

THE MISSIONARY CATECHIST

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Mary Staruch, choir member, explains to the newest Knight of the Altar, Jerry Kitu, the temperature of the thermometer showing how far they had gone and how much more was needed before they reached the goal.

EARLY in the year the Junior Choir members and the Knights of the Altar of St. Monica's parish, Willows, California, decided to purchase a Benediction set for their parish. But where would they get the money?

"Almost everyone loves homemade candy," suggested a choir member. "We can all make our favorite recipe."

The candy sale was a success and the fund thermometer rose several notches.

The Knights, usually not famous for culinary abilities, decided to sponsor a bake sale,

PARISH YOUTH

by SISTER JANE FRANCES

sure that the parishioners would buy their wares (or their mothers' wares!) The result? A sellout!

Then both groups joined forces in a bingo party for children on a free day from school. The thermometer reached the top and the boys and girls proudly presented their gift to their pastor, Father John McGoldrick.



Sister Jane Frances, Eileen Murphy and Tim Weidinger look at the vestments before presenting them to Father McGoldrick.

THE MISSIONARY CATECHIST

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COVER: "Thank you, Jerry," says Sister Constance. "Did you bake the pie all by yourself?" (See inside front cover for story.)

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Sister Marie admires Patricia Buddie's painting of the Head of Christ.

Creative Homework

by SISTER MARIE

IN AN ADDRESS to a group of artists on "The Function of Art," the late Pope Pius XII made a statement which teachers of religion may well keep in mind when assigning homework: "Art is to be held in honor and its works offered as a tribute of human beings to God's majesty."

After more than a decade of teaching religion to public school children from first to twelfth grades, I have formed some opinions why I feel it is important to assign *creative and artistic forms of homework* to students in the school of religion.

In our contemporary secularistic milieu, there is an urgent need for Catholic influence in the fine arts field to counteract the pagan concepts and pseudo-art creations that abound today

to the confusion of many. With about 6,000,000 Catholic children in the U.S. public schools, weekly one-hour religion classes may be the only opportunity to encourage them to use their talents for the glory of God and the edification and inspiration of their neighbors.

Creative and artistic talents cultivated and encouraged in the formative years by associating the use of the talent *with* religion, may well bear happy fruit in the future. As Pope Pius XII put it in his 1952 address to artists, "The meaning and practice of art should be taught to Catholic young people so that art may be revived among the faithful and not allowed to become entirely dominated by non-Christian ideals."

Creative assignments give the child an opportunity for

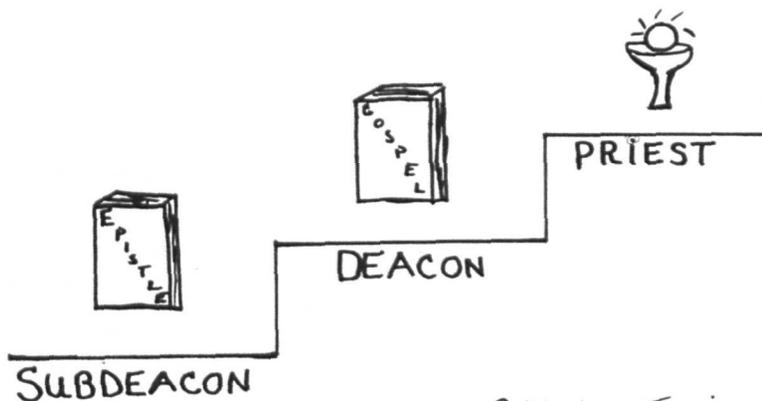
success and encourage him to aim even higher. A child who finds it next to impossible to express himself in writing will blossom open in eager gratitude for an opportunity to express himself in the way that he *can*, be it with brush, "magic maker," or in constructing things with his hands.

A form of expression that best conveys what the child knows in his *own* way, tells the teacher what impact the class made on him. Too, it often results in the will action which is the ultimate aim of the lesson. When the teacher demands nothing but rote catechism answers which are so often over-toned with philosophical concepts beyond the child's years

and living experience, a clever memory is tested, but little more.

