THE MISSIONARY CATECHIST

Volume 38 MARCH 1962 Number 4

Reception Ceremonies

Monsignor Conroy, Victory Noll chaplain, presents rosaries to Bishop Pursley to bless. Other priests are: Rev. Charles J. Ueber, Decatur, Ind., (holding miter), Rev. Francis J. Niesen, Kokomo, Ind., and Rev. Lambert LaVoy, Erie, Mich.

RECEPTION of novices is held but once a year at Victory Noll — on August 5, feast of Our Lady of the Snows. On that day the postulants who entered the previous September, are given the habit of Our Lady of Victory Missionary Sisters. They will wear a white veil, however, instead of the dark blue veil of the professed sisters, for they have two years of novitiate training ahead of them before they make their first vows.

THE MISSIONARY CATECHIST

March 1962

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Victory Noll Press

COVER

VOW DAY — Minutes before the Solemn Moment.

CREDITS

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A glimpse of the older buildings through the door of the new.

Sisters Give All

but in return they have everything

by SISTER M. DE PORRES

HAPPILY Sister Ruth Marie and I boarded the train in California. Before me I envisioned an eventful summer: a thirty-day retreat and perpetual vows at Victory Noll, a home visit with my family in Iowa, then all aboard again for the West. It would be "Santa Fe All the Way" for we had a round trip ticket from Los Angeles to Chicago.

For six happy years I had been stationed in southern California. As we rode eastward I eagerly watched for signs of home — green meadows, different kinds of trees, and at night, fire flies.

In Chicago a Red Cap helped us off the Santa Fe with our baggage and promised to be back to put us safely on the Erie. Not a cent would he accept from us; only a prayer.

It was one o'clock in the morning and very dark when we alighted from the train in Huntington. The taxi driver said he had been told to drop us off at the "new building." A light was coming from the entrance and Sister Mary opened the door to welcome us and take us to our rooms.

What a surprise and delight to see my name in the middle of the rose-colored door. It would have seemed nice at any time, this lovely private room, but after two and a half nights on the train, it was wonderful indeed.

The next night Sister Ruth Marie and I stayed up to greet other late arrivals and escort them to their rooms. It would be a special thrill because the new building was still very new to all of us who were returning to Victory Noll for the summer. With a flashlight, a list of names and room numbers, and an alarm clock (just in case we dozed too soundly), we waited.

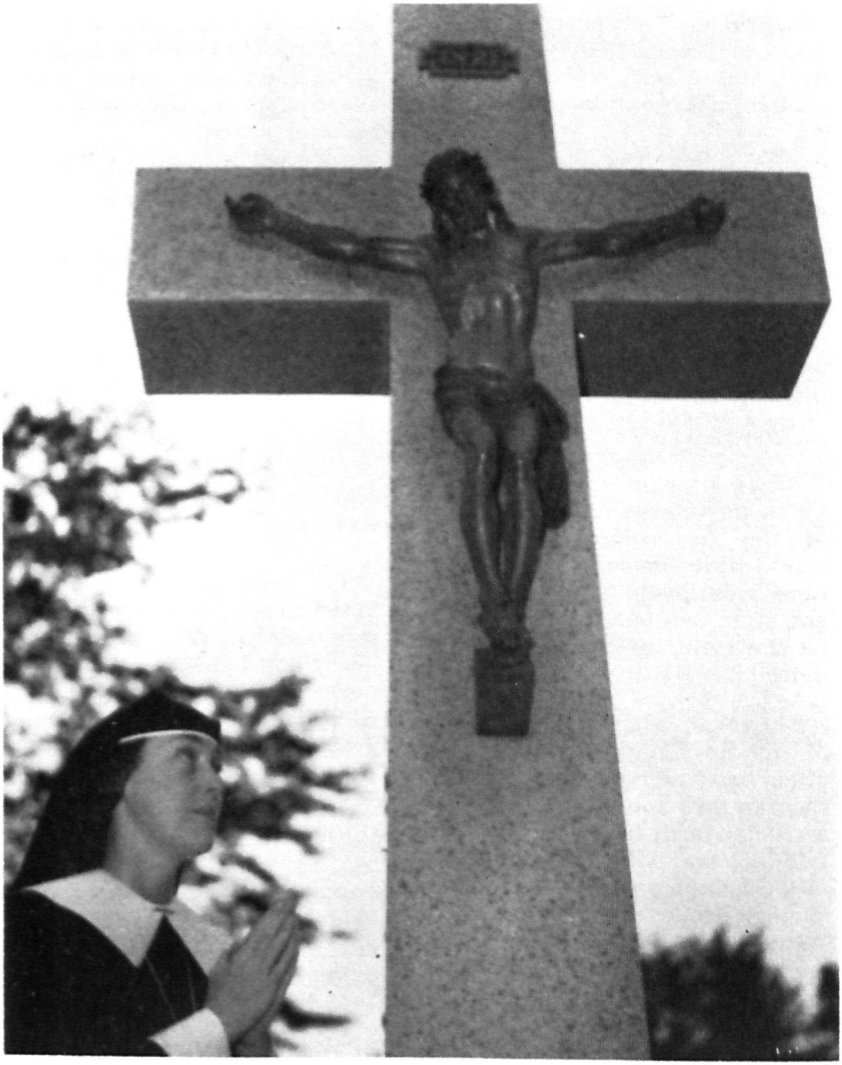
One group came in at midnight and were sleeping soundly while we waited for another sister who was coming at two. At the first sound of the cab we pushed open the glass doors and hurried out to meet it. But, alas, we had not been careful to keep the door open. It closed behind us and locked!

