

March 1965

# The Missionary CATECHIST



## When you visit us . . .

at Victory Noll, Motherhouse of Our Lady of Victory Missionary Sisters, you will see here professed Missionary Sisters in dark blue habit and veil, novices in dark blue habit and white veil, and postulants in black habit and short white net veil.

The professed Missionary Sisters at Victory Noll are those who have spent years in the missions and are now filling certain offices at the Motherhouse—superiors, teachers, infirmarian, sacristan, organist; and the sisters who are in charge of the kitchen, laundry, sewing room, garden utilities and various offices.

The postulants and novices are beginning or completing the three years of training required by our constitutions before they may pronounce vows.

Our Lady of Victory Missionary Sisters are a home mission community. They have no institutions of any kind but are employed strictly in missionary work. The sisters teach religion to public school children and do parish census work. They instruct converts, organize sodalities, train altar boys and choirs, and engage in various kinds of youth work.



# The MISSIONARY CATECHIST

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OUR Lady of Victory Missionary Sisters are a Marian Community. They believe that if souls love and serve Mary, she will lead them safely to Jesus. Each sister consecrates herself to Our Blessed Mother as her slave of love forever, according to the practice of the True Devotion taught by St. Louis De Montfort.

Mary, under her significant title of Our Blessed Lady of Victory, is the patroness of Our Lady of Victory Missionary Sisters. Their motto is "All for Jesus through Mary." Many times a day each sister repeats this simple prayer not only as an offering of her prayers, works and sufferings, to God through Mary, but also as a short renewal of the consecration she has made of herself to Mary.

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# Teen Tactics

William H. Schulte, Ph.D.

*Monsignor Schulte is pastor of Immaculate Conception Church, Cedar Rapids, Iowa, where our sisters have been taking census for the past three years. Monsignor is also secretary of the National Catholic Laymen's Retreat Conference.*

AS we get a bit older we often think that the teen-age girl does no serious thinking for herself at all. But if we have a sympathetic understanding and attitude toward others who are not of our own age group, we can detect something deeper beneath that effort to seem carefree and superficial. If one takes time to become interested in the subjects of discussion of the teenager he will find that there is a searching analysis of a niche into which she can fit her life.

Sometimes there is a *sophisticated, or seemingly sophisticated, attitude* toward the religious calling in life. In frequent cases this is only a *front*. The teen-age girl wishes to have someone bring out the virtues and values of such a life. And what will suit her more, if she is putting up an argument against the religious life, is to have another teenager tell her: "That is not a life for 'softies'; it is a darn hard life, but, gee, there's an awful lot of good that one can do. I wouldn't want to be going through life taking an easy job and sponging on society, if I could just measure up to being what Sister Marie is."

Some such remarks will start a train of thought in the mind of the young girl. She may still be interested in a romance, and she may, in her own coy way, try to master arguments against such statements. All of which shows that she is interested to find out more about that thing *the religious life*.

These teenagers are smarter than we think. By taking an opposite stand they are trying to find out more about the subject which is being discussed. They want to know what the reactions of older people are—in this instance—on religious vocation. Then they compare their preconceived ideas with the expressions of the *old school* and without making any admissions, they will finally come to a real conclusion.

Romance does have a meaning for the young girl, but not for the reasons that we on the sidelines suspect. She wants to know that she *can* have someone pay attention to her to the exclusion of someone else. She wants to know that there are people who admire her; she further wants to be convinced that not on'y *one* boy but *several* are interested in her. And when she realizes how easy this is, she begins to realize that this is not IT.

Youngsters, as well as sensible grown-ups, want to tackle the hard things and then win. If it is so easy to win a boy friend, then there is not so much to it. If it were hard, there would be shouts and signs and evidence of victory in her demeanor.

And so the next thing that comes to the young girl's mind is this: "What is really worth while in life *for me* and where can I do something that will challenge my talents and my ambition?"

Of course, the acquaintance with religious who are living examples has a wonderful effect. If the religious goes about her work of "being a religious" in a natural way and has that love in her heart for her life-work, then the teenager will be attracted. She will not be attracted if there seems to be tedium and mere time-serving in the work of a religious. Teenagers detect faster than we surmise.

There is another point that seems to stand out in our modern youth. They want to DO things. And the Church is never slow to read such things in her children. And she does something about it.

We are having in mind just now that urge on the part of young women to give themselves for a cause and to be IN the world, but not OF it. The Church has provided for just that. The prospective young sister in recently established communities (like the Victory Noll Sisters) can retain much of her identity; she wears a garb that comes close to the clothes worn by her worldly sisters, but there is yet a distinctive mark and difference; she goes about doing things which she as a girl could do at home, e.g. driving a car to and from her post of duty. She can go into homes, homes of rich and poor alike, to do heroic things. It will be a challenge to be literally "thrown out" of some homes because she is doing the work of God; but that is heroic, and that is what the young want. They admire heroism in others and they would like to be heroic themselves. Here they have the opportunity.

We said before that the Church is not slow to read modern signs in her children. Bishops and priests from time to time have brought together groups of young women into modern organizations with modern objectives. When we say this we are in no way meaning that our older sisterhoods are *passee*. By no means. They are more needful now than ever. But, there is need *also* for that other group of women who can go out into the highways and byways and there find those who have strayed from the flock, and who need some *stirring* to come back *home* into the Church.

Let us not forget that the long-established sisterhoods have a rule adapted to the work which **they** must do. In their rule they have protection against many temptations. The sister of a modern



**Monsignor Schulte with Sister Mary Patrick and Sister Callista.**

community meets stronger temptations in different directions. But she is warned about them and at the Motherhouse all those who are in training and those who have done their day's work ceaselessly pray that none of their members in the field may find any temptations too strong.

The young want thrills; and the young who have been properly brought up want real uplifting thrills. The religious life offers just that to them if they tackle it in the right way. They don't want to be told that it is hard; it positively isn't. It is a whole lot easier to work out in New Mexico winning souls—whether of children or adults—for Christ, than to be going aimlessly to bridge parties, to dances and to luncheons. When coming home from these latter one asks himself, "What have I accomplished?" And the infallible answer is: "Just NOTHING." But if I go out and work hard all day long for God and when I come home at night and lay my tired head on the pillow I can say to myself: "I've done a real piece of work today for my MASTER. He'll help me again tomorrow!"

# After Ten Years

Sister Regina

**V**ICTORY NOLL again, after ten full years of missionary life! What will it be like?

As the train sped along, I counted off the last, long miles on my rosary, though my meditations were not always on the subjects generally approved for the mysteries.

What will it be like? This same question had tantalized me on my very first ride to Victory Noll, when as a timid postulant I had left home and friends and had set out for the Great Adventure. I was determined then, but I harbored a thousand fears and misgivings, and that ever present question held an ominous note. This time it was different. I had no fears nor misgivings. The joy of going home—Victory Noll is home—cancelled the pain of leaving the missions which I love dearly. True, there was a sad parting with my sisters at the mission convent. A group of religious cannot be unselfishly devoted, in prayer and labor, to the noble cause of Christ without becoming cemented by a bond of supernatural love and loyalty stronger than any natural ties on earth. So there is pain at every parting, but a pain sweetened by the thought of the holy Will of God and the renewal—sometimes tearful—of our consecration, "All for Jesus through Mary."

