

the **M** *issionary* **G** *atechist*



*Our Lady of Victory,
Queen of Peace,
pray for us!*



OUR LADY OF VICTORY MISSIONARY SISTERS

(For private use only)

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

Have mercy on us

God, the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Our Lady of Victory,

Pray for us

Our Lady of Victory, triumphant
Daughter of the Father,

Our Lady of Victory, triumphant
Mother of the Son,

Our Lady of Victory, triumphant
Spouse of the Holy Ghost,

Our Lady of Victory, triumphant
choice of the Most Holy Trinity,

Our Lady of Victory, triumphant
in thy Immaculate Conception,

Our Lady of Victory, triumphant
in crushing the head of the serpent,

Our Lady of Victory, triumphant
over all the children of Adam,

Our Lady of Victory, triumphant
over all our enemies,

Our Lady of Victory, triumphant
in the embassy of the Angel Gabriel,

Our Lady of Victory, triumphant
in thy espousal with St. Joseph,

Our Lady of Victory, triumphant
at the scene of Bethlehem,

Our Lady of Victory, triumphant
in thy flight into Egypt,

Our Lady of Victory, triumphant
in thy exile,

Our Lady of Victory, triumphant
in thy humble dwelling at Nazareth,

Our Lady of Victory, triumphant
in finding the Divine Child in the temple,

Our Lady of Victory, triumphant
in the earthly life of our Lord,

Our Lady of Victory, triumphant
in His Passion and Death,

Our Lady of Victory, triumphant
in the resurrection,

Our Lady of Victory, triumphant
in the ascension,

Litany of



Our Lady of Victory

May 24 is the feast of
Our Lady of Victory

Almighty and merciful God, Who for the defense of the Christian people didst in a marvelous manner establish perpetual help in the most Blessed Virgin Mary; mercifully grant that we, who in life do battle protected by such a help, may, in death, obtain the victory over our malignant foe. Through Jesus Christ our Lord. Amen.

The intentions of all our relatives, friends and benefactors are remembered in our perpetual novena to Our Lady of Victory.

Our Lady of Victory, triumphant
in the descent of the Holy Ghost,

Our Lady of Victory, triumphant
in thy sorrows,

Our Lady of Victory, triumphant
in thy joys,

Our Lady of Victory, triumphant
in thy entrance in the heavenly Jerusalem,

Our Lady of Victory, triumphant
in the angels who remained faithful,

Our Lady of Victory, triumphant
in the felicity of the blessed,

Our Lady of Victory, triumphant
in the graces of the just,

Our Lady of Victory, triumphant
in the announcement of the prophets,

Our Lady of Victory, triumphant
in the desires of the patriarchs,

Our Lady of Victory, triumphant
in the zeal of the apostles,

Our Lady of Victory, triumphant
in the light of the evangelists,

Our Lady of Victory, triumphant
in the wisdom of the doctors,

Our Lady of Victory, triumphant
in the crowns of the confessors,

Our Lady of Victory, triumphant
in the purity of the numerous bands of virgins,

Our Lady of Victory, triumphant
in the triumphs of the martyrs,

Our Lady of Victory, triumphant
in thy all-powerful intercession,

Our Lady of Victory, triumphant
under thy many titles,

Our Lady of Victory, triumphant
at the hour of our death.

Lamb of God, who takest away
the sins of the world,
Spare us, O Lord.

Lamb of God, who takest away
the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest away
the sins of the world,
Have mercy on us.

Pray for us, O Blessed Lady of
Victory!

That we may be made worthy of
the promises of Christ.

The Missionary Catechist

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Number 6

Catechism of the True Devotion

by Rev. Ralph W. Beiting

THE MATERNITY OF MARY

"God could create more perfect angels, a more perfect Heaven, a greater universe than ours, but He could not create a greater Mother than the Mother of God," so wrote Saint Bonaventure, many centuries ago. Today, we have the privilege of celebrating this Feast of Mary's Maternity, and of studying the "great things" that God has done to her.

It is from her motherhood of God that all her other dignities stem. The Immaculate Conception prepared her for it, while the Nativity was the outward manifestation of it. Because she is the Mother of God, it follows that she is the universal Mediatrix of All Grace. In a word, everything good and holy that can be said of Our Lady belongs to her because she brought forth the God-Man.

Consider what a work of perfection she is. God the Father claims her as His daughter; God the Son calls her His Mother; and of God the Holy Ghost, she is the Spouse. She was a creature whose whole being was tied up intimately with Divinity. God made her the perfect workshop, the place where nothing of evil could claim entrance, for in her was to be formed the greatest perfection of which the Holy Ghost was capable—the formation of the God-Man.

SAINTS WHO HAVE PRACTICED TRUE DEVOTION

As true Devotion was known before the time of Saint de Montfort, we should not be surprised to find many of the great Saints of the Church finding Jesus through Mary by the slavery of love. A few can be mentioned: Saints Ephrem, Bonaventure, Anselm, Bernardine, Leonard of Port Maurice. After de Montfort the greatest slave of Jesus in Mary is St. Alphonsus. But it is in the last century especially that we find true followers of de Montfort's Devotion. Blessed Peter Eymard, the Apostle of the Eucharist knew no better way of adoring Jesus in the Eucharist than by becoming a slave of Mary. The Sainly Cure of Ars was a fervent advocate of True Devotion to Our Lady. St. Gabriel was a model for all seminarians in his love for Mary. By means of this slavery to Mary he reached the highest sanctity after five years in the Passionist seminary. Perhaps the most inspiring story of all the Saints of our Lady is the story of the Little Flower and Blessed Theophane Venard. Therese in her monastery and Theophane in his Mission were both slaves of Our Lady and bound themselves together as brother and sister in the service of Mary. The results of both of their lives stand as a divine approval to this secret of grace that they found in True Devotion to Our Lady.

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Migrants in the Tomato Belt

by Sister Blanche Marie

IN the northeastern portion of Indiana, we have two distinct types of Mexicans. Firstly, we have the *migrants* who come to these parts in the early Spring and leave at the end of the tomato harvest. Secondly, there are the *permanents*, or those who had formerly been migrants from Texas but eventually settled permanently in these regions.

From the first of May until the first of October, because of their increased numbers, "we go all out" to render aid, spiritual and temporal, to our Mexicans, both the migrants and the permanents. During the winter months, when the numbers of Mexicans in the region are considerably fewer, we merely try to keep in touch with these permanents, through infrequent visits or correspondence. Perhaps we should say that the permanents keep in touch with us, for our contacts are brought about chiefly through their visits to Victory Noll. Most of them have learned by now where our convent is, and rarely does a Sunday go by without the members of some Mexican family making their appearance at our doors. It gives them spiritual comfort to see the Sisters, and to hear them speak *their* language—Spanish—even if a bit haltingly. If they are in need, they are supplied with warm clothing which has come to us in mission boxes.

