THE MISSIONARY CATECHIST

1-1950

The Archbishop Writes

Arzobispo de Panama, Apartado 386

October 5, 1949

My dear Mother Catherine,

It gives me great pleasure to announce to you the First Profession of my Missionary Catechists on the 11th of October, the feast of the Maternity of the Blessed Mother. We will be most pleased if you can find it possible to be with us on that day. If not, we would like to have you come here for a visit at your earliest convenience. The passage has already been arranged, and we need only to know what day you can come. A cablegram or letter from you telling us the day is all that is needed. We hope that this will be soon.

Sisters Monica and Mary Bernarda have done a wonderful work, and I am most grateful to you for having accepted this Office for your community: "Founder of the Missionary Catechists of Panama."

I feel that our Sisters have been well trained under the direction of Sisters Monica and Mary Bernarda. Now that the instruction period is over, I am concerned with the practical application to the work. With this thought in mind, it seems that it would be advisable, as well as most advantageous for the work, if Sisters Monica and Mary Bernarda could remain for one more year to start our Sisters off in the practical catechetical work.

This is my urgent petition to you now, Mother. You have been so generous with me thus far, that I have great confidence in asking you this new favor—to allow Sisters Monica and Mary Bernarda to remain one year more.

With my best wishes and blessing for you and your community, I remain

Sincerely yours in Christ

Francis Beckmann

Archbishop of Panama

November 16, 1949

My dear Mother Catherine,

It was with great pleasure that I received your letter informing me that Sisters Monica and Mary Bernarda may remain until next July.

His Excellency, the Most Reverend Francis C. Beckmann, Archbishop of Panama.

This news assures me that with the help of both Sisters all will go well with our little Community, since they are starting the work under such able direction.

Already they have started in a district forty-five minutes away by car and forty-five minutes by horseback. It is off the beaten path and the people are very poor, but the Sisters are very happy to go there.

May God bless you for helping us in our work for saving souls in our Archdiocese, and may you be blessed with many vocations.

With my blessing for you and your community, I remain

Sincerely yours in Christ

Francis Beckmann

Archbishop of Panama

The Missionary Catechist

Volume XXVI **January, 1950** **Number 2**

What Price Polio?

Last summer, with infantile paralysis rampant in the United States, community after community came face to face with the grim economics of fighting polio. Even areas with sufficient facilities in which to care for patients struggled with the problems of providing personnel and equipment to give patients a real chance for recovery.

Through the voluntary contributions of the American people to the annual March of Dimes of the National Foundation for Infantile Paralysis, there had been created a means of making swift and adequate aid available everywhere. Through National Foundation chapters, hospital bills for patients unable to pay full costs were paid . . . iron lungs purchased . . . doctors, nurses and physical therapists sent on emergency missions. As the caseload increased, costs rose higher and higher.

The financial drain became overwhelming as the summer progressed. To national headquarters of the National Foundation came frantic requests from its chapters in practically every state. More money, *much* more money, was needed immediately—if stricken boys and girls were to be helped. The National Foundation met the calls. By mid-September it sent in emergency aid alone more than $6,000,000 to bolster chapter treasuries. This was almost double the amount expended for this purpose for the same period in 1948—which was an almost all-time high year for polio.

The National Foundation has estimated that, by the time its final check is written in payment of 1949's polio bill, the total cost will be $31,000,000! That vast sum is for patient care and treatment alone!

The financial problem posed by polio is a crucial one. On the one hand, boys and girls hit by polio must be helped back to health. Meanwhile, scientific research to stop infantile paralysis some day must not only continue . . . it must be stepped up wherever possible. These twin obligations of the National Foundation must be met. There must be money enough for both.

As the 1950 March of Dimes gets under way January 16, the National Foundation asks everyone to join the line of march, to give, give generously . . . to the very limit of his ability. The need is real; it is urgent. With the wholehearted support of the public, the high cost of polio will be met and met in full.

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The Waters Of Sidon*

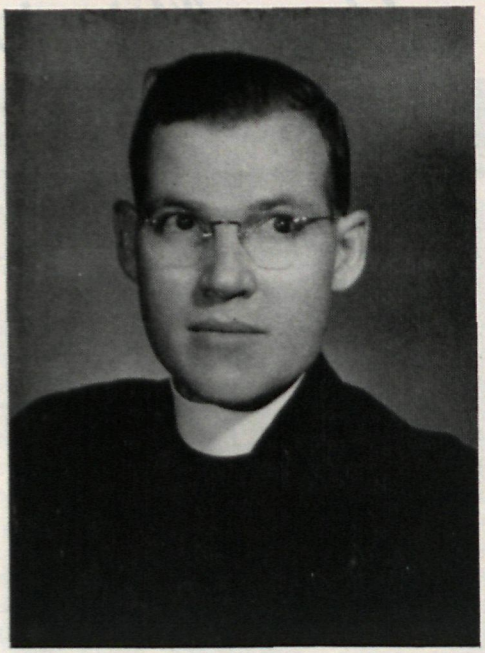
by Reverend W. B. Faherty, S. J.

FOR the first time in its long history, America has in Thomas Merton an advocate of the religious life who reaches thinking people, both Catholic and non-Catholic. Before his *Seven Storey Mountain* dropped from the best-seller lists, the *Waters of Siloe* clamored for recognition. Fortunately, too, the author is a contemplative and writes sure-footedly and convincingly of that type of life, hitherto so misunderstood by Americans, who justly pride themselves on their practicality.

THE reader is readily convinced that Merton understands the contemplative life. As is to be expected, however, he is less convincing when he speaks of the directly apostolic life. Perhaps, even, many people are receiving a one-sided notion of this latter religious state from some of his remarks and those of other writers with a similar outlook. A few cautioning thoughts might be wise.

BOTH types of religious life, as Merton admits, are good. Both are indispensable to the Church's mission. Both can lead souls to heaven. Religion flourishes best, in fact, as Merton so plainly states, when each Order follows its own precise mission and spirit. Mother Church needs the Teresas and the Francis Xaviers; the Carmelite nuns meditating in the suburban convent and the Missionary Sisters of Our Lady of Victory teaching the Creed in the heart of the city; the contemplatives like St. Bruno, who walk along the *Waters of Siloe* that flow in silence; and the apostles like St. Paul, who push forth from the *Waters of Sidon* to the noisy ports of the world. Mother Church needs, too, the Monicas and the Tescelins[2], who mother and father the apostles and contemplatives of the next generation . . .

