

# THE MISSIONARY CATECHIST

Volume 35

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Number 5





**Mrs. Juanita Castillo, lay teacher in our school of religion in Midland, Texas, waits to hear Sister Amelia's comments on the work the children are doing in her class.**

**M**RS. COSTILLO is one of the legion of lay teachers who, at considerable sacrifice, are making it possible for more and more public school children to receive instruction in their religion.

Our Lady of Victory Missionary Sisters are engaged everywhere in giving Confraternity of Christian Doctrine teacher training and other leadership courses to adults. The sisters work under the guidance of the diocesan directors of the Confraternity.

All over the United States there are thousands of Catholic boys and girls attending public schools. Their religious education is the special work of Our Lady of Victory Missionary Sisters. To share in this apostolate more sisters and more lay teachers are needed.

# THE MISSIONARY CATECHIST

Victory Noll  
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Sister Mary Patrick accepts lilies of the valley from a young admirer. Springfield Vermont.

### CREDITS

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# Meeting the Challenge



Sister Angela and helpers count the scores.

A NEW year of teaching lay ahead of me in entirely different surroundings. For some time my classes had been made up of unusually small groups that we had travelled far to teach. Often, especially during bad weather, they turned out to be private instructions. Now I found myself on this Sunday morning facing sixty high school pupils.

These teenagers were literally teeming with life, and yet so far as their religion class was concerned, they seemed to be extremely reserved. Many of them acted as if they had little intention of answering questions or adding to any discussion. They looked bored. The class was going to be a challenge for me. How should I meet it?

That very first day something happened that would do much to supply the answer. The pastor came in for a visit. After speaking to the boys and girls and giving them some timely reminders for the year, he turned to me and said, "Sister, would it be too much trouble this year if we attempted to issue report cards? We could do it every

three months. Try to write out a sample card for me this week and we will have them printed immediately."

When Father left I felt the tenseness in the air. Some asked, "Sister, do you really mean it?" Others wanted to know, "What will we be marked on?"

"I'll work it out this week," I said, "and let you know next Sunday."

As we drove home to the convent that day the ideas slowly began to take shape. Maybe this was just the impetus these older children needed. Their questions showed that they were interested. Now it was up to me to utilize this unexpected opportunity.

The following Sunday the class was eager to know the line-up. It amazed me somewhat to see their enthusiasm when I announced that the first mark would be given for Class Participation. This meant that there would not be a high score just for those who always knew the correct answers, but credit would be given for any sincere effort made toward class discussions.

Next there would be a mark for Written Homework. The other two

items were Conduct and Attendance. A strict method of fairness would be employed and worthwhile prizes had been promised by the pastor to those who made the best grades. These awards would be given publicly at the end of the year.

Two parishioners had volunteered earlier to help me in any way possible. This was their opportunity. Armed with small notebooks they sat in on my class. One covered the boys' section, the other the girls' side. In the notebook was recorded a mark for those who sincerely participated in the class. Scores were entered for each homework sheet turned in, and finally, in a separate column was a notation on conduct. We were especially concerned about building up attitudes of respect for authority, friendliness, and helpfulness.

The first three months passed very swiftly. I appreciated the fact that my own mind was free from the worry of record keeping, for I had many other classes besides this one. Each week my helpers would hand me all the correct-

ed homework to return to the students. They took care of many of the reminders to individuals when they noted that they were slipping.

Then came the week we had to make out the reports. By now our class had increased in number and attendance had been excellent. It would take us a few hours to add up all the markings, as well as the scores for homework. But we all knew that our hardest item to mark would be conduct. While most of the students had made progress in scholarship, we still felt that many of them could have done better in politeness and general conduct.

It was a solemn day when Father came into class to give out the report cards. He was kind but firm with each one. At the end of class many a student was determined to make a greater effort during the next quarter.

One boy expressed it this way: "Honest, it's going to be different this next time. We just didn't do our part in the beginning."



**Day of reckoning. Both girls and boys determine to improve the next time.**



# COUNSELLING

*an important part of the high school of religion*

by SISTER JUSTINE

**D**O you really think it can be done?  
How can we find time for it?

Who will do the counseling, especially for the boys?

These and other questions like it we discussed last summer with our other Colorado Sisters who had come together for our annual retreat in Denver. We were pooling our ideas for the coming school year and our discussion had turned to counseling and guidance as suggested in the Confraternity of Christian Doctrine Manual: How to Plan and Conduct the Parish High School of Religion.

Several weeks later, after we had returned to our convent in Brighton, I spoke to one of our high school Confraternity teachers about the possibilities of a guidance program. This zealous layman is the father of ten, five of them teenagers. He was enthusiastic and willing to take the boys if I would take the girls.