Our program for the year 1951, in their behalf, was more ambitious and extensive than any one previously undertaken. Through the ever willing co-operation of our parishioners of St. Mary's, we began the latter part of April to visit the two tomato camps at Pierceton, and the two camps at South Whitley, as well as the scattered families of Huntington County, three evenings a week, and carried through with this schedule until the first Sunday of October. The Pierceton



Most of the adults in this picture have never made their First Holy Communion. Five of them are Puerto Ricans helping to harvest the tomato crop in Indiana.

camps are thirty-one miles distant from Huntington, and the South Whitley camps about twenty miles. The homes of our Mexicans in the Huntington County area are scattered and we could reach not more than two families the same evening if we planned to teach and not merely to visit them.

Besides the regular catechetical instructions for children and adults, we provided special features from time to time, such as a health movie and lecture, and a full time religious movie (The Life of St. Francis of Assisi) at the three principal centers. A similar program, however, obtained in 1950.

Our newest undertaking in behalf of the Mexicans during the past summer was to arrange for a picnic on the grounds of Victory Noll. Because of the distance of the camps from Victory Noll, we could not know with what degree of enthusiasm, if any, they would respond to our invitation. We were therefore agreeably surprised and



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happy when one hundred and fourteen men, women and children made their appearance on the day of the picnic. Our recreational program that day opened with a "community sing" in Victory Noll chapel. All joined in the well-known Spanish hymns of "O Maria, Madre mia," "Al Cielo" and others, so that the chapel was filled with the volume of their melodious voices.

The singing was followed up by relays for the children of different age groups on our extensive grass-covered grounds beneath the big maples and hickory trees. Prizes for the oldest and youngest persons present were awarded, and a basket of fruit raffled. Refreshments were served at the close of the afternoon's entertainment, and everyone went home happy, assuring us he would never forget this picnic.

Although the picnic brought to a close our summer's program in behalf of the pure migrants, the "permanents," in the late fall, under the leadership of Mr. and Mrs. Hilario Rios, wished to sponsor a Mexican dinner for the benefit of St. Mary's Church, to show their gratitude to the pastor, Monsignor T. E. Dillon, for his interest in and care of the Mexican people, through the St. Vincent de Paul Society, the parishioners and our Sisters. Monsignor graciously consented and suggested that the Mexican dinner be held on December 16, after the ten-fifteen High Mass.

Committee meetings, attended by a half dozen young Mexican couples who agreed to cook the dinner, were held at Victory Noll a few Sunday afternoons prior to December 16. Because of the distances they would have to come, everyone expressed the hope that the weather would be mild.

On Friday before the dinner, there was a heavy snowfall and the thermometer took a nose dive so that Sunday, December 16, dawned with a temperature of thirteen degrees below zero and the earth blanketed in ice and snow. At 6 a.m. we got a long distance telephone call from Mr. and Mrs. Rios, who lived twelve miles distant, telling us that their car was frozen up but that they would try to get in. At 7:30 a.m. we got another long distance call from a couple who lived twenty-two miles distant telling us the same thing. The other couples lived from twenty-five to thirty miles away. It looked as if the Mexican dinner was going to be a failure. And two hundred tickets for plate dinners had been sold the Sunday before!

Their confidence in God and our confidence in them was put to a great test, but rewarded. The dinner, consisting of *enchiladas*, chicken *mole*, *tamales* and *sopa*, was ready for the parish-

May, 1952



A swing constructed from a canvas belt and hung in a forest tree gives pleasure to the children of this camp.

ioners who poured out of the church and into the church hall after the late Mass. Another hundred persons, over and above the two hundred who had bought plate dinners, came expecting to buy Mexican food a la carte but had to be turned away.

As a surprise feature of the dinner, four couples danced a few Mexican square-dance num-

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Children of migrant workers stop their play to have their picture taken outside of their tent homes.

Mission Brevities

FROM—Queen of Angels Mission—
San Angelo, Texas

GREETINGS from San Angelo, the Wool Center of the world. Did you know that black sheep provide "cloth for the clergy?"

SAN JOSE PARISH, across town, is a small one, but has a litany of activities: Mothers' Club, Senior and Junior Choirs, Altar Boys, Senior and Junior Sodalties. Father Fidelis takes care of five churches each week, which in this missionary country means five counties. Father also has a weekly Spanish program on Mutual network. We were privileged to direct and assist the San Jose choir on three of these programs. Early in December we sang "Las Mananitas," accompanied by *tres guitarras*. The following week we presented "Las Posadas," with clarinet accompaniment. The third program was "Canticos de Navidad" a capella.

FATHER JAMES O'CONNELL, C.S.S.R., who conducted our San Antonio retreat last summer, preached a week's mission at San Jose. It was the best attended mission ever held here. After an additional three weeks' instruction, the pastor validated twelve marriages at an impressive Nuptial High Mass. It was a sight to gladden the hearts of angels and men, and we ask your prayers that the other twelve couples who have presented their papers may be ready soon.

THE T. B. SANATORIUM, twenty miles north, occupies our Sunday afternoons. To date we have visited every Catholic patient and are instructing as many as possible for First Communion. We are happy to have rosaries for the patients and hope to be able to distribute them soon. In one of the men's buildings, a private instruction has developed into a class of fifteen men. When Sister arrives she finds them sitting in the room, ready and waiting. The sixteenth stands at the door and wants to know, "Sister, won't you give that in English, too?"

THE CHURCH AT SONORA has been remodelled and doubled in size. It was filled to capacity at the mission preached there by Father O'Connell. Eight marriages were validated, and many people received the Sacraments. Another happy result was the awakened interest of the young people. Sister has a class there for the young women. They are using the textbook, *Christ the Leader* in an effort to develop Christopher ideas.

THE PEOPLE OF OZONA are contending with an over-zealous minister who has been visiting their homes with a view to "converting" them. The older children have become newly interested in defending their Faith. In class they vie with one another in presenting the best defense to any tentative objections which might be proposed.

IN ALL OUR CENTERS, our Mothers' Clubs are well attended. We use the New Testament course published by the Confraternity of Christian Doctrine, plus the Spanish edition of the Parent Educator for Pre-school children, and Sister Evelyn's first book. This book has been well received due to the two languages and its big print. The women have been prompt in buying the above mentioned books, as also the Spanish Bible, for their homes.