Finally, I arrived at my destination, very much off schedule because of stormy weather. Victory Noll was fast asleep. No, not too fast asleep, for a bright light over one entrance twinkled a welcome and a still brighter-eyed sister opened the door and greeted me warmly. Everything was just right! just the way I had hoped it would be. A dim light was burning in the chapel so I could make my first visit to Him

alone. A dainty lunch was spread in the guests' dining room in case I were hungry. A fresh comfortable bed was inviting my train-weary body to peaceful rest. Tonight it was too late. Tomorrow should be a day of exploration and re-acquaintance. This indeed it was.

Our Motherhouse had been forced to expand in the last few years to make room for the increasing number of sisters. A beautiful new building now houses the novices and postulants. It is situated in what at first was intended for a sunken garden, and it connects with the original building by a large



Postulants at the shrine of Our Lady of Lourdes and Bernadette on Victory Noll grounds.

archway. The first floor of this new addition serves as a lovely dining room and kitchen not only for the novices and postulants but for the entire community at Victory Noll.

In a hundred and one lesser ways, Victory Noll had been changed and improved, all in the cause of efficiency. It was gratifying to note this for it indicated growth and development. It was gratifying to note also that the spirit of the community had not changed. Victory Noll is as young, vibrant and objective as ever. The cloistral silence that usually pervades is eloquent of serene prayer and serious purpose.



**A happy novice at Victory Noll shares her novitiate experiences with her family on visiting day.**

Application to work and study is constant and intense. For all that, smiles are ready and laughter is free and gay; and diffused over all is that irresistible spirit of naturalness, simplicity and cheerfulness so much inculcated by our saintly founders as essential to the success of our apostolate.

Like all missionaries engaged in active work, we sisters grieve at the thought of the many souls whom we are unable to reach because we are so very limited in number and in material re-



**Young professed sister proudly displays charts she has made for her religion classes in the missions.**

sources. Is it any wonder, then, that my greatest happiness at returning to the Motherhouse was the sight of our new members, the young novices and postulants? There they knelt in chapel before me, on that first morning, veiled in white, heads bowed but shoulders squared and backs erect.

"Promising, attractive young recruits for Your army, Lord," I observed to the dear Christ in the tabernacle, with a warm feeling of gratitude around my heart. He seemed pleased too, so what else could I do but make my first Mass at home a fervent "Thank You, God, for our little sisters!"

I was soon to learn that nothing is spared in the preparation of our young members for their life work. Many of the things we pioneers learned the hard way, in the school of experience, our little sisters are being taught effectually in the class room, thus being better prepared from the beginning for their professional duties. Theirs is a long and



Everywhere the sisters find precious souls to save.

interesting day. From five in the morning until nine o'clock at night, under the able and vigilant direction of their postulant or novice mistress, they pray study, work or play. Play? Yes, and with a vim. Recreations are gay and refreshing. There are picnics in summer and hikes and sleighing in winter; basket ball, and volley ball and other active games to keep the body well and strong; play rehearsals, singing and folk dancing, and indoor games and stunts without end.

The postulant begins her new life with an act of consecration to Our Blessed Mother, entrusting her vocation to Mary's keeping. Immediately after she begins her studies. During the three-year training period as postulant and novice, she receives courses in Christian dogma, Bible history, liturgy, ascetics, sociology, general psychology, principles of teaching, music and Spanish. She also learns how to drive a car, how to cook and keep house, and how to sew.

The postulant is received at Victory

Noll on September 8. On August 5 of the following year she becomes a novice in a simple, touching ceremony at which she receives from the hands of the officiating prelate, the dark blue habit of the Missionary Sister and the white veil of the novice. She also receives a long black rosary and a large crucifix. These articles are not worn exteriorly as part of the Missionary Sister's habit, but they are her most precious possessions and the principal weapons for the conquest of souls.

After the postulancy, and a two-year novitiate, the young sister pronounces her first vows for one year and receives a dark blue veil and a silver medal of Our Blessed Lady of Victory which is suspended on a silver chain about her neck.

The Missionary Sister passes six years in temporary vows. Then she pronounces her final and perpetual vows. August 5, feast of Our Lady of the Snows, is vow day. Ten days later, on the feast of Our Lady's Assumption, Sister receives the small white card which re-

veals her mission appointment for the ensuing year. Soon after, she is off for the missions.

Ah, the missions! what a world of enchantment there is in that word—and power too!

In times of temptation and difficulties, a young sister is often encouraged to perseverance by the thought of a future plentiful harvest of souls for her Beloved, if she will but let herself be properly molded and made into a fit instrument for the hands of the Divine Reaper.

The studies may be difficult for some; the ways of the spiritual life strange and fearful; household duties onerous and uninteresting. The young sister does not falter. Always, like a beacon inviting her on, is the thought of the missions and the souls waiting to be saved by her.

It is inspiring to see the young sisters at Victory Noll so ardently inflamed with zeal for the salvation of souls. Their apostolate will not be easy, they know. Yet even their most extravagant dreams of its joys cannot picture the happiness in store for them in their life of generous dedication to Jesus through Mary, for the salvation of souls.

Who can know unless she experiences it, the thrill of filling hungry hearts with the word of God, while realizing that but for her these little ones might never know Him! Who can know unless she experiences it, the satisfaction of going from door to door in census taking or home visiting, and realizing that, though no immediate results are apparent, God has been worshipped that day in each place visited because of the prayers she has breathed there. Who can know unless she experiences it, the happiness—rare though it be—of assisting at a deathbed where the awful Presence of God seems to make Itself felt for a moment and touches her like a gentle caress because she was instru-

mental in bringing a priest to this needy soul and saving it for all eternity. Who can know except the initiated, the joys that God has prepared for them who sacrifice themselves unconditionally for His glory!

But there is a price on each wayward soul, and often the missionary herself pays that price. Pays it in exhausting labors, in disappointments and discouragements; in bitter failure; in sufferings unnamed and unnumbered. She must, in truth, labor not counting the cost. And therein lies her happiness and her future great glory. Therein is her proof of her love for God.

It is at Victory Noll that the young sister learns to love like that. When leaving for the missions she does not sever her ties with the Motherhouse. Her new life, essentially a spiritual one, is but a continuation and development of that taught her at Victory Noll. Her prayers and community exercises are identical with those at the Motherhouse. The same familiar spirit of cheerful self-giving characterizes her new convent home. The manifold duties of her active life, she finds, are just different forms of expressing that love for her dear Lord which she had nurtured at Victory Noll and which she must keep burning ever brighter as the years march on. Success in her works depends largely on how skillfully she applies to them the principles taught her in her many instructions back home.

No wonder, then, that after my first day at home, I felt as though I had never been gone. To me, the missions are nothing more nor less than Victory Noll in action. And the Missionary Sisters, wherever they may be, are one big, busy, happy family, separated in space but united in prayer and purpose, striving to cultivate well their assigned corner of Christ's vineyard and living their beautiful consecration "all for Jesus through Mary."

# What It Takes

Phyllis Guidt

WITH a quick flip of his wrist, Eddie sent his big sister's books flying across the room.

"You—you coyote!" Juanita cried as she darted after her brother.

