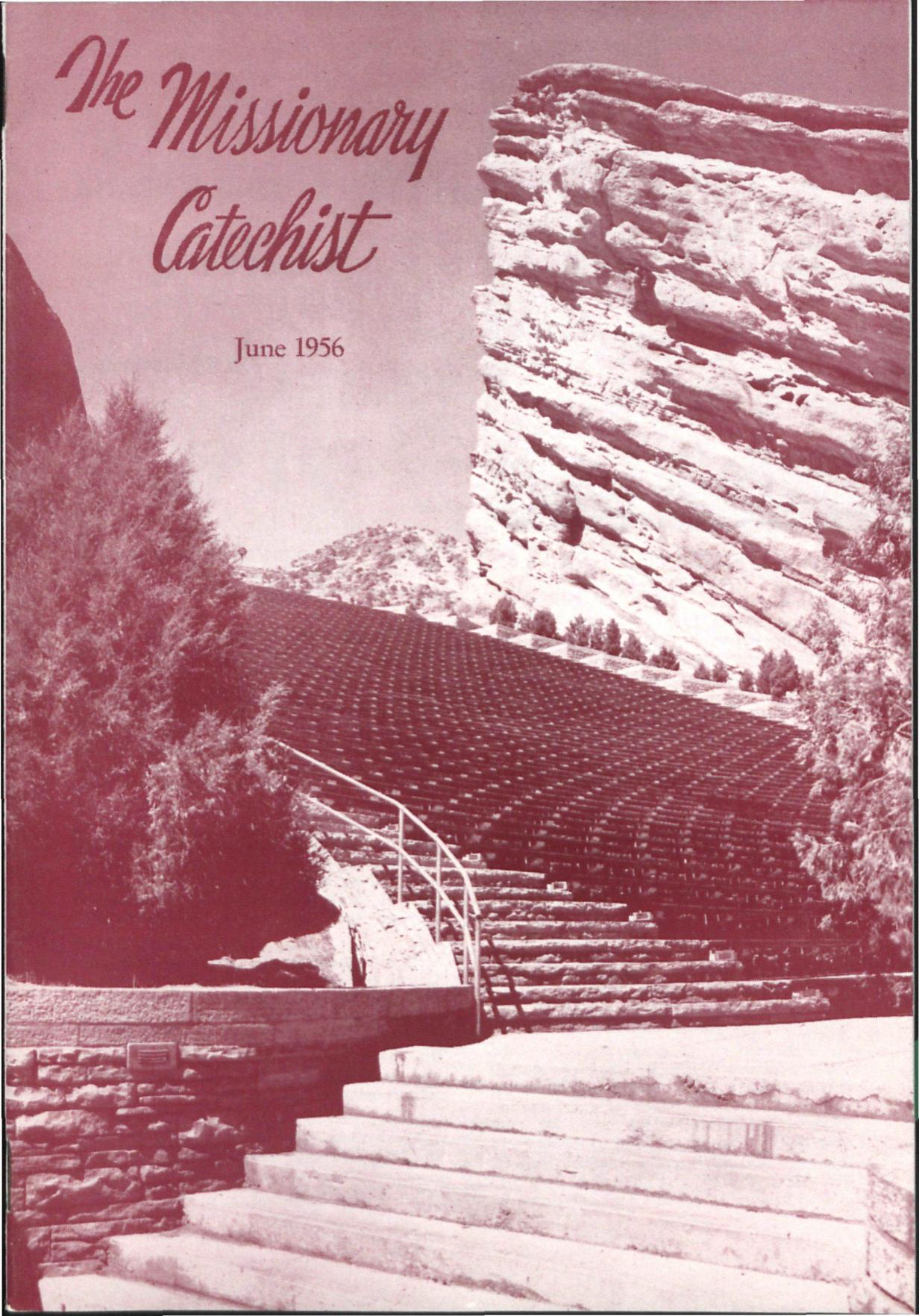


The Missionary Catechist

June 1956





**The Most Reverend Urban J. Vehr, D.D.
Archbishop of Denver**

In this month His Excellency, the Most Reverend Urban J. Vehr, D.D., Archbishop of Denver, celebrates the twenty-fifth anniversary of his consecration. To commemorate this happy occasion, we gratefully dedicate this June issue of *The Missionary Catechist* to him.

It is beyond the scope of a humble mission monthly like ours to give even a brief sketch of the prodigious program of spiritual development and material increase and expansion of the Church inaugurated and carried on by His Excellency during the past twenty-five years. The bare statistics gleaned from *The Denver Catholic Register*, December 15, 1955, are amazing, to say the least, and they do not include numerous events of the current year to be climaxed by the dedication of new buildings enlarging St. Thomas Seminary, which is now celebrating its golden anniversary.

The Denver Catholic Register stated: "From 1931 to 1955, Archbishop Vehr administered the sacrament of Confirmation to 85,297 adults and children in 882 Confirmation ceremonies; and blessed 214 buildings and additions within the state of Colorado. There were 80 new churches and additions; 34 schools and additions; 30

Ad

Multos

Annos!

rectories; 31 convents and additions; and 39 religious institutions. The new school facilities provided 251 classrooms."

Being cognizant of the limitations of our magazine—and knowing the particular interest of our readers—we confined ourselves to the story of the establishment, by Archbishop Vehr, of our community in his archdiocese. This is indeed a very small fraction of the vast program of his apostolic activity. Nevertheless, it is a significant one, for it reveals a facet of the beloved Archbishop's character which might otherwise be unnoted—his genuine solicitude for the spiritually underprivileged and his deep, unostentatious, love for the poor. Many of his good works, especially on behalf of the poor, will never be eulogized because they are known to God alone.

As a tribute to His Excellency, our sisters in his Province have united to present as comprehensive a picture of their work as space permits. Although they speak of "our work," they might more truthfully say "his work," for he has made it possible, and maintains it by his unfailing interest, encouragement, and support.

Archbishop Vehr was ordained on May 29, 1915. He was named bishop on April

(continued on p. 9)

The MISSIONARY CATECHIST

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A. J. Flynn	

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.

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.

Credits

Our Cover RED ROCKS, in the Colorado foothills near Denver, is a natural outdoor amphitheater which seats 10,000 in a magnificent setting of red sandstone formation. Its acoustics are so perfect that a whisper on the stage can be heard in the last row.—Photo by D. L. Hopwood, Denver; courtesy of Denver Chamber of Commerce.

Photographs—The Denver Catholic Register, Denver, Colo., pp. 2, 8, 10, 11, 17, 23; Kenneth Tegtman, Greeley, Colo., top p. 6, bottom p. 7; Bob McIntyre, Colorado Springs, Colo., pp. 12, 13; The Southern Colorado Register, Pueblo, Colo., p. 14.

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THE heart of man craves for light and love. But the finite neither fills nor satiates his mind nor his will. Both are irresistibly drawn to the infinite as their term and object. Light has various effects. It dries and parches the face of the earth, yet it energizes the growth of plants. It acts as an antiseptic, and yet without it nothing grows. And so the tremendous love of God affects people in various ways. It hardens the sinner's heart but it melts the saint's being, fusing it to the divine. Love is like fire, and fire must have fuel if it is to burn. Some materials heaped upon a flame give forth only smoke and stench. The material must be flammable to burn. It is the property of love that it must resemble that which it loves. Just as that which is tossed into the fire becomes a part of that very fire, so the one loving is in some measure transformed into the likeness of that to which it is united by its power.

knelt down and adored Christ's body. The physical body was given individually by the divine Person, to Whom ultimately all worship of His Sacred Humanity goes. In the devotion to the Sacred Heart the material object of our homage is the organ itself, the heart, in the flesh joined to the divinity.

In taking flesh to "dwell among us" the Son of God took a heart through which His Precious Blood flowed, and this we adore as symbolizing His infinite, boundless love. Hence worship is rightly paid to the Heart of flesh both in itself and as a symbol of the love of Jesus. Though it is directed to the material Heart, it does not end there but embraces the whole Christ.

The foundation of this devotion was laid upon Mount Calvary. "One of the soldiers *opened* His side with a spear." Why would the evangelist use the word *opened* if not possibly to indicate that the whole world can creep therein for shelter! It would have been more nat-

Dogma on Fire

by Father Odo Gogel, O.S.B.