NEITHER Thomas Merton nor I have the background in ascetical theology or the authority in the Church to pronounce on the theoretical superiority of the one religious vocation over the other. As far as I could ascertain, the Church has never made an official *ex cathedra* statement on this matter. The quotation of Christ, "Mary has chosen the better part," merely indicates the superiority of the contemplative life to the completely active life, in which the entire time is spent in a purely non-religious activity. The military orders of knights, who devoted their lives to the protection of pilgrims venturing to the Holy Land, are examples of this type of purely active life.



Reverend W. B. Faherty, S.J., Ph.D., Regis College, Denver.

THE apostolic life is a mixed life, participating in the natures of the contemplative and of the active life. St. Thomas Aquinas, who, as Merton points out, stated in the Summa (II, IIa, q. 188, a6) that it was the most perfect life, described the apostolate in a pregnant Latin phrase *tradere contemplata*. The word-for-word translation would be "to hand over things contemplated." The full meaning describes the apostolate as an imparting to others by preaching and teaching the knowledge of Divine Things gained by contemplation.

WHATEVER the final decision of the Church on this theoretical question might be, the practical question for each individual depends on variable factors, his health, his talents, his nervous disposition, his education, his background, his reasonable inclinations. The routine of a strict, cloistered Order might lead a high-strung person rather to mayhem than to pious "Amens." A retiring soul would find little relish in the bustle of a parish mission. The invalid, chained to his bed by the invisible manacles of disease, must work out his salvation differently from his healthy neighbor. Some feel that the moderately hard road of Christian lay life is the surest path

[1]*Sidon—the port from which St. Paul sailed on his first journey to Rome.*

[2]*St. Monica was the mother of St. Augustine; Duke Tescelin, the father of St. Bernard of Clairvaux.*

to heaven for them. In this spirit, St. Thomas More once remarked: "I would rather be a good layman than a bad monk." Each individual, with God's help, must make his own decision . . .

THE contemplative life stresses the concentration of the mind on God by direct reflection on His attributes; the apostolic life seeks the constant union of the will to God by apostolic work done under obedience. It is impossible to be engaged in this work all the time, for the soul needs recourse to interior things, such as prayer and meditation. It is, likewise, humanly impossible to have the mind on God all the time. Even the Trappist monk running the corn-cutter at the Gethsemani farm had better think of the corn-cutter and not exclusively of the Beauty of the Trinity. Otherwise, along with the corn he would probably end up cutting a few hands, first of all his own.

THE theory towards the apostolic life that Merton seems to share with some members of apostolic Orders is only one of the acceptable theories—and not the one on which most modern apostolic Orders are based. It tends to look on all external work, whether picking peaches or baptizing babies, as a distraction, a dissipation of soul, an obstacle to contemplation. It sees contemplation as a fuel that is being constantly expended in apostolic activity.

MOST active apostles realize, on the contrary, that their vocation is a two-way process. Prayer helps the ministry, of course. But the apostolate also helps prayer. First, it entails the practice of self-denial, a strong foundation for a prayerful spirit. Secondly, many works of the apostolate, especially preaching, teaching, and the administration of the Sacraments, concentrate the attention of the apostles on the great Truths of Religion. Thirdly, the works of the apostolate, especially the spiritual and corporal works of mercy, are in themselves meritorious and the source of great glory to God. Fourthly, the sight of moral evil is a deterrent to sin in the apostle, and the close view of virtue in so many lay people is a stimulant to better living. Lastly, the intense feeling of personal inadequacy in the face of the problems of the ministry forces the apostle to raise his heart regularly to God in prayer.

THE apostle, in short, is not going away from God by engaging in external work; he is to seek God in that work, just as much as the contemplative is to seek God in the chanting of the Divine Office, or in the quiet of meditation. The first point of his twice-daily examination of conscience is to be precisely that: has he sought God in everything that he did?

THANK God, in fine, for the devoted souls who walk along the *Waters of Siloe* that flow in silence; but, thank Him no less for the apostles who, in the path of St. Paul, push forth from the *Waters of Sidon* to bring God's word to the noisy ports of the world.

A Special Gift

We had called at the home to visit a little accident victim, the second youngest of a family of ten children. The child was doing nicely, surrounded as he was with love and care.

They were a happy group this family, and the mother told us they had special cause for joy just now, as one of the older girls was to be married within the week. The mother took us in to see her daughter's gifts. There was everything to delight the heart of a girl. And in the midst of all the gifts was a lovely statue of the Infant of Prague.

When the mother saw how much we admired the statue, she told us how it happened to be there. When she and her husband had been married they had placed a little statue of the Infant above the kitchen door, so that He might bless their coming in and going out. As soon as they were old enough, the children learned to look at the statue and breathe a little prayer to the Infant King.

At one time the statue had fallen and broken and they were going to replace it with a new one—but found they could not part with the old statue. So Daddy fixed it up. And now it was Mother and Daddy who had purchased the statue of the Little Infant for their daughter, that the tradition of His love and care might continue down through another generation.

A Real Big Brother

by Sister Noreen

"HAVE you seen pictures of Blessed Martin de Porres?" *Torch* magazine editor Father Norbert Georges asked us.

Father was in Denver for a short time and stopped at the Holy Ghost Youth Center for a visit and a showing of some of his slides on the life of the famed Dominican Brother. To his question we politely smiled assent. "You have? Well, *you are looking at his brother.*" Looking at the pale faced priest and remembering the black Martin, we impolitely laughed!

SEEMINGLY on another trend, Father shot a question at me. "How often were you born?" My guardian angel nudged me, and I quickly answered, "Twice." Father had to try three of us, though, before he received the desired answer to his next question, "Which birthday to you celebrate?" The third member in the group rightly replied, "Both."

FATHER drove home his point. The second birthday, that of Baptism, was the more important, for then we are born again into the family of God. "So you see, Blessed Martin and I are brothers because we belong to the same family by Baptism. He is also your brother by Baptism. He is a real big brother, too. You know, the big brother to whom you can go with your little difficulties, or to ask some favor you don't want to bother Mother or Dad with. I can tell you many instances of this," Father continued, "but I will stop with a few."

"THERE was the one of the Sister who had entered her community late in life. It was a community that had schools, hospitals, and orphanages. Since this Sister was older, the community thought it best not to prepare her for teaching which she secretly liked and thought she could do well, but to assign her to an orphanage, where they work thirty-six hours out of the twenty-four. So what did she do? You know some of the Saints would tell her to accept it as the Will of God, but she hurried to Brother Martin—and she was given a teaching assignment!"

FATHER Norbert Georges smiled. "But it wasn't enough to be a teacher. She had to be a successful teacher or she couldn't go on teaching. Came examination time and she realized her class wouldn't pass the diocesan tests. So up went her petitions again to Blessed Martin. The class passed!

"Blessed Martin de Porres is a real BIG BROTHER," says Father Norbert Georges, O.P.