Juanita's friend, Janis, joined in the tussle. Throwing her own books at Eddie, she exclaimed, "Eddie, you had better stop being mean to your sister. She might go to a convent and then you'll be sorry."

"To a convent! ha, ha," laughed Eddie. "She doesn't have what it takes."

What it takes! Both girls stopped their attack.

"Smarty, what DOES it take?"

Eddie headed for the door as he spied Sister coming into the room. "Ask God about that, my darlings," he flung back sweetly as he slammed the door behind him.

Sister was smiling broadly as the startled girls turned to face her.

"You have a dynamic young brother, Juanita," Sister said and began to pick up the books. The girls hurried to the task. Juanita groaned.

"He is impossible, Sister. Always keeps me upset. He says the darndest—oh, pardon me . . ."

Janis came to the rescue with an apparently irrelevant question.

"Sister, what does it TAKE to enter a convent?"

"Do you mean, how does a girl know that she has a vocation to be a sister?"

"Yes, I guess that is what I mean."

"I have a leaflet here on my desk which gives the general requirements for entrance into, what we call, religious life. It says: right intention, a desire to sanctify one's soul by the practice of the three vows of religion—poverty, chastity and obedience; good health; re-

quired age; at least average intelligence and education; and a blameless character."

"Nothing mysterious about that," Juanita observed.

Sister laughed. "You know, girls, we women are very romantic, even the most practical among us. And we have a hidden yen for the dramatic. While our reason tells us one thing, our heart secretly yearns for another.

"A girl dreams and plans for her future married life. Instead of being nice to the boys of her acquaintance, she longs for a handsome prince charming to come riding down a ribbon of moonlight on a flashing white steed—or in a silver convertible. Or, if a girl has any thought of being a sister, she expects a glorious visitor from heaven to bow before her and bring her the invitation to follow our Lord, instead of humbly accepting the common sense advice of a good confessor, whom God has sent to help and direct her."

"But isn't a religious vocation something extraordinary, and the girls whom God calls to be sisters, rather special?" Janis questioned.

"Girls who become sisters are wholesome, healthy, normal Catholic girls. But they are divinely extraordinary in this, that they have fallen in love with Christ much more deeply and sincerely than others. And because of this love, they have the courage to leave devoted parents and dear ones; to spurn the alluring pleasures and honors of worldly careers; and to forego the prospects of a happy home and family of their own.

"Our dear Lord, Supreme Lover that He is, is never outdone in generosity. In exchange for their sacrifices He gives them Himself for time and for eternity.

Has He not promised, 'And everyone who has left house, or brothers, or sisters, or father, or mother . . . for My Name's sake, shall receive a hundredfold and shall possess life everlasting.' (Matt. XIX)

"But don't sisters have regrets?" Juanita wanted to know, "giving up so much?"

"A girl who realizes the greatness of the honor conferred upon her in being chosen from among thousands to be Christ's very own bride, and who is generous in devoting herself to His interests, can have only one regret:—that her ALL is such a very little to give in exchange for a God!"

Sister's eyes were shining and her voice dropped to a whisper.

"Oh, Sister, you are wonderful!" Janis exclaimed.

"No, Janis, but He is! Wonderful in Himself and wonderful to let us love Him."

"It is easy to check off the requirements on the leaflet," Juanita said pensively, "but the other things you have mentioned, Sister, the courage, the generosity, the love. I wonder if I have what it takes."

"Your brother had the answer to that, Juanita," Sister spoke lightly again. "Remember—"

Janis interrupted. "Ask God about that!"

"He says the darndest—" Juanita began.

"He says the wisest thing," concluded Sister.

"Let's all start asking God about it right now, and we'll get the right answer for sure!"



## Thy Teendom Come

Sister Melita

LITTLE Tony was struggling valiantly to unlearn the Our Father. He thought he knew it correctly, but through individual checking, Sister discovered he was saying, "Thy teendom come" instead of "Thy Kingdom come." After drilling the phrase several times, he seemed to master it. However, as soon as he tried to say the prayer from the beginning, his tongue tripped on the same old mistake. Tony looked disappointed. He sighed deeply, preparing for another drill session. But Sister saw the high school pupils arriving. Tony was relieved when she dismissed him with: "Practice that prayer every day this week, and by next Monday, you will probably get your star."

Tony's misinterpretation of the Our Father could well be a prayer. We teachers of religion are keenly aware of the universal need of religious education for teenagers. But a world of other interests absorbs their adventurous minds and energetic bodies. In recent years, we have found *Our Sunday Visitor* most helpful in stimulating enthusiasm and maintaining interest. The Discussion Forum provided solid information in a unique way. Our group in Bryn Mawr, California, for example, looked forward eagerly to their weekly issue. In addition to *Our Sunday Visitor*, each member of the class had a subscription to the *Young Catholic Messenger*. The excellent material in



The captain of the Fighting 69th proudly displays his pin which Father Conroy sent him.

these two periodicals successfully replaced a textbook.

One advantageous effect of this course was the increase in pupil participation. The informal atmosphere encouraged the young people to bring to light problems that had long confused them. Some times their questions were simple, sometimes profound. Often they revealed the necessity for repeating fundamental points of doctrine over and over again.

Through supervised use of Catholic publications, this age group became more appreciative of good reading in general. Noteworthy also, was their increased alertness to worldwide Catholic events. Occasionally they voluntarily brought items on relevant subjects from sources other than the papers used in class.

The Fighting 69th held special interest for our pupils. Early in the fall, they studied its aims and requirements. Soon they decided to write for membership cards, and to pledge themselves to live up to the club's ideals. A merit system, based on these ideals, was worked out. Five points admitted them to membership. Ten points won a badge decorated with appropriate insignia. All aspired to fifteen points, for this entitled them to learn the password. (Sorry, but we cannot disclose our honored secret.) After this achievement, they continued to work for additional merits, for at the end of each semester, awards were given according to individual rating. This system promoted attendance at church devotions not of obligation, frequent reception of

the Sacraments, and apostolic endeavors. Thus they developed a sense of practical Catholicity.

Besides routine classwork, this group participated wholeheartedly in other parish activities such as the Christmas play, choir work, and the annual fiesta. The closing event, anticipated by all, was the crowning of Our Blessed Mother's statue at her outdoor shrine, "Our Lady of the Citrus."

Although only a small percent of our teenagers in Bryn Mawr attended classes regularly, these select few form a nucleus of Catholic action in their circle of influence. By playing well their temporary role in God's *teendom*, they will surely advance to the permanent roll in His Kingdom.

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## My Entrance into Religious Life

Sara, a postulant

It was during Lent that I was inspired with a great desire to enter the religious life. Although I had thought about it several times in the past years I had never dreamed that some day I would really enter. I knew nothing about religious communities, and I had never heard of Victory Noll. My wish was to enter a community of missionary sisters who helped poor people. I prayed to Our Blessed Mother for guidance and went to my parish priest for help.

After listening to my story, Father told me about Victory Noll and Our Lady of Victory Missionary Sisters. This order appealed to me very much, especially because it has for its aim teaching catechism to poor, neglected children. I took the first step and started my correspondence with Mother Cecilia.

The letter of acceptance finally arrived. I was so happy that I cried with joy. On my way to the convent I tried to think of what it would be like. I had never been in contact with sisters or even talked with them, so I had only a slight conception of my new life. I had heard many stories about sisters. Many people have the wrong impression of religious life. Some think of superiors as slave drivers. I was prepared to expect the worst.