No two children are alike. To demand that all conform to a pre-patterned mold to express their knowledge of religion is to join forces with other dehumanizing social and mechanical factors that strongly influence them toward robot-like conformism. Instead of assigning all to do the same thing, it is much more profitable to pay tribute to our heavenly Father's gift of different talents to each individual. (A rebuttal cry, "Ah, Self-expression!" has no place here in the derogatory sense of "selfish expression." Rather, an individualized assignment instigates true self-

MAJOR ORDERS



CARDLYN FREITAG

Carolyn also submitted symbols of minor orders.



By recognizing individual differences in the students, the religion teacher who assigns "artistic" homework helps to cultivate the fine arts in religion class.

expression which is sincere and not forced.)

Personalized homework gives the teacher an opportunity to make individual contact with the student by writing a sentence or two on the homework paper, encouraging, suggesting, aiding, and recognizing any innate talent which may be present. This has the fringe benefit of establishing a warm *rap-*

port between teacher and student.

Where it is apparent that there is a complete lack of artistic aptitude in any direction, such homework assignments will not be a cross for the untalented provided that the teacher recognizes this and accepts the effort the student makes in his own unique way.

The instructor can help such

a child by showing him how to appreciate and accept the fact that others have a talent he does not have, while God has given him gifts in areas different from those of his neighbor.

Small children respond well to creative assignments. All of these examples were selected at random from children's homework.

These are but some of the reasons for giving students an opportunity to express their uniqueness in their relationship with God, and at the same time encourage artistic vocations.



Mexican Faith

by SISTER JOSEPHINE

ALTHOUGH we often find Mexican migrants and braceros who have not made their First Communion, we seldom find that they were not baptized. Yet this was the case in one of the migrant camps in which we sisters worked.

On the very afternoon of our arrival we began the census of

the camp and discovered five persons ranging in age from one to twenty-two who were not baptized. During the same brief time we found six adults—from twenty-two to fifty-eight—who had not made their First Communion.

In this place we were privileged to work with a priest

from Mexico, brought here expressly to minister to his people. His zeal and limitless energy were a great impetus for us to give our very best efforts to the work.

At every hour Father was at the call of each soul in the camp. This meant a long working day, for the men at the canning factory worked shifts around the clock. The hours for private instructions were always irregular.

Because a heavy rain could prevent the picking of crops, with the result that canners were then laid off from work,

we secretly hoped for a little extra rain during Father's stay. As it was, the men often sacrificed their much needed rest in order to attend his instructions.

Incidentally, we learned from the Padre a few new techniques for getting Mexican men to come to confession. Formerly an hour had been set for confessions and we tried to have all the men, women, and children assemble together. Since the chapel in the camp was very small, they lined up outdoors in front of the chapel, went inside to receive the sacrament, and then went to the rear of the building to say



About 400 men from Mexico who work in the sugar beets, live at Henderson Camp, four miles from our convent in Brighton, Colorado. Every evening while the men are there the sisters visit the camp, Knights of Columbus furnishing the transportation. The program consists of the Rosary, hymns, and an instruction by Sister Carmelita. Kneeling with the men are Sister Mary Evelyn and Sister Justine.

their penance under a tree. But each Saturday, although the men had promised to come to confession, when the time came, they would take one look at the line of women and children and then hurriedly walk away.

Father told us we were using the wrong tactics. In Mexico the men were used to going to confession in their own line and the women and children in theirs. Since there were not two aisles in our great outdoors, we arranged for confessions for the men at one time, and for the women and children another time.

What a difference this made! On the last Saturday that we had confessions, there were so many men that Father was kept busy for almost four hours. Undoubtedly the happiest man in the camp that night was the fifty-eight-year-old who had just made his first confession.

