

The  
Missionary  
Catechist  
May 1956



**First Communicant Sara Reyes, El Paso, Texas.**  
—Photo by Eugenio Arnal, Arnal Studios, Juarez, Mexico.

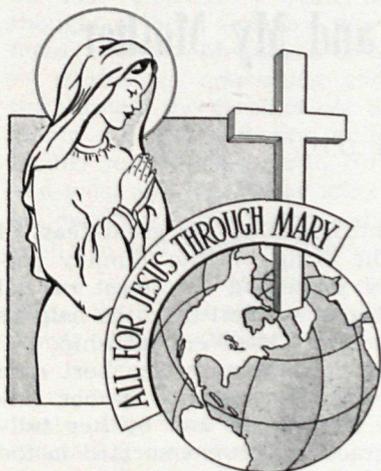
*My happy soul! my happy soul!  
How shall I then my love control?  
O sweet Communion! Feast of bliss!  
When the dear Host my tongue doth kiss,  
What happiness is like to this?  
Oh heaven, I think, must be alway  
Quite like a First Communion Day,  
With love so sweet and joy so strange,—  
Only that heaven will never change.*

—From HOLY COMMUNION by Father Frederick  
William Faber, D.D.



# The MISSIONARY CATECHIST

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**O**UR 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.

At Victory Noll, their Motherhouse, the sisters receive their spiritual and professional training for their work. Convents are located in every section of the United States. To answer the many requests for more sisters, vocations are needed.

This is a Marian Community. Our Lady of Victory Missionary Sisters believe that if souls love and serve Mary, she will lead them safely to the Sacred Heart of 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.

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## Credits

**Our Cover** Sodality Prefect, Teresa Marez, Mathis, Texas, crowns Our Blessed Mother. The picture was sent us by Sister Carmen, superior of our convent in Mathis.

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# I Am All Thine

## My Queen and My Mother

by the Most Reverend Charles F. Helmsing, D.D.  
Auxiliary Bishop of St. Louis

THE Confraternity of Mary Queen of All Hearts is an association of the faithful who have made the total consecration of themselves to Mary and who are spiritually united with one another for mutual assistance in living this consecration. For them the establishment of the new feast of the Queenship of Mary on May 31 (to be transferred this year 1956 to June 1 because of the occurrence of the feast of Corpus Christi on the last day of May) was a source of joy.

Christ Our Lord is King as Man. In His human nature He is the "first-born of every creature," the Head of His Mystical Body the Church, the Author and Source of all grace. He is the "Prince of Peace" by a unique and perfect pre-eminence. He is King over minds and hearts — to entice and maintain the assent by faith of all minds to Himself, the Truth; He is King over all wills to draw by love all hearts to Himself, the Way. He is Lawgiver and Judge; He will be the Victor triumphant forever. Woe to those who will not believe, woe to those who give a lip service of "Lord, Lord," yet ignore His commands. His Kingdom is one of truth and life, of holiness and grace, of justice, love, and peace. "And of His Kingdom there shall be no end."

Happily these profound truths of Our Savior's Kingship have been deeply impressed on our minds since 1922 with

the establishment of the great feast of Christ the King on the Sunday immediately preceding the feast of All Saints. These wonderful truths help us better to grasp Mary's Queenship.

Mary's pre-eminence in her own person over all creatures by her Immaculate Conception and by her fullness of grace are commemorated in the epistle of the new feast in the poetic words of the twenty-fourth chapter of Ecclesiasticus applied to her Queenship: "I came out of the mouth of the Most High, the first-born before all creatures. I dwelt in the highest places and my throne is in the pillar of a cloud. I have stood in all the earth and in every people and in every nation I have had the chief rule, and by my power I have trodden under my feet the hearts of all the high and low." But Mary's Queenship is not merely a primacy of honor. Hers is a true rule analogous to that of her King Son. Hers is a domination over minds and hearts by which she captivates men and angels by the brilliance of the Uncreated Wisdom of God the Son and by Love Incarnate. All her sway is inseparable from her Motherhood of the God-Man and her role as the Queen-Mother, as Coredemptrix on calvary and as Mediatrix of all Graces now in heaven.

It was inevitable, after the solemn promulgation of the Dogmas of the Immaculate Conception in 1854 and of the

Assumption in 1950, that the centenary Marian Year of 1954 should be crowned by the solemn liturgical memorial of a feast of the Blessed Virgin Mary Queen of the Universe. Mary Immaculate — Mother, Coredemprix, Assumed into Heaven — can be rightly thought of here and now at every moment as Mary Mediatrix of all Graces — mothering, nourishing and defending through the grace of her Son all for whom He died and who willingly and loyally join themselves to Him in faith and trust and love. They are His adopted brothers and sisters, children of God, yes and children of Mary.

The feast of Mary's Queenship is made most practical by the further words of the epistle, "He that hearkeneth to me, shall not be confounded." Mary our Queen finds us loyal servants, rather slaves of love, if we are constantly aware of the role in which the apostles found her at Cana, " whatsoever He shall say to you, do ye." The Church reminds us to conform ourselves to His will by obeying the Commandments of God and the precepts of His Church, and by fulfilling the duties of our state of life. This loyal conformity reaches perfection when we abandon ourselves lovingly to God's providence in joy and sorrow, in sickness and in health, in humiliations and in triumphs. One who listens to Mary will, according to the teaching of St. Louis de Montfort, be freed from all anxiety, scruples, and inordinate fears. He shall not, according to her promise, "be confounded."

Since deeds are always the proof of love, there can be no sin when souls united with Mary in mind and heart are so intimately one with her that they echo the habitual *fiat* — "be it done to me according to Thy word" — which was always Mary's response to every manifestation of God's will. That is why the Scripture adds, "They that work by me shall not sin."



The climax of loyalty to Mary's Queenship is found in the triumph of the soul attaining glory. "They that explain me shall have life everlasting." The very existence of the Confraternity of Mary Queen of All Hearts at Victory Noll is proof of the loyalty of the Missionary Sisters of Our Lady of Victory to Mary, their Mother and Queen. For their friends and associates in the missionary work, as for their own work on behalf of the spiritually poor and the ignorant, their very first thought is, "How can we bring these souls under Mary's Motherly Queenship?" For they know that Mary will "show" to all who come to her "the blessed Fruit of her womb, Jesus."