Sister Ruth Marie and I stood there with our victim, a tired Sister Mary Irmina. There was nothing to do but awaken someone. We focused the flashlight on Sister Anna's window and called her name. She awakened immediately and came to our rescue. At breakfast in the morning she reported that cats on the back fence could never equal us in arousing someone from sleep.

The next six weeks were devoted mostly to prayer and the spiritual life. The work period every day I spent in the garden, never wearying from the thrill of seeing luscious green things growing.

August 5 came and with it the unmerited privilege of making my vows for life. My parents were there, looking a bit older but many times more dear than when I had last seen them.

After two weeks of classes in Sacred Scripture my two younger sisters came to drive me home. We all took turns driving and surprised Mom and



Before final vows — extra time for prayer.

Dad by arriving much earlier than they expected us to. Seven new nieces and nephews were there to greet me.

During my visit Dad let me help around the farm and even drive the tractor. I had the joy of finding the only ripe watermelon in the whole patch and learned that Mom had planted it specially for this occasion — my visit. I found myself hoping that I might work as hard for God in my vocation as my parents had in theirs.

Every day I hiked over the hill to say my prayers in the little parish church. Everyone offered to drive me, and it was hard to make them understand the pleasure it gave me to walk alone through the dear, familiar countryside.

As a fitting farewell on the last day of my visit, my married brothers and sisters and all their children left their farm work and came to Mass. All received Holy Communion and had breakfast at our home.

Then Mom and Dad drove me to our convent in Gary, Indiana, where my California-bound companion, Sister Judith, awaited me. The Gary Sisters treated my parents royally and myself like a queen though I had never met any of them before. It was one of the many like occasions a sister experiences, proving that though we have left all things, we have all.

The next day we drove into Chicago where we would get the train for the West. It was after Mass in St. Peter's that we met some Negro friends from boarding school days in Dubuque. Happily we accepted their invitation to have "brunch" with them at their home. It turned out to be delicious southern fried chicken and hot rolls.

Word quickly passed through the Catholic neighborhood that the sisters were guests at La-Fargues and soon their home was filled with visitors. After our train left, our friends insisted that Mom and Dad come home with them to rest before starting back to Iowa.

In Holbrook, Arizona, we left the train to stay a day and night with our sisters in Navajo country. They took us on a trip through the famous painted desert and petrified forest.

Back to the train we went for the last part of our journey, with San Bernardino our destination. Here another group of sisters met us to take us home. We realized once more that although we leave our own homes when we enter Victory Noll, we now have eighty convents which we can truly call ours.

Sister Dolores Ann (left) and Sister Joseph Adele with some of the first arrivals.

Vocation Day in Brighton

EVERYONE is familiar with vocation exhibits or vocation days sponsored by various groups: a diocese, a deanery, parish, Serra Club, or others. They vary from a gathering colossal in size to one of very modest proportions.