What a surprise I received when I arrived. Everything was the opposite of what I had expected. The sisters were most kind. They waited on me and treated me as though I was a special guest. It made me feel uneasy because I had come to serve.

Now after three months in the convent, I have served others and this has made me very happy because in serving others I know I am serving God.

Our Home Mission Field

In 31 Dioceses

From Coast to Coast

65 Convents

In 21 States

CALIFORNIA

- AZUSA
- BRAWLEY
- COACHELLA
- LOS ANGELES 2
- LOS BANOS
- MONTEREY
- ONTARIO
- REDLANDS
- SAN DIEGO 2
- SAN FERNANDO
- SAN PEDRO
- SANTA PAULA
- TULARE
- WILLOWS

NEVADA

- ELKO
- ELY
- HAWTHORNE
- WINNEMUCCA

UTAH

- BRIGHAM CITY
- OGDEN
- SALT LAKE CITY

ARIZONA

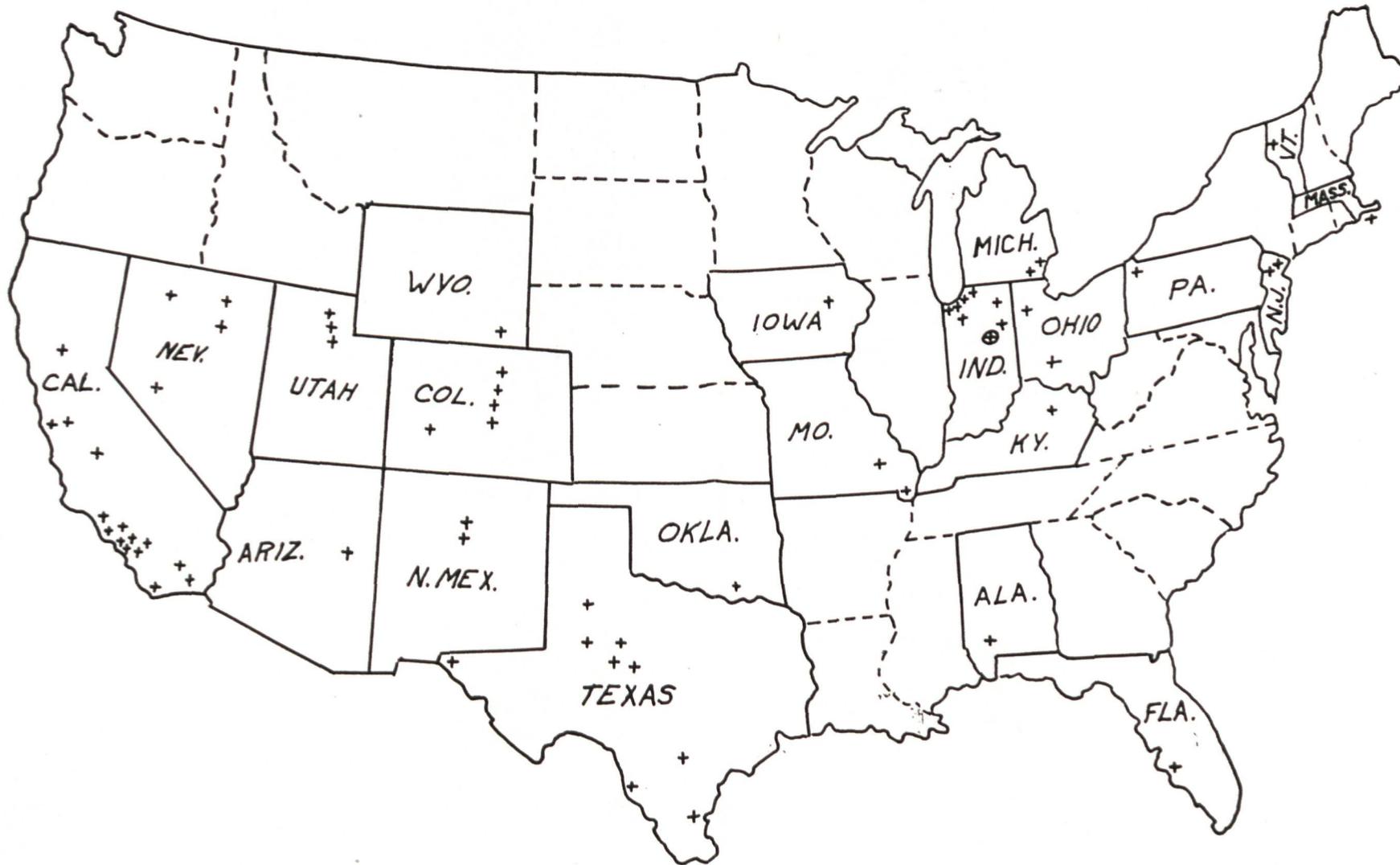
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WYOMING

- CHEYENNE

COLORADO

- BRIGHTON
- COLORADO SPRINGS
- DENVER
- GREELEY
- MONTROSE



NEW MEXICO

- LAS VEGAS
- SANTA FE

TEXAS

- ABILENE
- BIG SPRING
- BRADY

- EAGLE PASS
- EL PASO
- LUBBOCK

- MATHIS
- SAN ANGELO
- SAN ANTONIO

OKLAHOMA

- DURANT

VERMONT

- BURLINGTON

MASSACHUSETTS

- WEST HARWICH

NEW JERSEY

- FLEMINGTON
- MIDDLESEX

PENNSYLVANIA

- UNION CITY

OHIO

- PAULDING
- WASHINGTON, C. H.

MICHIGAN

- DETROIT
- IDA

INDIANA

- EAST CHICAGO
- EAST GARY
- GARY
- KENDALLVILLE
- SAN PIERRE
- SOUTH BEND

KENTUCKY

- RICHMOND

ALABAMA

- GROVE HILL

FLORIDA

- PUNTA GORDA

IOWA

- CEDAR RAPIDS

MISSOURI

- FLAT RIVER
- KENNETT

## Enthusiasm Plus

Sister Martha Mary



“THEY are all yours!” The teacher grinned as he left the classroom.

“Thank you.” I managed to smile as I went in. There was no time for reflection because this group of fifth, sixth and seventh grade boys and girls was unusually—shall I say—enthusiastic!

The following week the teacher paused for another greeting. “I’m always glad to see you, for it means that today is Wednesday and the week is half over. Friday will be here day after tomorrow and then I will have Saturday and Sunday to recuperate.”

“That’s good.” I tried to look happy too. After all, he was leaving and I would have to calm these youngsters and teach them about the love of God for the next sixty minutes.

The next week, the poor man passed by without a word. He must have had a hard day, I reflected, and now it’s my turn. Yes, they were in higher spirits than usual. As though we did not have enough distractions to battle inside, someone’s friend entertained us by waving a cap on the end of a stick outside the window. Then the bottom dropped out of one desk, scattering books and inviting many helpful children to the rescue.

“But, dear Lord,” I whispered that night to the Friend of Children, “they do stay regularly for class. And now

that it is winter, they must walk home in the cold evening gloom. And we both must admit that they are very—well, shall I say—enthusiastic!”