Such will be the result of our devotion to the Sacred Heart of Jesus. This devotion is not a new cult, except in form, but a new phase of the old, namely, a loving adoration of the divine Personality embodied in the God-man Jesus Christ.

Christ reveals God, and in turn, is revealed to us by the Church. The Church's purpose in calling on us to be devoted to the Sacred Heart is to inspire us with the truth that "God is love." This truth is presented to the mind in varying ways. The approved devotion brings this truth from the head to the heart, melting it in that glowing love-furnace into active enthusiasm. It is dogma on fire: God in the burning bush.

The doctrinal basis on which devotion to the Sacred Heart rests is that divine worship is due to Christ's physical body so that we could lawfully have

ural to say *pierced* or *wounded* His side. "And immediately there came out blood and water." Two streams to signify the two sacraments, Baptism and Holy Communion, by which the whole body of the Church is washed and purified. The light of faith infused at Baptism gives us the beginning of eternal life, and the love of the Eucharist as nourishment preserves, increases, and perfects the divine life received at Baptism.

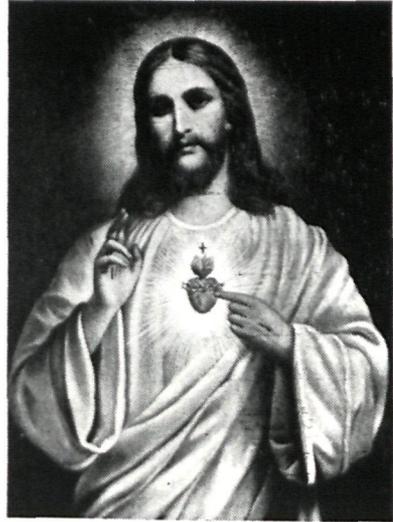
Viewed in this light, the devotion to the Sacred Heart is nothing new. Still the Church had existed for more than sixteen centuries before any special or marked honor was shown to the adorable Heart of Jesus. In the seventeenth century, at a time when the love for God began to grow cold among men, and religious indifference was widespread, this Divine Heart was to become the object of special devotion.

The humble nun, Margaret Mary Alacoque, was granted a private revelation. Given approval by Rome, this special devotion was to extend to the whole Church.

The aim of the devotion is to honor the infinite love of Christ towards men and to make reparation for the insults and outrages heaped upon Him, especially in the mystery of His love, the Holy Eucharist. For example, it is appalling to see "good Catholics" receive Communion side by side with one whom they immediately afterwards despise and, as it were, cut dead. It manifests a lack of appreciation and recognition of the love of Christ. It shows the lack of realizing the malice of sin and the greatness of the Redeemer's love.

One tremendous effect of the devotion has been a more frequent reception of Holy Communion. In the seventeenth century, the Jansenistic heresy contended that no one was worthy to receive Holy Communion, that salvation lay in the efforts and endeavors of man more than in the merits of Christ. The devotion swung the pendulum and people began to receive Holy Communion at least once a month. To fulfill one of the promises made to Margaret Mary Alacoque, people necessarily had to receive the source of divine life more frequently. "Those who communicate on nine consecutive First Fridays of the month shall be granted the grace of final perseverance; they shall not die in My disgrace nor without receiving their sacraments, and at that hour My Heart shall be to them a secure refuge."

We need to emphasize, however, that the ideal is not realized in a mere routine, mechanical reception of Holy Communion every First Friday. Rather it is to bring us back from individualistic piety to the very source of life. The very life of Christ is a reality in the Liturgy of the Church. By taking an active participation in the sacred Liturgy we allow the Triune Life to throb in our very being. Only in Christ can we adequately return to the Father the love of the Son for us.



Jesus, I trust in Thee!

The act of devotion consists in repaying of love for love and of making reparation for sin—"the fulfilling in our bodies what is wanting in the Passion of Christ." Only in the action of the Church, which is the action of Christ extended through time, can this become a reality. Hence, not merely receiving Holy Communion, but active participation in the Sacred Liturgy, in the Redeeming Act, acknowledges the full import of the devotion.

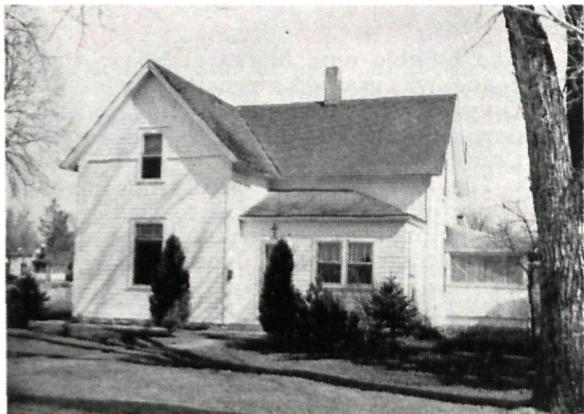
Hence we advocate not merely devotions, the recitation of litanies, forms of consecration, and other exercises of spiritual drill, but real devotion which carries the notion of a vow, a promise, a consecration and dedication of self, a transforming of self into the communal act of Christ. The result will be a loyal, faithful, and trustful embrace of the Center of all Hearts. The devotion to the Sacred Heart will intensify the light of faith and enkindle the burning fire of love. The devotion will serve as a real antitoxin with which to inoculate ourselves against the feeling of frustration and failure in Christian charity. Someone does care. Someone does love ME.

Our First Steps in Colorado

by Sister Hildegarde

AMONG the problems facing Archbishop Vehr when he came as a young bishop to Denver, was the spiritual care of hundreds of Spanish-speaking families who lived in the farm areas of Northern Colorado. Because they were scattered, and in such large number, these people presented many difficulties to the zealous priests who tried to minister to their spiritual needs. The Very Reverend Bernard J. Froegel and Father J. P. Trudel, S.S., did outstanding pioneer work in preserving the faith and in laying the foundation for the present developments of the Church in the district surrounding Greeley. Seminarians of the diocese, for years, taught religious vacation school to the children.

In September 1941 Archbishop Vehr established Our Lady of Peace Parish in Greeley and entrusted its organization to the priests of the Holy Family. Father Dominic Morera, S.F., was ap-



Missionary Sisters convent, Greeley.

The original building was remodeled three times and now is an attractive, spacious, and comfortable home.

pointed its first pastor. Plans were formulated at once for the erection of a parish church, but the building was not begun until 1947, mostly because of war priorities. The church was dedicated by His Excellency on July 8, 1948.

In the meantime, our mother general accepted the invitation to establish a community of our sisters in Greeley in the fall of 1944. The sisters' presence, the Archbishop thought, would give a permanent character to the Confraternity of Christian Doctrine program in that district. Regular year-round instructions in religion and constant home visiting would keep thousands of souls in contact with the Church. His Excellency's expectations in this regard are indeed being fulfilled.

Father Dominic's extensive parish comprises part of Greeley and fourteen missions. In all these places we visit and teach religion to young and old. As in many of our missions, we direct the parish choir, and act as moderators for the junior and senior sodalities, Knights of the Altar, and the women's altar society.

An interesting feature of our program in this wide area is helping transients.



Sister Christine and two small pupils in Greeley Colony.

Sister Christine was superior of our convent in Greeley from 1947 to 1953. Upon completing her term of office, she was succeeded by Sister Hildegarde, present superior.

Sugar beets, potatoes, onions, and other agricultural crops provide work for many families who, like the birds, come North in the spring and go back South for the winter. Some of these families do not stay long enough in one place to assure the children much opportunity to attend school, or to receive religious instructions. Over the years, we have helped many of them prepare for a much belated First Communion.

Instructions for these pupils are arranged whenever an extra hour can be crowded in our full schedule — often at considerable inconvenience to the pupils. On our weekly trip to Johnstown, for example, we stopped off at a home to teach a class of two young women and a young man, all over seventeen. They were shy and embarrassed at first but soon became friends, and ardent students. It was touching to note how eager they were to cooperate. One of the young women was ironing one day when we arrived. She stopped and hurried to put away the board and iron. I told her to leave the board; it would be a good place for me to put my book, pictures, and other class materials. After that, each week, I found the board set up for a desk, whether it was ironing day or not.



First Communicants, brothers, Manuel Garcia, twelve, and Joe, fourteen.