Sisters who are located in parts of the country where we have other Victory Noll con-

Sister Dolores Ann invites the girls to look over one of the displays.

vents within reasonable distance, sometimes sponsor a vocation day for the girls enrolled in our schools of religion. It was at such a gathering in Brighton, Colorado, that these pictures were taken.

Posters and literature had been obtained from various religious communities of women so that the girls could become acquainted with the many different types of work in which sisters are engaged.

During the afternoon the sisters conducted groups of girls through the convent and gave them the opportunity to ask questions about the religious life.

Sister Mary Martha gives a briefing to the Victorians, girls who are always willing to help the sisters in a special way.

Pepsi and potato chips were the refreshments — at the request of the girls themselves. Sister Justine is at left in the foreground.

What the Seventh Graders Thought

WHEN Sister Loretta Ann visited her family a year ago, she was invited to talk in her parish school. Afterward the sister who teaches the seventh grade had her pupils — twenty girls and sixteen boys — write their impressions of the illustrated talk. We are publishing excerpts from some of the papers.

Sheryl had this to say: "It was very interesting and it sure seems like an exciting vocation. Sister Loretta Ann was so young, fresh looking, and so very happy with her work. I don't know but somehow I usually picture a nun as someone in a black gown praying all the time but she looked so happy and busy."

We are sorry Sheryl did not add that she might like to be a sister like Sister Loretta Ann! Not many girls committed themselves, though more than one boy thought it would be a fine vocation for a girl. John, for instance, ended his paragraph with these words: "To the girls I bet it opened new opportunities, for such a life should be very interesting."

The reaction of most of the boys was like Richard's: "As I watched the film this morning I thought of many things. I thought it was a shame that these Catholic boys and girls had no Catholic schools to attend. I was amazed to see the many different places these sisters have to teach in — from the modern blue trailer to the old, closed down stores. I thought of the ragged shacks so many poor people live in. But most of all it made me feel good to see the work these sisters do and I am sure God blesses them."

Does Mary K. put the religious state in the same category as a job? She wrote: "We are approaching a very important time in our life when one must decide what his vocation will be. In this growing world thousands of jobs must be filled, everything from a garbage collector to a politician. One of the most important, missionary work, draws hundreds of people every year to different orders."

Martha said: "I will pray for vocations because these sisters desperately need help in their work."

How right she is, but neither she nor others said that *they* would like to help. Mary and Kathleen just might be thinking about it.

Wrote Mary: "Last year I thought of becoming a mission-

ary nun but I did not know what kind of a missionary I wanted to be. Now I think I would like to be a Sister of Our Lady of Victory. I am not quite sure if I want to be a missionary nun but after seeing the slides I think I would like to become a missionary nun."

Kathleen has a big decision to make: "When I saw the movie I was thinking of being a Sister of Our Lady of Victory, although I have been thinking very seriously for the past five years to be a veterinarian, except when I saw the film. Even though I probably won't become a sister, I hope many girls do because it is a fine profession."

We wonder just what Carol Ann meant when she said about us: "They tidy up the weak spots?"

Even though not many seventh grade girls thought they would like to be Missionary Sisters, it is gratifying to learn that many of them — and boys, too, — were moved to a deeper appreciation of their Catholic education.

Linda expressed it this way: "The movie that was shown to us today made me realize how lucky I was to be able to go to a Catholic school. It awakened me to the outside world. It showed me how thousands of children are without a Catholic education. We do not know how lucky we are. I think that everybody who saw the movie realized how lucky they are."

Ann's reaction was similar: "The slides really showed how much Missionary Sisters are needed. I was very surprised to learn of the great number of boys and girls in the United States who would like to attend a Catholic school but are unable to do so. The film made me realize how lucky I am to be attending a Catholic school. Maybe when I grow older God will give me a vocation to become one of these sisters."