The most exciting meetings of the Mothers' Clubs are the "new baby" parties. Each member brings a gift for the baby. The mothers play a few tunes on the "comb," enjoy some indoor games and serve chocolate and cookies. In Mertzon, the first time Sister told them to bring their "peine" they surprised her by bringing a "penny." When she showed them a comb and told them that was what she had meant, they had a good laugh. A comb is called a "chino" in this locality.

THE NEW CHURCH IN BRONTE was dedicated last summer. Beautifully decorated, its walls are covered with life-size sketches of the Mass from *Christian Life and Worship*.

The Sisters who have taught here will be happy to know that Mr. Walker became a convert on his deathbed.

FROM—Nazareth Mission—
Elkhart, Indiana

IS IT TRUE that the work of the student reflects the ability of the teacher? "I sincerely hope not," says Sister Mary Martha, "for in correcting the mid-year exams, I discovered new and slightly unorthodox doctrines. Here is a sample of a 'fill in the blank' exercise. Jesus suffered under *Pocahantus*, and was crucified on *Mt. Vernon*. You will have to admit the student is a truly loyal American."

FROM—Divine Saviour Mission—
Richmond, Kentucky

ON TUESDAYS we leave two Sisters at Ravenna and drive seven miles of bumpy dirt road along the Kentucky river to a little settlement called Pryse, once a promising community, now almost a ghost town because of labor troubles. Only a few families remain. Parking our car at the Ashland plant gate, we don our boots and start a two-mile trek up a narrow path to our one Catholic family. They have two daughters in the Divine Providence Order. The first Tuesday we were amused to hear a woman call to us, "Your mother just went up the road, girls." A mile farther on, we pass a dilapidated one-room school, hanging on the edge of a cliff. It boasts an enrollment of ten. On catechism days, the teacher promptly dismisses our four Catholic children. They joyously run to meet us, carry our books and amuse us with their antics on the next mile to their humble home. Although they can get to Mass only a few times a year, their mother has managed to keep the faith of her large family alive. She, too, enjoys listening to the classes and takes part in the games when we have a party. Amid a chorus of good-byes we start back to the car, walking the railroad most of the way, since as Mrs. Durbin says, "The bottom has dropped out of the road." As we pass the poor houses we hear the friendly invitation to "come and sit a spell," or "have supper with us" or "spend the night with us." One by one we do "sit a spell" with them, praying that someday they will have a better understanding of our faith and eventually receive the grace to embrace it.

FROM—Immaculate Conception Mission—
El Paso, Texas

A NEW HOUSING PROJECT is going up in San Javier parish which will be called, "Paisano Place." All the houses in an area of eight blocks were razed to the ground. Now, lovely apartment buildings are being erected for families in the low-income bracket. Mothers who live across Paisano Drive were hesitant about sending their children to catechism class because it was dangerous for the little ones to cross this busy thoroughfare. We assured the parents that we would escort the children safely across the highway after class. To make it easier to handle this situation, Sister had these children sit together in class. It did not take the children long to get the idea. Soon Roberto was a self-appointed *mayordomo* directing latecomers to the right place. In a stage whisper, he would ask, "A *cual lado del Paisano vives?*" (On which side of Paisano do you live?") Now, when Sister asks

their addresses, the children answer, "A *este lado* (on this side) *del Paisano*," or "Al *otro lado* (on the other side) *del Paisano*."

FROM—Good Shepherd Mission—
Coachella, California

As the time for First Communion draws near, our thoughts fly back to summer school in Victorville. Thirty-two happy youngsters marched down the aisle after receiving Our Lord for the first time. The organist, a young teen-ager, was making her debut at the organ, and very grandly struck the recessional notes. The Sisters had a struggle to keep a straight face as the melancholy strains of "O Come and Mourn with Me a While" came drifting down the choir loft; but the children's faces beamed in innocent joy, blissfully unaware of the sudden change in the liturgical calendar.

FROM—Our Lady of Guadalupe Mission—
Brawley, California

SOME YEARS AGO a mother cried as she witnessed the sight of her home burning down. Her small son helplessly watched her cry. Finally the youngster, wanting to comfort her, said with boyish confidence, ("*No llores, mama . . .*") "Don't cry any more, Mother, I'll build you a new house some day."

Today, in Eastside El Centro, not far from Guadalupe church where our released time classes are held, that promise is being carried out. The boy, now a man, is having a beautiful home built for his mother. Although it stands out like a sore thumb among the other poor buildings, it is a grand fulfillment of a boy's promise to his mother.

FROM—Our Lady of the Snows Mission—
Winnemucca, Nevada

Group Baptisms are not unusual in Nevada, but we think the one on Easter in St. Paul's church was unusual. Although there were only eight children, fifty-two adults gathered to witness the ceremony. Father took advantage of the situation and gave a talk to all concerning the obligations of the parents and the sponsors, and their duties as such. It was the largest group Father has ever had for Baptism and certainly the largest group of witnesses.

With prayers that your labors for souls may bring them closer to God through Mary.



FROM—St. Henry's Mission—
Brigham City, Utah

ON FEBRUARY 24, four of our young Indian girls received their First Holy Communion. Of the 2,150 Navajo children at the Intermountain Indian school, about nine hundred are registered Catholic. This means they are Catholic by preference; about two hundred are baptized. They are from nine to twenty years in age. Most of them have had little schooling.

EVERY Thursday afternoon fifteen Sisters arrive at the school to give an hour of religious instruction. Our Sisters and seven Holy Cross Sisters, aided by fourteen lay teachers, teach catechism in the twenty-nine classrooms assigned to the Catholic children.

MANY of the children have typical Indian names, such as Small Canyon, Silver Hat Band, Redhouse, and so forth. But with the others we have to be very precise; when they tell you their name—that is the name you call them by, initial and all. If you leave out the middle initial you may receive some puzzled looks. For instance, there are only fourteen Henry Begays in the school. In regard to nicknames, there is no chance of changing Bobby to Robert or Jimmie to James. If you do, someone besides the one you called may answer—even his brother, for, Danny and Daniel Litzen are brothers; so are Larry and Lawrence Smith. The other evening two of the Sisters had difficulty in placing a certain boy. Both claimed to have him in class with an almost perfect attendance. The truth of the story was, one had Tom Joe and the other had Joe Tom.

THE CHILDREN at the school have been taking advantage of the opportunity which they have to attend Mass every Wednesday and Friday morning during Lent. The Mass is at

six-fifteen which is their ordinary rising hour, so this means that those who do attend make a real sacrifice to do so. About two hundred and fifty children attend Mass each Wednesday and Friday, and about thirty receive Holy Communion each time they go to Mass.