The streets were covered with a slick coating of ice as we drove carefully to class the next week. The snow was falling in thick, heavy swirls.

“They’ll be unusually restless today with this weather,” I decided, and mentally reviewed my class plan to see if it had possibilities for coping with the situation.

I stood in the hall and waited. Somewhere children were singing. It was beautiful. I tried to let it soothe that feeling of expectancy. Any moment now . . . The class room door flew open. The children saw me standing in the hall.

“See, Mr. Fuller, we win the bet,” they shouted triumphantly to their teacher.

“You surely do.” He smiled jovially and went out.

“Mr. Fuller said you wouldn’t come to teach us our catechism on a day like this, but WE knew you would.”

## HERALDS OF CHRIST

**D**URING Lent we were privileged to go with Father, or rather ahead of him, to prepare when he brought Holy Communion to six members of the parish who could not come to church for their Easter duty. The first one was a woman who has heart trouble. She was all ready with her little table, crucifix, candles, and holy water. The second stop was to a woman who had been sick for some time and who has not long to live. The third woman was in a rest home. She had arthritis and could not come to church. An old man in another rest home was our next stop. He was neatly dressed and received Our Lord with much devotion. Father went to the next place alone. They would be ready, he said. Our last stop was at the home of a young girl who was in a car accident. She was in a cast and her mother takes care of her. Here too, everything was in readiness. It was really edifying to see these people eagerly waiting to receive our dear Lord in Holy Communion.

SISTER MARY COLETTE  
MONTROSE, COLORADO

## WHAT'S IN YOUR BOTTLE

**A**T the beginning of Lent I asked my fifty-eight first graders what they would like to do for Jesus to show Him their love. Many were the answers: not to look at their favorite TV program, not to eat candy, not to go to the movies, etc. I told them how pleased Jesus would be with their sacrifices. Then to stimulate them to make more suggestions I said, "I know of something no one has mentioned. All of you like it very much and it comes in a bottle." I showed with my hands what was supposed to be the size and shape of a bottle of soda. Imagine the surprise I got when, in one chorus, the answer came back, "Whiskey!"

SISTER HELEN MARIE  
LAS VEGAS, NEW MEXICO

## NEW KIND OF CLUB

**E**VER on the lookout for new ways of stimulating children to more frequent reception of the sacraments, we have found that "Advent and Lenten Communion Clubs" have done wonders in getting children who do not go very often, to confession and Communion. The club consists of those who will sign a pledge at the beginning of Advent or Lent promising that they will try to receive Holy Communion a certain number of times during the holy season.

Many children pledge to receive every Sunday and actually do so. For Advent those who kept, or tried to keep their pledges, had their names put on a card which was placed in the church Crib. For Lent, the card will be placed on the Altar of Repose on Holy Thursday. It is a thrill to see many little stray lambs going to confession and Communion every week. Many of them have not gone for months or years, or even since their First Communion. Once the good habit is formed, we hope it will stay with them.

SISTER M. JANET  
SAN PEDRO, CALIFORNIA

**T**WICE a day, morning and evening, Our Lady of Victory Missionary Sisters pray for their benefactors. Besides this, every sister has special friends and benefactors for whom she prays more frequently. Then, on certain days, Masses are offered for those same kind friends, for we know that without their generous help, we should be unable to continue our work of saving souls in the home missions.

Thank you for renewing your subscription to THE MISSIONARY CATECHIST. Your promptness saves us time and money.



# our **A**ssociates'

preciate tremendously the financial aid given us and will pay our debt of gratitude in earnest prayers for all.

SISTER SUPERVISOR, ACM

Dear Associates:

THE three highest givers in 1954 were the same clubs which were the highest givers in 1953, with this difference,—each of these three clubs outdid all their previous records in mission giving. Final totals among these three were as follows: *Sacred Heart Mission Society, Newark, N.Y.*, \$970.25; *St. Martin of Tours Band, Omaha, Neb.*, \$725; *St. Margaret Mary Band, Omaha*, \$565. (By adding to these the fine sum of \$295 given by *St. Clare Band, Omaha*, we find that the combined giving of our Omaha Associates in 1954 amounted to \$1585—a notable achievement!)

Fourth highest givers this year were the ladies of *St. Justin Martyr Band, Chicago*, whose year-end total aggregated \$480.50, while close behind was *St. Joseph Band No. 2, Chicago*, whose figure stood at \$411.30.

Other Bands making high year-end totals were: *Holy Ghost Band, Elkhart, Ind.*, \$300 (the best, save once, in fifteen years); *St. Katherine Band, Chicago*, \$255.50; *St. Philomena Band, Chicago*, \$244; *Holy Souls Band, Berwyn, Ill.*, \$202. Among Bands which raised their year-end figures considerably over 1953 were *Dolores Mission Guild, St. John Mission Guild, Immaculate Conception Band*, all of *Chicago*, and *Florentine Band, St. Louis*.

We want to emphasize this point. Whether your Band was able to maintain its former high average or, because of circumstances beyond control, dipped down slightly or much, we ap-

## ST. CLARE BAND, (*Omaha, Neb.*)

This Band, headed by *Mrs. Mary Preiner*, meets once a month primarily as a social evening. A year ago they doubled their monthly dues, as a few other Bands have done. Two or three times a year they have a few big affairs—a rummage sale, a raffle, a card party, through which they are able greatly to increase their usual offering for the missions.



In the year 1949 the members, who were part of the original *St. Margaret Mary Band*, organized their own club sponsoring *Sister Mary Clare*, a sister of one of the members.

## ST. ROSE BAND, (*Marshfield, Wis.*)



During the past year this group of twenty four ladies outfitted twelve boys for First Holy Communion in one of our needy missions in New Mexico. It taxed their energies and their treasury to turn out these garments in something like four weeks time, but they were able to supply the need in record time. In addition the group raises money every year toward *Sister Adelle's* and *Sister Adriana's* support. The Band is headed by *Mrs. John Huebl*, with *Mrs. Ray Flagel* serving as secretary.

# Club Mention



## LES PETITES FLEURS, Chicago.

Some of the members of this Band are young mothers with small children and the news of some of the "sayings and doings" of their little ones always provoke a laugh. The Promoter, *Miss Betty Accomando*, and her sister *Anne* paid us a visit during the course of the year. They have come to Victory Noll several times and it is a pleasure for them and for us. Still another member, *Miss Elsie Jachmann*, one of the co-founders of the Band sends us many office supplies which she collects for us and which represent a real saving for our sisters.



## "MARTINETTES" JUNIOR BAND (Cincinnati, Ohio)

LETTERS from members of this Band told of much mission activity. Some of the girls attended the Catholic Students Mission Crusade convention at Notre Dame in 1954 and their enthusiasm for the missions was greatly heightened in consequence. In December the usual Christmas boxes were packed for Sister Helen at Flat River, Missouri, whom the Band sponsors.

The President is *Janette Lou Brown*.

## LENTEN MITE-BOXES???



The Season of Penance and Almsgiving is passing quickly. Keep a Mite-Box handy and drop in it your daily self-denial offerings.

If you do not have one, write us today and we will be glad to send it by return post.