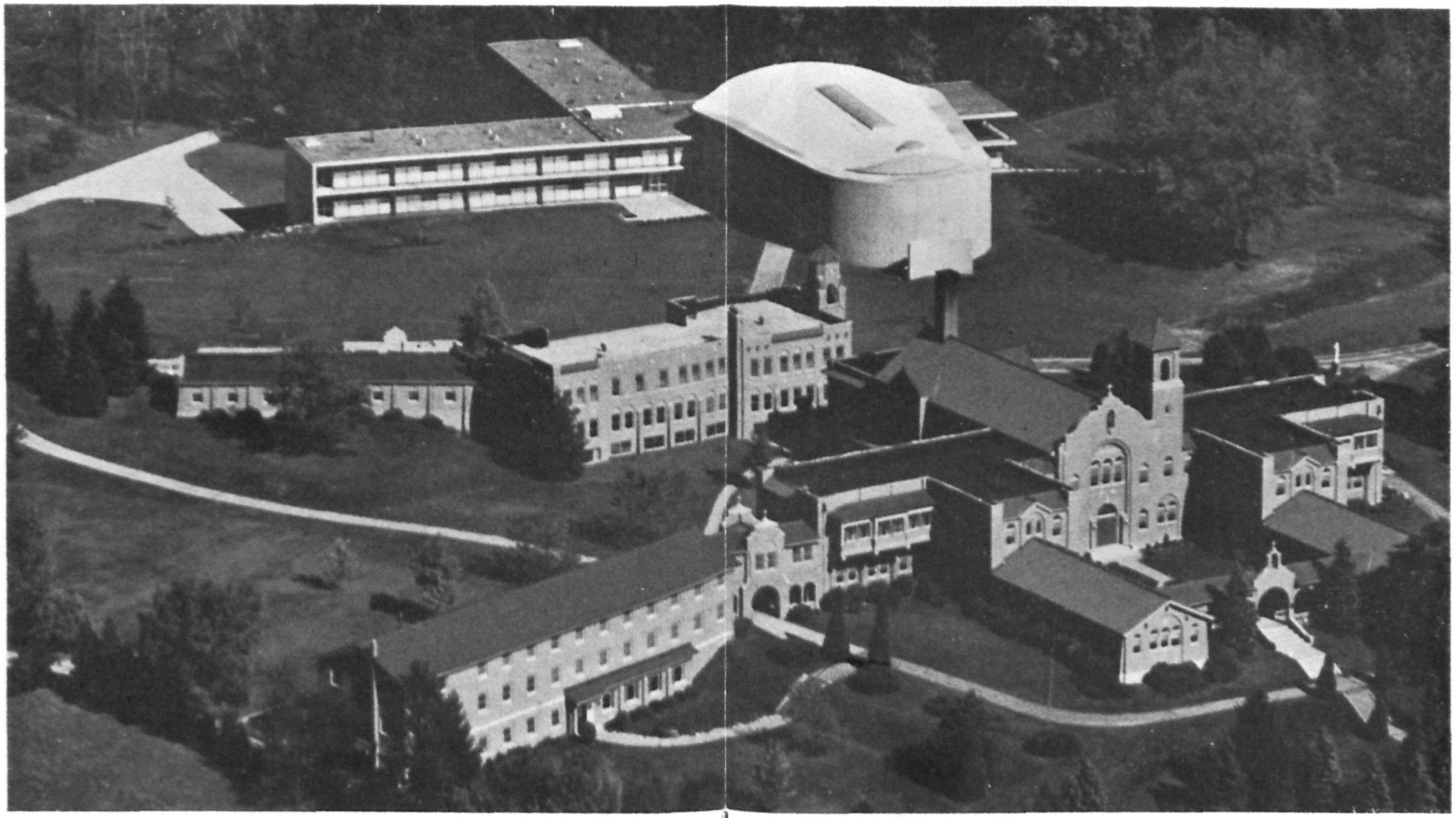
We hope so, Ann.

It was a boy whose insight was deepest. We believe Thomas should have the last word: "Every year the Victory Noll Sisters hope to have many young women who have a vocation and are devoted to their work. They need better teaching facilities and most important our prayers and sacrifices."

Please send us your change of address if you are planning to move. It might be a good idea to check your address on this magazine and see whether it is correct. For every notice we receive from the post office now we must pay ten cents. It used to be five, but it has doubled since the first of the year.