AT the end of the school year, the majority of the children at the school will return for the summer to their Reservations in Arizona and New Mexico.

"FORTITUDE"

"Wisdom, Understanding, Counsel, Knowledge, er'r,—er'r—gol-lee, I'll never learn those seven Gifts of the Holy Ghost. Anyway, Sister, why do you have to study so much to be confirmed? I don't think I'll ever make it. Will I, Sister?" Answers and questions tumbled out in succession from a slight boy, who was both anxious and secretly dreading the coming of the Bishop in two weeks. For over a year the prospect of Confirmation was in the back of our minds, but with nothing definite the small class wasn't studying overtime. However, Clifford made very good use of those last few weeks and had the secret thrill on Confirmation night of answering several questions for His Excellency.

Sister Angela
Ontario, California

Last week, during a class for 8th and 9th grade boys, preparing for Confirmation, in the midst of the instruction, a sharp "ping" made me stop. I turned to see a boy at the end of the first bench in our small garage, holding an electric light bulb, amazement written on his face. To my surprised look, the others cried: "Sister, it *bounced!* It's a miracle. God must be with this class. He didn't want the class to be disturbed. Boy, it didn't even break—it *bounced!*" And it was strange but true—the bulb had slipped loose from its socket above, hit the cement floor, and bounced into the boy's hand!

(P.S.—And it still lights!)

Sister Margaret Ann
San Pedro, California

FAMOUS LAST WORDS

"Gosh, Sister, we ought to get the Gift of Understanding *before* Confirmation. Then we wouldn't have to study so hard."

Sister Estelle
San Fernando, California

Every Mission Has One

by Sister Mary Gabrielle

Every mission has one of those persons on whom the Sisters can rely in any emergency, be it bad roads, a cake for the children's party or getting the children home after class, or anything at all. God's goodness has given us such a person in every one of our missions. Sometimes it is a mother of a family. Sometimes it is one of those good working girls who are, it seems, indispensable to every parish.

In Ida, it is Julia we always call on. She lives in town and close to the church. She has a lovely singing voice and a deep spirituality and a willingness to do as much as she can, just to please God. When we need that extra voice in the high school choir, we call on Julia. When the Sodality is having a party, and they need someone to manage the refreshments, Julia usually does it. She knows just how much and what to get. There is typing to be done and the bulletin to be mimeographed and we need someone to take pictures of the procession. She will see that it's done. The pastor's feastday comes along and the Sodality plans to bake a cake for him. All the girls bake well, but "Julia's cakes can't be beat." So Julia does it. And so it always is. She does everything in her own cheerful, smiling way, and never counts the cost. I'm glad she does not, because then Our Lord will repay her as only He can.



St. Irene's mission church, Dundee, Michigan



May crowning procession at Ida, Michigan

We have a little rural district which we call our foreign missions. There is no name for it, so we call it the Little Flower Center. The roads, after a heavy rain are impassable, yet somehow we have missed very few classes because of it, or is it because we have someone like Mrs. Nault to help and guide us. She is a little woman with sparkling black eyes and a merry smile. She has a master mind for knowing which children get off which bus, where and when, so that we and she can meet them and take them to their respective centers and give them an hour of religious instruction. Her own home is one of the centers, and though my heart sinks when I see muddy little feet, and big ones too, tramp over her kitchen floor—she does not mind it. Her jeep has gotten us through the mud many times. She and her husband really share what they have with others. The neighboring farmers and their wives know it too.

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by Sister Francesca

It was a hot afternoon as Sister and I walked our usual way along the dusty road to meet the children at Merwin School. We escort them from the country school to the little stone church for Catechism class every Wednesday. Nothing out of the ordinary ever happened on the lonely tract, which consisted only of rocks and more rocks.

But this day was destined to be different. As we walked along we noticed three odd-looking tent-like structures pitched at the side of the road. Women could be seen toiling busily in the hot sun. Children and dogs were rolling around in the dust, carefree and happy. This looked interesting. We thought we really ought to stop and see if there were any Catholics living here.

"Yes, we are Catholics," was the first woman's reply to our question, "but we never stop long enough in one place for our children to go to school or Catechism. We are gypsies, you know, and most of our life is spent on the road."

The children would be happy to come to class, but they would be leaving this camp in a month, so it wouldn't really help much. They had attended a few religion classes in different towns during the past few years but none ever had enough instructions to make his First Communion.

We assured the two women, mothers of the children, that we would do everything possible to help them.

Special instructions were arranged for the children. One hour each day for the next month they were to meet us at the little stone church. If they could grasp enough Doctrine within that time, some of them might even be able to make their First Holy Communion.

Each day found the children, seven in number, waiting patiently for the Sisters to arrive. Often they had been waiting for an hour or more, since they had no clock or other means of knowing the time.

Their simple gypsy life, lived so close to nature and detached from the empty pleasures of the world, left them well disposed, eager and receptive to the holy Truths taught them each day.

The month passed quickly. The children grew in knowledge and love of Our Lord. Plans were made for the four older children to make their First Communion.

In the Home Field



Early Saturday morning, Sister and I drove out to the camp to transport the children and their mothers to church. The girls were dressed in their gayest costumes, the boys in their new white shirts. The happiest day of their lives had arrived, and they were doing everything to make it a memorable one.

The Mass began and soon four pure souls approached the altar rail to receive the greatest of gifts—the Gift of our Lord, Himself! Oh, this was indeed a special First Communion Day! God in His loving Providence had arranged it all! This is just one of the countless stories which can be told of God's love.

AT HOME WITH GOD

by Sister Ruth Anthony

It was a grey Tuesday in November, much like every other November day. Little did Sister think as she left her convent home this day that it would be so blessed as to always stand out in her memory. She and her Sisters set out as usual for a mission sixteen miles distant. The drive was always exciting over hills, through fields of winter wheat with a background of massive snowcapped mountains. Often pheasants strutted unafraid across the road, seemingly in defiance of the steady stream of traffic.

Finding a teaching center in this mission had proved a difficulty until Mrs. Smith was approached. Mrs. Smith had a problem with her two young sons. These lads of six and seven years skipped class more frequently than they attended. Now, if instructions were held in their own home, that problem would take care of itself. Though the home consisted of only two rooms, a kitchen and bedroom, Mrs. Smith generously

offered to turn the bedroom into a class room for the twenty-five youngsters of the First Communion and Prayer Class. Each Tuesday, chairs and benches were set in place. The older members of the family worked quietly in the kitchen while class was held in the adjoining room.