## BANDS, CLUBS, GUILDS DONATIONS

Dec. 23, 1954 to Jan. 18, 1955

Charitina, Paris, Ill., M. Gibbons	...\$ 25.00
Bl. Martin, Lewiston, Minn., Mrs. Irene Lehman	..... 10.00
Dolores Guild, Chicago, A. Klingel	55.00
Holy Family, Chicago, Jos. Walz	.... 25.00
Holy Ghost, Elkhart, Mary Nye	.... 100.00
Holy Souls, Chicago, Mrs. McGovern	15.00
Little Flower, Chicago, V. Foertsch	25.00
"Martinettes", Cincinnati, J. Brown	.. 1.00
Our Lady of Fatima, Huntington, Ind., Mrs. Dan Herzog	..... 4.00
Our Mother of Perpetual Help, Evanston, Celia Henrich	..... 47.00
St. Anne, Ft. Wayne, Mrs. Deininger	9.35
St. Anthony, Chicago, Mrs. Neck	.... 13.00
St. Augustine, Marshfield, Mass., Mrs. James O'Brien	..... 23.00
St. Bridget, Covington, M. Schmeing	30.00
St. Catherine, Los Angeles, Mrs. M. McMannamy	..... 60.50
St. Clara, Ft. Wayne, Mrs. Wm. Ryan	20.00
St. Clara, Omaha, Mrs. M. Preiner	.... 10.00
St. John, Chicago, Mrs. A. Bechtold	\$45.00
St. Justin, Chicago, Mrs. F. Kiefer	.... 20.00
St. Katherine, Chicago, Mrs. Hammer	10.00
St. Michael, Palos Hts., Mrs. Reger	5.00
St. Patrick, Ft. Wayne, Cath. McGill	19.00
St. Philomena, Chicago, M. Schaefer	82.00
St. Raymond, Chicago, Mrs. Quinlan	13.00
Seven Dolers, Bellwood, Mrs. Murphy	52.00

## ST. JOHN MISSION GUILD, Chicago.

LAST fall two of the charter members, Mr. and Mrs. Charles Berger, were seriously injured in an auto accident. They are not young, grandparents in fact, and recovery has been slow, but last reports told us they are much improved.

The Band sponsors Sister Mary John and was organized by *Mrs. Anna Bechtold* in 1939, who has continued throughout as Promoter.



# Mary's Loyal

HELPER NOW POSTULANT

Dear Loyal Helpers:

JUST why St. Joseph's month has been selected as *Vocation Month*, I do not know. Perhaps it is because we need this Saint's aid in determining it. St. Joseph said little but pondered much, and it is in silence that God speaks to us, revealing many things and among these the most important of all—how we are to serve Him in this life.

A religious vocation is the greatest grace God can offer a boy or girl. Therefore it is a good thing to pray for, even when you are quite young. The best prayer is probably that short prayer of St. Paul's at the time of his conversion: "Lord, what wilt thou have me to do?" If our Blessed Lord takes you at your word and later invites you to follow Him, in the religious life, *don't fail Him!*

Mary-ly yours,

SUNSHINE SECRETARY, MLH.

## KENTUCKY HELPER



Meet *Carolyn Bare*, first year high, St. James School, *Brooksville*, taught by Benedictine Sisters. Carolyn writes: "Your magazine really informs you of latest happenings in the catechist fields."



Above is *Mary Southard*, Cicero, Illinois, for many years a Loyal Helper but presently a Postulant of the Sisters of St. Joseph.

Dear Sister:

Included with this are Joyce and my savings of the past year for the missions. I was studying Latin, one of my five subjects, when Mother suggested that I send my savings so here they come! Throughout the year we have daily said the Hail Mary which is part of our night prayers. We are remembering you and all the Sisters of your Order in the third Mass on Christmas.

*Kathleen Lentz*, Ionia, Iowa.

# Helpers' pages



A FUTURE SISTER  
(See letter below.)



Dear Sister:

I gave a short talk to my class about *Our Lady of Victory Missionary Sisters*, telling of the work you do, the kind of habit you wear and where some of your Missions are. The class was surprised that I dressed like a Sister. I showed pictures of your Sisters clipped from *The Missionary Catechist*. Someone must have really thought I was a Sister because she said: "Those Sisters are getting smaller every time." The Sisters from our school came to look me over. I even have a name I'd like: Sister Mary Joseph Christine.

Sincerely yours,

Joanne Karnitz, Milwaukee, Wis.

"I like THE MISSIONARY CATECHIST very much and as soon as I can

get the money I will subscribe for it. I could ask my Mother for it but prefer to save it up."

Gloria Kuyoth, Flora, Ill.

## MARCH PUZZLE

This month we keep the feasts of some very renowned saints. We selected six and jumbled the letters which form their names. Here are clues. One of these saints is patron of the universal church. Another is the patron saint of Ireland. Yet another is the founder of a religious Order, still existing. Then there is the patron saint of schools, and the saint who saluted Our Lady with the first *Hail Mary*. Lastly there is the saint who was a Pope and bore the title of "Great." Write the name of each saint, correctly spelled, beside the jumbled word, and send your answers to *Sunshine Secretary* for a holy card.

- |                  |                 |
|------------------|-----------------|
| 1. YEGGORR.....  | 2. TRACKIP..... |
| 3. PHOJES.....   | 4. BAGERLI..... |
| 5. NECTIBED..... | 6. HAMOTS.....  |

## MICHIGAN HELPER

This is Rosemarie Pung of Jackson. Last month you met her sister. Rosemarie writes: "I hope this offering helps some poor children. Please send two more dime cards."



# True Devotion to Mary

WE Americans are a practical lot. We want to know how a thing works. What will it mean to *me*? How can I use it?

So it is with this practice of the True Devotion. We hear it extolled, its effects praised, but just how practical is it? In other words, how does it work? The best way to show that would be to take some specific cases and see how we can best put into practice the True Devotion. But since we are trying to be practical, we had better see first just what the True Devotion is.

Briefly, it consists in a total consecration of ourselves to Mary. We give ourselves completely to her—body, soul, all our works both exterior and interior. After making this consecration we must try to live it by doing everything for Mary, with Mary, in Mary, and by Mary. Of course our ultimate purpose is to give ourselves to Jesus and thence to God the Father. We choose to achieve this purpose through Mary because she is the perfect way, the way through which the Father gave us His Son, the way the Son gave Himself to us. The practice of the True Devotion is the fulfillment of our baptismal vows through Mary. At baptism we solemnly gave ourselves to Jesus Christ and pledged that henceforth we would live only for Him. Now we renew those solemn promises and put them in Our Lady's hands.

It is no magic formula. It does not mean that from now on there will be no more troubles, everything will go smoothly. Not at all. But it does mean that whereas before I struggled alone, now I have another to guide me. I walk hand in hand with Mary. It

works, all right. It works even with children.

Perhaps I should not have said "even" with children. Rather, it works especially with children and the more childlike we become the more successful we will be in the practice of the True Devotion. There is a charming illustration of this in a book that was reviewed and warmly recommended in last month's issue of *THE MISSIONARY CATECHIST*. The book is "We and Our Children" by Mary Reed Newland. We quote from it here with the permission of the publishers, P. J. Kenedy and Sons.

Mrs. Newland is a Marian soul. She teaches her children very early in life to know and love our blessed Mother, to imitate her, and to call on her in every difficulty. Fortunate little ones who learn to do everything by Mary, with Mary, in Mary, and for Mary. They live in closest intimacy with their heavenly Mother.