Around Victory Noll

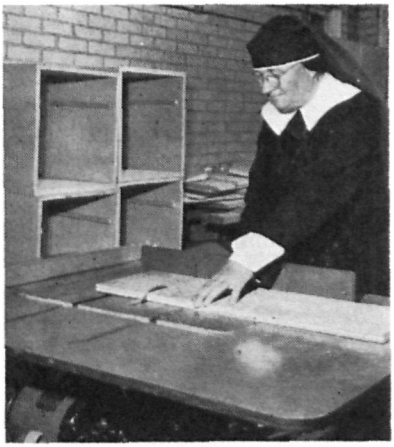
With the exception of the aerial view of our Motherhouse, we are indebted to the Fort Wayne Journal-Gazette for the pictures on these pages. When Miss Sue Hively, Women's Editor, visited Around Victory Noll, she was impressed by the



VICTORY NOLL, MOTHERHOUSE AND NOVITIATE OF OUR LADY OF VICTORY MISSIONARY SISTERS

This is Sister Agnes Marie, our printer, checking an issue of The Missionary Catechist.

Sister Magdalene (left) and Sister Mary Cecilia open a hive. As a safety measure, sisters wear white when working with bees.



Photographer finds Sister Effie in her work shop.

fact that most of the work was done by the sisters themselves. In a well-written story for the Sunday paper, she presented this view of Victory Noll to readers; hence the emphasis in the pictures on work.

What we might call the "prayer aspect" is portrayed elsewhere in this issue. There is still another phase of life Around Victory Noll—the scholastic. Postulants and novices are trained here for catechetical work and consequently devote much of their time to their education.

Sister Mary Bernard, our cook, and Sister Barbara Marie, baker, were away when this picture was made. It is Sister Alice who is taking the bread from the oven.

In the

THEIR OWN WORDS

Like other religion teachers I have often used impromptu dramatizations in class, but unique in my experience was our Annunciation "play" at Coyote Canyon Indian School. Both Mary and the angel had to be boys because the girls had a bad attack of stage fright. I told the children they could use their own words, little realizing how literally I would be taken.

Mary chose to be sweeping when the angel arrived. The imaginary curtain opened and to my utter amazement, the dialog which ensued was in Navajo! This left me an uncomprehending bystander until the scene drew to a swift close with the angel shaking Mary's hand and the two exchanging the conventional words of parting, "Yaa-teeh."

Then the audience obligingly supplied me with a translation.

Angel: I come to visit you.

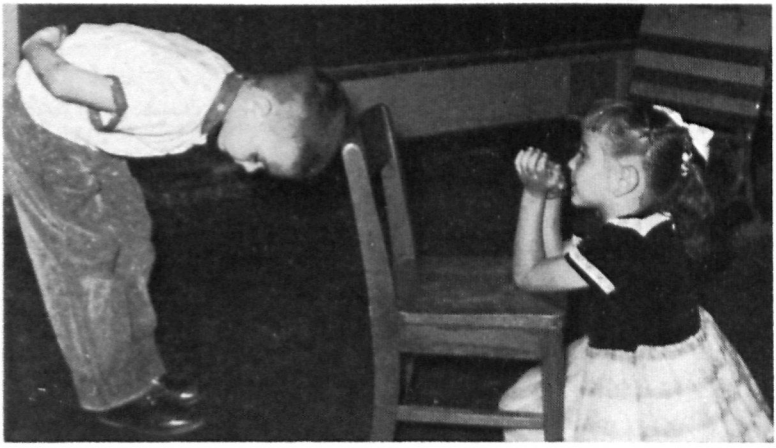
Mary: I am sweeping.

Angel: Will you be the Mother of God?

Mary: OK.

Here took place the Yaa-teeh and hand shaking.

SISTER MAUREEN



In another Annuciation scene — this one in Ogden, Utah, — Brian Cooper bows deeply and reverently to the "Virgin," pensive Naomi Lujan.

Home Field

NOTHING DOING

Third grade Benny told Sister he is not doing anything for Lent. Each week he reports on what he is not doing. Sample: "When Joe pushed me I didn't turn around and sock him!"

SISTER MARY EVELYN

* * *

SOUND ALIKES

During an instruction on baptism with the first graders I used the expression "receive a share in God's own life and love." Then I asked the children if they knew what "share" meant. They all shook their heads vigorously and pointed to their chairs.