While looking for a family in Greeley, we stopped to inquire directions of two boys who were playing in a yard. Yes, they knew where the family lived and would walk with us to their home. On the way we learned that our guides had just come from Texas because their grandmother was very ill. The



Sister Carmelita and a class of little ones who are preparing for First Communion.—Greeley.

boys, Manuel and Joe Garcia, had not received their First Holy Communion although they were twelve and fourteen years of age. We visited the grandmother and encouraged her to receive the Last Sacraments. She did, that same afternoon, and died soon after.

The boys began instructions gladly. They came to our convent three times a week and studied faithfully so that they were ready to receive Our Lord before they moved to a ranch where they are not able to attend religion classes. But since their First Communion, they have come to Mass and Holy Communion every Sunday.

Our Lady of Peace Parish, Greeley, our first center in Colorado, continues to be our largest in that state both in extent and in numbers. The enrollment in religion classes of about 600 the first year has more than doubled. Last year it totaled 1265. From the very beginning our beloved Archbishop has shown a special concern for this mission and has aided it in every possible way. His deep personal interest in every phase of our work, and in the comfort and happiness of each sister, accounts in no small measure for the success which has attended our efforts.



Sisters' Convent in Brighton.

Convent Chapel in Brighton.



Bright Picture from Brighton

by The Reverend Roy Figlino

IT was in September 1945 that the Missionary Sisters of Our Lady of Victory established their mission in Brighton, Colorado. Father Bernard Weakland, then pastor of St. Augustine's Parish, had been planning for years to have the sisters take care of the catechetical needs of his parishioners. He presented his dreams to the Most Reverend Urban J. Vehr, D.D., Archbishop of Denver, and His Excellency, who had seen the work of the sisters in Greeley, readily gave his permission.

Father Weakland began negotiations to buy a large house on the south end of the parish property to be used for the convent. The parish and the Archbishop's Guild joined forces to refurbish the house for convent use. It was finished just before the sisters arrived.

The first group of Missionary Catechists (in those days they were called Catechists) missioned to Brighton were: Catechists Agnes Kozla, superior, Margaret Javaux, Martha Wilke and Patricia Knapp. In their report covering the time from September 1, 1945, to June 21, 1946, the sisters recorded that there were 578 youngsters enrolled in their religion classes. Besides teaching catechism the sisters began the work of census taking which was

badly needed at that time. They supervised parochial organizations and directed the choir, along with the hundred and one things that sisters do which make their services ever more appreciated.

In 1949 the parish undertook extensive remodeling of the convent to make it more serviceable for the sisters. The plan was to enclose the front porch which really was not needed by the sisters as such but which contained valuable space that could be used to advantage. The enclosed porch, when completed, made a very attractive reception room where the sisters can receive callers to the convent.

At the rear of the building a large community room was added, giving the sisters a place for their activities that must be done in common. By adding this room, space was made available upstairs for two additional bedrooms.

The chapel was also remodeled, making it more devotional. One of the sisters who had artistic ability painted the tester over the altar. This greatly enhanced the beauty of the chapel.

During the years the sisters have conducted their classes in the basement of the church. Folding partitions had been installed to separate the classes. Although it did serve the purpose, the arrangement was not entirely satisfac-

tory. So on September 8, the Feast of the Nativity of Our Blessed Lady, in 1955, ground was broken for a catechetical center which will comprise four classrooms and a medium sized auditorium, plus office space. The building was completed in March of this year. Now the sisters have an ideal place to conduct their catechetical classes and to put on entertainments with the children. Some day this building may be the first unit of the parochial school, but that is in the future.

Over the years the numbers enrolled in the religion classes have grown until today over nine hundred youngsters from the parish are being given a systematic course in Christian Doctrine. Speaking as a pastor I don't know what St. Augustine's Parish would have done during these years without the help of the Missionary Sisters. We would have faced an impossible task of trying to reach all the youngsters, and would have failed because we do not have the technic of the sisters.

Yet, if you look over the annual report of the sisters you will find that teaching catechism is only one of many things that the sisters do. And after reading the report, you are conscious of the fact that there are a great many things done by the sisters that just can't be put down in statistics.

As we complete our eleventh year of service from the Missionary Sisters of Our Lady of Victory, I hope and pray that Almighty God will bestow the

grace of a vocation to their community upon a large number of our own young ladies, so that St. Augustine's Parish can partially repay a debt of gratitude to these zealous sisters for their self-sacrificing labors among us.

Ad Multos Annos

(continued from p. 2)

17, 1931, while serving as rector of Mt. St. Mary Seminary of the West, Norwood, Cincinnati, Ohio. He was consecrated on June 10, 1931, and installed in Denver on the following July 16. With the erection of Denver into an archdiocese, on November 15, 1941, he was raised to the archiepiscopal dignity. The Diocese of Pueblo and the Diocese of Cheyenne were named suffragan sees of Denver. On January 6, 1952, Archbishop Vehr was officially installed as the head of the Archdiocese of Denver.

The young bishop brought to his diocese the manly vigor of youth, an insatiable zeal for the spread of God's kingdom upon earth, and a tender filial devotion to Christ and His holy Mother. From the beginning he gave unselfishly of himself, expending his singular qualities of mind and heart unsparingly for his flock, and winning the love and loyalty of priests and people. His unceasing labors and pressing cares have not prevented him from showing kindness and consideration for all.

We Missionary Sisters affectionately congratulate Archbishop Vehr on this blessed occasion and pray God to sustain him in grace and health for many more years to come.

Father Figlino proudly rejoices with the children on their First Communion Day.—Brighton.





A corner of Holy Ghost Youth Center library. Sister Dolores Ann tries to be helpful.

Downtown Denver makes one think of big stores, crowds of people, shrill whistles of police directing traffic, and the regular hum of busy life. But there is a back yard to all the rush and bustle, and from there emerge apartment houses, family-living hotels, homes, and schools. Across the street from a public school playground in this area, Holy Ghost Youth Center opens its doors to children and youth.

Archbishop Vehr, with his usual solicitude for the religious instruction and the moral and physical development of the underprivileged, worked out a plan for a catechetical and recreational center for this section of the city with Monsignor John R. Mulroy, pastor of downtown Holy Ghost Church. On St. Patrick's Day of 1948 Holy Ghost Youth Center was blessed by His Excellency and began operating under the direction of four of our sisters. Each day its doors are open to the children of the vicinity and each evening its lighted sign gives teens a gesture of welcome.

What is being done at the Center? Let me share our program with you.

Holy Ghost Youth Center

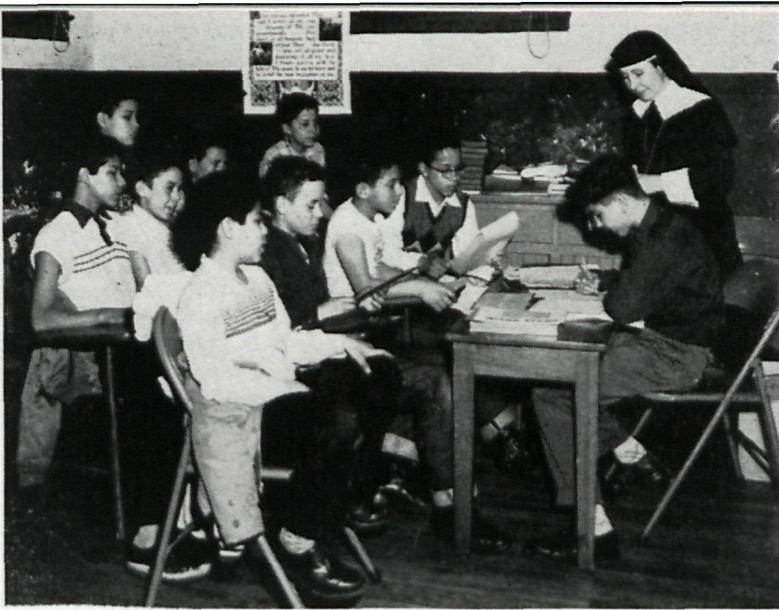
by Sister Dolores

After school hours there are religion classes, the various days assigned to different age and grade levels. After class, or on non-class days, the elementary and junior high groups have their club meetings and recreational activities. Right now for boys it's baseball. With three active teams, there are always practices and schedules to work out so that the right team gets to the right field on the appointed day. The older boys team are known as Knights; the junior high group keep the Holy Ghost Initials, and the younger boys are the Cubs.