Our first move was to gather information on interviewing and to set up some course of procedure.

"Why don't you ask the help of the priest at Regis High in Denver who



Sister Justine and Ora Lee Jacobucci



Left to right: Mr. John Beals, Jeff Lozono, and Mr. Carmel Sandoval. Mr. Sandoval teaches the freshmen boys.

has charge of the counseling program there?" Mr. Beals suggested.

It proved a wonderful suggestion. That is how we received the assistance of Father McGloin, S.J., of "I'll Die Laughing" fame. Father graciously helped us with a suitable questionnaire for interviews and recommended some pertinent reading on the subject. He also suggested personality tests for background material for the counselors and even thought our ideas on having guest speakers — youth leaders — not too far fetched.

"Some Notes on the Guidance of Youth" by the late Father Lord proved a gold mine. This gives steps for an interview, besides much valuable information on adolescents in general.

Finally we asked the teachers of freshmen and sophomore religion classes to announce the new service. Later it will be available to the upper class-

men. After all, we know that the scope of our work as religious educators involves the whole student, body and soul. If even one young person benefits through the program, it will be worth while.

\* \* \*

The gremlins were busy in the February issue of *The Missionary Catechist*. At least it is always convenient to blame them. We would like to correct a statement made on page 19 in answer to one of our CCD questions. We said that the child, in missing Mass through no fault of his own, was guilty of formal, but not material sin; and of course it should have been the other way around. A material sin is not really a sin in the ordinary sense. There is no mortal guilt, whereas a formal sin presupposes knowledge of the wrongness.



West Harwich, Massachusetts, CCD members complete census preparations. Clockwise, they are: Mrs. Ralph Long, Miss Marie Stone, Mr. Edwin Quinn, Mr. Joseph Galizio, Sister Mary Regina, Miss Elizabeth Halbritter, and Miss Marion Halbritter.

## The CCD Takes a Census

by SISTER LEONA

“SUPPOSE they won’t answer our questions?”

“Suppose they slam the door in our face?”

“Suppose they think we’re frauds?”

These and many other fearful apprehensions were some of the reactions of the Ladies Association when presented with the proposition of taking a parish census in West Harwich, Massachusetts. The Holy Name men were equally doubtful.

Sister Mary Regina calmly allayed these fears by recounting personal experiences based on the fundamental goodness of people when dealing with them on census work. Sister Joseph Marie stimulated courage by a succinct explanation of the census card and the

manner in which the parish survey was to be conducted. Tips on the technique of questioning acted as a tranquillizer for taut nerves, and the reminder that the Holy Ghost was with them boosted confidence to a high level.

The parish census was to take place from March 16 to March 25. The sixty volunteers, men and women, who were to act in the capacity of home visitors or fishers were members of the Confraternity of Christian Doctrine. They were to take the survey under the guidance of their pastor, Reverend Finbarr McAloon, SS.CC. and of the Executive Board of the CCD.

The visitors worked in teams (two men, two women) on the census and canvassed every town and rural district in the parish. In this way they could secure an accurate list of all parishion-

**Mr. Edwin Quinn (left) and Mr. Joseph Galizio mark areas on the maps they made.**



ers. Each canvasser carried a letter of authorization from the pastor.

The census was on! And like the apostles, our visitors came back rejoicing at their success. In their contacts they reached 1,046 homes in the parish.

The president of the executive board, Miss Marion Halbritter, and her able assistants, Miss Elizabeth Halbritter and Miss Marie Stone worked untiringly in arranging the census cards alpha-

betically.

When their pastor congratulated the home visitors for their Christlike zeal and exemplary cooperation, they assured him that their job turned out to be a privilege. As one man expressed it, "I really felt as if I were actually doing something for Our Lord. And the people were positively grand! Say, just when do you think our next census will be?"



**"And the people were wonderful!"**

# Shopping Pays

by SISTER MARY GERMAINE

“**A**ND how is Sister Josephine?” Mr. Weiderkehr never fails to ask each time we visit him.

He is referring, of course, to Sister Joseph Marie who first “discovered” him in the supermarket.

At that time Mr. Weiderkehr, who is eighty-three years young, was still able to get around. He is confined to a wheel chair now since his right leg was amputated two years ago.

When Sister Joseph Marie first saw him doing his weekly shopping, her apostolic zeal inspired her to say, “I wonder who that man is. He looks like a Catholic to me. I’m going to find out.”

Mr. Weiderkehr was very grateful when Sister helped him find the different articles of food on the shelves, especially since his poor eyesight had him picking out potato chips for noodles and making similar miscalculations. He was especially delighted that Sister could speak to him in German, for he had been born in Einsiedeln, Switzerland, and came of a very devout, religious family.