SISTER ANNA MARGARET

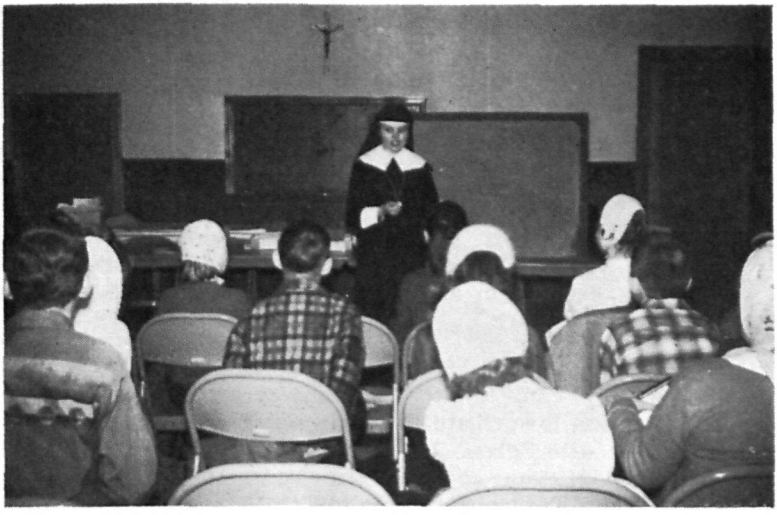
ZZZZZZZZ

Living as we are in the land of jets, we are often interrupted during religion class. The planes not only add sound effects to our presentation, but the necessary interruptions make our stories seem like serials. This is the way it goes.

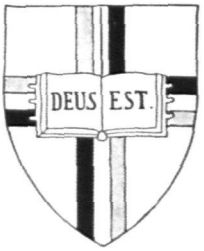
Sister begins: "God placed Adam and Eve in . . ." Zoommmmmmm. Over goes a jet. Children wait patiently and Sister continues ". . . in a beautiful garden . . . The devil said to Eve . . ." Zoommmmmmmm while the children wait in suspense.

It adds to the drama.

SISTER CHARLENE



Sister Janet Marie conducting class in St. Rita's Parish School of Religion, Trenary, Michigan.



Your CCD Question

How is the best way to deal with indifferent students? I have three or four who are satisfied merely with attending classes. It doesn't seem to make much difference to them whether they learn their lesson or not.

Unfortunately there are boys and girls of that type in our schools of religion. The best remedy for the situation is to make your class so interesting that they will **want** to come and learn all they can. That is sometimes easier said than done. It will happen that no matter how much effort you put into your class, you will not be able to reach them and make them want to learn.

If you possibly can, try to give some attention to such students before or after class. It would be ideal if you could visit their homes. Try to find out their interests and something about their home and family life. How do they practice their religion?

Above all, pray much for boys and girls like these. They are the "neither hot nor cold" kind and it is difficult to be patient with them.

And if you have any success — even the least bit — will you let us know about it? We will all profit by knowing how you did it!

* * *

Everyone who has become active in the Confraternity of Christian Doctrine knows how fascinating the work is. One enthusiastic CCD-er wrote as follows:

I believe we lay people should wear a badge of some type to identify ourselves and at the same time advertise CCD. We may be passing one another on the street and losing a chance for a conversation about CCD without knowing it. One day a car passed me on the highway and I saw a sticker on the window that said CCD — or so I thought. I chased the car quite a distance before I got close enough to read the letters CDC — Careful Drivers Club. What a letdown!

BOOKS

Selections from the Works of the Fathers of the Church: On the Lord's Prayer and On the Beatitudes by St. Augustine. Daughters of St. Paul, 50 St. Paul's Avenue, Jamaica Plain, Boston 30, Mass. 50 cents each.

A volume on the writings of the Fathers of the Church sometimes looks formidable to a reader. It was a happy thought the Daughters of St. Paul had when they decided to publish selections from the Fathers in pamphlet form. These two homilies of St. Augustine are the first to be printed.

The entire series will be taken from *The Fathers of the Church* which is edited under the general direction of Dr. Roy J. Deferrari. It is to be hoped that this plan of presenting selections one at a time will result in better knowledge of the Church Fathers and their writings.

Both of these pamphlets are translated by Denis J. Kavanagh, O.S.A. Dr. Deferrari has written a general introduction to the series.

The pamphlet form makes these booklets handy to take along for meditation or spiritual reading on short trips when you want to keep luggage at a minimum. We hope that they will be well received.