The other men who were to receive their First Communion, however, had not come. Then we learned that they were working on a night shift in the factory. We had arranged with the head boss to let the men off for their First Communion day but had not thought about arranging time for them to go to confession.

It was getting later and later and still there was no sign of them. Then someone told us that at eight-thirty the men had a few minutes for a coffee break. Off went some of the boys to the factory to tell the men there that the Padre was hearing confessions. Giving up their evening coffee break, the men hurried over to receive the sacrament of penance for the first time.

Not all the people in this camp were Mexicans. We found a few Kentuckians who showed an interest in our religion classes and asked to send their children to them.

One little girl came faithfully every day and when she went home related to the family everything she had learned. Her mother admitted that all of them had acquired a "likin' of the Katlik Church from Crystol Ann." And besides, they thought that if the Church is good enough for President Kennedy, it must be all right after all!

PLEASE, if you are going to move or if you *have* moved, send us your change of address. It is better to send it before you have actually moved. Otherwise, you miss your magazine and the post office exacts a fee for each notification sent us of non-delivery.



TREASURE STATE

by
SISTER DOLORES ANN

Sister Paul Marie (left) and Sister Mary Bernadette took the census in Havre, Montana, while Sister Dolores Ann and Sister Rosemarie worked in another part of the State.

WHEN WE ARE ASKED where our convents are located, we usually say, "In every section of the United States except the Northwest." But now we have had the experience of working in the Northwest, though it was only during the summer.

Two of our sisters took the census in Harve, Montana, and Sister Rosemarie and I taught religious vacation school in Fort Benton and in Geraldine and did census work in Great Falls.

In Fort Benton we had 130 children. It was a pleasure to teach them. They were intelligent and very responsive. They came from good homes and their parents were genuinely interested in their children's religious training.

Fort Benton, we learned, is called the "Birthplace of Montana." It is a pretty little town situated in a green valley along the Missouri River. Many of the older people recall the days when steamboats plied the river. Father DeSmet worked among the Indians in the area.

In Geraldine, our second vacation school, the parishioners also were friendly and anxious to cooperate. The children were studious and unspoiled. Though the schedule was long — from nine in the morning until three in the afternoon, with an hour off for lunch — no one seemed to mind and the time passed very quickly.

Two college girls — Noreen Blakemore and Ruth Zimmerer — from St. Mary's, Notre Dame,

helped us with this vacation school. They were both excellent teachers and enjoyed their work immensely. We cannot praise them enough for their zeal and their heartfelt cooperation. The people were edified, as we were, by the girls' apostolic spirit.

The last two weeks of our stay in Montana were spent taking a religious census in Great Falls. The country noises of the little town of Geraldine were replaced by sounds of cars, trucks, and planes, but in spite of city life, the animals were still with us. At one place we had to weave our way around three huge dogs and a lamb before we reached the door.

As is usual in census work, we met many dogs — some big, some little, some growling, some not, some wagging their tails, and most of them barking. We met at least one we would not want to meet again.

I stood with my companion on a little platform outside a trailer home. Just after we knocked, a huge form came out from under the trailer and we found ourselves looking into the fleshy jowls of a St. Bernard dog. I almost froze on the spot and then I heard my companion say, "Let's get out of here, Sister."

We made a wide circuit of the yard, trying not to run. The dog gave a couple of woof-woofs and I noticed a long rope tied around his neck. Mentally I

measured its length and knew we would not have a chance if he came after us. A neighbor told us that he was just a puppy but he did bite! Perhaps I would not have been so afraid of him if we had met under other circumstances — on a snowy mountain top, for instance, and the St. Bernard came with a flask tied about his neck.

The young girls who took turns accompanying us on our census visits noticed the heat very much and consequently were always thirsty. One girl told all her relatives to be sure to give us a cold drink when we reached their homes, because, she said, "You really get dry."

It so happened that many of her relatives lived not far from one another and we visited them in close succession one morning. It got to be a joke when one after another said, "Mary told us to be sure to offer you a drink."