No doubt it was the realization of Mary's domination over souls that made St. Pius X, the great pastor of the twentieth century, add to his insistence on Christian Doctrine and on frequent Holy Communion, an equally forceful injunction that souls be consecrated to Mary. The encyclical that he issued in 1904, the Golden Jubilee of the promulgation of the Immaculate Conception, is proof of this fact. We can rightly say that the three phases of pastoral work as we find them in the labors of

the Missionary Sisters are the three inseparable phases of the program of St. Pius X.

With these considerations we can conclude with the remark of a faithful client of Mary who looked startled when she was told that without a doubt the best known hymn to Mary as Queen is the *Salve Regina*, the Hail Holy Queen, which we recite every day after Mass and which is sung and recited so

frequently in the Divine Office. She remarked, "I never thought of that prayer except as one to Mary the Mother of Mercy." Indeed it would be foolish to argue the relative merits of the titles *mother* and *queen*. They are inseparable. Mary is our Queen because she is the Mother of Mercy constantly through her mediation of all graces, interested in all our needs of body and soul.

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## Well Begun

by Sister Mary Frances

OUR lay teachers from Sacred Heart Parish, El Paso, completed their course in catechetical methods with a week by week preparation of the doctrine outlined for the classes they were to teach during the year. Something was still missing. We felt that there was need for a spiritual uplift in the soul of each individual teacher. "You can say what you will, but you thunder what you are" is especially true of the religion teacher.

Even after the retreat, the spiritual reading table receives enthusiastic interest.



All our lay teachers are faced with the necessity of making their living, so we could not propose too strenuous a spiritual program for them. A day of recollection seemed like a good beginning. We would suggest it at the next meetings. The teachers are divided into two groups which meet separately, the English and the Spanish speaking.

At both meetings the proposal of a day of recollection was enthusiastically accepted. The following Sunday was agreed upon for the event. Their director, Father James Loeffler, S.J., arranged for the retreat to be held at the convent of the Servants of the Sacred Heart of Jesus and of the Poor. He also invited Father Sidney Gilly, S.J., to give the conferences during the day.

After each conference we noticed that whispered conversations were being carried on in small groups. At first we thought that an entire day of silence must be too much for some. Then we learned the nature of their discussions. The English speaking teachers were translating Father's conferences to those who did not understand.

Spiritual books and pamphlets were provided for the reading periods. These aroused keen interest. Even after the retreat was over, Father and the sisters were kept busy answering questions, and explaining points from various articles. The day had proved all too short.



Peggy, too young to make her First Communion, examines her sister's treasures: "I don't think Mary Ann will care if I try on her stuff while she's at school."



The Big Day arrives. The First Communicants are too happy to notice Peggy's disappointment. She hovers about the group admiringly: "Even the wrong end is pretty on me."

## Too Young To MAKE IT

Pictures and story  
by Sister Mary Martha

Sister Gemma adjusts Mary Ann's veil while Peggy longingly looks on.

Sister leaves the room, leading away a reluctant Peggy. Upon her return, Sister finds Mary Ann lovingly kissing the folded hands of her Heavenly Mother.



## "Taste And See"

by Sister Joseph Marie

Our kind and zealous pastor, Father Finbarr, arranged to have the retreat conducted by the Reverend Simon Pease, SS.CC. Despite the apparent reluctance of the pupils, plans were quickly formulated. Father Simon conferred with Sister Mary Regina about the day's program and the special needs of the students. Mr. Russell Collinge, of the "Monks Who Worried" fame, designed posters outlining the exercises and providing spiritual atmosphere to reading rooms and dining hall. The Ladies of the Association of the Sacred Hearts of Jesus and Mary planned to prepare and serve the meals.

At last the great day arrived and so did about fifty students—good parents having provided the necessary impetus in this direction. As we scanned the faces, we thought we read apprehension, quiet resignation, and even grim dignity. Some, we noticed, came armed with Mother's best gold-edged prayer-books.

Holy Mass, of course, was first on the agenda. This was followed immediately by a conference on the great personal love of God for each of us, the importance of each individual, the sacredness of our nature, and the great happiness which God has prepared for those who love Him." Our young people were visibly impressed. When Father left the sanctuary, no one left his place. They had to be reminded that breakfast would be served to those who came fasting, and that this time could be used to browse about the convent grounds and the reading rooms. With so much good food for thought given in Father's talk, silence for uninter-



Dubious teenagers study the retreat schedule.

"A day of retreat! What's that?"

These perplexing exclamations rang through the class as the students were informed of this "delectation" added to the high school religion curriculum. Patient explanations of the meaning and purpose of this extraordinary spiritual opportunity failed to erase question marks or ease misgivings.

SILENCE ALL DAY! The prospect of martyrdom could not have evoked greater consternation. Plaintive "subterranean mutterings" rumbled through the halls. Quickly the power of self-preservation asserted itself in familiar excuses reminiscent of the "farm," the "oxen," and the "wife" of the Gospel.

The reaction of the parents was very different. Several mothers remarked, "Sister, we never had anything like it, and we are happy that our children will have this chance."

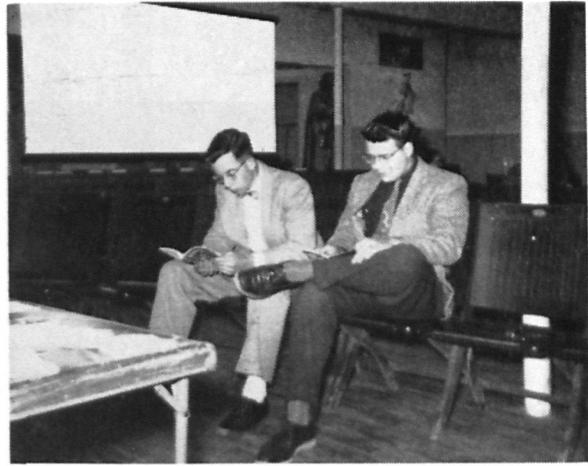
rupted meditation seemed appreciated. Only a few reminders to keep this rule were necessary throughout the day.

After the first talk, all the retreatants were eager for subsequent conferences in which Father dwelt chiefly on the problems of youth.

Call it the devil of the noonday sun or plain pangs of hunger; toward midday the spiritual reveries lagged considerably. One boy finally burst out with, "Sister, when do we eat? I just can't pray on an empty stomach."