"THE matchless Martin is also a busy matchmaker, according to letters we receive at the *Torch* office. A WAC was coming out of service at the end of the war. She thought to herself that it was time she was married, and so she looked over the eligible men and picked out one who had all the desired qualifications. But he didn't even look her way! So this WAC went to her sister, who was a nun, and said, 'I'll swear lifetime allegiance to any Saint who fixes this up for me.' The nun sister got her busy praying to Blessed Martin and in six months the

WAC announced her engagement!" Surely she could feel that marriage was made in heaven.

"Blessed Martin is great at this work, especially with the girls of Mexico. We hear from many of them," Father said.

"HERE is another example of Martin's brotherliness," Father continued. "It was while Blessed Martin was on earth in his beloved Lima, Peru, that he heard that his own sister wasn't going to attend a fiesta because she did not have a proper mantilla. What did he do? He sent not one but five mantillas to her. Why five? Well, you know how women are. They like to make a choice. If he had sent only one, it might not have suited."

ALL that Father was telling us was quite agreeable. But back in my mind was my dislike for Martin's mice. St. Francis of Assisi talking to the birds, St. Anthony of Padua preaching to the fish, yes; but Blessed Martin and rats! I was relieved that Father hit upon that now.

"YOU'VE heard about Blessed Martin and the rats, mice, and mosquitos?" We showed our disgust. "Now wait a minute," Father stopped us. "Ever since the serpent got a hold in the Garden of Eden, rats, mice, and mosquitos went out of control. So what happens? Scientists spend long hours searching for a perfect exterminator. Cities set up rat control commissions. Blessed Martin has the only real control because he is a saint.

"ADAM and Eve lost dominion over the animal world when they lost sanctifying grace. Now Brother Martin just talks to the rats and they do his bidding. Remember, too, these pests are here because of sin." Father turned to another member in the audience. "Now, are you going to kill rats?" Her answer was unhesitating, "Yes, until I get holy." Father's eyes were twinkling. "Then," he said to her, "you'd better apologize to the rat, first, and explain that you must kill him because you are not holy enough to control him." No wonder, I thought to myself, the world is beating a path to Blessed Martin's door. He has that better mouse trap!

FATHER Norbert Georges told us many interesting stories, but one statement of his fixed my fancy. "In Ireland, devotion to Blessed Martin is spreading like wildfire," he said It amused me to think of the usual reaction to the taunting remark, "A Negro is an Irishman turned inside out!" And here the little black man was captivating Ireland! Despite their differences, the Irish and the Negro have one likeness, a likeness for laughter and song. Perhaps that is a more fundamental similarity than the dissimilarity of skin pigment.

IN my mind's eye, I could see the Irish family kneeling for the beads of an evening. There before the members is the likeness of Himself and, of course, Herself, and with them now, perhaps, the little black Dominican Brother smiling on them as they say the rosary of St. Dominic! Beside Mary, the eldest sister, kneels the little rosy cheeked brother, the fledgling, Martin, now the family favorite. (The Johns and Michaels and Patricks better look to it!) Ireland is a colorful land, so it is not strange that to its emerald green is added this beautiful ebony—in white!

Anyway, Blessed Martin de Porres has another "customer" in this Irish American, and, Brother, I mean business!

Our Lady of the Altar Boys

THE Knights of the Altar had met to select a patron saint for their parish unit. Hastily I sketched the lives of a few saints in whom I thought they might be interested.

It was evident that the boys were not particularly impressed with any of them, so I asked if they had some suggestions.

"Why not choose our Blessed Mother?" asked Ramon instantly.

"Fine," I replied. "And is there some special title of hers that you would like to use?"

A few suggestions were made, but none met with the approval of the Knights. Finally, Mario, with surprising adolescent originality, offered his choice: "I think we should call her 'Our Lady of the Altar Boys'."

"Hooray!" went up the shout of approval, which canceled any further need of voting, for "Our Lady of the Altar Boys" was the unanimously elected Patroness.

Sister Melita,
San Pedro, California.

Profession Day in Panama

by Sister Mary Bernarda

TWO years ago, the Most Reverend Francisco C. Beckmann, D. D., Archbishop of Panama, founded the Society of Our Lady of the Miraculous Medal, the first Panamanian community of Sisters. On October 11, 1949, His Excellency presided at the religious profession of the first six members of that community.

WHEN Archbishop Beckmann was elevated to the archbishopric in February, 1945, he was well aware of the gigantic problem facing him in providing religious instruction for the poor people living in the interior of Panama. He immediately set about finding a solution to that problem, and it was not long before he became convinced that the solution lay in the founding of a community of native Sisters, who would devote their lives to the religious instruction of poor, neglected children in Panama, in much the same way as we were doing in the States.

EARLY in 1947, His Excellency appealed to Mother Catherine, our Superior General, for assistance in this project, with the result that just a year later, on the feast of the Holy Family, January 11, 1948, Sister Monica and I stepped off a plane at Balboa, C. Z., and were whirled away in the Archbishop's car to our new home.

SISTER Monica was to be the Novice Mistress and I her assistant, in the forming of the first members of this new community. It seemed like a big undertaking to us. None of our Sisters had ever worked outside continental United States. We were still a young community—as religious communities go—for we had just concluded the year of our Silver Jubilee.

Sister Maria Luz receives habit from hands of Archbishop Beckmann.

HOWEVER, though we might wonder, we would not question the wisdom of the Archbishop in asking for our Sisters, nor that of our Superiors in choosing us (incapable and unworthy though we felt ourselves to be) to help in the magnificent work of laying the foundation for the new community, a community which, we were sure, was destined to do much for the honor and glory of God and the salvation of souls in the Republic of Panama. We were loaned to the newly-established community for two years. We would give them of our best—Our Lord and His Holy Mother must supply the rest.

THE first assurance of Their help and Their approval of the new community came in the number and exceptional quality of the young women whom Divine Providence sent for our first members.

TIME flew, and before we were aware of it we were setting a date for first profession. The date chosen was October 11, 1949, the feast of our Blessed Mother's Maternity, a fitting feast surely for the birth of a new community

in the Church, a community whose members are destined to spend their lives in planting the seeds of Divine Life in the minds and hearts of God's poor and neglected little ones.

THE feast of the Maternity dawned bright and beautiful, a direct answer to the prayers of our novices, for it had been raining for weeks and weeks. The chapel (the historic church of San Felipe, oldest church in Panama, around which our convent is built) was crowded to capacity, in spite of the early hour—six forty-five a. m. Archbishop Beckmann offered the Mass and preached the sermon. The Maryknoll Sisters from the Canal Zone sang the hymns.