Besides baseball, the gym and pool room are open for indoor sports.

Clubs for the boys are the CBC (Catholic Boys Club) and the Knights of the Altar. The girls' program includes the Sodality, Children of Mary, and a sewing group conducted each week by our faithful volunteer helpers, the Sacred Heart Alumnae. These ladies also teach ballroom dancing once a month and provide a free movie each month for all the children. Twenty-four girls take part in the tap dancing class held each Friday afternoon.

The evening program is directed to the teenagers, and older group, with the exception of Tuesday which is reserved for the Christian Mothers' class. The mothers study the Bible together for a part of their class and then take up the study of some phase of doctrine. This year is devoted to the Sacraments. Twice each month the mothers finish their evening at the Center doing ceramic work.



A group of Junior Knights of the Altar at their regular monthly meeting. Sister Dolores, superior, acts as moderator.—Denver.

While the mothers are busily engaged in study upstairs, the children are recreating downstairs—sometimes with a movie, bingo, or other games.

The evenings of the week are divided up among various clubs and entertainments. The CYO made up of older boys and girls has their weekly meeting. The Youth Center Council has bi-weekly meetings to make plans for the Center and arrange programs to keep things going. Wednesday night is for teenagers only, with games and dancing. Other nights feature crafts and hobbies.

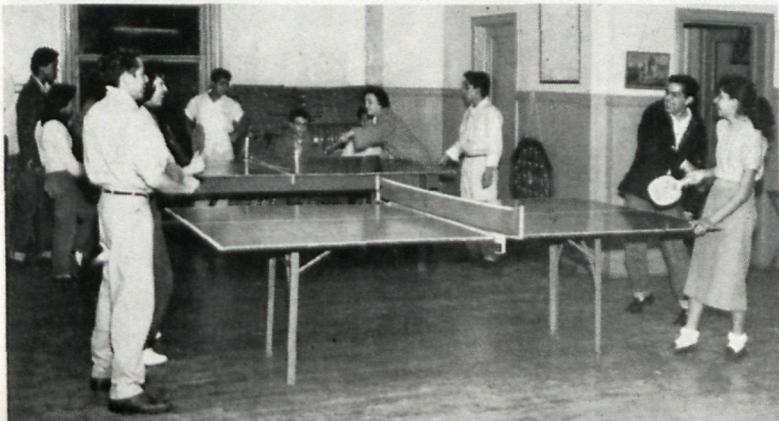
Crafts include knitting, and work in leather, enamel, and ceramics. Some of the girls take over the kitchen for cooking and are glad to share the results of this art with the others. One of the hobbies that is carrying the greatest

interest at present is photography. The boys rigged up a little dark room and have a complete setup for developing and printing pictures.

Our work is not confined to Holy Ghost Parish. We have one "mission"—St. Anthony of Padua at Westwood, where we spend a day and a half each week giving religious instruction to the children of that parish. Besides their regular catechism, these children also have some club work—the Sodality and the St. Dominic Savio Club. In this way they share a little in the Center's activities.

And so for eight years we have tried to make Holy Ghost Youth Center—with its limited space and facilities—a place where boys and girls of all ages will feel at home, and to which their thoughts will wholesomely turn first in recreation times.

On Teenage Night at the Center.



A "Really Nice" Project

by Sister Kathleen

"Where is your school, Sister?" is a query we often hear in Colorado Springs. That question is not easily answered in a few words. A school of religion for pupils attending the public schools is something new to many people even though they may be well acquainted with the parochial school system and the traditional catechism classes for public school children.

The beginning of the school of religion here in question goes back several years. In Colorado Springs there was quite a numerous colony of Spanish speaking. These people, nearly all Catholic, had not received adequate spiritual care for years because of the limited number of priests and sisters in the area. Eager to be accepted in the standard American milieu in which they were living, many were giving up their Catholic faith because it seemed a hindrance to that acceptance.

His Excellency, our devoted Archbishop Vehr, realizing their needs, gave every help possible. Our Lady of Guad-

alupe Church was opened in 1948 and placed under the care of the Theatine Fathers. Father Barcelo — may God rest his soul—did untold good during the short time God gave him here. And his successors are continuing the work. In 1950, no doubt after years of planning, the Archbishop was able to establish a catechetical center staffed by four sisters from Victory Noll. The center is a large house which was renovated and furnished for the purpose. A chapel and classrooms are on the first floor and the convent is on the second.

Gratifying indeed are the fruits of this project which has been aided by many groups and individuals who recognized at once the wisdom of His Excellency's action in this matter. Hundreds of children now attend religious instruction regularly and little by little are being led to active participation in the liturgical life of the Church. Whole families are returning to the practice of their religion after realizing that they are wanted, and being made to feel that

Gloria Aragon places a check for Golden Pennies at the feet of the Sacred Heart. At each class the children drop golden pennies—symbols of their sacrifices—into the bank of the Sacred Heart, and on the First Friday of each month a check is written for the total and offered by one of the children. This is a favorite project of Sister M. John Joseph who watches reverently.—Colorado Springs.





Sister Kathleen, superior, greets the early arrivals for religion class. The expressions of the children leave no doubt about their willingness to come.

they belong. New interest is being awakened in church activities in all members of the parish.

Among those contributing to this success are the women of the deanery through the Archdiocesan Council of Catholic Women, and various member organizations such as the Catholic Nurses, Legion of Mary, Catholic Daughters of America, Altar Societies of various parishes, the First Friday Club of St. Mary's, the Christ Child Society, and others.

Civic groups also have given splendid cooperation. The Jaycees should have special mention for their contribution of toys at Christmas time. Christmas Unlimited, also a civic organization, brings joy to hundreds of families once a year in memory of the Birth of Christ. However, it is not only once a year, but at any time of the year that there are generous friends ready to help us help someone in need. That has been a great consolation to us. We never need send anyone away without help, no matter if the request is for a gro-

cery order, a pair of shoes, a bed, or a band-aid.

Individuals who have given moral and material support are too numerous to list. Of them all I shall mention only one, for he has already gone to his eternal reward—Mr. Frank Johnson. The lovely grotto on our convent grounds, which he himself built, stands as a reminder of his generous and unstinting services.

While the school of religion continues to grow each year, there is at least one person in town who is not happy about it. He is the man who takes boys to Fort Carson after school to sell papers. He complained, "On Wednesdays and Fridays I can get hardly anybody. The boys say 'We are going to religion class today.' I even have to take my own little boy on those days."

Yes, the plan of His Excellency has been truly blessed—more than we or any other will ever know in this life. We might sum it up in the words of a child heard after class: "That was really nice!"

WE sisters from Montrose, Colorado, are privileged to express our prayerful congratulations to the Most Reverend Urban J. Vehr, D.D., through the pages of *The Missionary Catechist* on the occasion of his silver jubilee in the episcopacy. Montrose is in the Diocese of Pueblo, in the Province of Denver. But that is not the only reason why we claim a family share in the jubilee rejoicing of Denver's Metropolitan. Both Sister Mary Colette and I who opened our mission in Montrose had been stationed in Denver where we were among the many favored with the Archbishop's paternal friendship.

In Montrose, under the care of another well-loved father and kind shepherd, the Most Reverend Joseph C. Willging, our good Bishop of Pueblo, three of us Missionary Sisters are happily pursuing our vocation of bringing



The Most Reverend Joseph C. Willging, D.D.
Bishop of Pueblo

A few days after our arrival, Sister Mary Kathleen came to complete our staff of three. Then Father Eckert took us on a tour of the city and his parish, showing us the four different routes that we would cover, and also pointing

Montrose Adds Felicitations

by Sister Juliana

religious instruction to Catholic children who attend public schools, and of winning converts to the faith.

Sister Mary Colette and I met in Pueblo, Colorado, on the morning of September 5, 1952. Since we could not get a bus for Montrose until in the afternoon, we went to see our Bishop. His Excellency was most kind, graciously welcoming us to the Diocese of Pueblo. After a very pleasant visit, Monsignor George T. Holland took us to St. Mary's hospital where the Sisters of Charity gave us hospitality. In the afternoon Monsignor Holland came to take us to the bus depot. We arrived in Montrose about 9:45 p.m. and were met by Father Emil A. Eckert, our pastor. After that trip over the mountains, during which we often put on the brakes for the driver, we were glad for a cup of hot tea and a bed.

out some of the ranches where his parishioners lived. This was all very helpful later when we began visiting the country families.