He readily admitted being a Catholic, but subsequent conversations revealed that for forty-odd years he had been



Sister Mary Germaine gets a picture of Mr. Weiderkehr with his dog Snookie, his son George, and Sister Eugenia.

just too busy to attend Sunday Mass.

“When a man is a mechanical engineer at a foundry, he is on call day and night and all day Sundays, too,” he told Sister.

Besides being totally blind in one eye, Mr. Weiderkehr was found, on occasion, to be very deaf. He seemed to lose his hearing any time the subject of religion was even slightly mentioned.

But that is all a thing of the past now. His hearing is excellent for a man of his age and he delights in telling us about his oldest brother who was a missionary priest to the Indians in South Dakota, about his uncle who was a Benedictine Abbot, about his favorite niece who became a nun, and about his wife, who laundered the church linens for many years before her death.

All those dear ones who have gone before him must certainly have been interceding for him before the throne of God, because not only does he *look* like a Catholic, but now he acts like one and possesses the “peace that surpasses all understanding.”

# Around Victory Noll

THE big news this past month Around Victory Noll was Mother Cecilia's return from her visitation of our convents west of the Mississippi.

Mother and Sister Bridget, her companion on the trip, visited fifty-two convents. They travelled by car and returned home a day earlier than we expected. Knowing Mother, however, (she is often ahead of schedule, but never behind) we were ready.

The highlight of their trip was a visit to Old Mexico and the shrine of Our Lady of Guadalupe. Because we have always worked among the Spanish-speaking people in the Southwest and more recently in other parts of the United States as well, devotion to Our Blessed Mother under her title of Our Lady of Guadalupe has always been dear to our Congregation.

Mother took us all in spirit to the miraculous shrine in Mexico. She remembered there not only the intentions of the sisters and the community, but those of our benefactors also.

## We Celebrate

The day after Mother's return we really celebrated. The climax came in the evening. Supper was served in the auditorium and then the postulants and novices took over the entertainment. From then on it was no longer the Victory Noll auditorium, but a TV studio. Over station OLVM the postulants showed Mother what had been happening to them since she left.

Then the novices, in a TV show called *You Weren't Here*, captured scenes from the past months Around Victory Noll. Whether you were here or weren't here you would have enjoyed being here for the show.

But why, we would like to know, were all the commercials concerned

with labor-saving devices? Seems as if the sponsors were all pushing more efficient floor cleaners, polishers, and potato peelers. Could the motives of our postulants and novices be suspect?

## Noted Psychologist

It was our privilege to have Dr. Vera D. Denty, noted British psychologist, visit Victory Noll and lecture to us on psychological aspects of our catechetical and social work.

Dr. Denty, who is on a lecture tour in the United States, was accompanied by Mr. and Mrs. Martin Johnson, Sister Catherine Elaine's parents from Fort Wayne. This is the second time we are indebted to Mr. Johnson for bringing Dr. Denty to us. She also visited Victory Noll several years ago when she was in this area.

## Practice Teaching

Did you think that was a new sister you saw Around Victory Noll Saturday afternoon? Take another look. It was probably a second year novice in a dark veil, ready to leave for one of the Victory Noll "missions."

For many years our sisters have been conducting religion classes in several nearby parishes on Saturday. During their last year of training the novices observe these classes and do some of the actual teaching.

Novices' white veils would be too conspicuous when the sisters leave the motherhouse for any reason. On these infrequent occasions they wear a dark blue veil just like the professed sisters.

Seeing our second year novices in dark veils reminds us that very soon now—on August 5, feast of Our Lady of the Snow—they will make the permanent change from white to blue and join the ranks of the professed.

## GOOD NEIGHBOR

As is often the case in the opening of a new convent, it takes a little time before we acquire all the things we need. We bought white material for a tabernacle veil and hoped to get the other colors later.

Since our sewing machine had not come yet and we had so many things to do before the day of our Open House, we asked a non-Catholic woman to make the tabernacle veil for us. She had been most generous in making and hanging our drapes and had offered to do any other sewing we had at the time.

She did a wonderful job, but that was not all. Imagine our surprise when we came home one day and found not just a white veil, but the other three colors too, all finished and ready to be used. We had explained to our friend about the veils that we hoped to add later. She surprised us by buying them herself and making them. Besides, she had made careful inquiries at the rectory so that she would be sure to get the right shades.

SISTER JOSEPH MARIE

## BREAD AND GRAVY

Little Deborah was enthusiastically retelling the story of the multiplication of the loaves and fishes. In describing the wonder of the apostles at the miracle, she exclaimed, "They kept giving the bread to the people and then they'd look down and say, 'Good gravy, there's still more!'"