ASSISTING the Archbishop was the Reverend Alfonso Oficialdegui, O. S. A., and Reverend Eduardo Alvarez, C. M. Also present in the sanctuary were the Reverend Fathers Florentino Idoate, S. J.; J. Serrano, C. M. F., Louis Storms, C. M., Francisco Saenz, C. M., Pablo Atienza, O. C. D., and Tomas Perez Tello.

The Sisters making profession were: Sister Catalina (Catalina Benedetti) and Sister Carmen (Carmen Vergara) of Panama City; Sister Josefa (Roquelina Rios) and Sister Francisca (Francisca Gonzales) of Chitre, Province of Hererra; Sister Mercedes Maria (Mercedes Silvera) of David, Province of Chiriqui; and Sister Gertrudis (Mercedes Jean) of Las Tablas, Province of Los Santos.

Sister Maria Luz (Rojas) was received as a novice.

* * *

AND now our work in Panama was finished — or so we thought. Six Sisters of the newly founded Society of the Miraculous Medal had been professed. The Sisters had a good foundation for the religious life—thanks to the Archbishop, who personally guided their spiritual formation, and to Sister Monica, who made them thoroughly acquainted with the demands of community life and the means to meet them. Soon we would return home.

BUT the Archbishop thought otherwise. The work which the Sisters were to do would be a difficult one at best. They needed training and guidance in it. Would we stay and initiate the Sisters into the work—that same work we had done in the missions of the United States? We would—provided it were the will of God expressed through the wishes of our Superiors.

THE Archbishop lost no time in appealing once more to Mother Catherine for help for his little community. Nor did she fail him. After consulting her Council, and assuring herself that we were willing to remain, she advised the Archbishop that our time in his archdiocese was extended to July, 1950.

THE Sisters have now begun their active mission work. Their first assignment is taking the census in Cristo Rey parish, Panama City. They are also teaching a few classes in religion among the poorer children of the city and in the out-missions of Panama.

BESIDES the census taking and teaching, the Sisters are continuing their studies. They have started a course in Social Work given by Miss Elsa Valdez, who studied at the Catholic University of Washington, and who is now teaching at the National University of Panama.

DURING the coming months we hope to tell you a little about the work of this new community. Meanwhile, won't you please beg God's blessings on our work and pray for us for additional vocations?

Sister Gertrudis pronounces her vows, as Archbishop Beckmann holds Sacred Host. Six Sisters made first profession in the new community on the feast of the Maternity of Our Blessed Mother, 1949.

These three girls are members of the Immaculate Conception Sodality of St. Mary's Church, El Centro, California. The girls are looking over a copy of the *Catholic Girl's Guide*, which was presented to the retiring Prefect, Carolyn Barringan (center), by the Sodalists. At Carolyn's right is Darlene Ryba, and at her left, Catherine Terry.

A FAMILY AFFAIR

"WHERE should I go if I haven't made my First Communion?" questioned a ten-year-old youngster, his bright eyes shining with excitement.

Sister directed him to the room where the First Communicants had assembled, wondering momentarily who the lad might be, why he hadn't made his First Communion, and what was the cause of his excitement. But her own class was arriving now and she promptly forgot the incident.

She was reminded of it again that evening when she heard the Sister in charge of the First Communion class saying, ". . . and so this was Sammy's first formal religion class, though he knows something of his religion."

In the Home Field

Yes, it was Sammy whom Sister had directed to the First Communion class that morning. The family had just moved to town from a ranch seven miles distant. As the weeks went on Sammy proved a very diligent pupil and soon surpassed his classmates, even though he had started instructions rather late in the year. When the class was ready for First Communion, Sammy was right with them. Meanwhile he had been studying to be an altar boy, and two weeks after his First Communion he was serving at the altar.

Sammy was a happy, carefree youngster, the youngest of five children. But he had one big worry—his older brothers and sister never went to the Sacraments. Although Lupe, his sister, and David, his oldest brother, had made their First Communion before the family moved to the ranch, they had not approached the Sacraments for years.

From the time of his First Communion, Sammy made his older brothers and sister the special object of his prayers. Nor was he disappointed. Soon his sister, Lupe, was attending

Sammy, his sister, and brothers. Left to right they are: Sammy, Rogelio, Lupe, Miguel, and David.

Mass and receiving the Sacraments. A year later his brothers began going to church, one after the other. David received the sacraments again, and fifteen-year-old Rogelio and seventeen-year-old Miguel received special instructions and made their First Communion. Then all five were enrolled in Confirmation classes and were confirmed on the same day.

Sammy's eyes still shine, not so much with excitement now as with happiness. Has not God chosen him as a little apostle to bring the entire family to the faithful practice of their holy religion?

Sister Melita,
San Pedro, California.

AN UNINVITED GUEST

DOGS, cats, chickens, lizards, flies, all seem to know that Monday is Catechism day and they are sure to be waiting in our open-air classroom when I arrive with the children in the afternoon. Today was no exception, but to these regular guests the children paid no attention.

We said the opening prayers, and the children settled themselves on the orange crates which served as chairs for this little First Communion group.

As I explained the lesson for the day, I tried to ignore the friendly dog and cat that whirled around the hem of my habit, almost upsetting me. Class must go on.

"Tony," I said, "do you remember the story I told you last week about Adam and Eve? Can you tell it to the class?"

"Yes, Sister," came the prompt reply. "Adam and Eve were in a beautiful garden and God said, 'Don't you eat any apples from this tree.' But Eve, she went and ate one, 'cause a SNAKE . . . " He shrieked the last word.

"Don't shout, Tony. We can hear you. Go on—a snake what?" I prompted.

"A SNAKE!" Tony repeated. "Really, Sister, I mean it!" and Tony pointed to a spot not very far in back of me.

I turned and looked. Sure enough, there was the creature headed straight for our classroom . . . an uninvited guest, to be sure.

"Run, Sister, run!" the boys shouted. The children scattered quickly enough, but I seemed rooted to the spot.

Just then, two older boys, having heard the shouting, came running, armed with stout clubs. After continued blows, the boys cornered the snake, which was four feet long. Finally pouring oil on it, they set fire to it. At first I was horrified at such treatment, but the boys reassured me. "It's too big to handle, Sister," they said. "Anyway he can't feel it; we hit him too hard."

Class was cut short that day, but the lesson of Adam and Eve and the Evil Tempter had a very definite and lasting association in the minds of these small First Communicants.

Sister Rita Marie,
Coachella, California.