On another day a kindly old bachelor said, "Sister, I'm going to give you a drink that is very good. I boil the water, chill it, and then put in just a drop of cranberry juice. You'll like it. It's good for you, too."

He served it in a big mug and of course I commented favorably on it. Though it was hardly different from "ordinary" water, I could not help but appreciate our host's kindness in offering it to us. It was such hospitality that we enjoyed everywhere we went in Montana, the Treasure State.

HOT HATS AND COLD

Shortly after we returned to McAllen (Texas) from retreat last year two of us were shopping and met one of our little girls. "Sister!" she exclaimed, "I didn't know it was you! I thought you were some sisters from Africa or some other country!"

Why couldn't she recognize us? Because instead of a blue habit we were wearing white. Some of the children were too polite to come right out and ask why we were dressed differently, but others were outspoken. One child from a group that had been studying the Mass, asked, "Sister, why are you wearing white vestments?"

A sister explained to her first graders that the blue was much warmer and the white cooler. In December when we reverted to the blue for three months, a small boy remarked, "Now you are wearing your HOT hat, aren't you, Sister?"

When we visit homes we notice that small children often hide behind their mothers' skirts. They think we are nurses and the memory of injections they receive at the clinic is still fresh in their little minds.

SISTER LORETTA MARIE

SH-H-H-H-H

If you should see us walking from the public school to the garage where we have our religion class, you might ask, "What's the matter? Are all the people asleep along this street?"

I would explain to you that these children have their fingers on their lips to remind themselves to be quiet while they walk through the tunnel.

You see, in order to avoid crossing the railroad tracks, we walk through a tunnel. It is a big, dark cement place where

even whispers sound like an explosion with echoes bouncing back and forth. It used to be that the neighborhood children, as soon as they saw the line of Catholic boys and girls, would run into the tunnel and shout, "Here come the catechisms."

Our little people would, of course, shout back until I was afraid the whole town knew we were coming. But now we walk through the tunnel with forty little fingers held on forty little lips holding back the explosion.

SISTER SHARON



Sister Mary Christine's little patient looks a bit skeptical, but at the same time, willing to trust her. Sister is one of the Victory Noll Sister assigned to the staff of St. Elizabeth of Hungary Clinic and Geriatrics Center opening this fall in Tucson, Arizona, at the invitation of the Most Rev. Francis J. Green, D.D., Bishop of Tucson.

EARLY BIRD

One of our generous third graders made up his mind he was going to go to daily Mass and receive Holy Communion for the Holy Souls during November. The first two mornings went fine. The third day Danny felt especially sleepy, but the clock said six so he got up and dressed. Downstairs he went in typical noisy - boy - fashion. When he reached the last step his father called to him to be quiet and go back to bed.

What had happened? Poor Danny had misread the clock. It was one in the morning!

SISTER ANNE VERONICA

* * *

SERMON FOR JOEY

Mother overheard Debbie, age five, expounding doctrine to her three-year-old brother. When their mother called, "Children, put away your toys. It is almost time for dinner," Debbie immediately scampered about placing toys in a box. Joey was somewhat reluctant.

Debbie turned to him and said, "Joey, you obey Mother. Of course it would be a sin for me not to obey Mother. I know better because I learned in class we must obey. But Joey, even if it isn't a sin for you because you don't know any better, you ought to obey."

SISTER MARY ANGELA



Suzanne Dunn
St. Johnsbury, Vt.

Around Victory Noll



Roseann Gerardot
Fort Wayne, Ind.

IN NOVEMBER we always present our new postulants to you, for we know you share with us our gratitude to Our Lord and Our Blessed Mother for sending them to us.



Mary A. Moffitt
Chicago

In the group this year are Roseann Gerardot, Sister Mary Evelyn's niece, and several girls who attended our own schools of religion. Several, too, were active members of the Confraternity of Christian Doctrine and are already familiar with the work to which they will devote themselves after their training.