Monica, Mrs. Newland's oldest child, aged ten, was learning to sew, but her enthusiasm was a jump or two ahead of her fingers and her mother wisely noted that anyone could see she was headed for trouble.

"Darned old basting—why do I have to baste! Darned old machine—always goes crooked!"

"Well, you will have to baste if you want the skirt to be any good. It isn't the darned old basting that's the trouble, or the darned old machine, it's the darned old impatience. But Our Lady can help you with that. She was very patient. She had a loom and on it she wove a garment for her grown Son, without a single seam. It must have taken her a long time and she must

have been very patient. First, ask her to help you be patient, and then take one stitch at a time, every stitch with love. She will help you, and it will be a lovelier skirt because she helped you make it.'

"It went along with stops and starts and much biting of the tongue. And finally it was done.

"The long hem was hard to do, and I almost got mad again. The thread broke and I had to rethread a hundred million times. But I did ask her. And I tried to be patient like she was. And she did help me get it done. I know—because if she hadn't I'd never have got it done.'

"Someone is sure to say, 'Don't tell me once is enough, and a child has learned patience!' And they are so *right*. Next time we will probably start all over again with 'Darned old basting!' But if we do, we'll start all over again with Mary, and things may go on like that for quite a while. But I know (because I've seen it happen before) that *one* day it will start with: 'Now I'm *not* going to groan about the basting because Our Lady has got me used to it.' And I for one shan't be the least bit surprised."

Now don't you see how applicable it is to any situation? If we, like Monica, try to do everything with Mary we will do it as perfectly as we can. And even though we will never in this life reach perfection, Mary will herself perfect our works before presenting them to her Divine Son. She will embellish the results of our poor efforts and adorn them with her own virtues. Like Jesus, Mary will never be outdone in generosity but will reward our most trifling efforts.

No matter what the situation in which we find ourselves, Our Blessed Mother will always be there to help. Suppose now we are sincerely doing the best we can—as a pastor, perhaps, or teacher, or wife and mother, as an office worker.



Copyright Fathers of the Sacred Hearts

IMMACULATE HEART OF  
MARY, PRAY FOR US NOW AND  
AT THE HOUR OF OUR DEATH.

Yet we are not appreciated. We are blamed unjustly, ignored, found fault with, passed over. Are we going to fret and worry and take on the air of a martyr? It will do no good; only aggravate matters. There is but one thing to do—turn to Mary as a child to its mother. She understands. She knows that this kind of suffering is harder to bear than the more dramatic kind. With deep faith we must go to Mary and tell her that we truly believe Our Lord is permitting this for our good and we beg her to help us bear it. It does not matter in the least how we *feel*. No matter what our emotions are, the very fact that we perhaps have to force ourselves to talk to Our Blessed Mother this way will result in calming us. And you can be very sure that Mary will give us the grace to take it.

(continued on p. 25)

# Books



**Introduction to Theology.** Theology Library, Volume 1. Edited by A. M. Henry, O.P. Fides Publishers, Chicago. \$5.95.

The **Theology Library**, which will consist of six volumes, is an effort to fill the gap between the simplified text book and the seminary manuals. Volume One, **Introduction to Theology** presents all the elements which must be consulted by the theologian: Tradition, Holy Scripture, Liturgy, Canon Law, the Fathers and the Doctors of the Church, the Creeds, Traditions in the Oriental Churches, the Ecumenical Councils, Christian Art and Gregorian Chant.

Each subject is treated by a different author, a specialist in the field. In this first volume all but one are Dominican priests. The exception is Mr. Joseph Pichard, a layman and art critic. St. Thomas' **Summa** is the plan that will be adhered to in these volumes.

In an excellent introduction Father Louis J. Putz, C.S.C. of Notre Dame warns that certain chapters will appear difficult. Personally, I was ready for the difficulty, but it did not turn out that way. Each author makes himself amazingly clear. In fact, much of the writing is positively fascinating. Any reader who wants sincerely to acquire a deeper understanding of his faith will find **The Theology Library** more than rewarding.

William Storey, a student at the Medieval Institute at the University of Notre Dame, has done a fine work of translating Volume One. A little more care in the preparation of the manuscript would have ferreted out a few mistakes. For instance on page 157 the word "prescribed" is used when it should have been "proscribed." On page 242 "syncopation" is spelled wrong. "Like" is used many times instead of "as"; "less" for "fewer." The word "data" is too often

used with a single verb and pronoun although just as often it is used correctly. These are trifles, perhaps, but trifles make perfection and one wishes to see a work of this kind perfect in its smallest details. There are very few footnotes—cheerful news for those whom they annoy. Only the chapter on Gregorian Chant uses many footnotes. Some of these could just as well have been incorporated in the text.

Just one word about the price. At first it seemed too steep, but when I compared it with other books—books of only passing value—I changed my mind. A book of this kind will last forever.

**Lovely Is the Rose** by Sister M. Chartas, I.H.M. Ave Maria Institute Press, Washington, N. J. \$2.50.

No matter how familiar we are with some of the apparitions of Our Blessed Mother, we never tire of hearing them. In this book the author re-tells with a delightful freshness the stories of Guadalupe, Lourdes, Knock, and Fatima. The focus is on the persons who were privileged to see the apparitions: Juan Diego, St. Bernadette, the Fifteen Parishioners at Knock, and the Three Children of Fatima.

The stories of Lourdes and Fatima are well known, but not so those of Guadalupe in Mexico and Knock in Ireland. We are especially glad that the appearance of Our Lady of Guadalupe is recounted here. It would be hard to find a more tender, more beautiful story than that of Our Blessed Mother's visits to the Indian Juan Diego on the hill of Tepeyac, outside Mexico City in 1531. To him Mary not only gave a message but she gave him something of herself—a miraculous image imprinted on his poor, coarse tilma. This appearance of Our Blessed Mother on our own continent so soon after its discovery was the turning point in the conversion of the Mexican Indians. It would be hard to find a Mexican home today, no matter how poor, that does not give an honored place to a copy of the marvelous picture enshrined in the magnificent basilica of Our Lady of Guadalupe.

Whether you are familiar with these stories or not, you will be charmed with the way they are told in **Lovely Is the Rose**.

**The Truth About Catholics** by Virgil A. Kelly. The Dial Press, N. Y. \$2.75.

Some twenty-five years ago or more there was issued a little pamphlet with the title **The Truth About Catholics**. It was written, published and distributed by the late Peter O'Donnell of Long Beach, California. Self-effacing always, Peter did not put his name on the pamphlet but the address was his. It bore the imprimatur of his friend, the late Archbishop Cantwell, and thousands of copies were distributed over the years—most of them gratis. We have reason to remember Peter, to remember him with grateful appreciation, for it was he who, with Archbishop Noll and **Our Sunday Visitor**, made Victory Noll, our Motherhouse a reality.

This new book of the same title will surely do as much as Mr. O'Donnell's pamphlet, to break down the ever-present prejudice against the Church. The author is the man who has been writing the excellent copy in the Knights of Columbus advertisements. These ads, as everyone now knows, have received a tremendous response—1,646,544, Mr. Kelly tells us, at the time he wrote this book. Of these 161,126 persons enrolled in religious instruction courses by mail. It is impossible to tell how many received instructions from priests. We saw the ads "work" in a small Missouri community where the pastor inserted them in the weekly newspaper. They brought in several inquirers and broke down much prejudice in a distinctly Protestant county.