° ° °

Toward the Center of Christian Living by Johannes Pinsk. Herder and Herder Book Center, 232 Madison Av., New York 16, N.Y. $4.50

In his foreword to this book Dr. Pinsk speaks of Catholics who are content to "live in the suburbs of God's City" in much the same sense as our own Father Ellard wrote many years ago (in his very first edition of *Christian Life and Worship*) of those who are so far from being adult Catholics.

People of this type, who until now have been content to stay on the fringe of real Catholic living, must probe the doctrine of the Mystical Body of Christ and learn of the dignity that is theirs. With the dignity come privileges and responsibilities. It is to Catholics such as these that Dr. Pinsk addresses himself in his book.

Convinced that his approach must be a liturgical one, the author devotes the first ten chapters to various aspects of

the liturgy as they are related to the paschal mystery. Some of this writing is of a beauty and depth that is difficult to find elsewhere; for example, we are given some profound thoughts on the Epiphany and on the Cross wherein the author points out that the Church in her liturgy speaks of the *beata passio,* the *blessed* passion. Only in books of popular devotion do we find the term "bitter passion."

Beginning with the eleventh chapter there is almost an abrupt transition to a rather down-to-earth approach. This chapter, titled "Problems of a Christian," and the two following it comprise almost half the contents of the book.

The author closes with a discussion of freedom, made all the more poignant knowing that he is from Berlin. He writes: "In every situation of life — in every political situation too — the measure of our constancy and gratitude as we take our stand before God, will be the measure of our faith in the grace of our freedom. He has not called us to be his slaves, but to be his sons and free."

* * *

The Life of the Mystical Body by Philip L. Hanley, O.P. The Newman Press, Westminster, Md. $4.95

In his Introduction Father Hanley explains that this book, sub-titled The Church, Grace, and the Sacraments, and described as "A perceptive exploration of the Life of Grace in relation to membership in the Mystical Body of Christ on earth," is designed to give the Catholic college student or graduate an appreciative understanding of sacramental living.

A cursory examination of the book places it in the category of a textbook. A careful reading of the author's foreword shows that this is what he might have had in mind. "Indeed college teachers," he writes, "may wish to use this work as a textbook, though it is designed for the studious generally whether for private reading or in study clubs."

As you would expect of a priest who teaches in the department of theology at Notre Dame, Father Hanley is very thorough in his treatment of the sacramental life of a Catholic. Like the good Dominican he is, he uses St. Thomas' method of posing questions. It breaks up the text and has the advantage of telling the reader at a glance the contents of the page. The writing strikes a happy balance in that it is scholarly but at the same time presented so that the ordinary layman can understand the subject.

Each chapter closes with a lengthy summary of its contents. Very often throughout the text Father Hanley uses the expression Roman Catholic Church, rather than the Church. There must be no mistake about it. It is the Roman Catholic Church that is the Mystical Body of Christ on earth.

As we would expect in a book designed especially for the laity, the sacrament of matrimony is treated extensively, two chapters being devoted to it.

Father Hanley agrees with those theologians who do not limit the Mystical Body to the Church Militant, but include the Church Suffering and the Church Triumphant.

Since "general priesthood" is now the preferred term, it is to be regretted that the expression, "priesthood of the laity," (p.226) is used. Now that the Confiteor before Communion has been abolished, this sentence should have been changed (p.284): ". . . and the priest gives the absolution after the manner of Communion-time in the Mass."

The Life of the Mystical Body is an excellent, up-to-date commentary on the Encyclical *Mystici Corporis* and should prove invaluable to the catechist for background material on this important doctrine of the Church.

In Memoriam

Mrs. Elizabeth Rochel, Seneca, Kans., mother of Sister Mary Lawrence, O.L.V.M.
Rt. Rev. Msgr. Thomas A. Matthews, San Bernardino, Calif.
Rev. John J. Kehoe, El Paso, Texas
Sister John Mary, Detroit, Mich.
Thomas Draper, Belleville, Ill.
Theodore Santel, Belleville, Ill.
Mrs. Rose Waller, Belleville, Ill.
Anton Rosonke, New Hampton, Iowa
Steve Rosonke, Imo, Iowa
Molly Whalen, York, Pa.
Elizabeth Coughlin, Lagro, Indiana
Mrs. Elizabeth Eckert, Huntington, Ind.
Mrs. Matthew Curran, Chicago
Carl Ealin, Chicago
Mary Byrne, St. Louis, Mo.
Patrick Fay, St. Petersburg, Fla.
Mrs. Steve Shea, Los Angeles, Calif
Mrs. Mae O'Donnell, San Jose, Calif.