Magdalena Macias
El Paso, Tex.



Diane Grusczyński
Berkley, Mich.

We sisters Around Victory Noll who share chapel and dining room with postulants and novices, who see them in the halls and on the walks outside, never cease to marvel how quickly they "grow up."



Henrietta Meyers
Chicago

Every fall we welcome these young girls — most of them



Becky Mahoney
Louisville, Ky.

fresh from high school or college. They might walk a little too fast, run up and down stairs, swing their arms a little too much, talk more than is necessary. Then we see a change in them — gradual but perceptible. Their parents come to see them and they too notice it. They are the same girls, yet there is a difference; and the parents will tell you that the difference is something very nice.



Frances Chavez
Los Angeles



Margaret Venesky
Carrolltown, Pa.

It seems to us no time at all until these same postulants have become novices. As the months pass and they finish their "canonical year," (year of novitiate prescribed by Canon Law) and start their second scholastic year of novitiate, one can see something like an "inner glow" about them.



Ida Mennen
Denver, Colo.

To say that it is like the aura that one can notice in a girl engaged to be married is not so far-fetched. These novices ARE engaged. They are looking forward to their profession day when they will belong completely to Him for whom they left parents and home and all the things this world could offer them.



Josephine Weiss
Mason City, Iowa

New Faculty Members

For the second year novices who are resuming their studies



Verona Romero
Denver, Colo.



Josephine Jaramillo
Albuquerque, N. Mex.

after their canonical year, there are some new faces on the faculty. Father Kurt, O.F.M. Cap., is still an instructor in the department of religion, but Father Aloysius has been replaced by Father Francis, O.F.M. Cap. Sister Carol, Sister Joseph Adele, and Sister Elizabeth Ann are newcomers.



Frances Hubb
Gridley, Calif.

Sister Michael, who has been a teacher Around Victory Noll for a number of years, is studying at the International Center for Religious Instruction (Lumen Vitae) in Brussels this year. With Sister's background and experience in Confraternity work she is well qualified to profit greatly from her year of study at Lumen Vitae.



Patricia Charest
S. Bound Brook, N. J.

Sister Caroline is our new superior at Victory Noll. Sister Mary Imelda, whose place she took, is now at our convent in Paulding, Ohio.



Rita Ann Wurth
Melber, Ky.

CCD Activities

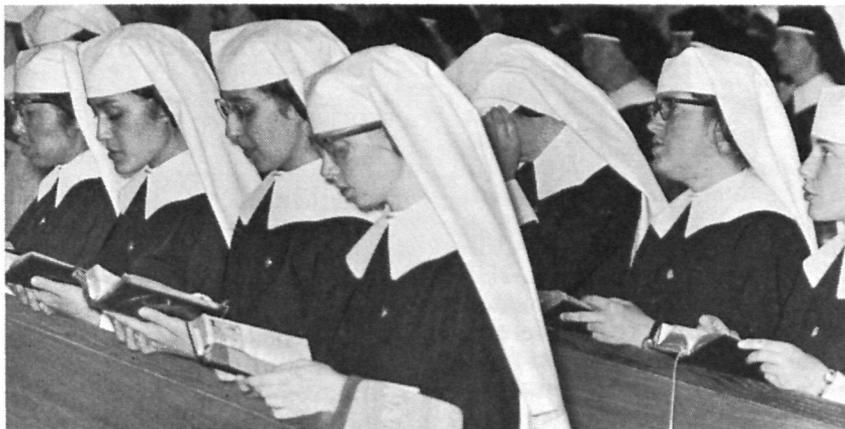
The CCD adult education classes held at Victory Noll every Tuesday continue to be well attended. In fact, Confraternity activities are increasing everywhere. Sister Mary Lucille and Sister Joseph Adele have been kept busy fulfilling engagements in the midwest.



Amelia Munoz
New Braunfels, Tex.



Nancy Ann Leo
Miles City, Mont.



New novices answering the dialog Mass celebrated by Bishop Pursley following their investiture.