SISTER MICHAEL MARIE

When a man's voice came over the telephone asking for Sister Sinclair, we called Sister Helen Clare. She heard an embarrassed father say to her, "I told my boy I didn't think it could be that!"

# In the Home Field



**You will never guess the reason for the gloves. She borrowed Sister's book and wasn't taking any chances on getting finger marks on it!**

## SECTION LINE

We were trying to find a family who, we had been told, lived among the oil derricks. When we stopped for further directions, this is what we got: "Go back to the next section line and turn south. Then go one mile to the next section line and turn west. When you come to the dead end, turn south again and keep to the right. You'll find a white house at the end of the road. That's where they live."

Well, what would you do? Just what we did. We asked, "What in the world is a section line?"

In case you ever have to find anyone who lives in an oil field in Oklahoma, a section line is the point where four roads meet.

SISTER MARTHA

## DIVINE DRAMA

Into a little theater on Main Street in Churubusco, Indiana, has moved the World's Greatest Drama, the Mass.

Last fall the Catholics of the area saw the fulfillment of their dreams and their sacrifices when St. John Bosco Church was dedicated by his Excellency, the Most Reverend Leo A. Pursley, D.D., Bishop of Fort Wayne. Of the former theater little remains to remind one except perhaps the entrance and the brightly patterned carpet down the middle aisle.

When the building was a theater the people came to be entertained. Now they come to give themselves with Christ to the Father. Now there is an altar instead of a screen, an increase in grace instead of momentary entertainment, a communion rail instead of a music pit. The theater is now the stage on which the greatest performance of all times is enacted over and over again.

SISTER MARIE



Sister Marie (left) and Sister Sophia at the entrance of the theater-turned-church.

## MOVING DAY

Few departure ceremonies have equalled our leaving our former convent and moving to the new one.

For weeks the high school boys had been volunteering their services, but when the time came to move, none were around. The truck driver appeared on time, but the owner of the truck had gone to Mexicali (across the border) with the keys in his pocket. While the driver tried to start the truck without the key, two of us went off in search of the volunteers, (They were found playing football on an empty lot) and the other two sisters started to move a pie (on foot).

Our new convent is not far from the old one so moving turned out to be a neighborhood affair. Every trip to and from the new convent meant stopping traffic for one sister, about thirty children (anywhere from four to fourteen years of age), and as many dogs, if not more.

All movers were fortified by a large tub of punch and in spite of the tropical heat the rolling caravan continued until everything was moved.

SISTER ROSARIO

# D I A M O N D

in the

# R O U G H

by SISTER RUTH

SOME months ago a TV movie was on location here in Nevada. The title of it was "Diamonds in the Rough." I have no idea what the movie was all about, but I think its title could apply to many a boy or girl we have in our schools of religion.

Take Jonathan, for instance. If there was ever a diamond in the rough, it was Jonathan. He lived in a small copper mining town in Nevada. When we went there early in September we were delighted to learn that we might have our classes in the community building of a housing project. It was a bright, clean place. I was assigned to teach the first Communion class.

Each week a few more children joined us until I had the grand total of ten pupils. Among them was seven-year-old Jonathan. He had never before had an opportunity for religious instruction, had never met a sister, never heard of Adam and Eve or the Blessed Trinity; in fact, he was a real live diamond in the rough, ready to be polished into the likeness of his heavenly Father.

Jonathan listened to every story and lesson with anxious ears. He asked and answered many questions and progressed quickly. Then something happened. Men were being laid off in the mines. Families were moving away one by one. Every week our class grew smaller and smaller until Jonathan was the only diamond left.

Since there were now only the two of us, class became informal. Sometimes our conversations were very enlightening.

One day when we were talking about the resurrection of the dead and the last judgment, I said that everybody who ever lived would be there. "You'll be there, Johnny; I'll be there . . ."

He piped up, "And when I see you, Sister, I'll come running to you and we can have catechism!"

"What is the nearest we can come to heaven on earth?" was the question I put to Jonathan one day very close to the end of class. A puzzled face showed me that something was going on in his blonde head.

"What makes heaven, *heaven*?" I prompted.

"God!"

"Now think; what is the closest we can come to heaven on earth?"

"Holy Communion!"

"Why do you say that?"

"Because in Holy Communion Jesus comes to us and He is God, and we can't get any closer to heaven than that on earth."

Another time Jonathan asked, "Can an angel come down from heaven and receive Jesus?"

"No, the angels can adore Jesus in the Sacred Host, but they cannot receive Him as we do."

"Gee, we're luckier than angels. I'm

going to receive Holy Communion as often as I can after I make my first Communion."

Jonathan received the sacrament of penance for the first time on April 30, his birthday. When he came out of the confessional his freckled face wore a million dollar smile. He was very happy.

"That's the best present I got on my birthday," he confided, "to have my sins forgiven and get more sanctifying grace!"