Reading during the noon meal was another hurdle to be surmounted. Several of the girls voiced their opinion about it later. "It seemed almost eerie," they thought. And, "You just don't get enough to eat when you can't ask for it." After the servings were passed, they wished they had taken more. "But no one else seemed to take much at first," insisted one girl.

Late in the afternoon, as new signs of restlessness appeared, Father began the stations of the cross. The last conference, followed by Benediction, was given just before dinner at six. At this meal there was talking, of course. Five Sacred Hearts Fathers were present at



They didn't know spiritual reading could be so absorbing.



the dinner, giving approbation to a day well spent.

Most interesting of all were the afterthoughts of the students disclosed in a later discussion. Some were particularly impressed by the meditation on God's great love for each of us. The majority of the class especially appreciated the treatment of questions about life. To use their own words: "We liked the straightforward and clear way in which Father explained things about life."

That the good seed did not fall by the wayside was proved in other re-

Beautiful posters on the walls inspired serious thought and meditation.





The young people were impressed by the conferences. "More of them" was a request for the next retreat.



Dinner was at six.

marks such as: "The retreat helped me understand my problem." "The thing I liked most was the part about the sacredness of the human body." "It will help me in my quest for happiness." "Father seemed to talk right to me individually." And, "Everything seems so much more beautiful now."

Some constructive criticisms, which we hope will improve the next venture, were also contributed. For instance, the students agreed that there should have been more conferences and more prayers in common.

Thus have subterranean mutterings been changed to celestial utterings, at least to the sisters' ears. Now when the

subject is mentioned, we hear enthusiastic responses of, "Are we having another retreat, Sister?" "I hope it will be soon!" or, "I can't wait for the next one."

We agree wholeheartedly with Father Conroy in his recent article in **Our Sunday Visitor** in which he says he is convinced that we must give our youth credit for high ideals, a desire to do the right thing and to make something of themselves some day. If we can't take this for granted, and if we do not believe that most of our youth want a good solid approach to life, then we might as well give up. But we must let our youth "taste and see how good the Lord is."

# Eight Miles of Love

by Sister Grace Marie

IT was at the Communion rail during the ten o'clock Mass on a cold Sunday morning that we first saw Mrs. Reese. She had just received her God and King. Later, we met her looking at the church bulletin board in the vestibule. With a pleasant smile she greeted us. Answering our questions, she told us the following beautiful story:

"I live way out on Ostrander Road, Sister. I just moved there last week. I wanted to come to Mass but I didn't know where the nearest Catholic church was, so I just started to walk."

"Do you know how far you walked, Mrs. Reese?" I inquired.

"Yes, Sister. It is eight miles. I said my rosary as I walked. The time went by pretty fast."

"How are you going home, Mrs. Reese?"

"Oh, I plan on walking home too." She motioned to a paper sack which she was holding and said, "I have another pair of shoes inside here. They don't hurt my feet like the pair I have on do."

Sister Mary Margaret offered, "Let us take you home in the car, Mrs. Reese."

"No, Sister, you just take me as far as it is on your way home, and I'll walk from there."

The sisters won and were happy to take Mrs. Reese all the way home. She was very gracious and thanked us sincerely.

At the Communion rail the following week we met our friend again. Once more she had made the long trek to assist at the Holy Sacrifice of the Mass and to receive her True Friend. At that same Communion rail every Sunday at ten o'clock Mass Our Lord finds Mr. Frank McGuire and his wife there to



Mrs. Reese and Sister Mary Margaret.

receive Him. That kind of generous love is proved by actions after leaving the church. Mr. McGuire had seen Mrs. Reese walking along the country road this Sunday. After Mass he asked her where she lived. Finding that her home was not very far from his own, he offered to take her home. For the next few Sundays Mrs. Reese had a ride to and from Mass.

Then we learned the sad news. Mrs. Reese found out, to her dismay, that she could not rear her four children on the allotment she received in this county. With a smile of resignation she informed us that she was obliged to return to Inkster, Michigan. The next Sunday there was an empty space at the Communion rail of St. Irene's, Dundee, Michigan. Mrs. Reese was gone but she left an inspiring example of good Catholic living to speak for her short stay in the parish.

## Ever Joyous—Ever New

by Sister Carol

could walk into the sanctuary. Immediately another lady said she could make that. Vases were borrowed. All the flowers blooming in the small yards of the camp were gathered and brought to the church.

Sister Mary Dolores taught the junior high girls several hymns to be sung a capella during the Mass.

As preparations progressed someone exclaimed, "Oh, Madre, we must have a Communion breakfast for the ninos." Everyone seemed to agree.

"I'll bake a cake," offered one.

"And I."

"I'll decorate the hall for the breakfast."

A Communion breakfast would indeed make the camp children happy. So we became decorators, choir directors, caterers — "all things to all men." No one was more eager than we to make this day a memorable one for the children.

How dear to the heart of a sister is each First Communicant! There was



**First Communicants leaving the church after Mass. Elizabeth, in the lead, is turning toward the exit at her left. The beautiful floral arch is in the background.**

**T**ODAY'S First Communion in Hicks Camp was very different from last week's in Claremont, thirty miles away. The large new church there had looked beautiful. The florist had arranged the flowers exactly, as flowers should be arranged for First Communion Day. The altar linens had been spotless. The organ played softly as the children entered. Everything was near perfect. Our only care had been the little First Communicants. Today was different; today taxed our ingenuity.

The camp here is poor. The church had been used as a walnut packing shed in the past. The women wished to decorate it for First Communion and we were asked for suggestions. One lady knew how to make bows. We happened to have ribbon at the convent, so that was a start. Someone thought it would be nice to have an arch of flowers through which the children

thirteen-year-old Carol and her young sister, Helen. It had been difficult to get their step-father's permission for them to come to class. We expected to be ordered from the door when we called at their home. But, after discussing wrestling for a half hour and then tactfully turning the conversation to the girls, we obtained the necessary permission. There was little Angelina, dressed today in a long white dress because her mother had made that "promesa." Sister Mary Dolores had instructed her at home because she has a heart condition which could terminate her young life at any moment. Today she did not look ill. She was radiant as she went up to the altar to receive her Eucharistic Lord Whom she might see face to face very soon. There was faithful Elizabeth who is perennially shocked at her little brother, Butchie, who doesn't like to come to prayer class.