Editor's By-Line

Whenever sisters of different communities gather together, the conversation turns to the subject of vocations. Sisters ask one another not so much whether girls are entering convents, but whether they are staying!

There was a time not so long ago when very few girls entered the religious life and then left. Why is it that their number has increased?

Could it be because they are told (and by priests!) to go and **try** it? We of another generation had no such ideas. I remember feeling humiliated when a priest who heard I was going to the convent, looked very skeptical and then conceded, "Well, your sister stayed. Maybe you will!" Several years later I was shocked to hear of someone who took a leave of absence from her work when she came to Victory Noll — just in case she wanted to go back to it. For the record, she didn't. She stayed.

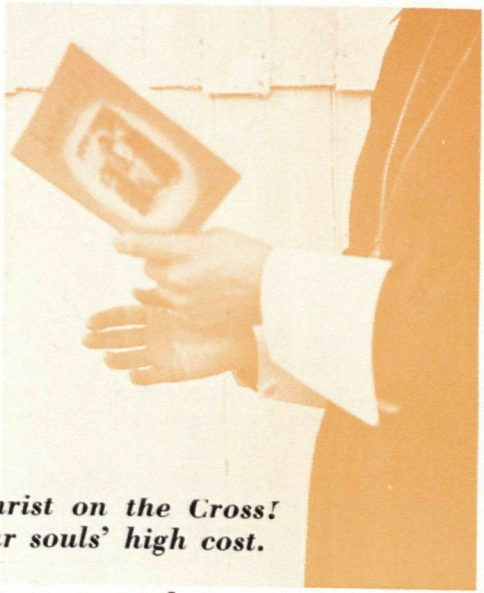
An attitude of trying it out savors too much of putting your hand to the plow and looking back. A girl does not usually go to college with the idea of just trying it out. And surely she doesn't give up in a few weeks or a month. If she **is** trying it out, why not give it a fair trial and stay at least until after Christmas or through the first semester?

Maybe you will argue that the postulancy is meant to be a time of trial. In a sense that is true, but at the same time, we believe that when a girl asks religious superiors to accept her as a postulant, she should make up her mind to enter wholeheartedly into the life, to "make a go of it." And remember, the trial part of the postulancy is a two-way trial. It is a time when superiors observe a young girl and decide whether they wish to keep her as a member of the congregation.

Perhaps girls are leaving because they have the wrong idea of religious life. What kind of "image" do we religious give? Do we give the impression that it is not a difficult life? I hardly think so.

Any observant young girl these days must know that there are easier ways of living than the way sisters have chosen. I know that in every letter our vocation directress writes to applicants, she warns them that there will be trials and difficulties. But she never fails to add that God's grace will always be there, too. Without that, all of us would have dropped out a long time ago, for a religious vocation will always be a mystery, a sign of God's predilection. Why He called me and passed over so many others, no one will ever know. SEA

Musings of a Victory Noll Sister



Christ in the Eucharist, Christ on the Cross!
Symbol of love and our souls' high cost.

Omnipotent God assuming form so weak,
But His silence and humility speak:

"I have no other hands but yours
To bring these souls to Heaven's shores."

How privileged we our hands to lend
That graces from His hands descend.

SISTER MELITA

A VOCATION RETREAT

Are you interested?

We are planning to have a weekend retreat at Victory Noll in June for young girls who think they might have a religious vocation. It will be open to all from juniors in high school up.

A priest who has had much experience in giving such retreats will be the director. If you are interested, please write us immediately. Reservations will necessarily be limited.

The retreat will be held over a weekend so that working girls can attend. Girls who will be juniors in high school next September will be eligible.

Vocation Directress, Victory Noll, Huntington, Indiana

Please send me details about the Vocation Retreat. I would like to make it.

Name _____ Age _____

Address _____

City _____ Zone _____ State _____