Week after week, from September until late November, the door was opened widely as Mrs. Smith graciously greeted Sister. Today, however, Mrs. Smith looked worried and was apologetic. She spoke through a crack in the door. "Sister," she said, "will you take the class to the garage back there? It's been fixed up as a bedroom, but the kids can sit on the bed if there isn't room on the benches. My daughter is very sick in here. The doctor is coming."

Class had hardly begun when Mrs. Smith's sister, Aunt Rachel, opened the garage door and said breathlessly, "Come quick, Sister. You've got to pour the water right away. The doctor says the baby won't live long."

Hurriedly Sister placed one of the older girls in charge of the group and asked the children to pray for the new baby and its mother. Could it be possible, she thought, that God would grant her an opportunity to co-operate so directly with Him in bringing a soul to eternal life? The short walk from the garage to the house seemed endless as she prayed that the child would live long enough to be baptized. Mrs. Smith assured her that the doctor had said it would live an hour or more and, if it survived until morning, its chances for life would be excellent.

The young mother smiled happily as she held close to her a bundle so tiny that Sister found it hard to believe it could be the baby. But yes—she pulled back the blanket to display a beautiful little girl sleeping peacefully. Quickly she covered the little one for the house was cold in spite of the roaring fire in the kitchen range.

Mrs. Smith urged Sister to baptize the baby at once as she feared the doctor may have been wrong in his supposition. As Sister took the infant from its mother, she asked whether she had chosen a name. "Oh, yes," she answered. "We decided long ago to call her Frances. You see, her father is Frank." "May I add Mary for Our Blessed Mother?" Sister asked. "Surely," the mother agreed. "That is lovely."

With a heart full of gratitude to God for the long-desired privilege He was granting her, Sis-



ter uncovered the baby's head. Grandmother and great-aunt looked on nervously as she began to pour warm water from the heavy coffee mug. The large cup accentuated the smallness and fragileness of the infant. "Mary Frances," Sister found herself sounding almost as excited as the child's relatives. "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Mrs. Smith breathed a relieved sigh, thoroughly dried the new child of God and wrapped her in an additional pre-heated blanket. "Let's get her back to bed before she catches cold," she said, acting as quickly as she spoke.

But class must go on, so Sister returned to her little flock. The youngsters had grown restless during the interval and had engaged in several light skirmishes. Tears were still flowing. Ill-feelings were forgotten in their eagerness to find out about the new baby. "Is it a boy?", "What's its name?", "Can we see it?", "Did you baptize it?"

After the questions were answered and the children dismissed, Sister stopped a moment to see how the baby was. The mother still looked happy and resigned to losing her little daughter if it were God's Will. "God was so good to let me keep Bobby," she said as she nodded toward her son, a toddler who was playing near his mother's bed. "Perhaps He wants my little girl in heaven."

A week elapsed before Sister could return to Mrs. Smith's. Had the baby died, she wondered again and again. From Mrs. Smith's kindly greeting it was hard to tell what had transpired. "Oh, the baby!" she said in answer to Sister's questioning look, "It seems that God wanted her to live just long enough for you to pour the water. She died a little while after you left."



Dear Associates:

WE are happy to announce a new Mission Band has been formed in Los Angeles, California. Mrs. W. J. MacArthur, mother of Sister Helen Rose, a novice, and Mrs. J. C. Burch, mother of Sister Helen Clare, also a novice, are jointly responsible for its organization. We quote from a letter recently received from Mrs. Burch:

ST. THERESA BAND
(Los Angeles, Calif)

"THIS was the big day . . . We had forty-five women in our group, and several dollars from those unable to attend the luncheon. Mrs. MacArthur has \$33.00 and some more coming in, so we are very pleased. Mrs. Fregin, bless her heart, dug up some ceramics and a pair of earrings to raffle off which swelled our pot considerably. One lady I barely know took a party of seven . . . We passed out the pamphlets about the Missionary Sisters, and Mrs. MacArthur gave a little talk about your work. She asked the ladies for clothing for the poor, and for women to join our Band."

OUR THREE ST. LOUIS (MO.) BANDS
Child Jesus Band. The mother of Sister Mary Edna, Mrs. John Butler, continues to hold the Promotership of this West Side Band. There are eight members, evenly divided between single and married ladies. The Band was organized in 1943. No meetings are held but dues are collected quarterly from the Associates who comprise the Band.

Florentine and *Our Lady of Perpetual Help Bands.* The same Promoter, Mrs. Katherine Krueger, presides over these South Side Bands. Some of the ladies belong to both Bands. The two groups play cards on meeting days, but in addition, the Band known as "Our Lady of Perpetual Help" devotes a portion of the time to making Sacred Heart Badges and mounting medals for

News Items About

the Missions. Last Fall the last mentioned group gave a large card party which netted \$100.00. These Bands sponsor Sister Florence.

MOTHERS & DAUGHTERS
(Chicago, Ill.)

NEARLY all of the Mothers have gone to their Heavenly reward, since Mrs. M. Leutkenhus, deceased, organized the Band in 1939. Social get-togethers are no longer held, but the "Catechists" remain the pet charity of such Mothers as remain as well as the Daughters.

The present Promoter, Mrs. Earl Keegan, receives donations from members from time to time and forwards them to Victory Noll.

OUR LADY OF FATIMA



Thy face is sweet to gaze upon,
Adorned with virtues fair,
It gives us grace to carry on,
Makes crosses light to bear.

We promise thee to heed thy wish
And pray our beads each day,
That sinful men may turn to thee
And leave their wicked way.

Evelyn M. Renier, Chicago, Ill.
(Member of St. Catherine's Band)