Larry, thirteen, and Mary, twelve, had thought that they never could learn their prayers. Today, after receiving much extra help each week,

they too were proudly sitting in front of me.

All twenty-seven children in this class had had their special problems and had needed special help as well as patience and understanding. But God's grace was there in abundance, helping us lead His little ones to His Banquet Table.

As the little ones leave the church after Mass, joy reigns in the hearts of the sisters whose privilege it had been to prepare those souls for this happy day. In large churches or in small mission chapels the most beautiful days are First Communion Days — ever joyous, ever new.

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#### PRAY WITH US

On May twenty-fourth we celebrate the feast of our heavenly Patroness, Our Blessed Lady of Victory. Join us in making the novena in her honor. If you wish to send your petitions to Victory Noll, they will be placed on the altar of Our Lady of Victory from May 15 to May 24.

**Everyone in the class had a special problem and required individual help.**



**Father J. V. Coffield, Sister Florence, superior, and Sister Carol pose with the happy First Communicants of Hicks Camp 1955.**

## TOMCHO

"WHAT is your name?" we asked the little miss who was swaying unconcernedly in her tiny rocker, when for the first time we entered her home.

"Tomcho," came the determined reply. The name seemed to fit, and we continued to call her Tomcho long after we learned that her full name is Mary Ann Tomcho.

Every Thursday after school we use the Tomcho home as an instruction center for the Catholic children of Hatch Hollow. Usually, we find Mary Ann sitting soberly in her small chair. While class is being held in the next room she listens until sleep overcomes her. She wakes up in time to say goodbye to the children and to have a word with her beloved cousin, six-year-old Teresa. Mary Ann is not one to waste words on visitors, but, her mother tells us, she has much to say after we leave. One day, just before we arrived, she confided to her mother, "Pretty soon Sis-



Mary Ann Tomcho, age two and a half, Hatch Hollow, Penna.

## In the Home Field

ters come and say, 'Hello, Tomcho.' I wish they not call me Tomcho."

Her parents have tried patiently but fruitlessly to teach Mary Ann to say her prayers in Slovak, their native tongue. Her brothers learned readily, but not Tomcho. With her they are still on the Sign of the Cross. To all their persuasion she replies, "I want to say 'Holy Ghost' like Sister says."

Sister Ruth Anthony



Sister: What is the most important thing to do before confession?

Pete: Look under the curtain to see if there are feet.

Five-year-old: My big brother goes to Catechism; us little kids go to kitty-chism.

### FORTUNE FOUND

A well-dressed, elderly gentleman stopped to chat. He reminded us that it was the feast of St. John Bosco, a special patron of his because he had attended a school in Mexico City named for that saint and taught by the Salesians. "Then," he continued, "at twenty-one I married. My bride and I came to the United States looking for a fortune. We found it—five daughters and three sons." With that he tipped his hat, said, "Adios," and was on his way.

Sister Melita

### FROM A CHILD'S WORLD

Allan, five, and Anne, four, are orphans who have been adopted into a happy family. Their new mother related these incidents about them.

One day they asked where the devil lives. She told them that he lives way down in the ground. Some time after, Grandmother died and they all went to the cemetery to see her buried. Ann spoke up, demanding to know "why do they put Grandma with the devil?" It was explained to her that Grandma's soul was with God and only her body was being put in the earth. The devil was way down deep in hell.

One afternoon, tiring of their toys, the children dug a hole in the ground which they thought went way down deep. Suddenly they discovered what was probably a tree root. To them it was the devil's horn. They quickly threw their toys in the hole to keep the devil from coming out, and ran to tell their mother. "We found the devil's horn," they exclaimed. "We didn't see his tail; we didn't dig that far."

Though the thought of evil spirits occupies them sometimes, the children's chief interest is in the large crucifix which is displayed prominently in their home. Very often Anne begs her mother or father to "please take the board off Jesus' head." The mother consoled her by saying that the cross and the crown of thorns only hurt Jesus when people are bad. Anne tries hard to be good so she can look up at the crucifix and say, "It doesn't hurt now, Jesus, does it? Anne is a good girl."

Sister Bernadette



Sister Evelyn Marie distributes a few loaves of Trappist bread as awards to a helpful and appreciative group of boys.—Ogden, Utah.

### TRAPPIST BREAD

Our Trappist neighbors at Huntsville, Utah, fifteen miles away, have placed their delicious whole wheat bread on the shelves of many local stores. We sisters are the happy recipients of the day-old supply for distribution among our needy families.

Sister Evelyn Marie

### AHEAD OF THE CLASS

The sixth grade religion class had just begun. Michael was eager to speak.

"Yes, Michael?"

"Sister, last night my father and I were having a discussion. It was about the difference between the Ascension and the Assumption. That's a hard question. I bet no one here knows the answer." Then he added quietly, "but you and me!"

Sister Mary Bridgid

From a quiz paper: How should one prepare for Matrimony?

Get a wife.



The procession forms.



Rose Marie, the queen, will crown Our Blessed Mother.



Charlie is crown-bearer.

# Humble Homage

by Sister Mary Kathleen

IT was the last week of April. In Kennett final preparations were being made for the May crowning to be held in the parish church on the first Sunday of May. Twelve miles out of town live the Newmans. Their children had never had religious instructions until we offered to teach them in their home. We started classes for them in November and now they were enthusiastic pupils. I tried to tell them about the coming May crowning in Kennett, knowing that they couldn't be there, but their questioning little faces showed clearly that they did not comprehend. Then I got an idea, and asked, "How would you like to have your own procession and May crowning, right in your back yard?" The class of three jumped for joy. Plans were made without delay. Rose Marie said, "Could Grandma, Mom, and the other Sister be in it too?" And Charlie added, "Sis-



Sister Eleanor Marie kneels with the family in prayer at the humble May Shrine. Sister Mary Kathleen took the pictures.

ter, Mona can walk." Mona is two and a half.

On the following Thursday we arrived at the Newman home with statue, pillow, crown, white veil for the queen, and six tiny nosegays. Grandma had set up a table in the back yard. The children were waiting eagerly.

It was easy to picture Our Blessed Mother there, smiling appreciatively at the efforts of her little ones to please her, as the procession in her honor marched solemnly from the front porch to the back yard. Rosemary placed the crown on Mary's head but it was given with love from all of them, for the family was there in perfect attendance.