On the second Sunday of October the CCD of the Fort Wayne deanery sponsored a day of recollection for its public high school students. The boys went to St. Felix Friary in Huntington where the talks were given by Father Kurt, O.F.M. Cap. The girls came to Victory Noll where Father Larson, CCD Diocesan Director, conducted the exercises.

OSV Tour

Before the sisters went back to their missions after retreat and classes, we enjoyed a special tour of *Our Sunday Visitor's* new publishing plant as guests of Monsignor Crowley, the editor.

We were enjoying refreshments in the beautiful cafeteria, when we were startled to hear a stern voice over the PA system announce: "Sisters, your class begins in fifteen minutes." Now who would remind us of CLASS at such a time? It was not hard to guess, for most of us recognized Father Geiskopf's voice.

Father — who is Sister Mary Eva's brother and always a welcome guest Around Victory Noll — had accompanied us on the tour. With us, too, was the instructor in the Church History course we were having at that time — Father Myron, C.P. No one enjoyed Father Geiskopf's little joke more than Father Myron, but we DID have class later that afternoon.



How does a religious go about establishing the Confraternity in the religious community? We have two Brother postulants who are interested in this type of work, so I thought I'd inquire.

A good question!

More and more religious are being called upon to participate actively in the CCD program.

Application for a Decree of Erection of the CCD should be made to the CCD Diocesan Office in the diocese in which the Community Motherhouse (Provincial or National) is located. The decree, which bears the Ordinary's signature, should be kept permanently at the Motherhouse.

By this canonical erection, a CCD unit automatically becomes aggregated to the Archconfraternity in Rome and the members participate in the spiritual privileges as soon as their names are inscribed in the CCD Register, which is to be

Your CCD Question

kept up to date at the Motherhouse.

In 1943 the Teaching Sisters' and Brothers' Committee of the National Center was formed to familiarize members of teaching orders with the nature, purpose, and organization of the CCD. The field of work is expanding and the Committee is making a significant contribution to the cause of religious instruction outside the Catholic school system.

In many instances religious could do more efficient work in the teaching of public school pupils if the CCD helps available for such work were made known to them. Community membership in TSBC provides these helps.

Because their participation in the official program of the CCD is only limited, many communities are not receiving recognition for the magnificent contribution they are making in the field of catechetics.

Confraternity Publications, 508 Marshall St., Paterson 3, N. J. has published a detailed leaflet on organizing the CCD in religious communities. This would prove helpful to you.

BOOKS

A Catholic Catechism — Elementary School Series. Herder and Herder, New York. Booklets for 3rd, 4th, and 5th grades, 50 cents each; for 6th, 7th, and 8th, 75 cents each.

The booklets for the three upper grades are exactly like *A Catholic Catechism*, including the excellent illustrations by Albert Burkart. The introduction and appendix are both contained in the 6th grade text: "Of God and Our Redemption" and this corresponds with Part 1 of the Catechism. The 7th grade, "Of the Church and the Sacraments," is Part 2 of the Catechism. Parts 3 and 4 are included in the 8th grade text: "Of Life in Accordance With God's Commandments. The Four Last Things."

The series of three booklets for younger children is a bit more difficult to evaluate since we have not used them. Merely examining them is not the same as using them in class. The texts are based on "The Way and the Life" by Father Desmond A. D'Abrea, S.J., and use the same lesson-form as *A Catholic Catechism*. Editing was done by Father Sloyan of the Catholic University.

The 3rd grade booklet, containing 41 lessons, begins with

a brief account of the history of salvation. Then follows a detailed explanation of the Mass and life of Christ through the Church Year. The 4th grade text (34 lessons) treats of the Creed and the Sacraments of Baptism, Confirmation, and Holy Eucharist. The 37 lessons for 5th grade cover sin, the Sacraments of Penance, of the Sick, Holy Orders, Matrimony, the Commandments, and the Sacramentals.