Our Associates

ACM BAND CONTRIBUTIONS

February 22, 1952 to March 19, 1952

Adrian Club, Chicago, Florence Dietz	25.00
Charitina Club, Chicago, Katherine Hennigan	12.00
Christ the King Band, Detroit, Elizabeth Bien	54.08
Dolores Mission Guild, Chicago, Mrs. A. Klingel	84.25
Holy Family Band, Joseph Walz	24.00
Immaculate Conception Band, Chicago, Mary A. Perkins	28.00
Immaculate Conception Band, Detroit, Lillian Dunn	10.00
Little Flower Mission Circle, Chicago, Veronica Foertsch	30.00
Our Lady of Fatima Group, Huntington, Ind., Mrs. Dan Herzog	8.00
Poor Souls Band, Berwyn, Ill., Mrs. J. V. McGovern	26.00
Sacred Heart Mission Society, Newark, N. Y., Mrs. Sue Albanese	50.00
St. Bridget Band, Covington, Ky., Mrs. John Busse	3.75
St. Catherine Band, Los Angeles, Calif., Mrs. M. McMannamy	15.00
St. Irene Band, Chicago, May Walsh	9.00
St. Joseph Mission Club, Baldwinville, N. Y., Mrs. Mary Luke	17.90
St. Joseph Band No. 2, Chicago, Mrs. Aloysia Naumes	68.75
St. Jude Mission Club, Chicago, Mrs. C. J. Fiala	25.00
St. Justin Martyr Band, Chicago, Mrs. Fred Kiefer	16.00
St. Margaret Mary Band, Omaha, Mrs. Fred Shields	10.00
St. Mary Magdalene Band, Madison, Minn., Regina Emmerich	5.00
St. Martin of Tours Band, Omaha, Lucille Murphy	40.00
St. Michael Mission Guild, Palos Hts., Ill., Mrs. Jno. McCann	5.00
St. Philomena Band, Chicago, Mary Schaefer	7.00
St. Rose Band, Marshfield, Wis., Mrs. John Huebl	50.00
St. Theresa Band, Los Angeles, Calif., Mrs. W. J. MacArthur	38.50
Seven Dolores Band, Bellwood, Ill., Mrs. John J. Murphy	16.50

HOLY FAMILY BAND

(Chicago, Ill.)

A PRE-LENTEN check from these Associates amounted to \$24.00. The month before we received \$25.00 from them. Inasmuch as these donations resulted from small house parties, we think the members are making a splendid showing.

In charge of the Band is *Mr. Joseph Walz*, an uncle of our deceased Sister Rose Ann (McBride). Since Sister's death the Band has contributed to the support of Sister Rita Marie.



ST. BRIDGET BAND

(Covington, Ky.)

WHEN St. Bridget's (*Mrs. John Busse, Promoter*) was organized in 1941 the Band consisted of young unmarried ladies employed in offices. During the intervening years some of the members entered convents, while others married. About one half of the present membership consists of young mothers with children.

Our Chicago Associates will remember Mrs. Marie (Knuth) Grimme, formerly identified with the Chicago Central Committee. Mrs. Grimme moved to Covington a few years ago and has recently joined St. Bridget's Band. She is the mother of three children, two of which are twins.

ST. JOSEPH BAND NO. 2

(Chicago, Ill.)

THE co-founders of St. Joseph Band No. 2, Mrs. John Sullivan and Mrs. William Schultz, sojourned in Florida last winter. However, they left the Band in very efficient hands. *Mrs. Aloysia Naumes* assumed the office of Promoter. A letter, received in November from Mrs. Naumes, says in part: At our Milk Foundation Party on last Wednesday we cleared \$218.91. One of our members crocheted and donated an afghan on which all members sold books and which brought in \$102.00." Two letters written after the first of the year report successful card parties. One of these was held at the home of Mrs. Hays and brought \$21.00, and the other took place at Mrs. Wydra's house and resulted in \$29.00 for our Missionaries.

May God reward our charitable friends here and hereafter with abundant blessings.

TRUE DEVOTION

(Continued from page 3)

37. IF WE MAKE THE ACT OF CONSECRATION, DO WE ALWAYS HAVE TO BE THINKING OF MARY?

Since we are all human, it is impossible for us actually and distinctly to think of Mary in each of our actions. It is sufficient to make our Act of Consecration to Mary with the intention of doing all things, with, and in, and by her, and then not to retract that intention. A mother is not always actually thinking of her family as she goes about washing, cleaning, etc., but if we should stop her, and ask her why she is doing all this, she would answer, "Out of love for my family." It is the same in our relationship with Mary. Dependence on her is the habitual state of our soul. However, we should remember that the more often we think of her, the more perfect will be our devotion. De Montfort says: "We must, from time to time, both during and after the action, renew our act of offering and union. The more often we do so, the sooner we shall be sanctified, and obtain to union with Jesus, which always follows necessarily on our union with Mary." (*True Devotion*, 259).

38. IF I NOW SAY THE ROSARY AND PRAY TO OUR LADY, WHY SHOULD I ADD TRUE DEVOTION?

First of all, True Devotion is not a matter of commandment. It is merely a question of love. One would not, by any means, be damned, if he did not practice True Devotion. De Montfort himself tells us that all forms of devotion to Mary are "good, holy and praise-worthy." But he adds that they are, "not so perfect, nor so efficient in severing our soul from creatures, or in detaching us from ourselves, in order to be united with Jesus Christ," (*Secret of Mary*, 26), as is the practice of True Devotion. It is a question of generosity. De Montfort asks for the complete gift of self to Jesus Christ through the best means, Mary.

39. WILL NOT THE ADDITION OF ANOTHER DEVOTION ONLY TEND TO CONFUSE?

True Devotion is not "another Devotion;" it is a Consecration, a way of life that embraces all other devotions. Thus, it is not something different from Devotion to the Sacred Heart, the Precious Blood, or the Eucharist. It is a part of every holy practice in the Church; it permeates every devotion and makes us see the hidden and holy



things they contain. It makes us live the Mass as she lived it. In short, it means that Mary is with us, teaching us what all of these other devotions mean, and making us love them as she did.

40. DOES NOT A PERSON HAVE TO BE VERY HOLY BEFORE HE CAN PRACTICE THIS DEVOTION TO JESUS AND MARY?

It must be remembered that Saint de Montfort taught this devotion not to a chosen few, but to all the people who attended the various missions that he conducted. The entire idea of his slavery of love was to OBTAIN union with Jesus. Therefore, it is a way of perfection, and not a reward for virtue. He gives it to all that they might find an "easy, short, and secure" path to Jesus. Surely, one does not show another how to get to a place if he is already there. When de Montfort says that we are to give this devotion only "to those who deserve it by their prayers, their alms-deeds, and mortifications," he is laying stress on one point only, and that is, that the person must have a desire for bettering himself spiritually. This is only common sense, for you do not teach someone a more perfect way of sanctifying himself if he is not interested in sanctifying himself at all. If you really want to be more like Jesus, practice True Devotion. If you are not interested particularly in attaining holiness, please do not begin to practice this holy slavery of love.

(Concluded)

The Missionary Catechist

EVERY MISSION HAS ONE

(Continued from page 9)

We were at the Nault's home one afternoon making arrangements for classes. We heard a car stop, and shortly after, a knock at the door. Then a woman walked in.

"Hi," she said.

"Hello, Mrs. Jones." Then followed introductions. "Won't you sit down?"

"Thanks, Bertha," she said, "not today. You know I'm going to Mrs. Tubbs' funeral. I got a half hour to get there, but I have no hat." She turned to us and said, "I never wear a hat." She looked at Bertha again, and said, "I just wondered if I could wear your black hat for the afternoon."