## Added Excitement

by Sister Eleanor

**T**UESDAYS and Thursdays are always exciting days in West Harwich, Massachusetts. Catechism Days we call them. From the time the public schools are dismissed at two o'clock and the first automobile is filled and started on its way to one of our three teaching centers—Sea Crest Motel, Damien Hall, and our convent—there is not a dull moment for car drivers, lay teachers, or sisters, until the last child is dismissed and safely deposited at his home. The last dismissal at school is at two-thirty, and that is when we get our largest classes. We teach from 2:45 to 3:45. Then the transportation committee again lines up the cars at Sea Crest Motel to transport the tired but still very lively youngsters to Holy Trinity Church for singing and final dismissal at 4:10.

The second Thursday in October last year was unusually exciting for a big truck joined the line of cars from the motel and turned into the church driveway. Men unloaded part of its cargo on the church lawn, a beautiful white life-sized statue of the Sacred Heart. The truck drove on, across the highway, and deposited an equally beautiful white statue of Our Lady of Peace on our convent grounds. Both statues are gifts from the family of the late Louis A. Byrne of Dennisport. On the feast

of Christ the King, after the eleven o'clock Mass, Father Finbarr, SS.CC., pastor of Holy Trinity Parish, blessed the statues. The congregation took part in the prayers and hymns.



**Father Finbarr McAloon, SS.CC., pastor, blesses Our Lady Queen of Peace statue, assisted by Father Kieran Rush, SS.CC., assistant pastor.—West Harwich, Mass.**

Passers-by comment that the Sacred Heart, with His arms raised and wide open, seems to bless and welcome all travelers; while Our Lady of Peace, from the opposite side of the highway, smiles in love upon all who pass, whether they are bent on pleasure, business, or mercy.

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*I love to be among the number of those who believe fully and entirely all that, without error, we can believe of the greatness of Mary.—St. Alphonsus Liguori.*





# our **A**ssociates'

Dear Associates:

**T**HIS month is dedicated to your glorious patroness and ours—Mary, our Blessed Mother. We shall remember all your intentions in our novena to Our Lady of Victory (May 15 to 23, inclusive) and hope our prayers will win for you from Jesus, through Mary, every grace and blessing.

SISTER SUPERVISOR, ACM.

## ST. IRENE AUXILIARIES

**O**NE of our smallest Bands, (consisting of a foursome of ladies!) this Chicago group, headed by *Miss Madeline Sebraska*, reports to us once a year with a nice sized check, representing donations made by the individuals comprising the Band.

May God reward them for their faithful support of our missionary work.

## OUR OMAHA (NEB.) ASSOCIATES

**E**VERY month we have word from our three Omaha (Neb.) Mission Bands. Below we quote a few words from letters received from officers in the Bands.

*St. Clare Band:* Enclosed find checks which represent dues and part of the amount realized from a rummage sale and the other from greeting card sales . . . We are starting on our "apron project." A little verse is sent to one's friends asking for a penny for each inch of waist measurement. Every member is responsible for raising \$10 on this venture.

*Mrs. Alfred F. Vlcek, Sec.*

*St. Margaret Mary Band:* We held our annual bazaar at the Court House and it was really a success. Those who

had cars were kept busy, as was everyone else. We had stuffed dolls, crocheted coasters for glasses, decorated plates with old fashioned costumes entitled "Ma" and "Pa," holiday aprons of organdy, appliqued and embroidered towels, corsages, doll pin cushions—just all sorts of things which the girls made by hand.

*Miss Marie Egermier, Sec.*

*St. Martin of Tours Band:* Enclosed find checks, part of which represent personal donations by members, part from rummage and bakesales (the latter held at the Safeway Store), and the balance, dues for the month. We also realize money each year from the sale of dish towels and greeting cards.

*Frances Shanahan, Treas.*

## ASSOCIATES' SONS AT V/N



Little sons of Mrs. Fedota and Mrs. Corey of Les Petites Fleurs Club, Chicago, before Mary's image when these Associates and families paid us a visit.

# Club Mention



IOTA CHAP., PI EPSILON KAPPA  
(Hammond, Ind.)

One of the more recent groups of women to sponsor the work of our Missionary Sisters is the *Iota Chapter of the Pi Epsilon Kappa Sorority, Hammond, Indiana*. It was *Mrs. Florence Farkos*, a



member of the Chapter and sister of our Sister Mary Regis, who invited the ladies to her home one evening and then explained our mission work in behalf of underprivileged Catholic youth. She urged them as an act of gratitude for their own Christian upbringing to contribute to our support. Her appeal found a ready response on the part of those who heard her, and for the last six months we have been receiving a monthly check for \$10.00 from the treasurer, *Mrs. Gloria Deiotte*. The money is applied to the Burse held by Sister Mary Regis.

## ST. GERARD BAND (Chicago, Ill.)



When *Mrs. Frank E. Perkins, Jr.*, who had planned to organize a Mission Band for us for some time, wrote us asking what name she should give her little group we suggested that they call them-

selves *Saint Gerard Mission Band*. Saint Gerard, as many of our readers may know, is one of the patron saints for young mothers, and you will see from excerpts taken from two letters written by *Mrs. Perkins*, that the name is very appropriate.

"All the members in my Band are mothers of three, four, five, six, or seven children. My last child, born on September 1, whose name is Daniel Thomas, is my seventh.

"Our first official meeting was held on January 24 at the home of *Mrs. Loretta Fischer*. We played cards and collected seven dollars among the eight girls present. We think it is a good start and that our small contribution will help a little.

"Please send me some more St. Gerard medals. We keep our saint busy helping us through the trials of childbirth."