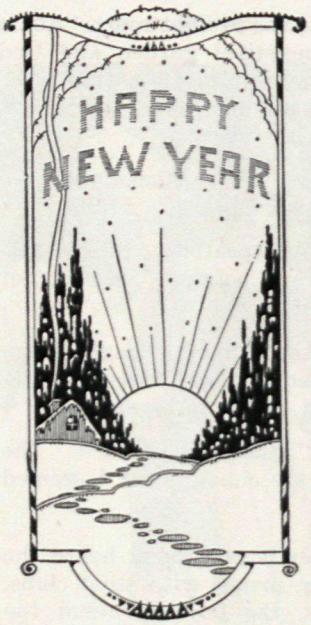
WELL, NOT IN OUR TIME, ANYWAY!

I had been there often before, but it was my companion's first visit to Dona Maria's. Sister was amazed at the number of statues in the little home, and while Dona Maria and I carried on our conversation, Sister sat quietly looking from one statue to another, noticing especially that a rosary hung from the hands or around the neck of each statue, whether the saint lived before or after the time of St. Dominic.

Finally, in her limited Spanish, Sister managed to tell Dona Maria how nice her altar looked, and to remark on the number of statues she had. "And each saint has a rosary!" Sister added.

Dona Maria stood up and said, in a tone almost of rebuke, "Well, who ever heard of a saint without a rosary!"

Sister Rita
San Angelo, Texas



Associate Catechists

Dear Associates:

The New Year brings with it hidden joys and sorrows. We cannot tell what is in store for us before its golden sands run out. Perhaps this year we will lose a dear one. Perhaps this year will be our last on earth. One thing we know—the future is in God's Hands, and therefore in very good Hands. Here are a few thoughts about the New Year. With it comes *new* opportunities for loving God and advancing in personal holiness, and new opportunities of serving God in those about us, especially His poor unfortunate ones. Let us put to the best possible use the time God gives us on earth, for "soon the night cometh wherein no man shall work."

A New Year of choice graces and blessings be yours!

SISTER SUPERVISOR, ACM.

OMAHA (NEB.) HAS THREE BANDS

IT was with jubilation that we learned our Omaha Associates were going to form three separate Bands. This meant that the usual monthly offering from the ladies would be tripled.

We are happy to announce in these columns the names of the newly organized Bands, their Promoters, and the Sisters whom they have chosen to sponsor. One group elected to keep the former name—*St. Margaret Mary Band.* It is headed by *Mrs. Fred Shields* and the group sponsors Sister Mary Marguerite (Shields). Another group formed what is known as *St. Clare Band,* and *Mrs. H. A. Leutenneger* is Promoter. These ladies sponsor Sister Mary Clare (Leutenneger). The third group chose the name of *St. Martin of Tours Band.* In charge of it is *Miss Lucille Murphy.* These ladies sponsor Sister Mary Martin (Evans). All three Sisters are former natives of Omaha, Nebraska.

OUR NEW ST. JOSEPH BAND NO. 2

THIS new Chicago Band was organized last Spring and *Mrs. Lillian Schultz* was asked to serve as Promoter. Mrs. Schultz also keeps up membership in St. Katherine's Band. The Band sponsors Sister Mary Isabelle, who is the daughter of *Mrs. John Sullivan,* one of the members.

Besides sending monthly dues, the members give big parties either in their parish hall or at the Bowman Dairy Company hall. We believe this Band will take precedence over all other Mission Bands for having given our Sisters the most money in 1949. We make this prediction in November when this issue goes to press. God bless their generosity!

ST. JUDE MISSION CLUB *(Chicago)*

THE Promoter of our club named for the apostle, Saint Jude, realizes that prayer life must accompany exterior works of zeal. This summer, *Mrs. Fiala* accompanied her husband on an extended trip through Canada, joining the great concourse of pilgrims at the shrine of St. Anne de Beaupre. They were thrilled to spend even a short time in an atmosphere so thoroughly Catholic as that of Quebec, where priests are seen in the village streets wearing their cassocks as diocesan clergy, or habits, if members of a religious order. The churches, too, were magnificent structures bearing evidence of the deep Faith of the people.

The club members are busy making money for us again after a summer's cessation of activities.

# of Mary

OUR NEW "SEVEN DOLORS" BAND

MANY of our Chicago Associates are acquainted with *Mrs. Sadie Murphy*, who is one of the charter members of Good Shepherd Mission Club. Besides keeping up membership in this Club, Mrs. Murphy, who lives in Bellwood, has organized a new Band known as "Seven Dolors" Band, and which comprises some ladies who live in Lombard and Villa Park and herself. They meet monthly and send us the dues which result from meetings. We have already received several donations from them.

We greatly commend Mrs. Murphy's zeal and welcome the new Associates who joined the Band.

IMMACULATE CONCEPTION BAND

(Detroit)

THE members of this Band, presided over by *Miss Lillian Dunn*, used to make a lot of money selling Christmas cards before competition got too keen for them.

For the past two years, they have been obliged to seek other ways and means of raising funds. They have not confided to us just what these are, but we still receive checks from them for which we are very grateful.

The group sponsors Sister Mary Mark (Gogin) because Sister is known to most of the ladies and her married sister, Mrs. Marcus Power, belongs to the Band.

ST. HELEN BAND *(Dayton, Ohio)*

THESE Band ladies are all behind Sister Eleanor (Cogan) one hundred percent strong. In addition to sending us monthly checks toward Sister's support, they send a large check at Christmas to be used in making the poor children of her mission happy, and another large check at Easter to help purchase First Communion supplies. Sister Eleanor, formerly of Dayton, joined our community in 1925.

In charge of the Band is *Miss Helen Melke*, while *Miss Florence Bucher* has been the faithful corresponding secretary. Sister Eleanor's sisters also belong to the Band.

ACM BAND CONTRIBUTIONS

October 19 to November 17, 1949

Charitina Club No. 1, Chicago, Miss Katherine Hennigan	**6.00**
Charitina Club No. 2, Paris, Ill., Miss Mary Gibbons	**15.00**
Child Jesus Band, St. Louis, Mrs. J. Butler	**20.00**
Florentine Mission Band, St. Louis, Mrs. K. Krueger	**12.00**
Good Shepherd Mission Club, Chicago, Mrs. H. F. Staley	**60.00**
Holy Family Band, Chicago, Joseph Walz	**18.00**
Les Petites Fleurs, Chicago, Elsie Jachmann	**4.00**
Poor Souls Band, Berwyn, Ill., Mrs. J. V. McGovern	**5.00**
Sacred Heart Mission Soc., Newark, N.Y., Mrs. M. Fischette	**50.00**
St. Ann Mission Circle, Ft. Wayne, Miss Ann Brink	**4.50**
St. Clare Band, Omaha, Neb., Mrs. Clare Leutenneger	**5.00**
St. Gemma Galgani Band, Chicago	**25.00**
St. Irene Band, Chicago, May Walsh	**10.00**
St. Joseph Band No. 2, Chicago, Mrs. Wm. Schultz	**110.00**
St. Joseph Mission Club, Baldwinsville, N.Y. Mrs. M. Gosiere	**10.00**
St. Katherine Band, Chicago, Mrs. Katherine Hammer	**30.00**
St. Margaret Mary Band, Omaha, Mrs. Fred Shields	**5.00**
St. Martin of Tours Band, Omaha, Miss Lucille Murphy	**5.00**
St. Raymond Band, Chicago, Mrs. Kathryne Quinlan	**4.50**
St. Sabina Band, Chicago, Miss Marie V. Dwyer	**15.00**
Srillians Band, Cincinnati, Miss Marie Gouy	**2.00**

LITTLE FLOWER MISSION CIRCLE

(Chicago, Ill.)