Mr. Kelly's writing is always honest, simple, objective. He resorts to no name-calling and avoids all controversy. Assuming that the antagonism of many persons toward things Catholic is the result not of malice, but of misunderstanding, he explains the correct teaching of the Church on the Mass, the Sacraments, the Bible, our Holy Father, Purgatory, Sacramentals, etc. There is a chapter on the much-misunderstood Knights of Columbus, and on the so-called "Catholic Question." In a chapter titled "What About Catholic Loyalty?" Mr. Kelly compresses many facts about Catholic patriots and explorers.

Catholics will find in this book all the answers to the questions of their non-Catholic friends and relatives. Mr. Kelly brings

to his writing a background of many years in advertising and newspaper work. It would be hard to find a more penetrating appraisal of Catholic belief and practices suitable for putting into the hands of non-Catholics, prospective converts, or recent converts.

**The Truth About Catholics** bears the imprimatur of His Excellency, the Most Reverend Joseph E. Ritter, D.D., Archbishop of St. Louis.

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## True Devotion

(continued from p. 23)

Were you ever thought better than you actually are? Did it ever dawn on you from something a friend said that certain people think you are charitable or humble or that you truly practice virtue? All the time you know yourself for what you really are and you are ashamed to think that you have acquired a reputation you little deserve. It is, in a way, more painful than being thought ill of. But what are you going to do about it? There is only one thing. Go in all simplicity to Mary. Tell her that if Our Lord has permitted this, it must be for your spiritual good. Ask her not to let any harm come to others by your example, but rather to help you to acquire the virtues they think you now have.

So you see, there is no situation in which Mary will not help us. She is always a loving mother, an understanding mother. She herself will help us practice the True Devotion if we but generously place ourselves under her protection.

If you would learn more about this Devotion taught by St. Louis de Montfort and practiced by so many who love Our Blessed Mother, write to Victory Noll for literature. Address

Sister Secretary  
Confraternity of Mary  
Queen of All Hearts  
Victory Noll  
Huntington, Indiana

## The last word

by the editor

THIS issue of THE MISSIONARY CATECHIST is our annual vocation number. The subject of vocations to the religious life ought to be of vital interest to all Catholics. It cannot be doubted that God multiplies His calls to souls for the priestly and religious states as the Church grows and expands, and the need increases. The fact that a shortage of essential religious workers is generally felt would indicate that the divine invitations are not being heeded by large numbers of young men and women. By prayer and sacrifice we have it in our power to obtain from God tremendous graces. Let us pray with confidence, then, that God give to those whom He calls the courage and generosity to follow Him. Let us implore unceasingly also that He grant them heroism in His service and perseverance in the priestly or religious state until death.

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WE have two important novenas in the month of March: one in honor of St. Joseph and the other in honor of the Incarnation of Our Lord and the Annunciation of Our Blessed Mother. The first novena begins on March 10, the second on March 16. In both of them we remember our friends and benefactors. These novenas are made at Victory Noll and in every convent of Our Lady of Victory Missionary Sisters. We are happy to pray for your special intentions. Send them to Victory Noll.

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Our Lady of Victory Missionary Sisters now number 339 professed Missionary Sisters, twenty-two novices and seventeen postulants. The Community was founded in 1922.



Sister Camilla, one of our infirmarians at Victory Noll, received her training at St. Joseph's Hospital in Fort Wayne, Indiana.

Souls consecrated to Mary as slaves of love can gain a plenary indulgence on the feast of the Annunciation, March 25, by renewing their act of consecration.

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## In Memoriam

Rudolph Weber, Topeka, Kans., Father of Sister Mildred, O.L.V.M.  
George H. Talbott, Lexington, Ky., father of Sister Charlene, O.L.V.M.  
Sister M. Ewolda Gerkens, F.S.P.A., Aunt of Sister Dolores Ann, O.L.V.M.  
Rt. Rev. Msgr. Raphael J. Markham, Cincinnati  
Very Rev. Adalbert Rolfes, O.F.M., Cincinnati  
Rev. Daniel A. Lord, S.J., St. Louis, Mo.  
Rev. Thomas Brandon, O.S.C., Fort Wayne, Ind.  
Rev. John Lampe, St. Henry, Ohio  
Mary Julia Wiegand, Fort Wayne, Ind. A.C.M.  
Alice Wilkinson, Bennington, Vt.  
Frank Foerge, Louisville, Ky.  
Camilla and Lodi Barocchi, Beloit, Wisconsin  
Agnes Reinhard, Allentown, Pa.  
J. D. Bean, Springfield, S. C.  
Marie Rench, Ligonier, Ind.

# To the Mother of a Nun-to-be

## From the Mother of a Nun

Dear Mary:

I hasten to answer your plea for an immediate response, and I humbly thank you for confiding in me. With God's help I will tell you how it was with me nine years ago when Catherine first told me she wanted to be a nun. And now your Mary is asking your consent to do the same. Thanks be to God for the great privilege that has come to us. For such it is indeed when Our Lord lays His Finger on one of our children and chooses her for His own.

I remember what a shock it was to me at first. Catherine, you know, is our eldest. The boys are younger. She and I were so very close. But what mother does not forget herself and rush instantly to their help when her children need her, with no questions asked? That is the way it had to be with me. I found the answer in my heart.

Have we not always taught our children that God comes first? Ah, then we realize that the lesson has turned inward upon ourselves. Catherine loves me dearly, as Mary loves you. But they both love God more. He has put that love there, and hard though it is, He has given them the courage to tell us—not in so many words but in His help and strength to leave us and to follow in His footsteps as He has called them. In so doing, they too forget themselves for His sake, and grieve that their sacrifice is causing us so much pain.

In giving her to this new and lovely life you will not lose her, Mary. As it is with Catherine and me, you too will grow closer in spirit, in happiness and in peace of soul. If now you find this hard to believe, as you put your confidence in me when you wrote for my encouragement and advice, trust me now when I say, please let time prove that I am right. Time that great gift of God, cures everything in His infinite wisdom and inscrutable ways. As the years go by I know you will find "the yoke sweet and the burden light".

I did not mean to sound so solemn. There is so much happiness in store for you! You will find yourself sharing your Mary's great work for souls, and reaping a rich harvest of its blessings. You will find so many ways to help her in that work, especially with prayer and the loving encouragement that only you can give.

There, my dear, you can see I am carried away by my subject. Let me help you, and let me hear from you when the decisions and plans are made. My prayers will be with you both. In the meantime, here are two little lines to remember:

"Tho' we cannot be heard  
And we cannot be seen,  
We are always together  
With God in between."

Lovingly yours,  
Mother-of-a-Nun



Every year

thousands of boys and girls, and young men and women,  
hear Christ's challenging invitation

## COME FOLLOW ME

Every year

thousands of eager young people proudly accept the  
invitation

## AND YOU?



If you are interested in a missionary career for Christ, write for information about Our Lady of Victory Missionary Sisters.

Address: Superior General  
Victory Noll  
Huntington, Indiana