## BANDS, CLUBS, GUILDS DONATIONS

February 25 to March 18, 1956

Bl. Martin, Lewiston, Minn.	
<i>Mrs. Irene Lehmann</i> .....	\$ 22.00
Charitina I, Chicago, Heien Ford	5.00
Charitina II, Paris, Ill. M. Gibbons	12.00
Christ the King, Detroit, <i>Mrs. Brusel</i>	15.00
Dolores Guild, Chicago, A. Klingel	100.50
Florentine Band, St. Louis,	
C. Luechtefeld .....	37.00
Holy Trinity (St. Jude) Ft. Wayne,	
<i>Mrs. H. R. Duesler</i> .....	6.00
Immaculate Conception, Chicago	
<i>Miss Mary A. Perkins</i> .....	40.00
Iota Chap., Pi Epsilon Kappa,	
Hammond, Ind. <i>G. Deiotte</i> .....	10.00
Little Flower, Chicago, V. Foertsch	59.00
"Martinettes," M. Gerhard	1.00
Our Lady of Fatima, Huntington, Ind.	
<i>Mrs. Dan Herzog</i> .....	8.00
Our Lady of The Bl. Sacrament,	
Oak Park, Ill., M. Turek .....	10.00
St. Jude, Chicago, <i>Mrs. Southard</i> .....	5.00
St. Luke, Chicago, <i>Mrs. E. Potter</i> .....	13.70
St. Mel, Chicago, Margaret Murphy	16.00
St. Omer, Cincinnati, <i>Mrs. Hurlburt</i>	10.00
St. Philomena, Chicago, M. Schaefer	25.00
St. Rose, Marshfield, Wis.,	
<i>Mrs. Huebl</i> .....	50.00
Seven Dolors, Bellwood,	
<i>Mrs. Murphy</i> .....	7.00



# Mary's Loyal

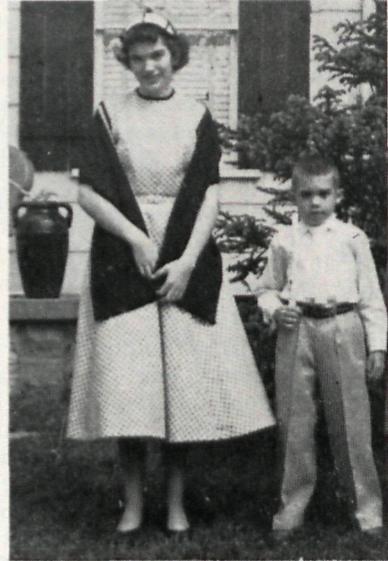
HUNTINGTON (IND.) HELPERS

Dear Loyal Helpers:

ALL the saints have been unanimous in saying that whoever is faithful in honoring, loving, and serving our Blessed Mother Mary will save his immortal soul. What an easy way of assuring ourselves of eternal salvation, and what a joyous task is set before us! Who can help but love our Heavenly Queen? Let us resolve in this beautiful month of May that we shall always be her faithful servants. And how do we prove our love for Her? First by faithfully keeping God's Commandments and those of His Church, by frequenting the sacraments in order always to live in a state of grace and by some particular devotions directed to the Blessed Virgin Mary, especially the daily recitation of the holy rosary.

Mary-ly yours,

SUNSHINE SECRETARY, MLH  
HELPER CROWNS VIRGIN



ABOVE. Paula Scher, age 14, and her brother Steven, age 7. This picture was taken on Steven's First Communion Day. Both are faithful in praying for our Missionary Sisters and saving Sunshine pennies.

TO THE LEFT. Mary Jane Vogt (center) of Monongahela, Pennsylvania and two of her attendants when she crowned the image of the Blessed Virgin Mary at their parish church last year. Mary Jane's sister Judy is also a Loyal Helper.

I am sure you will always receive your dollar for *The Missionary Catechist* after the eighth of March which is my birthday because I always get one that day. I surely enjoy reading it.

Theresa Lehner, Beaver Dam, Wis.

I have filled the dimecard with dimes and am sending it to you. I have been praying the Hail Mary each day like you said for me to do.

Gregory Buckel, Lombard, Ill.

# Helpers' pages



HELPERS IN NORTH AND SOUTH



ABOVE: Helper Dianne Eveningred of Marysville, Mich., on her First Communion Day.

BELOW: Helpers (left to right) Maria and Estefana Meza of Lubbock, Texas.



The only trunk that  
can move by itself  
Its home the jungle  
and not the shelf

Whose is it

### ANSWERS TO APRIL PUZZLE

The word "Easter" is found between words (1) feast and erase, (2) life and asterisks, (3) peas and Terry, (4) Bea and stereotyped, (5) Fea and 'ster and (6) George a sterling.

# Vision

by Sister Mary Mark

“MAY 1953 was the worst month in my whole life!”

What could evoke such a remark from a ten year old child? Rapidly, and in the positive manner characteristic of Cheryl, she summarized the reasons:

“German measles—no First Communion. Red measles—again no First Communion. FINALLY, I made it in Steamboat!”

Cheryl is one of the happiest and most alert pupils at our state school for the deaf and blind. Born blind, she now enjoys partial vision as a result of surgery. No one could be more grateful for the gift of sight. At Thanksgiving, when we were discussing the things we would especially thank God for, Cheryl was quick to respond, “Many people will be thanking Him for turkey and all that kind of stuff, but I am going to thank God first of all for my being able to see. You know, Sister, when I was a baby I was really blind.” Another sage remark on a different occasion was, “Sister, I don’t know how people can be vain about their eyes. I’m just glad to be able to see with mine.”

Cheryl’s desire to receive her First Holy Communion was intense and her preparation perhaps more thorough than that of the so-called average child. She was a source of edification, not only to Sister, but also to her non-Catholic housemother.

As the time approached for First Communion, we arranged to bring Cheryl to church to practice with the entire class. All went well; the experience of being with many other boys and girls who were also preparing to

receive Jesus was a genuine delight to her. We took her back to the school with plans completed for a final practice, first confession, and even the arrangements for her parents and family to be with her on Sunday. Less than an hour after we left her, our phone rang. The tearful voice of the housemother informed us that Cheryl had the measles. That meant just one thing to all concerned—no First Communion. Cheryl was disappointed but quickly controlled her emotions and said with determination: “I know I can’t receive Jesus with my class this Sunday but I am not going to cry and make everybody miserable. Maybe I can make it in our church at home.”

We inquired and found that her parish had a group preparing. Cheryl could join them as soon as school was out. When that time came, our little pupil practiced again with another group and in different surroundings. She even arrived at the happy point of

## An Industrious Trio



Her glasses are broken but Cheryl pursues her usual method of reading.

making her first confession. Then Our Lord asked another sacrifice of this ardent child. She became seriously ill with red measles and there was no hope of receiving Jesus for many weeks. Since no more classes were scheduled for the summer, it looked as though Cheryl would have to make her First Communion privately.