Our convent is in St. Mary's Parish which has one mission attached—Olathe, ten miles north of Montrose, under the patronage of Our Lady of Fatima. All around us the country is gorgeous. The Western Slope, as this part is called, is really a beautiful section of God's wonderland of nature. To the north of us is Grand Mesa, the largest flat-top mountain in the world. On this mesa are over two hundred lakes. To the south are the San Juan Mountains whose highest peak is Uncompahgre, with an elevation of 14,406.

Montrose County until 1881 was the home of the Southern Ute Indians. Ouray, their famous chief, maintained

his headquarters just south of the present town of Montrose. Chief Ouray was friendly to the white man. In the records of the journey of two Spanish priests, Padres Escalante and Dominguez, is one of the earliest historical references to what is now Montrose County. The priests arrived here in 1777, seeking an overland route which would link the missions of New Mexico to those of California.

In 1873 gold was discovered near the present ghost mining town of Mineral Point. Shortly afterwards a treaty was consummated between the government and the Ute Indians in which the Utes ceded four million acres of their land to the government. Chief Ouray died near Durango in 1879. The following year a treaty was made with the Utes which resulted in their removal, in 1882, to the Uintah Reservation in Utah.

The town of Montrose was founded in 1882. The name was suggested by Sir Walter Scott's *Legend of Montrose* because the contour of the country resembled that of Scotland where the battle of Montrose was fought.

The discovery of gold established many cities in Colorado, but the basis of Montrose industry is agriculture. The early settlers found the soil very productive and fertile. Alfalfa, because of its drought resistant qualities, was one of the early crops. Wheat, barley, oats, potatoes, onions, corn, beans, sugar beets, and fruits are the principal crops. Sheep and cattle raising are also leading industries.

With its colorful background, its beautiful setting, and its wholesome, enterprising people, Montrose is a good place to live and to labor. Our work is entirely in St. Mary's Parish with the exception of a month's vacation school in Telluride. We teach in or near Montrose every day of the week excepting Tuesday which is reserved for Olathe. Olathe has a Sunday class also to accommodate the high school

students who seem unable to come at any other time. In Olathe one sister has her class at the church in town while the other two each teach in a home near a country school. Religion classes in Montrose are held twice a week, on Monday and Thursday, in the church. The high school boys meet on Tuesday evenings. On Wednesday and Friday we teach in homes near country schools. The enrollment in our religion classes during the very first month was about three hundred. It has steadily increased until now it is more than four hundred and sixty.

One of our first teaching centers was a home where the mother was not a Catholic. However, she had expressed the opinion that a family should all be of one faith. As a result of our instructions in her home, and no doubt

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Sister Juliana, left, superior of our convent in Montrose, is blood sister to Mother Cecilia, our superior general. Here they chat in a corner of the patio at Victory Noll.



Greetings from Wonderful Wyoming

by Sister Mary Rose



The Most Reverend Hubert M. Newell, D.D.
Bishop of Cheyenne

GREETINGS from Wonderful Wyoming!

Are you saying to yourself, "Why is Wyoming appearing in this Colorado issue honoring Archbishop Vehr?" But we belong to him too. When we teach our older students and adults about the hierarchy of the Church, we tell them of the ecclesiastical divisions of the country into dioceses governed by bishops, and then of the grouping of dioceses into provinces with an archbishop or metropolitan at its head. The Diocese of Cheyenne is in the Province of Denver and Archbishop Vehr is our metropolitan.

Before coming to Cheyenne in 1953 I was stationed in Denver for five years. The motto of the leading daily newspapers in Denver is "'Tis a privilege to live in Colorado." And I add "and to work under Archbishop Vehr."

To recall all the nice things he had done for us would be delightful, but time-consuming, and I'm afraid, in the end, impossible. But I will always be grateful, first of all, for his devoted interest in our spiritual welfare, and for his constant kindness materially. Each year, without fail, he would arrange with the superior that a retreat master was secured for our annual retreat. I remember our first retreat in Denver. That was in 1948. The week of our retreat happens to be the one week in the summer that the Archbishop is away from the city, and we could hardly expect him to return for our feast day

on August 5, when three sisters would renew their vows. Before the retreat was over, however, he telephoned long distance and said he would be there in the morning.

Each year during the month of November Archbishop Vehr sings a Pontifical High Mass of Requiem for all the priests, brothers, and sisters who have worked in his archdiocese. All present at the Mass receive a holy card printed for the occasion. It serves as a splendid reminder throughout the year to pray for our co-workers who have reaped the reward of their labors.

We had been in Denver just six days when we attended the consecration of Bishop-elect Hubert M. Newell as Co-adjutor Bishop of Cheyenne, Wyoming. Archbishop Vehr brought the new bishop with him when he came to bless our convent a few weeks later.

Little did we know then, in 1947, that in 1951 Bishop Newell would succeed Bishop Patrick McGovern as the fifth Bishop of Cheyenne, and soon after would invite our community to open a convent and mission center in his diocese. We in Denver had the privilege of helping to plan for the convent, hardly thinking it possible that any of us would ever be stationed there. But I am one of three who opened our first mission in Wyoming.

It is in St. Joseph's Parish, Cheyenne. Here, under the personal supervision of our energetic young bishop, and of our good pastor Father Jerome Denk, was erected a beautiful catechetical center. It consists of two standardized classrooms, equipped with blackboards and bulletin boards, ideal heating and lighting, a principal's office, lavatories and a heating plant. It is the first unit of what will eventually become a parochial school. Three of us began working in St. Joseph's Parish in September 1953. Now, after three years, we are helping to plan our second convent in Wyoming which will be opened in September, in Green River.

We taught religious vacation school in Green River for the past two summers. Because of our daily contact with the children in St. Joseph's Parish here in Cheyenne during the school year, Father Denk offered to let us work during the summer months in places where the services of sisters are not available during the year. Our Bishop designated Powell and Green River.

Green River is about 350 miles directly west of Cheyenne on Highway 30. The first summer we went by train, but discovered that we had to limit ourselves severely as to what teaching aids we could take with us. Last summer we drove there in our car and could happily pack such handy things as the paper cutter, a typewriter, the film projector, picture rolls, and extra paper and film for project work.

Father John Marley is the pastor and he has surely done everything possible to make our three weeks there profitable for the youngsters and most pleasant for us. I make grateful acknowledgement that my statistics about Green River are from him.

Having its beginnings about 1873 as a division point on the then recently built Union Pacific Railroad, it continues today as almost solely a railroad town with the large majority of its inhabitants working for the Union Pacific. There are large railroad repair

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Archbishop Vehr poses with a group of Missionary Sisters at one of their informal meetings in the beautiful garden of his home in Denver. With His Excellency are Sisters Mary Rose, Beatrice, Mary Colette, Regina, Charlotte, Florence and Kathleen.





our **A**ssociates'

INFANT OF PRAGUE BAND *Chicago, Ill.*

THE year goes by with scarcely a word from our good friends in this Band, and we wonder, "Can they have forgotten our Missionary Sisters?" But as if to banish any such doubts, we receive in the mail a check for \$75.00 from this small but busy band of workers, together with news of the grand array of mission boxes sent to Sister Mary Genrose in Grove Hill, Alabama, and of an Infant of Prague image given to our sisters in Union City, Pennsylvania. No indeed! The ladies, under their present president, *Miss Florence Spitzer*, are far from quitting their mission activities.

DETROIT MISSION FRIENDS



Left to right. Front row, Sister Mary Regis and Mrs. Joseph Brusch, Promoter of Christ the King Band. Center, an unidentified member. Back row, Sister Michael and Miss Ann Huhn, Promoter of St. Mary Sodality Band.