**Jonathan, Sister Ruth's Diamond in the Rough**



## our **A**ssociates'

sour cream cookies at thirty cents a dozen, and chocolate brownies at thirty-five cents a dozen.

Tom, a freshman at Western, helped in the kitchen taking cookies out of the oven and packaging them. He then placed them in three delivery baskets. Bill, Dave and I each took a basket and went to different neighborhoods. Jim got on the phone, taking orders from friends. Dad got out the car and made deliveries of the phone orders.

At four o'clock that Saturday we were sold out. We counted our earnings. Enclosed is a check for \$12.37 which we cleared.

Dear Associates:

During the past six weeks earnest Catholics the world over have been seriously concerned about the things of the spirit. Fasting and abstinence have sharpened their sense of spiritual values. They have understood that only by keeping close to our Blessed Lord in the dolorous steps of His Passion, through the practice of Christian mortification, can they hope to participate in the Easter peace and joy promised by Him.

May our Risen Savior's peace, and joy of soul — fruit of this peace — abide with you always!

SISTER SUPERVISOR, ACM



We quote below from a letter written by Robert Heflin, Kalamazoo, Michigan. Robert is a brother of Sister Theresaleen, one of our novices at Victory Noll. Besides her parents, Sister has five brothers. The entire family took part in the mission activities described.

This year we decided to have a bake sale as a family project. Mom and Dad furnished all the ingredients. Mother baked fifteen loaves of brown bread which were sold at fifteen cents a loaf,



Above is pictured Miss Helen Ford, Promoter of Charitina Club I, Chicago, on the occasion of a recent visit to Victory Noll.

# Club Mention



## BANDS, CLUBS, GUILDS DONATIONS

January 27 to February 24, 1959

Charitina I, Chicago, Helen Ford .....	\$ 5.00
Holy Souls, Chicago, Mrs. McGovern .....	28.00
Immaculate Conception, Chicago, Ill., Mary A. Perkins .....	10.00
Les Petites Fleurs, Chicago, Ill., Mrs. Dorothy Fedota .....	50.00
Little Flower, Chicago, V. Foertsch ....	50.00
Mary, Queen of Hearts, Lombard, Ill., Wilma Wengritzky .....	5.00
St. Augustine, Marshfield, Mass., Mrs. N. Johann .....	9.00
St. Elizabeth, Springfield, Minn., Ida W. Rubey .....	5.00
St. Irene, Chicago, May Walsh .....	17.00
St. Katherine, Chicago, Mrs. Downes .....	10.00
St. Luke, Chicago, Mrs. Potter .....	28.40
St. Margaret Mary, Omaha, Neb., Marie Egermier .....	20.00
St. Mary Goretti, Elmhurst, Ill., Mrs. Louis Picchietti .....	10.00
St. Mary's, Orlando, Florida Mrs. Forest Lehman .....	18.00
St. Mary Sod. Band, Detroit, Mich., Mrs. Mary T. Pink .....	12.00
St. Philomena, Chicago, M. Schaefer ..	17.00
St. Rita, Hammond, Ind., Mrs. Jas. A. O'Brien .....	6.00

## TELL-O-GRAMS

**ST. JOSEPH BAND, CHICAGO.** The members of the Band, under the able direction of Mrs. A. Naumes, turn out monthly for cards and bunco. In spite of the inclement weather we experienced in the mid-west in January, Mrs. Benz, hostess of the month, had nine tables of cards and bunco. The check sent us that month amounted to \$53.

**ST. JUSTIN BAND, CHICAGO.** Mrs. Fred Kiefer, mother of Sister Justine, heads a small card playing group. They send us dues after their monthly games of pinochle.

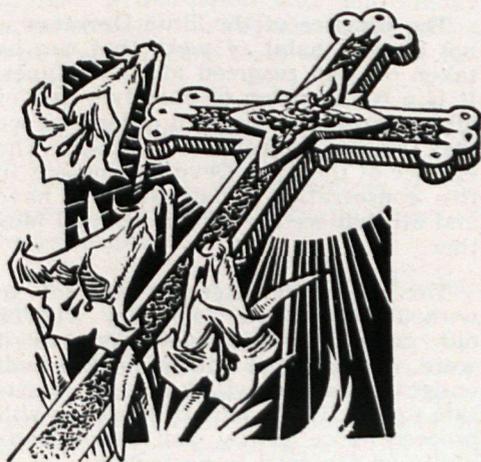
**MOTHER CABRINI BAND, WAUCONDA, ILL.** These ladies, who have Mrs. Clara Swiatly as Promoter, send us at least \$100 (sometimes more) yearly. This is in addition to all the help given by the Band members to Sister Mary Genrose, whom they sponsor.