A FIFTY dollar check was the handsome offering received in October from the members of *Little Flower Mission Circle*, of which *Miss Veronica Foertsch* is Promoter.

The ladies of this Band have tried hard to beat their former records for mission donations within a twelve-month period, and as we go to press (November), it seems they are going to accomplish their goal.

Pedro is in Business Now

by Sister Martha Mary

AS he stood before the judge, Pedro Antonio's white, drawn face betrayed the sickening despair that threatened to overpower him. Pedro, of course, could not know that this arrest was to be the beginning of a new life for him and his four small daughters.

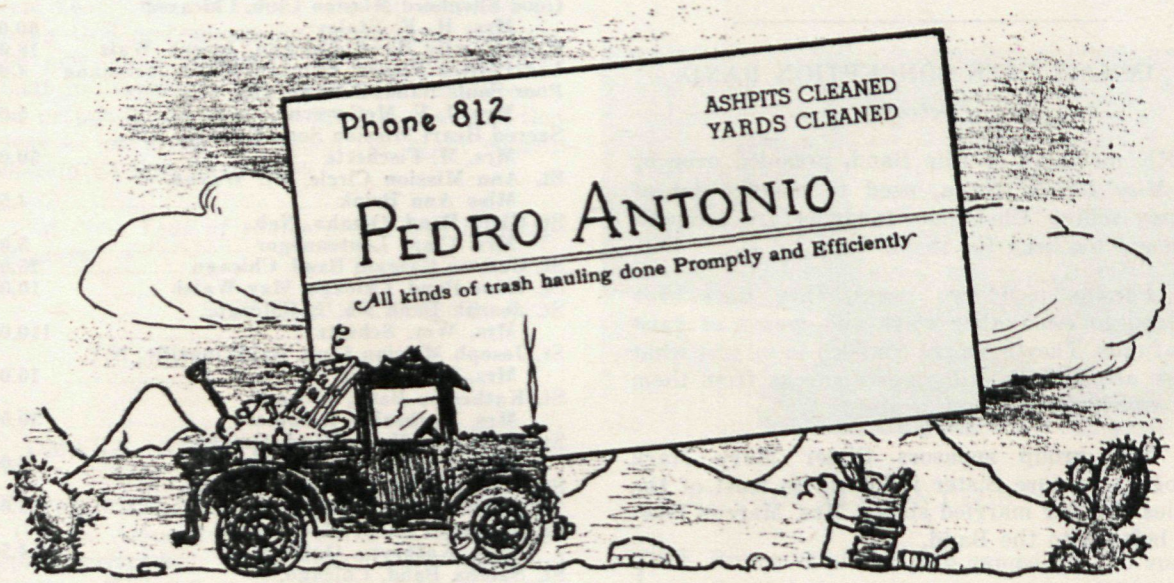
When Pedro's wife died in New Mexico some months before, leaving him not only to support but also to care for their four little girls, Pedro decided to move to Colorado. He had lived there prior to his marriage, and he knew that among his relatives and friends he would find someone to look after the children while he was at work.

But it was winter; there was no work in the sugar beet fields; there was no work anywhere. With the little money he had, Pedro bought a sewing machine and when he was not out looking for work he spent his time making over old clothes for his girls.

One day Pedro met Mrs. Phillips. For some reason, she took a fancy to him. Pedro did not know why, nor could he guess that Mrs. Phillips was kind to everyone. She obtained work for him, washing dishes after church socials, or doing odd jobs around her home or that of her friends and neighbors. With the money Pedro made he bought an old truck. Now he was in the business of trash hauling—or at least he *had* been in the business. Pedro had intended to buy his license as soon as he made enough money, but . . . well, long before that time the law caught up with him and now he was before the Court.

The judge cleared his throat. "Pedro Antonio," he said, "this court finds you guilty of driving a truck without a license. Since this is your first offense, your fine will be only ten dollars. But see to it that this does not happen again."

Pedro was about to explain to the judge that he did not have more than fifty cents, when the judge dismissed the court, left the bench, and beckoned Pedro to follow him to his office.



When the door had been closed behind them, the judge unceremoniously reached into his pocket, pulled out a bill, and pressed it into Pedro's hand, saying as he did so, "Go out and give this to the clerk."

Almost speechless at this unexpected kindness, Pedro managed to thank the judge and promise that some day he would repay him. As Pedro walked back into the courtroom, the clerk was putting the last of his papers in his briefcase. His face registered surprise when Pedro walked up to him and with a simple, "Here," handed him the money for the fine. The clerk saw that Pedro's eyes were moist. So, knowingly he took the money, made the entry in his book,

shook his head and muttered, "Judge Phillips is going to go broke in his own softhearted way."

* * *

THE telephone rang noisily in the Phillips home. Mrs. Phillips hurried to answer it.

"Hello, this is Mrs. Grant," the voice at the other end was saying. "I would like to have Mr. Antonio clean up our yard and our ash pit. My address is . . . "

"You must have the wrong number," Mrs. Phillips interrupted, her eyes wide in astonishment.

"Is this 812?"

"Yes, but . . . "

"Well, I'd like to speak to Mr. Pedro Antonio or leave a message for him."

The light dawned. "Fine, but . . . May I ask you where you got *this* phone number?"

"Why," came the surprised response, "it's right here on his card: Ash pits cleaned; yards cleaned; Pedro Antonio, Phone 812."

Mrs. Phillips wanted to laugh, but instead she said with dignity, "Oh, yes, of course. I'll be glad to take the message for Mr. Antonio. What is your address? . . . All right, and Mr. Antonio will be there about ten. Thank you. Good-by."

* * *

"MAY I see one of your new business cards?" Mrs. Phillips asked sweetly as her husband sat down to lunch.

Puzzled, Judge Phillips scrutinized his wife's face for a moment, then, smiling, he pulled out a whole pack of cards. Together they read the top one: 'Ashpits cleaned; yards cleaned; all kinds of trash hauling done promptly and efficiently; Pedro Antonio, phone 812."