Allowing for the fact that we have merely examined the 3rd, 4th, and 5th grade books and have not used them, we would make this observation: The 3rd grade text seems to be beyond the average eight — or nine-year-old. In the hands of a skilled teacher the book might be used effectively, but the detailed part on the Mass would be appreciated only by a very precocious 3rd grade child.

Nevertheless we would prefer to withhold our final judgment until we have used the book.

* * *

You Are God's Chosen People
by Brother William G. Acker,
F.S.C.H. St. Paul Publications,
Derby, N.Y. \$2.25

This little book succeeds admirably in developing in the reader a more positive attitude in his understanding of the Church and of his vocation to

be a member of the Church. "Vocations" are not just for priests and religious! Each and every Catholic is someone very special in God's eyes. Each has been blest with a supernatural vocation as one of God's chosen people.

Brother Acker has sub-titled his book *A Study of the Real You*. That is exactly what it is. In Part I we see ourselves in the Old Testament. By the Exodus the Jews were freed from slavery and singled out as God's own people. Catholics have been freed from the slavery of sin and have been singled out as His chosen people of the New Testament.

Part II fittingly complements the first section, emphasizing Christ in His Mystical Body. Practical conclusions following the presentation of the doctrine make the book especially adapted to what Brother terms "ordinary Catholics." The author uses Sacred Scripture frequently and to advantage.

The book concludes with ten resolutions and finally a beautiful "Prayer of the Chosen People."

We think this book would be of real value in a parish or sodality library SDP

* * *

THE Light of the Lamb by Engen Biser. Henry Regnery Company, Chicago. \$2.95

The Christian message today is permeated more and more with the risen Christ, the glorified Christ. Among the books that have been written with this — what we might call new orientation — in mind is *The Light of the Lamb*.

As its name suggests, it is filled with imagery. It reads almost like poetry. Frequent are the references to the terms *light* and *life* used so often by St. John and St. Paul.

Christ in His resurrection prepared the way for our own glory. But while we are on the way we must often walk in darkness. This is the lesson the author would have us learn. "If our hearts are to burn within us in the presence of the Risen Christ," writes Father Biser (p.49), we must prepare to walk with Him the road taken by the disciples of Emmaus: the path of disappointment and anxiety and doubt."

Each chapter is divided into three parts, each one of such a length that the book might very well be used for meditation at any time of year, but especially during paschal time.

* * *

Catholic Viewpoint on Over-Population by Anthony Zimmerman, S.V.D. Hanover House, Garden City, N.Y. \$3.50

Clearly and objectively, Father Zimmerman points out that there is no absolute over-population in the world today. The big problem, he writes, is the equitable distribution of basic resources.

This is one of the Catholic Viewpoint Series. It is a timely study — the fruit of much research by sociologists, agricultural experts, and statisticians. Coming as it does from the pen of a recognized authority in population study, it is a welcome contribution to a much discussed and controversial issue. SDP

* * *

Teaching the Sacraments: Penance, Eucharist, Confirmation by Josef Goldbrunner. Herder and Herder, Inc., New York 36, N.Y. \$1.75

Father Goldbrunner's long-awaited fourth volume on

Teaching the Catholic Catechism is now available. Almost half the book concerns the sacrament of penance. Holy Eucharist receives the next largest treatment; then confirmation.

Though Father Goldbrunner has a special volume on the Commandments, the catechist who is teaching them will get excellent help from this book also, for they are covered in detail in the examination of conscience before confession.

Like the three volumes that preceded this one, this book will guide the religion teacher in using *A Catholic Catechism* to full advantage. The drawings, so simple that anyone can easily copy them, will help immeasurably to bring home to the child the lessons of the text.

Those who have used Father Goldbrunner's previous books will need no urging to add this one to their catechetical library.