**ST. PATRICIA CLUB, CHICAGO.** Mrs. Lucy F. Gones has a small mission club which sponsors her daughter, Sister Hilary. They usually meet once a month.

**ST. MICHAEL GUILD, PALOS HTS., ILL.** This large club send us a monthly check with unflinching regularity. They sponsor Sister Lourdes. Mrs. J. E. Thompson of Orland Park is the new Treasurer.

**VIA MATRIS BAND, CHICAGO.** This small group, headed by Miss Anna Aldworth, are no longer able to hold meetings. Instead they make free will offerings three or four times a year, through their Promoter.

**OUR LADY OF ANGELS BAND, LOS ANGELES.** Mrs. C. J. Sauthier, Promoter, sends donations from members two or three times a year. The members are widely scattered so meetings are difficult to hold.



# True Devotion to Mary



St. Louis de Montfort. Feast day, April 28

IF ever a man was persecuted and calumniated St. Louis de Montfort was. Even after his death he was persecuted in his works. As late as 1870 his Treatise on the True Devotion to the Blessed Virgin, which had been recently translated by Father Faber, was attacked by certain English clergymen who overlooked the fact that the Treatise, together with the other writings of DeMontfort, had been examined by Rome and declared free from anything contrary to faith or morals or to the Church's common sentiment or practice.

These persons were still tainted with Anglicanism that would honor the Son but not the Mother. St. Louis calls them the "scrupulous devotees" who fear to dishonor the Son by honoring the Mother. He refutes them by saying, "The Church, with the Holy Ghost, blesses

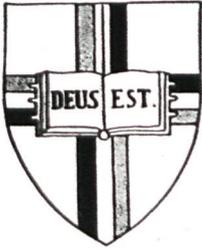
Our Lady first and Our Lord second: 'Blessed art thou among women and blessed is the fruit of thy womb, Jesus.' It is not that Mary is more than Jesus or even equal to Him. That would be an intolerable heresy; but it is that in order to bless Jesus more perfectly, we must begin by blessing Mary."

St. Louis foresaw that he and his work would be subject to criticism. "I clearly foresee," he wrote, "that raging beasts shall come in fury to tear with their diabolical teeth this little writing and him whom the Holy Ghost has made use of to write it; or at least to smother it in the silence of a coffer, that it may not appear."

As a matter of fact, that is exactly what happened. The Treatise was concealed from the time of the saint's death in 1716 to the year 1842, an interval of one hundred and twenty-six years.

The practice of the True Devotion is not a mere habit of piety that can be taken off and resumed at stated times. It is a consecration of ourselves and of all we possess to Mary in order that we may belong entirely to her Son. The essence of the True Devotion consists in this consecration of all that we have and all that we are to Our Blessed Mother.

This generous offering will not go without its reward, for Mary will be our guide and will undertake, as it were, our spiritual education. She will enlighten us and will keep our merits safe for us. By the path of Mary we will proceed more gently and more tranquilly on the road to perfection.



# Your CCD Question

**My question is so elementary I almost hesitate to ask it, but because others might have the same difficulty, I am going to. Just HOW do you get people interested in being active CCD members.**

It is not always easy. Some parishes have no trouble recruiting helpers, fishers, and others, but cannot get teachers. One pastor warned our sisters that they would literally have to "shake the bushes" to find them.

Besides the usual difficulties there was a language barrier in this parish, but pastor and sisters were rewarded. The few who signed up for teacher training persevered and made excellent teachers. One of them, a woman in her sixties, teaches three different groups every day four days a week, takes care of her own home, and works for someone else half a day. Now she is planning to lead a discussion club on Sunday afternoons at the request of neighbors who want to learn more about their religion!

The pastor can do much to arouse interest in the Confraternity. Announcements from the pulpit, notices in the paper, and personal invitations should bring results.

Fortunately, the enthusiasm of a few catches fire and these people in turn recruit others. We have noticed that those who take the teacher training course usually come back for other leadership courses even though they do not belong to these sections of the CCD.

After all, the purpose of these divisions is to insure a smooth-running organization. It does not mean that if I am a teacher I cannot also do some of the things that helpers or other members ordinarily do!

\* \* \*

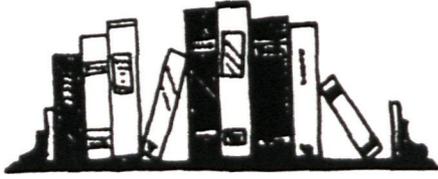
Last month we mentioned that in signing up associate members of the Confraternity, we should not overlook the sick and infirm. Our sisters visit regularly in homes for the aged. Sister Mary Paula sent us the following account of how she "put across" the CCD to the patients in one of these homes.