Dear Associates:

WE should like to pass on a few hints to those clubs which mount medals and pictures for our sisters in the Missions. Dictaphone belts, after they have been used and discarded in offices, make very attractive backgrounds for mounted pictures. Those I saw were of bright, shiny red film, measuring three and one half inches in width, of indeterminate lengths, but the sample sent me was twelve inches long. I am indebted to *Mrs. Anna Weber*, of *St. Rose Band, Marshfield, Wisconsin*, for this information and samples, and to both *Mrs. Weber* and *Miss Regina Emmerich*, of *Queen of Virgins Sodality Band, Madison, Minnesota*, for samples of expansion bracelets made of intravenous tubing, discarded after use by hospitals. These bracelets are made by cutting the tubing into half-inch lengths and lacing together by narrower strips of the tubing cut lengthwise. These pieces of tubing may be delicately tinted in pastel shades with Rit dye. A medal is attached to the bracelet when completed. I have one home-made "splicer" for cutting the tubing into long narrow strips for lacing, which I am willing to lend out to those interested on condition that it be returned promptly so that others may borrow it long enough to see how it is constructed. A "handyman" at your home (husband or brother) can easily make one within a short time.

SISTER SUPERVISOR, ACM

Club Mention



ST. JOHN MISSION GUILD
Chicago, Ill.

THIS Band sponsors Sister Mary John, formerly of Chicago. Sister was situated during the past year at our convent in Punta Gorda, Florida. Various misfortunes, from falls and injuries sustained by members to deaths in their family circles have overtaken the good ladies in this Band, but they continue to meet regularly at the homes of the different active members, raising funds towards Sister's Burse.

At the head of the Band is Mrs. Anna Bechtold.

MARY, QUEEN OF OUR HEARTS
Lombard, Ill.



The two sisters, Misses Wilma and Wallie Wengritzky, who have long sponsored the above-named mission band in behalf of Sister Mary Elizabeth were

down to see us at Easter and brought with them a nice sized donation for Sister's Burse.

We feel they are mostly a "committee of two" when it comes to raising funds, but it is surprising how small amounts, regularly given, can snowball in size through the passing years.

IMMACULATE CONCEPTION BAND
Chicago, Ill.

ILLNESS has made inroads on the members of this Band, too. One of the members, Lillian Sullivan, was very ill this Spring. At about that time she lost her sister in death. The Promoter, Miss Mary A. Perkins, keeps us informed about members and sends us intentions to be prayed for at the motherhouse.

BANDS, CLUBS, GUILDS DONATIONS March 19 to April 19, 1956

Child Jesus, St. Louis, Mrs. Butler	...\$19.00
Florentine, St. Louis, C. Luechtefeld	18.00
Holy Family, Chicago, Jos. Walz	25.00
Holy Souls, Chicago, Mrs. McGovern	8.00
Iota Chap., Pi Epsilon Kappa Hammond, Ind., Mrs. McShane	20.00
Les Petites Fleurs, Chicago, Mrs. Peggy Kusmerz	13.00
Queen of All Hearts, Lombard, Ill., Wilma Wengritzky	15.00
Queen of Virgins Sodality, Madison, Minn., Regina Emmerich	2.00
St. Anne, Milwaukee, Mrs. Karnitz	40.00
St. Augustine, Marshfield, Mass., Mrs. Jas. A. O'Brien	20.00
St. Catherine, Los Angeles, Calif., Mrs. M. McMannamy	14.50
St. Clara, Ft. Wayne, Mrs. Wm. Ryan	8.50
St. Clara, Omaha, Mrs. M. Preiner	120.00
St. Gerard, Chicago, Mrs. F. Perkins	7.00
St. Helen, Dayton, O., Miss Melke	9.50
St. Irene, Chicago, May Walsh	8.00
St. John, Chicago, Mrs. Bechtold	50.00
St. Joseph II, Chicago, Mrs. Naumes	120.55
St. Jude, Ft. Wayne, Mrs. Potthoff	162.00
St. Katherine, Chicago, Mrs. Hammer	36.50
St. Margaret Mary, Omaha, Neb., Marie Egermier	5.00
St. Martin of Tours, Omaha, Mrs. H. Wentz	25.00
St. Mary M. Club, Orlando, Fla., Mrs. Forest Lehman	15.00
St. Philomena, Chicago, M. Schaefer	15.00
Seven Dolors, Chicago, Mrs. Murphy	6.50





Mary's Loyal

ILLINOIS HELPER

Dear Loyal Helpers:

If you have not already started to make *The Nine First Friday Communion*s, the month of June which is dedicated to the Sacred Heart of Jesus would be a fine time to start. Many people who complete nine keep on making these Communion of Reparation for the rest of their lives. It develops into a very good habit. May it do as much for you.

Mary-ly yours,
SUNSHINE SECRETARY, MLH

MINNESOTA HELPER

Here is pictured *Katherine Keltgen* who is twelve years old and in the seventh grade. Katherine lives in *Olivia, Minnesota*, and has been a Helper for nearly a year and a half. It is said Minnesota is the state of large families. We



believe it for our Helper writes she has nine brothers and sisters. God bless them all! Katherine never forgets to say her daily Hail Mary and is constantly saving Sunshine money for us.

Joan Remple of *Pueblo, Colorado* not only likes to earn holy cards by working our puzzles, she also sends holy cards which she has saved to us! Our little friend confided to us that all her stationery is decorated with kittens!



In the accompanying picture is *Rosemary Reynolds* of *West Frankfort, Illinois*. Rosemary joined our Helpers in December when she was ten and one half years old. She says there are nine in her family and that she intends to

be a Sister when she is old enough. She faithfully keeps the rules by saying a daily Hail Mary and saving pennies in her Sunshine Bag.

TWO GRADUATES AT ALUMNAE REUNION



Above at left is Helper *Rosemary Beales* of *Washington, D. C.*, who poses with her great aunt, *Julia Mary Doyle* of *Chicago* on the grounds of *Trinity College*. Rosemary has just graduated from kindergarten.

Helpers' pages



HELPER WRITES

Dear Sister:

I am sending you another dime card full of dimes, and my picture you asked for. I am still keeping the rules and would like another dime card. I hope the missions will get a lot of money and prayers. My sister Judy said "Hello." My Sister at school had to go to Florida because the Doctor said so. I can't spell her name. It is too difficult.

Michael Schefke,
St. Clair Shores, Mich.

Sunshine Secretary's postscript. Thanks, Michael, for your picture. We shall use it in the magazine one of these times before long.

TEXAS HELPER



Above is pictured Natalie Konieczny, Brenham, Texas, who joined our Loyal Helpers in 1952. Natalie writes she finds our little magazine very interesting and would not be without it.

JUNE PUZZLE

(Hidden flowering vines)



In each of the sentences below you will find a well-known flowering vine hidden in two or more words. When you have found the vine, underscore it or send the answers,

1. The choir sang on Easter morning, "Glory to our Risen King."
2. The bees which gather nectar for honey suck less than a drop at a time with their syphon like tongues.
3. I hope you are able to meet Clem at Isabel's house party.
4. On the reservation one sees Hopi vying with one another in the art of basket weaving.
5. You should know as a baby sitter, Virginia, creepers can get places very quickly on their hands and knees.
6. Our taste buds immediately inform us when we take into our mouths liquids and solids which are sour, bitter, sweet, hot, cold, etc.
7. By the light of the moon, flowers reveal their presence by scent rather than by color.

WEAR A SILVER OUR LADY OF VICTORY MEDAL

Send *Sunshine Secretary* a dime to cover cost and she will mail you one.

Please include a *three cent stamp* for postage.

I'VE never seen it to fail. Just mention the Archdiocese of Denver to any sister who has had the happiness of being assigned there and you will see a broad smile and eyes shining with happy memories. Then will follow some delightful stories about the fatherly kindness of Archbishop Vehr, Denver's beloved metropolitan.

My stories begin with my very first meeting with the Archbishop. We had arrived at our new convent in Denver and had just unpacked our suitcases when the door bell rang. I answered and was overjoyed to see that our guest was no other than our Archbishop. Bounding up the walk ahead of him, past the chauffeur who rang the bell, were two little Boston bull terriers who made straight for the open

our then superior general, Mother Catherine; our present superior general, Mother Cecilia; the mother prioress of the lately founded Carmelite monastery at Littleton, Colorado, Mother Therese; and her companion.

Seeing me serving breakfast, Archbishop Vehr turned to Mother Catherine and in feigned serious announced, "Mother, I do not know if I can allow this sister to remain here in the archdiocese."