In Memoriam

Dr. Morgan I. Nederhiser, Cascade, Iowa, father of
Sister Mary Ignatia, O.L.V.M.
Sister M. Leocadia, O.P., Grand Rapids, Mich.
Sister M. John Berchmans, O.P., Grand Rapids, Mich.
Mrs. Clara Adams, ACM, Fort Wayne, Ind.
Mrs. Catherine Herber, ACM, Fort Wayne, Ind.
Mrs. Anita Didrick, ACM, Fort Wayne, Ind.
Mrs. Mary Reitz, ACM, Fort Wayne, Ind.
Mrs. Rose Thomas, ACM, Fort Wayne, Ind.
Mrs. Loretta Fischer, ACM, Chicago
Marian Turek Taylor, ACM, Chicago
Mrs. George Schindler, Belleville, Ill.
Fred Davidson, Salt Lake City, Utah

Editor's By-Line

"Deliver, O Lord, her soul, as Thou didst deliver Abraham from Ur of the Chaldees."

My mother stirred uneasily and now her lips moved in the familiar prayers she had been saying all during her illness — all her life, for that matter: "Jesus, Mary, Joseph . . . My Jesus, mercy! . . . Blessed be the holy will of God . . . Jesus . . . Mary . . ."

Mama had been anointed some weeks before — when she first became ill. Early Friday morning she had received Holy Communion for the last time, and Father had said all the prayers for the dying. It was night now (her last on earth) and my sister — also a religious — and I were alone with her.

We had said again the litany for the dying, and were continuing with the other prayers of the ritual, but it was easy to see that the Old Testament references were beginning to make Mama restless. I did not go on to Isaac, Lot, and the rest; to Susanna nor the virgin Thecla. It was no use. My mother belonged to another generation, a generation to which the terms New Israel, People of God, covenant, had not the meaning they have for us.

Though the good people of Mama's generation might not

have had a detailed knowledge of the history of salvation; though they might not have found the nourishment that we do in many of the prayers of the ritual, nevertheless they had a deep, abiding faith, a faith that went to the source: the Holy Eucharist.

How else can we explain their appreciation of daily Mass and Holy Communion? Mama would have looked at you in astonishment if you suggested that *one* Mass was enough! All her life she assisted at one every morning. When we children were grown and had left home, she stayed for two—and more, when there was a priest visitor in the parish.

We believe she had good reason to look forward to death. She talked over with us all the details of her funeral. More than anything else she wanted to die at home and be laid out at home—in the same house in which she had been born. And she did die at home and we had her wake there.

Like so many other good mothers—and fathers, too—my mother's spiritual life revolved around devotion to Our Lord in the Blessed Sacrament, to Our Blessed Mother, and to the holy will of God. In the light of God's will she saw everything. And so we were not surprised that her last words, spoken only a few minutes before she died, were: "Welcome be the holy will of God." SEA

Census Call in the Ozarks

by SISTER MARY ADELE

illustrated by the author



"WE ARE looking for Catholics today. Are there any in your family?"

With a young girl as my companion I was taking the census in a parish in the Ozarks. So few were the Catholics that we considered ourselves lucky if we found one or two in an entire day. But now to our surprise and delight the farmer replied, "We all are Catholics."

We took the census information as quickly as possible, for it had begun to rain. Then we gave the man several pieces of

Catholic literature, a Sacred Heart badge, and two scapulars.

That afternoon we were shocked to hear that the man had died of a heart attack in the field approximately twenty minutes after we had talked to him there. An ambulance attendant took the body to the Catholic hospital, but it was unaccompanied by anyone who knew of the deceased man's faith. Most of the patients admitted here are not Catholic, and so the nurse on duty in the emergency room was surprised to see the religious articles in the man's pocket. She called the chaplain and he administered the sacraments conditionally.

In the days that followed, when we were working near the home of the deceased man, his neighbors all mentioned the fact that he was a Catholic. Their comments were always the same: "He had never been sick." "He was a good man."

LET US GREET HIM

WITH THANKSGIVING

LET US JOYFULLY

SING PSALMS TO HIM

Psalm 94