As summer progressed our pupil regained her strength in time to make her annual visit to her grandmother in a small town in Colorado. Now what did Our Lord have in store for His child?



Cheryl pays a brief visit to the Infant Jesus.

more about God, His holy Mother, and the Church. Her knowledge is gained mainly by listening attentively to all instructions. Usually one explanation or reading suffices for her to grasp the truth and make it her own. Along with less fortunate members of her class who are totally blind, she has mastered Braille. She prefers to read large print which she is able to do by passing the printed page directly over the lenses of her special glasses. Cheryl has her hobbies too. She plays the piano, violin, and bass drum. Here she makes use of her knowledge of Braille or plays from memory. Hand crafts also interest her. She and our other partially blind pupils delighted us with a gift of their own making—handwoven pot holders and a small rug.

In general the children at the state school for the deaf and blind are normal, exceptionally happy, and independent in that they do everything possible for themselves. They are strangers to self-pity. If Sister is thoughtful enough to put things in the same place each time, her brief case, charts, and whatever else she may have, are quickly whisked off to the car.

At present our class at the school is a trio, Cheryl and two other girls—sis-



Cheryl tries out the small portable organ in the convent chapel.

A small group of children were about to receive their First Holy Communion. For the third time in three months Cheryl became one of a First Communion Class. There were no further obstacles, and Cheryl did receive Our Lord in the very church where she had been made a child of God through Baptism.

It is three years since that eventful May to which Cheryl recently referred. She continues to be the same enthusiastic pupil, eager to learn more and

ters—who, with a third sister, were baptized and made their First Communion during the past year. The two sisters in our class have defective vision and so it is advantageous for them to attend this particular school. The third one, received into the Church with them, has normal vision and is now attending a parochial school.

While we prepared these three little converts for the sacraments, Cheryl proved a helpful assistant, and not at all bored by the repetition of basic doctrine. For a brief period she would drill with the younger of the two while I worked with her sister. I can still hear her small fist pound the table as she stressed some point. Cheryl's favorite expression seemed to be, "If you really love God and your neighbor you just won't make any big sins."

Perhaps it was because of our recently baptized pupils that we discussed the possibility of celebrating baptismal days. Cheryl immediately made plans for hers, which was not far off. When she returned from her week end at home we asked what her mother thought of the idea.

"I'm not sure if Mother will do anything special for that day," Cheryl said, "but I know what I'm going to do. I will go to Mass that morning and make an extra sacrifice for Jesus."

This statement was made with as much joy as another child would manifest in anticipating a three-layer cake and ice cream. We have had other glimpses of Cheryl's spirit of prayer and self-sacrifice. During Lent she reasoned this way about mortification at table. "We have to eat whatever is served at breakfast and supper, but we may make a choice at dinner. So at noon I will not eat something that I like, and at the other meals I will eat more of things I don't like."

Cheryl has a goodly store of jokes and riddles which tumble out after class.

On resuming instructions this year we found Cheryl in girl scout uniform; she had just returned from a meeting. The words of a scout song came to my mind: "Just to be with her is quite a treat, a good girl scout is hard to beat." Perhaps you are tilting other words of that song, "Now there's a girl I'd like to meet!"

## Books



**Red Shoes for Nancy** by Marguerite Hamilton. J. B. Lippincott Co., Philadelphia. \$2.95.

"God gives the heaviest crosses to those He loves most."

Marguerite Hamilton was to hear that several times from hospital sisters who took care of Nancy. The first time she did not understand. Years later, when she heard it again, she was well on her way to learning the meaning of those words.

Nancy was born with a rare disease of the circulatory and lymphatic systems. No cure or treatment has ever been found. Most doctors doubted that Nancy would live at all. She lived, but her short life has been one series of operations.

Red Shoes for Nancy is Mrs. Hamilton's story of her little girl's struggle and her own as well. It is a deeply moving story, made all the more poignant because Nancy's father died three months before she was born. But that too was God's plan, as Mrs. Hamilton was to see all so clearly. Although she tries to minimize her own role, the mother's beautiful faith is one of the most inspiring features of Red Shoes for Nancy.

**What a Single Girl Can Do for Christ**  
by William B. Faherty, S.J. The  
Queen's Work, St. Louis, Mo. 10 cents.

There will always be a large number of unmarried women in the United States. Father Faherty gives us the statistics. Some remain single from choice, some because they have never met the right man. What these women can do for Christ and His Church the author tells in this newest Queen's Work pamphlet. He uses the easy, conversational style made popular by the late Father Lord.

**Saint Therese and Her Mission** by  
Abbe Andre Combes, translated by  
Alastair Guinan. P. J. Kenedy and Sons,  
New York, N. Y. \$3.50.

In more recent years St. Therese of Lisieux has attained the full stature of her sanctity, has come into her own as the great saint she is and not the sentimental young girl with her arms full of roses, scattering them here and there among her devotees. No one has contributed more toward giving us a true picture of the real St. Therese than has the Abbe Combes. He is recognized as outstanding among Theresian scholars in France.

In this, his latest book, the Abbe examines the doctrine of spiritual childhood and probes the meaning of the term. He discovers, first of all, that St. Therese of Lisieux never, herself, penned the expression spiritual childhood. She spoke and wrote of her little way. And her little way is nothing else than her constant exercise of love of God. God is love as St. James says, and it is because God is love that I can, I must be His child. Therese not only realized this truth but throughout her short life lived it. After establishing this fact the author points out in subsequent chapters the Theresian principles governing our relationship with God, the missionary apostolate and attitudes toward beatitude.

St. Therese's little way is a sure way, but it demands real heroism to follow it as she did. No wonder St. Pius X called her the greatest saint of modern times.

**In Him We Live** by Albert P. McGrann,  
O.M.I., Bruce Publishing Company,  
Milwaukee. \$3.45.

Subtitled *The Good Word for Today*, this book the author explains, was prompted by a druggist's question when Father entered his store one day. "Hello, Father," he greeted him. "What's the good word today? You know, one to help us over the dark spots."

Although Father McGrann wrote this series of meditations with his druggist friend and other laymen in mind, it should be welcomed equally by priests and religious. In a way the book is reminiscent but decidedly not an imitation of Father Keller's *Three Minutes a Day*. However, Father McGrann begins his meditations with a verse from Holy Scripture and closes them with a quotation from the *Imitation* or from one of the Fathers. There are 365 meditations, each only a page in length. They are not dated and so are appropriate for any season of the year.