Mrs. Phillips broke out into merry laughter, in which her husband, somewhat relieved, joined her.

"But why did you put *our* phone number on it?" asked Mrs. Phillips when their laughter had subsided.

"Say, you can't expect a trash hauler to have a phone, can you?" asked the judge in feigned disgust.

PEDRO's smile is now as wide as his face and as bright as a mirror. Business is good. Folks are good. Above all, God is good—for was it not He who gave him such good friends as Judge and Mrs. Phillips?"

January Mission Intention

by the Most Rev. Thomas J. McDonnell, D.D.

MISSIONS THREATENED BY ATHEISTS

ALTHOUGH Communism is not the only form of atheism, Communism has taken advantage of the difficulties and disturbances of the post-war period to present a most dangerous threat to the missions.

WHERE want and disease have been rampant, Communists have deceived many who were only too ready to accept any kind of hope. They have been successful in establishing their regime in regions where the Church had flourished for centuries. The danger in the mission countries, where the light of the Gospel is only beginning to shine, is all the greater. It is with regret that any interested observer of the mission lands and their history for the past fifty years will have to admit that the Western World has not brought to these countries high ideals so much as technical skill. The Oriental has been taught to desire the comforts and advantages of the Western World on a grand scale.

IN China, at the present time of writing, there is no open sanguinary persecution of the Church, but every effort is being made by the Communists to hinder the exercise of religion. Schools are not confiscated, but the teaching of Marxism has become obligatory.

KOREA has been divided into two parts. Ever since the withdrawal of American troops from the southern part in July, 1949, the threat of Communism is becoming all the more present.

IN Japan, the extreme poverty of many, favors the subversive activity of Communists. Indo-China has been placed in the anomalous position wherein the Communists have been claiming that they alone are the true patriots, and under the guise of patriotism are gaining followers.

IN Siam, where previously Catholics had been persecuted and Buddhism favored, the government is more and more recognizing the Catholic religion as its powerful ally for fighting Atheistic Communism.

THE misery of India is being exploited by the Communists to the extent that they can make inroads with the help of foreign subsidies. The Communists are seeking to gain a strong foothold in those places of Africa which are being developed by foreign capital.

Mary's Loyal

HAPPY NEW YEAR

To All Our Loyal Helpers!

TOP HONORS TO BREESE (ILL.) SUNSHINE SAVERS

WE are very proud of these Loyal Helpers. During the year just ended they sent us $31.21 in Sunshine money which they made at bingo parties for our benefit. The group consists of sisters and cousins of the three Wilke sisters —Sister Martha, Sister Henrietta, and Sister Priscilla—all members of our Order.

SECOND HONORS TO CICERO (ILL.) SUNSHINE CLUB

THIS group sent us a total of $13.00 during 1949. Read "News of the Month" on opposite page to learn how they made $10.00 for us on Columbus Day.

HONORABLE MENTION GOES TO THE FOLLOWING HELPERS

PATSY and Eleanor Murphy, of Moncton, New Brunswick, Canada, who sent us $8.00, which represented a saving of eight hundred pennies in their Sunshine Bag during the past year.

EXTRA good givers were the Karnitz sisters, of Milwaukee, Wisconsin, whose picture appears on these pages; Celeste Renier, of Chicago; the Lazor children of Pittsburgh, Pa.; Patricia Cossman and her classmates of LeHighton, Pa.; the Sixth Graders, Wallingford, Conn.; and the Gabrielson children of Corcoran, Calif. To all our Loyal Helpers, in all parts of our great United States, who saved Sunshine pennies for us last year, our thanks and a hearty God bless you!

MISS 1950

Above is Louise Balderacchi of Wallingford, Connecticut, baby sister of Marie Balderacchi, one of our enthusiastic Helpers in the New England States.

SAN ANTONIO (TEX.) HELPERS

Pictured above are Joan Butts and James Butts, Jr., of San Antonio, Texas. Joan is in the fifth grade and James is in the fourth grade at St. Patrick's School. Their aunt, Sister Rose Anthony, is one of our Missionary Sisters at our Brawley, California, convent.

Helpers Pages

NEWS O' THE MONTH

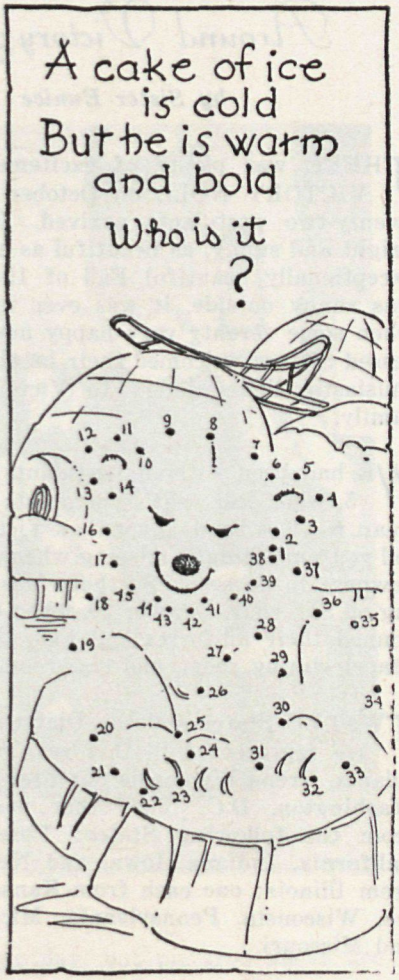
AT the home of *Mary* and *Barbara Southard*, organizers of the Cicero (Illinois) Sunshine Club, a bunco party was held on Columbus Day for the benefit of our Missionary Sisters.

ANNA MARIE MOUDRY brought thirty cup cakes, Tillie Sana brought a bag of pretzels, the Southard girls contributed bottles of pop, some cookies and pop corn. Each girl brought a prize, and a quarter to pay for her ticket. Grownups, among these the mothers of the girls, gave cash offerings and door prizes. Eight tables and thirty-two folding chairs were borrowed from the parish hall.

THE girls had a peck of fun and made $10.00. They were thrilled over the success of their first party for the benefit of the missions.

MILWAUKEE (WIS.) HELPERS

We are happy to introduce the Karnitz sisters of Milwaukee, Wisconsin. Reading from left to right, they are Joanne, Ruth, and Mary. Their aunt, Sister Anne Therese, is one of our Missionaries stationed at the Santa Paula convent.



JANUARY PUZZLE. Above you will find another Quizzie Dot Puzzle. Work the puzzle and send it to Sunshine Secretary for a holy card.

