred of them—to support 100 Catechists at their posts. Thus sponsored, the Missionary Catechists could go freely, without the burden of financial problems, to give spiritual and temporal aid wherever it is most needed.

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Application for a year's membership in the 2500 CLUB.

Please enroll me in the 2500 CLUB for one year. I shall pray for the Missionary Catechists and contribute one dollar each month toward their support.

Name .....

Address .....