"Your Excellency, why?" questioned Mother, with just the proper shade of concern in her voice.

The Archbishop replied, "Why, this sister was not going to allow my dogs to enter this convent. As you know, that is a very serious offense."

Overhearing the conversation—it was

An Archbishop and His Pups

by Sister Martha Mary

door. Not knowing that they belonged to His Excellency, I blocked their way saying, "You can't come in here."

"O, can't they," said the Archbishop. "Now, Sister," he pretended to be stern but the twinkle in his eyes gave him away, "the first thing you must learn is to be very kind to my dogs."

I was a newly professed sister, right from the novitiate, and I must admit that I was a bit surprised. Later I came to know that the dogs, Patsy and Queenie, provided many moments of pleasant diversion for the Archbishop and his friends. But at this introductory meeting I had committed a dreadful social blunder which seemed to demand public penance. The opportunity for it came not many days later.

Archbishop Vehr honored us by offering the first Mass in our beautiful convent chapel. Afterwards we served breakfast to all who were present at the Mass. Our guests included the recently consecrated Bishop of Cheyenne, the Most Reverend Hubert M. Newell;

meant for my ears—I knelt beside the Archbishop and begged him to please let me stay.

Solemnly he asked, "Do you promise never again to send my dogs away from the convent?"

Solemnly I promised.

The Archbishop thought the matter over and then he consulted Mother again. "Do you think, Mother, that Sister is sincere? Shall we give her another chance?"

Mother Catherine left the decision entirely to the Archbishop. After all, this was an extraordinary case. His Excellency considered the issue a bit longer and then, with a broad smile, said:

"If you promise that you will mend your ways and be good to my dogs, we will allow you to remain."

This playful incident opened for me some very happy years in the Archdiocese of Denver, years which stored my mind with pleasant memories of beloved Archbishop Vehr and his two frisky little friends, Patsy and Queenie.

From Pickles to Faith

by Sister Charlotte

THE men in the little pueblo of Wattenburg—mission from Brighton—twitted at the women's suggestion that they were each to give a day's labor toward converting the old pickle factory where we taught catechism into a more suitable place for religion classes. What would be the use? the men argued. It would always look like what it was—a pickle factory. But women can be persistent and so they had their way. Today the factory that once preserved pickles, now, as a convenient catechetical center, preserves the faith of a hundred children who come each week for instructions from a nearby rural school.

Although the factory is no longer in operation, pickles are still unloaded at the dock, soaked in barrels of brine, and — in the fall — are hauled to a canning factory in Nebraska where the process of preservation is completed. Our youngsters trudge down the road, stop at the dock for a pickle dripping with brine, and come to class enjoying this after-school snack. These pickles are big, horrible-tasting things, but the children relish them. Of course we have no objection to the snack as long as the youngsters come to instructions. This they do, regularly, and they are as proud of our renovated pickle-factory catechetical center as we are.

Standing in front of it on one of those glorious Colorado evenings which only mountain country can boast, we surveyed the bare, unattractive grounds surrounding the center. The sun had disappeared behind the peaks leaving an aureole of gold that spanned a third of heaven's canopy overhead. The beauty of the sky and distant mountain scenery contrasted painfully with the shabbiness of the yard around the

center. We drew the boys' attention to this, asking if they would attempt some simple landscaping. Grass, a few shrubs, and flowers would do wonders. The boys were willing but there was an obstacle. That is when they introduced us to the "goat man"—an eighty-year-old gentleman whose goats roam the town at will—and our dream of flowers and shrubs died a-borning.

The "goat man," as he is rather fondly called by all, should be a Catholic but never attends church. The day we visited him he was adding a room to his cottage. To make his cottage more modern, he was building the room around an outside pump. He was proud to have us enter his home, and soon our conversation drifted to religion. He had given up the practice of his Faith when he left his homeland fifty years ago.

On taking leave, we glanced into a side room and there on the wall hung a lovely picture of Our Blessed Mother, a rosary, and a green scapular. With these as his companions, we feel sure the grace of God will soften his heart. It may not be until in his last hour, as is often the case. Just recently another man of about the same age came back to the Church on his death bed. Years before he had joined the Presbyterian sect and had reared his family in it. When he became ill shortly before his death, he begged his Presbyterian son to take him to a Catholic church. The son took him to St. Joseph's Hospital. Here he had the opportunity to make his peace with God.

Missionary Sisters in the dining room of their convent in Brighton. Sisters Mary Joan, Charlotte, superior; Louis Marie, and Margaret.



Confraternity of Mary Queen of All Hearts

MADELEINE SCHAEFER was one of the most fervent members of the Legion of Mary in a group in which it was hard to distinguish the most zealous. A convert herself, she had already been instrumental in bringing a friend into the Church.

Madeleine was one of those unusually fortunate converts. In the first place she had never had any so-called prejudices against the Mother of God. She had given little thought to Mary before she became interested in the Church. Then it was her good fortune to be instructed by a priest who was greatly devoted to Our Blessed Mother, who practiced total consecration to Mary. Along with her convert instructions Madeleine very naturally learned to love Our Blessed Mother and depend on her. You might almost say she made her baptismal vows through Mary. She consecrated herself to Our Blessed Mother on the very day of her entrance into the Church of her Divine Son. And since that day, almost two years ago now, Madeleine had drawn closer and closer to Mary. Or rather, Mary had drawn Madeleine closer and closer to herself. She really lived the True Devotion.

Just one thing she missed. No one had ever told her about the Confraternity of Mary Queen of All Hearts. Somehow, she had never heard that there is a union of Mary's children to which she could belong and be associated with others all over the world who practice total consecration to the Mother of God.

The Confraternity has for its main object perfect consecration to Mary. Its membership requirements are very simple:

1. The making of the Act of Consecration and the endeavor to live in its spirit.
2. The daily renewal of this Act by a simple formula, such as: "I am all thine, dear



Mother, and all I have is thine." Or simply: "All for Jesus through Mary."

3. The wearing of the Medal of Mary Queen of All Hearts.
4. Registration in one of the Confraternities affiliated to the Archconfraternity in Rome.

Such a Confraternity is located at Victory Noll, Huntington, Indiana, the Motherhouse of Our Lady of Victory Missionary Sisters. Since its erection in 1928, thousands of names have been added to the register; names of bishops, priests, sisters, brothers, and laity. All have one thing in common—devotion to the Mother of God. Many are the advantages these persons enjoy, among them the following indulgences:

A plenary indulgence may be gained:

1. On the day of the admission.
 2. On the feast of the Annunciation.
 3. On the feast of the Immaculate Conception, on condition of renewing the Act of Consecration.
 4. On the feast of St. Louis-Marie de Montfort (April 28) on condition of renewing the Act of Consecration.
 5. On Christmas Day.
 6. On the feast of the Purification.
 7. On both feasts of Our Lady of Seven Sorrows: i.e., on the Friday following Passion Sunday and on September 15.
 8. On the feast of the Visitation.
 9. On the feast of the Assumption.
- All the above-named indulgences are applicable to the souls in purgatory, and may be gained on the ordinary condition of confession and Communion, and prayers for the intentions of the Holy Father.
10. At the hour of death. This indulgence is personal and is gained on the following conditions: that the sick person make an act of contrition and charity; that he be

resigned to the will of God and offer his sufferings and death in atonement for his sins; and that he piously invoke the holy name of Jesus, at least interiorly.

A partial indulgence of 300 days may be gained every time a member repeats the short Act of Consecration: "I belong wholly to Thee and all that I have I offer to Thee, O most loving Jesus, through Mary, Thy holy Mother."

An indulgence of 100 days may be gained each time a member performs a good work in union with Mary, and in the spirit of the Confraternity.

Priests who are members of the Confraternity enjoy the privilege called *Altaris Privilegiati*, three times a week.

Montrose Adds Felicitations

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because of her generosity in receiving us, she and four children were baptized. Only two months later God transplanted this lovely flower from earth's garden to paradise. She was ill on Easter of that year but recovered sufficiently to see her son receive his First Holy Communion on Low Sunday. We spoke to her husband on the day following her death and he told us of her great joy after they had pronounced their marriage vows. "Now I'm not afraid to die," she had said. It seems that God had given her a presentiment that He would call her to Himself very soon.