**Padre Magin Catala** compiled by Aloysius S. Stern, S. J., University of San Francisco, San Francisco, California.

Padre Magin Catala, called *The Holy Man of Santa Clara*, was a Franciscan missionary of the early nineteenth century. He was born in Spain in 1761 and came to America shortly after his ordination in 1785. His mission field for a brief time was on Nootka Island. The remaining thirty-six years of his life he labored at Mission Santa Clara.

This little booklet consists of two parts. The first is the story of Padre Magin as told by our Apostolic Delegate, the Most Reverend Amleto Cicognani in his book *Sanctity in America*. The other half is a reprint from the *St. Ignatius Church Bulletin* in which the Reverend Arthur D. Spearman, S.J., relates Padre Magin's story and his remarkable intercession on behalf of Father Aloysius Stern, S.J., in his work among the natives of Nootka.

Father Magin's Cause is being investigated in Rome. This booklet may be procured free of charge by writing to Father Stern at the University of San Francisco.

## The last word

by the Editor

WINTER is now but a cold memory. We are enjoying the lovely spring-time even though our sleeves are rolled up and our noses are glued to the grindstone, so to speak. Time has a way of running out too soon, and there is much to be done for the salvation of souls. Sluggards have no place in the glorious conquest of the Kingdom of God.

Summer, already peeping in at the windows, promises to be busier than ever for us. This year the General Chapter of Our Lady of Victory Missionary Sisters will convene at Victory Noll and preparations for it have already begun. Before we become involved in the summer's program of work and play, we pause for a word of appreciation to you.

During the past year, many of you have written to tell us how much you enjoy THE MISSIONARY CATECHIST. Some have offered excellent suggestions for improvements. We appreciate all this. Our aim has always been to make our magazine a mission letter from our sisters in the field to you, our friends, whose sacrifices, prayers, and offerings help to keep us in God's active service.

With you we share our joys and sorrows, our successes and failures. To you we confidently present our appeals for help. We need you as much as the poor mission children need us. Your loyalty through the years is a source of deep, prayerful gratitude to us and we want you to know it.

As we will continue our efforts to make THE MISSIONARY CATECHIST better and better, we know that you will continue to give us your generous cooperation and support.

May God bless you always.

## PRAYER

*O Almighty and Merciful God, who for the defence of Christian people has in a marvelous manner raised up a perpetual help in the most Blessed Virgin Mary, mercifully grant that we, being protected by her in the warfare of this life, may in death obtain the victory over our malignant foe. Through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, forever and ever.*

Amen.



O Jesus, Son of the living God, have mercy on us!

O Jesus, Son of the Virgin Mary, have mercy on us!

O Jesus, King and center of all hearts, grant that peace may be in Thy kingdom. (The Raccolta)

—An indulgence of 300 days when said conjointly (S.P. Ap., March 14, 1923)

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## In Memoriam

Very Rev. Msgr. John J. Leven, Moline, Ill.,  
brother of our Sister Kathleen

Edward P. Richardson, Garden City (L. I.)  
New York, brother of our Sister Blanche Marie.

John Mayo, Salt Lake City, Utah  
Helen Devlin, Island Pond, Vermont  
Catherine A. Thuman, Buffalo, N. Y.

Joseph F. Weber, Buffalo, N. Y.  
Charles Armele, Buffalo, N. Y.  
Alice Schieferstein, Chicago, Ill.

Angie Cooper, Exeter, N. Hamp.  
H. M. Scheller, Chambersburg, Pa.  
Andrew Fazekas, Minneapolis, Minn.

John Pahl, Carey, Ohio.  
Mrs. Kuhl, Olney, Ill.  
Margaret McNamara, Philadelphia, Pa.

# Grace-filled Hands

by Sister Jean Marie

Mother, why  
do so many artists  
paint you  
with arms extended,  
hands open wide  
streaming rays?  
But, of course,  
we know.

We reminisce  
back two thousand years.  
Bodies were hungry;  
Christ used  
a little lad  
and his few loaves of bread  
and two fish.  
God's gift of food  
was a stringless gift:  
no discrimination:  
no questions asked  
as to

talent,  
power,  
wealth.

No conditions laid down:  
Deserving?  
Essential?  
Necessary to share  
superfluity  
with poverty?

Similarly  
at the Wedding Feast.  
Simple unostentatious giving  
withal  
magnanimous!

Food now  
for starving souls.  
But, of course,  
your Son chooses you  
and continuously  
replenishes  
your lovely hands  
with the wealth of His grace,  
His gifts of grace.



Occasionally,  
nay, often,  
those gifts to lovers of yours  
are:  
searing pain  
to a Maria Goretti;  
bitter reproofs  
to a Bernadette;  
castigation  
to a John of the Cross;  
misunderstanding and contempt  
to a Theresa;  
utter exhaustion  
to a Little Flower.  
What matter?  
Each moment we can accept  
a gift

from the Son, the Son of God,  
Who gives lavishly  
to those who draw near the Mother,  
the Mother of the Son,  
the Son of God.

The world glows with charity,  
the charity of those  
who would imitate  
the Son and the Mother.

They give  
and give  
and give.  
Food for bodies (of the Mystical Body)  
almsgiving  
sharing  
assisting.  
Food for souls  
prayer  
sacrifice  
suffering.  
And always  
all of us can accept  
from our Mother  
a gift:  
the gift of *this moment*.

# NO BETTER GIFT!



Remembrances in daily Perpetual  
Novena and other prayers.

Enroll her in  
ASSOCIATE CATECHISTS OF MARY

A Certificate of Membership will be mailed to you in time for Mother's Day if you act promptly. Living and deceased are enrolled.

(Usual offering for annual enrollment is One Dollar, for perpetual enrollment, Ten Dollars. Latter offering may be made in installments.)

.....  
Sister Supervisor, ACM  
Victory Noll  
Huntington, Indiana

Dear Sister:

Please enroll ..... who is living (deceased)  
in the ASSOCIATE CATECHISTS OF MARY perpetually\* (for one year). I am enclosing \$..... for a Perpetual (Annual) Enrollment Certificate. (Underscore proper words.)

Name .....

Street .....

City ..... Zone ..... State .....