"Sure you can, I'll get it." Mrs. Nault returned with her hat and also her niece's hat. So we watched a fashion show for the next few minutes, and even gave our opinion. Mrs. Jones left to go to the funeral and our visit ended too, because Mrs. Nault had to go on her paper route. Delivering papers over a country road made her the expert driver she is, and has made her judgment as far as roads are concerned almost infallible.

On our way home from the Little Flower Center, I said to myself, "Dear God, bless Mrs. Nault for all she does for You." And God certainly has blessed her.

HELP FROM ABOVE

Being a firm believer in the efficacy of prayer, I had asked Father Flanagan to pray for my class of ninety fourth, fifth and sixth graders preparing for First Communion.

Since Father believes, however, not only in faith, but also in good works, he sat right down and telephoned a former public school teacher, asking her if she would be willing to help with the class. She agreed to drive over from Gary once a week, on Wednesdays.

Her initial encounter with some of my numerous flock convinced her that there was much to be done. Voluntarily, she offered to come on Thursdays, too.

But even that was not enough for her generous spirit. Before she arrived the following day, she made a flying trip to Chicago to buy some pictures that illustrate the meaning of each phrase of the Creed. She bought it in particular

for one little girl, recently from Texas, who was having difficulty learning the Creed because she isn't very well acquainted with English yet, especially with such words as are found in the Apostles' Creed.

We put our "seal of approval" on our new teacher immediately when she did that. As one of the Sisters expressed it—"She has a real apostolic spirit; just what our Holy Father wants in the laity."

Sister Barbara
East Chicago, Indiana

The laity **can**, the laity **may** and the laity **must** help in the spread of the true Faith.

After reading your comments on cute sayings of the "young fry," they brought to mind the following occasion which arose while I was serving as a WAC at Randolph Field, San Antonio, Texas.

The Catholic Chaplain sent for me one day and asked if I would take over the weekly Catechism class, thereby relieving him of one of his many duties. Never having had any experience in this field of saving souls, I reluctantly accepted.

My first day started with the roll call and acquainting myself with each of the dozen little ones. Upon asking seven-year-old Judy if she had made her First Holy Communion she answered very brightly, "Oh yes, Sgt. Curry, and I'm going to make lots more."

After a few weeks of getting to know one another, little Mickey piped up with, "Say Sgt., how do you get up to heaven?" I gulped a few times and was just about to give out with what I thought would satisfy him when a tiny Air Corps Field resident retorted, "Gosh Mickey, anybody knows that. You just take an airplane and zoom up."

I have always been proud of the fact that Marjorie, fourteen years of age, although having made her First Holy Communion and Confirmation, enjoyed the class so very much that when her family moved to the other side of the field, a distance of about four miles, she borrowed a bicycle from the Motor Pool and pedaled to the Chapel.

Never will I forget this experience and many times thank God for having had the opportunity of imparting my meager knowledge of our great religion to the "small fry."

(Miss) Lily M. Curry



LET

US

EACH

HONOR

MARY

Mary's Loyal

MARY'S MONTH OF MAY

DEAR Virgin Mother Mary,
Your blessed month is May,
And when I go to bed at night
Your Rosary I'll pray.

And Mother will you help me
To get to Heaven one day?
There always will I praise you
As in your month of May.

Mary Catherine Gerhard, age 12
Cincinnati, Ohio

ANSWERS TO APRIL PUZZLE

- | | |
|---------------|---------------|
| 1. ARAB | 1. BITe |
| 2. dRAB | 2. BITter |
| 3. cRAB | 3. BITtern |
| 4. gRAB | 4. BIThynia |
| 5. (Mt.) ORAB | 5. BITuminous |

MILWAUKEE (WIS.) FIRST COMMUNICANT



Above is pictured Helper Mary Karnitz, of Milwaukee, Wisconsin who made her First Communion last year. She has her arm around her little sister Joanne, also a Helper.

Dear Loyal Helpers:

THIS is such a happy month for us all! Why should it not be so? Many of our Helpers will receive our Blessed Lord for the first time in Holy Communion; others will take part in May processions, May crownings and in living Rosary demonstrations. Whether or not we have a conspicuous part in public manifestations of love, honor and veneration for our Eucharistic King and His Blessed Mother, we can always honor Them in our private lives. Let us erect a May altar or shrine in our homes and there say our Rosary daily with the other members of the family. Let us prove our love for Mary by putting ourselves out a little each day to rise early and receive our Blessed Lord every morning in Holy Communion and attend the parish May devotions during Mary's own month. If this is impossible, at least we can discover other little ways to show our love for Jesus and Mary. Yes, Heaven is very near when we live close to our Blessed Lord and His Holy Mother.

Mary-ly yours,

SUNSHINE SECRETARY, MLH.

Helpers Page

CHESTER (PA.) FIRST COMMUNICANT



Here pictured is Barbara Jean Gibson of Chester, Pennsylvania. She became a Loyal Helper while quite a baby. Last Spring she made her First Holy Communion.

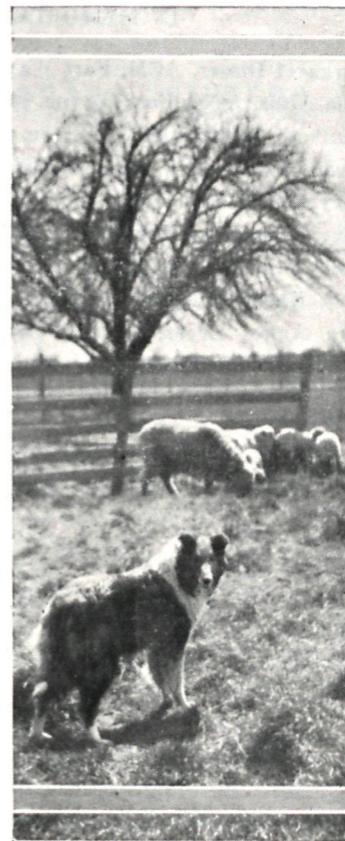
DETROIT (MICH.) FIRST COMMUNICANT



In this picture we see Janet Gasior of Detroit, Michigan. Janet is a Helper and made her First Communion in May, 1951.

May, 1952

IN
THIS
HER
MONTH
OF
MAY



MAY PUZZLE

(Hidden wild flowers)

AT this season many Helpers will flock to nearby woodlands and parks to hunt for wild flowers. In each of the following sentences you will find one of these flowers hidden away: Violet, Spring Beauty, Lady's Slipper, Sweet Pea, Verbena, Cowslip, Daisy. Find them, number your answers and send these answers to *Sunshine Secretary, Victory Noll, Huntington, Indiana* for a holy card.