Answers to "Hunt the Bear" Puzzle. The hidden bear is to be found between the words (1) tube and are; (2) Bob and earnestly; (3) Bea and really; (4) be and archer; (5) Danube and are, and (6) Abe and Arbor.

Answers to "Christmas Carols" Puzzle. Angels (1); Silent (4); Faithful (5); Midnight (3) and Bethlehem (2).

Around Victory Noll

by Sister Eunice

THERE was plenty of excitement AROUND VICTORY NOLL on October 27 when our twenty-two postulants arrived. The day was bright and sunny, as beautiful as any day in the exceptionally beautiful Fall of 1949. But if it was sunny outside, it was even more so inside when some seventy very happy novices and professed Sisters welcomed their bright, cheery, enthusiastic little sisters to Victory Noll's big family.

WE had been without postulants since August 5, when last year's postulants became First Year Novices, and anyone at Victory Noll will tell you something is missing when postulants are nowhere to be seen. So there was much rejoicing on Saturday, October 29, when the postulants donned their uniforms and took their places in chapel, dining room, and classrooms.

TWELVE States and the District of Columbia are represented in this year's class of postulants. Irene Wyman is our first member from Washington, D.C. The other postulants come from the following States: Three each from California, Indiana, Iowa, and New York; two from Illinois; one each from Kansas, New Mexico, Wisconsin, Pennsylvania, Michigan, Texas, and Missouri.

IT is interesting to note that none of the postulants is an only child; one comes from a family of fourteen children, one from a family of twelve, and one from a family of eleven; while the average number of children in the families of the postulants is six.

TWO of the postulants are sisters—Elodia and Helen Carney, daughters of Mr. and Mrs. Patrick Carney, of Cascade, Iowa. Mary Stadler is a sister of our Sister Germaine, who is stationed at Redlands, California. Barbara Ann Lackey is a cousin of Mother General. Dulcinea Salas attended religion classes taught by our Sisters who are doing Confraternity work in the Archdiocese of New Mexico. Maurie McCoun was instructed for First Communion by our Sisters at Los Banos, and Lupe Anguiano was in the religion classes of our Santa Paula Sisters, as Saticoy, Lupe's home town, is a mission from Santa Paula.

Mary Mallory was an army nurse in World War II. She was with a hospital Field Unit in the battle zone during the North African campaign, and later was stationed in hospitals in France.

AND so they come, the postulants of 1949, as those of other years, from many States, with a variety of talents, experience, and education, with different characters and temperaments. From city, town, and farm, they come—teachers and nurses, office workers and students. Yet all have but one goal: to serve God and neighbor—and to become saints.

OUR COVER: Frances Victorino, age four, saying her night prayers. And Frances not only knows her prayers, but her catechism, too, for her brother Anthony, age six, teaches her when he comes home from religious instruction class.

Pastor (to youngster in First Communion class): Now, Paul, wasn't Jesus once a little boy just like you?

Paul: Oh, no, Father. I'm sure He was much better!

"Sister," remarked a fifteen year old high school pupil, "you said the priest takes the place of Jesus. Do you take the place of His mother?"

In Memoriam

Clement Lengerich, Decatur, Ind., father of Sister Mary Rosella and Sister Dorothy Anne, O.L.V.M.
Mrs. Pauline Kengott, Chicago, Ill.
Mrs. Mabel Helfer, Baldwinsville, N.Y.
Mrs. Julia Turowski, Detroit, Mich.
Stanley Kmiec, Detroit, Mich.
Stanley T. Przybylski, Detroit, Mich.
Mrs. Anna T. Westlake, Peoria, Ill.
Mrs. Wm. Fiore, Chicago, Ill.
Catherine Kissner, Baltimore, Md.
W. C. Wissel, Indiana, Pa.
Margaret Muehlenkamp, Sparta, Wis.
Robert Myers, Lancaster, Pa.
Clarice McGeean, Chicago, Ill.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace. Amen.

Our Postulants

There may be many reasons to complain of the youth of our day, but pictured above are twenty-two proofs that generosity, self-sacrifice, and nobility of soul are characteristic of the youth of America today even as in former ages.

These young women—our new postulants—have not hesitated to answer the call of the Master to dedicate their lives to the religious instruction of His little ones, even though it means giving up home and loved ones and all the comforts and pleasures of our modern world.

Now if you will read left to right, we shall introduce you to our newest members as they are pictured with Mother General: 1st row, Mary Travers, Chicago, Ill.; Dulcinea Salas, Santa Rosa, N. Mex.; Loretta Zapf, Rochester, N. Y.; Helen Carney, Cascade, Iowa.

2nd Row: Maurie McCoun, Livingston, Calif.; Eileen Fuhrman, Dearborn, Mich.; Irene DeMeulenaere, Victor, Iowa; Dorothy McCaffrey, Bronx, N. Y.

3rd Row: Irene Wyman, Washington, D. C.; Mary Stadler, Topeka, Kans.; Mary Dolores Tringl, St. Louis, Mo.; Mary Crotty, Chicago, Ill.

Last Row: Mary Bube, Palmyra, Ind.; Genevieve Noll, San Antonio, Texas; Gertrude Sullivan, Ontario, Wis.; Barbara Ann Lackey, Alhambra, Calif.; Lupe Anguiano, Saticoy, Calif.; Mary Mallory, Dickson City, Pa.; Elodia Carney, Cascade, Iowa; Norine Nirschel, Eggertsville, N. Y.; Ruth Banet, Fort Wayne, Ind.; and Shirley Brenner, Logansport, Ind.

Each One Reach One More!

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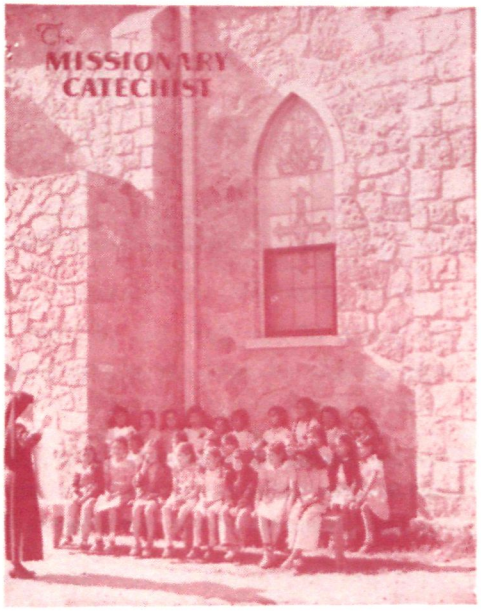

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1. A weekly Mass is offered for benefactors;
2. Your intentions are remembered in a daily perpetual Novena to Our Lady of Victory;
3. The work of supporting the missions has been blessed repeatedly by our Holy Father.

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HUNTINGTON, INDIANA

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