Last fall when we were hunting teaching centers, we stopped at a home where a room had previously been offered to us, at a time when we didn't need it. Perhaps the offer still continued. The door was opened, not by our friend of last year, but by another lady whom we had met in a different section of the town. Before our visit was over she offered the use of her home for a teaching center. In her family was a boy of eight and another in high school who had not been baptized. By the time this is printed, these two boys will have been baptized and

received into the true Fold of Christ. We pray that the mother will soon follow them.

Father Aloysius J. Bertrand, our present pastor, recently announced plans for a parish hall which will double as a catechetical center and eventually could be worked into the basic construction for a school. This is most welcome news to us. As missionaries we make the best of what is available for our use, but we are well aware that ideal teaching conditions are as desirable for religion as for any other subject — even more so, since religion is the most important of all subjects.

Greetings from Wonderful Wyoming

(continued from p. 17)

shops which employ several hundred men. Also, because of its geographical location as the junction of the main line tracks to California and the "Short Line" tracks to Oregon and the Pacific Northwest, there is located in Green River a large layout of railroad yards used for switching cars from one train to another, depending on whether the trains are California or Oregon bound. The growth of the town has been slow but steady from the first few hundred inhabitants to its present population of 3,500 people.

The original Catholic church was built in 1884 when there were not more than a dozen Catholic families in the town. In later years it has been enlarged and remodeled. Because of the smallness of the congregation it was not until 1913 that Father Henry Schellinger took up residence as Green River's first pastor, and uniquely remained such for forty years, until his retirement in 1953. When he left, his parish had grown to about two hundred Catholic families.

For the past several winters Father

Marley has run a parish bus to take children to the Catholic school in Rock Springs about twenty miles east of Green River. Approximately forty youngsters have been able thus to get a Catholic education. During vacation school this same bus went out early each morning and gathered up some twenty youngsters living in isolated spots along a thirty-five mile drive west of town. Some lived on ranches, others at various railroad section houses. When the bus began its return trip around noon, it was always Father himself who was at the wheel. He must have drilled the boys and girls well on that long trip each day for by the end of three weeks many of them were ready to receive their First Holy Communion. They ranged in age from eight to sixteen. Two of them, eleven and twelve years old, had never been baptized, having lived in such an out-of-the-way place, and when they grew older their parents were unable to bring them to regular instructions. To them Green River's Catholic school bus offered a happy solution for their problems.

With the opening of the mission in Green River, our community will have seven convents in the Province of Denver: four of them in the Archdiocese of Denver, one in the Diocese of Pueblo, and two in the Diocese of Cheyenne. All due, in great part, to the missionary zeal of our beloved Archbishop Vehr.

In Memoriam

Rose Wirtz, Crown Point, Ind., mother of our Sister Christine.

Joseph H. Halbach, Primghar, Iowa, father of our Postulant Jeanette Halbach.

John Stech, Chicago, Ill., brother of our Sister Therese Marie.

Josephine Kampwerth, St. Rose, Ill.

Rev. August J. Muench, Newport, Ky.

Dr. A. Burkhard, Santa Barbara, Calif.

Sister M. Antoinette Walsh, R.S.M., Titusville, Pa.

Frank Johnson, Detroit, Mich.

Wm. Sebraska, Chicago, Ill.

The last word

by the Editor

In the pages of *The Missionary Catechist* this month we speak much of Colorado, its archbishop, and of bishops. The mention of Colorado makes me think of peaks — mountain peaks — towering, gigantic pinnacles, and spectacular formations. The mention of bishops makes me think of peaks too — mountains of grace, peaks of rank and office, and sublime heights of spiritual perfection.

By his consecration a bishop is set upon an eminence of power and authority in the Church of God. He becomes the personification of that Church. As we read in our catechism, "he receives the plenitude of grace, being made successor to the Apostles." That plenitude of grace which elevates him immeasurably above the priests — who are already elevated immeasurably above us — is essentially the power to impart to others the priesthood that he himself possesses. By his power to beget his own like, to ordain priests and to consecrate bishops, he perpetuates the Church. Through her bishops the Church will continue till time is no more.

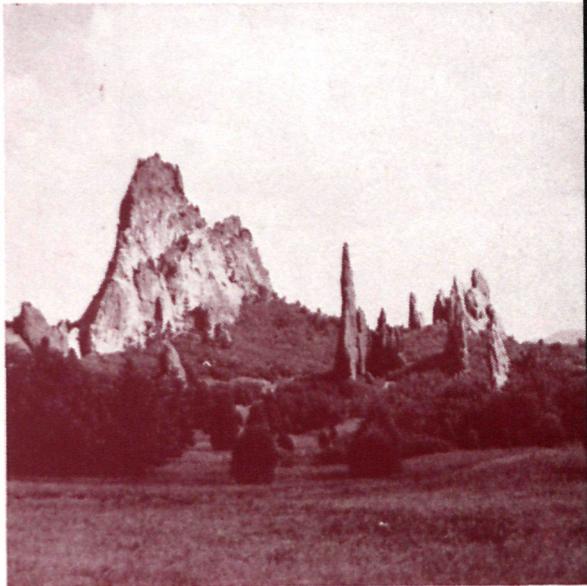
If we love our Faith and our Church we will love our bishops. We understand that the bishop of our diocese is our shepherd and father. To his love and care we are entrusted by Christ Who, through Peter, commands him to feed His sheep and His lambs — to instruct, protect, and guide us safely to heaven. It is for the salvation of our souls that our spiritual shepherd prays, suffers, and labors, carrying a burden of responsibility that would be insupportable if Christ's Own shoulder did not share the load.

As dutiful, loving children of the Church, let us pray for the head of our diocese, or archdiocese, and for all our spiritual leaders. And since we commemorate in this month the silver jubilee of Archbishop Vehr, an outstanding member of the American Hierarchy, will you say an extra prayer for him?

Thank you, and may God bless you always.

WHERE THE COLUMBINES GROW is dedicated to the Colorado pioneers. In 1915 it was adopted by the Colorado Legislature as the official State Song. Words (also music) are by A. J. Flynn. It is published by the Daughters of Colorado who have graciously given us permission to print it in this issue of our magazine.

Garden of the Gods, Colorado Mountain Parks, near Colorado Springs.



Where the Columbines Grow

by A. J. Flynn

*Where the snowy peaks gleam in the moonlight,
Above the dark forests of pine,
And the wild foaming waters dash onward
Toward lands where the tropic stars shine;
Where the scream of the bold mountain eagle
Responds to the notes of the dove
Is the purple robed West, the land that is best,
The pioneer land that we love.*

Chorus

*'Tis the land where the columbines grow,
Overlooking the plains far below,
While the cool summer breeze in the evergreen
trees
Softly sings where the columbines grow.*

*The bison is gone from the upland,
The deer from the canyon has fled,
The home of the wolf is deserted,
The antelope moans for his dead,
The war-whoop re-echoes no longer,
The Indian's only a name,
And the nymphs of the grove in their loneliness
rove,
But the columbine blooms just the same.*

*Let the violet brighten the brookside,
In sunlight of earlier spring,
Let the clover bedeck the green meadow,
In days when the orioles sing,
Let the goldenrod herald the autumn;
But, under the mid-summer sky,
In its fair Western home, may the columbine
bloom
Till our great mountain rivers run dry.*

BE AN ALL-YEAR MISSION FRIEND

Join Our 2500 Club

Here is all about it:

The 2500 Club is an association of persons devoted to the cause of God's needy and poor in our home missions.

What are the obligations?

To pray for Our Lady of Victory Missionary Sisters and to contribute one dollar a month for one year. This fund helps the Sisters to carry on their Christlike work of giving religious instructions to many thousands of children, and in aiding the poor in their temporal needs.

What are the Benefits?

Members share in the Masses offered every Saturday, in the Perpetual Novena to Our Blessed Lady of Victory, and in the novenas throughout the year before special feasts of Our Lord and His Blessed Mother. Also in the devotions offered during the months of March, May, June, and October. On the first Wednesday of every month, a Holy Mass will be offered for the members of the 2500 Club.



Dear Sister:

Please enroll me in your 2500 Club. I will send a dollar a month, or more, for your mission work. Enclosed is \$.....

Name

Street

City Zone State