1. "A dais, Yvonne, is a raised platform," explained Grace.
2. While little Boy Blue slept, the sheep and a cow slipped through the gate.
3. "Now spring, Beauty!" commanded the hunter to his horse as they neared the hedge.
4. "In your school orchestra, who plays the viol, Ethel?" asked Mary.
5. "Oh look at the Snake Lady's slippery scarf! It, too, is a serpent!" cried Jack as he watched the circus parade.
6. "Let us see you conjugate this verb, Ena Mae," said Sister.
7. "These apples are very sweet," Pearson commented as he reached into the barrel for another one.

IN MEMORIAM

Margaret Disser, ACM, Fort Wayne, Indiana
Julia Alter, ACM, Fort Wayne, Indiana
Elizabeth Cavanaugh, Appleton, Wisconsin
Edward Cavanaugh, Appleton, Wisconsin
Mary C. Keeley, Clinton, Iowa
Mary Bernadette Hartman, Los Angeles, California
Jacob Heinzen, Marshfield, Wisconsin
Mary Klein, Chicago, Illinois
Dora Agnes Cryer, Carville, Louisiana
Catherine Thuman, Buffalo, New York
Cathryn Strasser, Buffalo, New York

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

MEMENTO MORI

(Remember Death)

by Sister Mary Camillus

The *Memento Mori* was instilled into my being from the time I received my First Holy Communion. My dear mother is one of the greatest philosophers that ever lived. She always taught us children a deep sense of the invisible. Death meant a happy reunion with all the blessed ones in heaven.

After the death of my little brother Joseph, Mother remarked that God never intended him for this world. "Why, Mother?" the question was asked. "Because," Mother replied, "his skin was as soft and white as the snowflake, and he cried whenever his feet bore the least signs of earthly dust. She spoke figuratively, for "as soft and tranquil as the morning dew the angels came and carried this pure, innocent soul to heaven." These teachings are not mere superstitions as the world might call them, but rather "the ability to see through things."

My saintly mother had the power to make the invisible seem most visible. The angels and saints *lived* for us children. If I failed to say my night prayers, my angel sat on the bedpost and wept bitter tears. The saint too, whose name I bore, would shy away because of sheer shame. Consequently, little feet would crawl out of bed and kneel in solemn prayer till all the heavenly friends became reconciled.

My mother taught us that the sign of the cross protected and gave strength. It served as a shield. It preceded all journeys, prayers and decisions.

Another traditional precept with my mother was the virtue of readiness. Everything had to be in readiness when the hour for retiring came. The finished touch had to be present at night as well as at day. For during the night the Bridegroom (Christ) might come to fetch His Bride (the soul). Indeed the *Memento Mori* left deep impressions on my sensitive nature.

As childhood melted into adolescence; adolescence into womanhood, the physical changes did not alter the spiritual training. The solid principles of my mother grew in my own being and formulated a more serious aspect. The *Memento Mori* stood out like a sentinel. The Holy Spirit saw its flickering light and sheltered it in the cloister of the Religious Life. Here the light burns as a perpetual tribute to my dear mother.

This tribute claims no envy. My beloved father of late, would have it so. Though he has joined the blessed company of the Lamb, his oft-repeated saying is memorable—"Ask your mother, she will tell you right."

MIGRANTS IN THE TOMATO BELT

(Continued from page 5)

bers, and two little children, a boy and girl aged ten and nine years, respectively, danced the famous *Jarabe*, or "Mexican hat dance." All wore native costumes—the girls, brilliant red, full skirts bespangled with many sequins, and white blouses embroidered in colors, and the men, pale blue silk blouses, dark trousers and colorful sashes about the waist.

The next day we received a letter from Monsignor Dillon, telling us that the Mexicans had cleared more than one hundred and fifty dollars on their entertainment. Moreover, he felt "that among other things, it gave rise to a greater spirit of friendliness on the part of our people for the Mexicans."

Yes, in reflecting upon our accomplishments in behalf of the Mexicans in the year 1951, we knew we had adopted a rather ambitious program. Thanks be to God, or "*Gracias a Dios*" as our Mexicans would say, everything came to a successful and happy conclusion.

"It is not so much a matter of conquering in the struggle, but rather of fighting well. To fight well depends on us. Victory, however, is not of ourselves. The decision rests with God."—St. Joan of Arc.

OUR LADY OF VICTORY MISSIONARY SISTERS

Victory Noll
Huntington, Indiana
May 1, 1952

Dear Friends and Benefactors of Victory Noll,

As we begin Mary's month, we feel it is most fitting to express our appreciation to you for your interest and encouragement in the support of our missionary activities. Each month, through the pages of THE MISSIONARY CATECHIST, you are given a glimpse of the work of our Sisters in the home mission field.

Thousands of public school children throughout our country receive regular religious instruction; these children, and many adults as well, are prepared for the worthy reception of the Sacraments. Through home-visiting and census-taking, many souls are led to Christ or brought back to Him and His Church. Much of this has been made possible through your generosity during the past years.

In humble gratitude, we invite you to join with us in our novena to Our Lady of Victory. You will find the prayers for this novena on the first page of this issue. The novena begins May 15, and ends May 23. If you have any special favors to ask of Our Blessed Mother, include these petitions in your intentions when you pray the Litany daily during the novena. Any intentions you formulate will be included in our novena here at Victory Noll. It will not be necessary to send them to us unless, of course, you prefer to do so. Your intentions will also be remembered in the High Mass that shall be offered in honor of Our Lady of Victory on her feastday.

May Our Lady of Victory obtain for you many graces and blessings from her Divine Son.

Gratefully yours in Jesus and Mary,

Mother Cecilia
Superior General

A Catholic Mother

will want a *Spiritual Bouquet!*

Enroll your Mother in the

ASSOCIATE CATECHISTS OF MARY

She will share in a daily Perpetual Novena to Our Lady of Victory and in many Novenas before major feasts throughout the year, as well as in a monthly stipend Mass offered usually on First Fridays especially for our Associates and their intentions.



Sister Supervisor, Associate Catechists of Mary
Victory Noll,
Huntington, Indiana

Dear Sister:

Enclosed find (\$10.00) (\$1.00) to enroll as a (Perpetual) (Annual)
Member of the ASSOCIATE CATECHISTS OF Mary. Please send me a Certificate of Membership made
out in her name. (Kindly state whether person to be enrolled is living or deceased.)

Name of Donor

.....

Street

.....

City

Zone State