Many times I have packed the car for a mission trip with happy anticipation, but this time the task was accompanied with joy and some uncertainty. Our destination was one of our Los Angeles homes for the aged. The purpose of the trip was to talk Confraternity, to invite these good people to become associate members.

Our car was weighed down with easels, charts, and literature on CCD activities. We had with us also a projector and record player.

We set up our equipment in one of the parlors and then the patients came in. Some walked with considerable difficulty because of their advanced age and infirmities, but during the hour that followed, our audience strained ears and eyes to grasp what we had to say and show them. Their interest showed their zeal for souls and many signed up as associate members. In the less formal period that followed, many stayed to ask questions and reminisce about the days of their active participation in parish life. They were happy to know that even in their retirement they could help with the apostolate.

## BOOKS



*Counseling and Learning through Small-Group Discussion* by Helen I. Driver, Ph.D. and Others. Monona Publications, 803 Moygara Rd., Madison 4, Wis. \$7.00

This is really two volumes in one. The first and largest section of the book is written by Dr. Driver. The second part consists of a symposium contributed to by herself and thirty-six other authors, all specialists in their fields.

It is to be understood at the outset that multiple counseling does not necessarily rule out individual counseling. It does, however, save much valuable time on the part of the counselor who can reduce the number of private interviews by using group discussion methods. Also, the latter method has advantages that individual counseling alone cannot give.

Dr. Driver is very thorough in presenting her matter. She summarizes carefully the contents of each chapter and illustrates every technique with case histories. She does not merely outline these techniques. She gives them in detail, devoting a long chapter to "springboards to discussion."

Although multiple counseling is used effectively in problems of mental health, Dr. Driver warns leaders who are not qualified psychologists against trying to handle psychological counseling assignments. However, the ordinary counselor can still benefit by the examples the author gives of problems involved in guiding psychiatric persons.

This book then can be very helpful to a counselor who would guide teenagers, young adults, or older persons. Certainly she can profit from the chapter which discusses the qualities of a counselor.

The bibliography is especially valuable, covering twenty-four pages. There is a complete index of authors and of subjects.

Dr. Driver received her Ph.D. in Educational Psychology at the University of Wisconsin in the field of Guidance and Counseling.

\* \* \*

*Shaping the Christian Message.* Essays in Religious Education edited by Gerard S. Sloyan. Macmillan Company, New York. \$5.50

Certainly it is rare to find so many distinguished authors between the hard covers of one book. These essays, each one covering at least twenty pages, are the work of such authorities as Father Jungmann, Father Hofinger, Father Weigel, Father Drinkwater, Father Coudreau, Father Sloyan himself, and others. Each has not only an important message, but he gives it in most engaging prose.

The first part of the book is a history of religious education beginning with the patristic period and ending with the contemporary scene. Part two discusses some theological and scientific considerations and include two important chapters on college religious instruction. In the third part of the book are four chapters of practical considerations of religious education.

This is a most important book on religious education and we believe it should be required reading for catechists. Surely they will find it not only rewarding, but most interesting. Each contributor has written engagingly and in a simple manner.

*Worship The Life of the Missions* by Johannes Hofinger, S.J. and Others. Translated by Mary Perkins Ryan. University of Notre Dame Press, Notre Dame, Ind. \$4.75

When the Jesuits were expelled from China they set up an Institute of Mission Apologetics in Manila. This book is the result of some of their explorations. As Bishop Lane of Maryknoll says in his Preface, it presents to us the missionary impact of the current liturgical renewal.

The book is very practical, for the authors not only discuss the approaches they once used, but they make concrete suggestions for the future. And certainly they are not timid in the proposals they make. Moreover, they urge missionaries to make their own requests for changes they think would be helpful through their missionary bishops. They cite many examples to show that Rome has heeded these bishops in the past and listens carefully to their petitions.

Is this book useful also to priests and catechists who are not going to work in foreign missions? Definitely we would say yes, because worship is not only the life of the *missions*; it is the life of every parish. There are to be found here some fine chapters on the catechetical value of the liturgy and on teaching the Mass.

The proposals the authors make for greater participation in the Mass have been embodied in the recent decree although they wrote before it was given. Most interesting are their suggestions on the administration of the sacraments of baptism and matrimony. If they are heeded, we hope they will not be confined to mission countries!

\* \* \*

*Pius XII and the American People* by Vincent A. Yzermans. Helicon Press, Inc., Baltimore, Maryland. \$4.75

Father Yzermans conceived the idea of gathering together in one volume most of the utterances our late Holy Father directed to America and her people. Pope Pius XII had a special genius for saying the right thing at exactly the right time.

Here are recorded both his formal and informal addresses given on the occasion of audiences granted to various American groups, and others that were broadcast to the United States. The latter include an address to the National Conference of Catholic Charities, a message on the occasion of the golden jubilee of Catholic University, one to the Catholic Press Association in convention in St. Louis, Lenten talks to American school children, and others.

Before each talk (some are very brief, but nonetheless appropriate) the editor explains the occasion on which it was given and who were present. Almost every other page contains a full length photograph. Some are formal poses with distinguished visitors. Others are human interest pictures. Among the latter is the photograph of young Thomas Devlin, the boy from Massachusetts who set aside protocol and threw his arms around the Holy Father. The picture of the Skelton family is here, as also a close-up of Pope Pius with a St. Louis polio victim in her wheel chair.

Father Yzermans groups the subjects in seven categories, each of them containing at least eight talks, many more than that. He rounds out the volume with background material on the life of Pope Pius XII and a list of his encyclicals. There is a complete index of names.

This book is not only one of lasting value. It is a most handsome volume, besides. Its typography and design are outstanding.

## EDITOR'S BY-LINE

By now we owe you a progress report on our building program, but to be truthful we have no progress to report. At this writing things are just about where they were the last time we mentioned our building. Until the weather breaks, very little can be done. The contractor has taken advantage of the situation and gone on vacation.

When you read this, spring will have arrived — at least officially — but right now we are in the throes of winter. We are in the throes of Lent. We are in the throes of meeting a deadline. We are in the throes.

Though our good friends cannot do anything about the weather, they are doing something in another way. Here is what one wrote from New York City:

"I see by the Missionary Catechist you have a large building problem and of course you are wondering where the necessary finance is going to come from. But don't worry about that. You are God's chosen servants working for Him and He will take care of your problems.

"It gives me great pleasure to forward you a little foundation stone of \$100 for the building. Now I don't want you to think I am one of the New York millionaires. I am just a workman with no income but my week's wages plus social security, and though I am 78 years old, I am still working in order that I can help the Catholic missions."

Who could worry after getting a letter like that? And who can doubt that spring is very close?

Another long-time friend of our community telephoned from Florida with a fund-raising idea. It was a good one, but for lack of time and personnel we are unable to carry it through.

Incidentally, this same friend (retired now, but not retired from his interest in the Victory Noll Sisters) hopes that the "sister who signs herself SEA" will find something to do for her infirmity days. Others have been equally solicitous, but none of the suggestions have appealed to me. I do appreciate the fact that many of you are glad I am not yet ready to be consigned to the infirmary.

I am also glad, for I have learned of another drawback. Someone said that because of the arrangement of the rooms or maybe both, we will not be able to change the furniture around over there. That is too bad because I love to move furniture from one position to another. I guess I just like change.

When my superiors read this they might decide to change me to a convent across the country. If not, then I will tell you next month how our new chapel and infirmary are progressing. And if you want to help them progress, you know how. SEA

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## IN MEMORIAM

- Alex Pursley, Hartford City, Ind., father of Most Rev. Leo A. Pursley, D.D., Bishop of Fort Wayne.
- Mrs. Mary Molohon, Stanley, Ky., mother of Sister Angelica
- Lucy Schmitt, Dubuque, sister of Sister Julia Marie
- Rev. Edward A. McGinty, Newark, Ohio
- Mary C. Rigney, Chillicothe, Ohio
- Mrs. Stanley Zoltek, ACM, Chicago
- Mr. Bruedel, Park Ridge, Ill.
- Ida Muth, Evansville, Ind.
- Fred Hansen, Oak Park, Ill.
- Joseph L. Bauman, Dayton, Ky.
- Elizabeth Bohr, Barton, Wis.
- Mrs. Mary Riehl, Franklin, Ind.
- Julia G. Russell, Cincinnati, Ohio
- Bill Pream, Chicago

IT is only a little class, held in a private home. It is small in numbers and the children — second graders — are small in size.

We had finished for the day and I was putting things away. I picked up a little box to put into my briefcase.

“What’s in the box, Sister?” asked Ginger.

Actually I did not remember, so I opened the box and discovered a Sacred Heart badge, a bookmark, and two celluloid buttons, the kind that have a saint’s picture on them.



And next week you do!

*Janice*

*Wins*

*the*

*Scholarship*

by SISTER MARY GABRIELLE



Sister explains what you have to do to win.

“Oh, how pretty! Wish I had one!” said Ginger, and all agreed.

“Well now, let’s see.” I was trying to think of a reason for giving out these rewards. “Those who will recite the Apostles’ Creed perfectly next week may choose any of these prizes.”

Janice, the real student of this second grade class, said nothing for a while. She looked long and carefully at the Sacred Heart badge and then announced, “O.K., Sister. I’ll try for this scholarship.”

And she got it.

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