

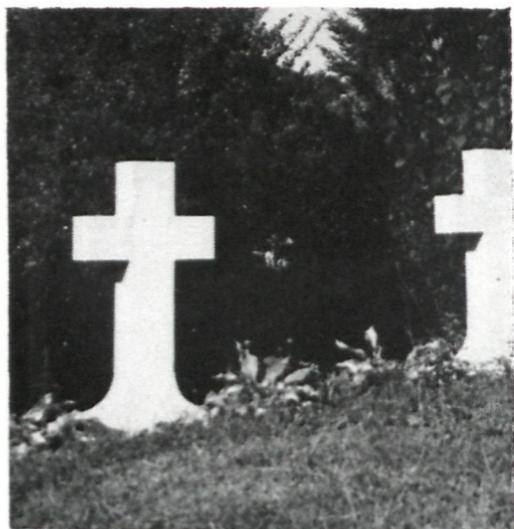
THE
MISSIONARY
CATECHIST

Volume 38

NOVEMBER 1962

Number 10





*Song
in a
Sisters'
Cemetery*

A robin's warble
A cricket's cry
A chipmunk's chirp
Its mate's reply
Only these songs
Above the sod
Break silence while
We rest in God.

Our bodies lie
Beneath dark clay
Deaf to the tunes
Of nature's day
Our souls above
In ecstasy know
The Music of God
Unheard below.

Sister Marie

THE MISSIONARY CATECHIST

November 1962

SONG IN A SISTERS' CEMETERY 2
Sister Marie

Victory Noll Press

THE LOVE OF CHRIST AT WORK
IN CHRISTIANS 4
Sister Michael



HOLY MASS STARTS HIS DAY 6
Sister Jane Frances

COVER

AROUND VICTORY NOLL 8

Cover, Fort Wayne Journal-Gazette; p. 6, L. A. McArthur, Willows, Calif.; pp. 10 and 11, Craig Studio, East Dennis, Cape Cod, Mass.; pp. 14, 15, 16, 17, James R. Weber Studio, Hawthorne, Calif.

YOUTH WEEK ON THE CAPE 10

IN THE HOME FIELD 12

MODERN SCHOOL OF RELIGION 14
Sister Jane Therese

YOUR CCD QUESTION 18

CREDITS

BOOK REVIEWS 19

IN MEMORIAM 21

Novices kneel in prayer at the memorial altar erected at Archbishop Noll's grave in the Victory Noll cemetery.

EDITOR'S BY-LINE 22

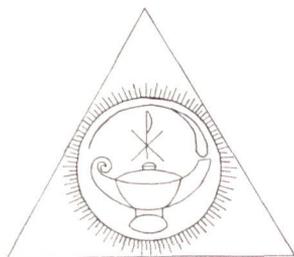
PEE-WEE 23
Sister Melita

Member, Catholic Press Association

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Do you look upon—and teach—the commandments as merely an expression of the natural law? In this last of three articles on the Witness of Christian Living, Sister Michael explains the correct approach to the ten commandments



The Love of Christ at Work in Christians

by SISTER MICHAEL

IN THE OLD TESTAMENT the jealous love of God chose the people of the alliance among all others, and demanded in return an exclusive love, similar to the fidelity of a wife toward her husband. Not only were the Israelites commanded to abandon all idols, but all their activity without exception had to be consecrated to God.

A superficial glance at the ten commandments makes them appear negative. However, we must remember that they were adapted to a rough primitive people who needed restraint and who best understood commands given as prohibitions. At the same time, the commandments, given within the framework of sacred history, were a proof of God's love, and His chosen people understood them as such. The commandments were a testimony that God loved His people enough to make His law known to them. In giv-

ing the commandments, God said in effect: "Here are ten ways to love." Consequently the Israelites understood their whole moral life as an expression of devotedness to God — a real act of worship.

The people of the Old Testament did not understand, however, that it is the same charity that loves both God and neighbor. They had to await the coming of the Son to understand more fully the true nature of charity.

When Christ began His public life He repeated the exclusiveness of the love-service demanded by the Father. Attaching himself to God, each man binds himself completely, but he does this in order to remain free toward all that is not God.

Testifying to His Father's love for His children, Christ summed up the mystery of sal-

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vation in one word: love — love unto death. The night before He gave the supreme proof of His love for men, Christ gave His followers a *new* commandment. From that moment Christians were to love one another as Christ loved them — to death. Of course this did not negate the commandment of love of God and neighbor; it merely added a new dimension. Because men are members of Christ, they can truly say that when they show their love for their neighbor by actions, God Himself is loving through them. As Christ reveals the Father and His unseen love, so brotherly love in action manifests the divine mission of Christ and continues the mystery of salvation.

Only too frequently the approach to morals in the religion class has been that of giving a code of morality for pagan gentlemen with a few Christian footnotes. Beginning by showing that the commandments are merely expressions of the natural law is starting in the wrong direction. Stressing the idea that certain actions are forbidden by the natural law gives a negative outlook and makes the code of morality but one more burden to be supported by unfortunate man.

Instead of this negative approach, the catechist should begin by showing his students

that Christian morality is a way of responding to the message, to the call of love. It is a free response, a response of love which they make (with God's help) to the call which has been addressed personally to them. Then the students will see in the Christian law not merely a code of morals or a collection of observances or customs, but the very love of Christ at work in them.

Seen in this light, submission to human authority will be understood not as depriving them of their liberty. It would be so if liberty meant license to do just as they liked, and if submission rested on human motives. Christian liberty, however, consists in obeying an internal law, that of love. Submission to men, coming as it does from submission to God, our loving Father, takes on a new meaning in the eyes of young Christians who are just beginning to feel the desire to be independent.

Presented as one more proof of God's love for man, the commandments will be seen as another chapter in salvation history, leading toward the full revelation of God's love in Christ. The children will then understand that Christian life in conformity with the commandments means walking in the footsteps of Jesus, following a Man filled with divine charity, going through death to

enter into perfect communion with the Father.

The foundation of Christian morality can be found in the paschal mystery. It is because a man has been born again in Christ that he can live a new kind of existence (cf. Rom. 6:4). Rather than giving a dry enumeration of duties to fulfill and sins to avoid, the catechist should show his students a way of acting derived from the new life infused in baptism.

The epistles contain the most remarkable explanations of Christian morality. If the catechist takes St. Paul as his guide, he will run no risk of devitalizing morality by detaching it from the mystery of salvation. In his catechesis St. Paul shows each aspect of Christian life as an element in the mystery of Christ.

For Paul, Christian morality is nothing more or less than the conduct of a member of Christ. Fornication must be avoided because his body belongs to the Body of Christ; he must not scandalize his brothers because Christ died for them; he must flee sin because Christ dwells in him. As understood by St. Paul, the whole of Christian morality is an acting in Christ.

The catechist should try to lead his students to look on the Christian life from St. Paul's viewpoint. As the realization deepens that the work of redemption partially depends on them, the students will better understand the importance of their acts in the whole drama. Then they will really see their lives as a continuation of the mystery of salvation.

Holy Mass Starts His Day

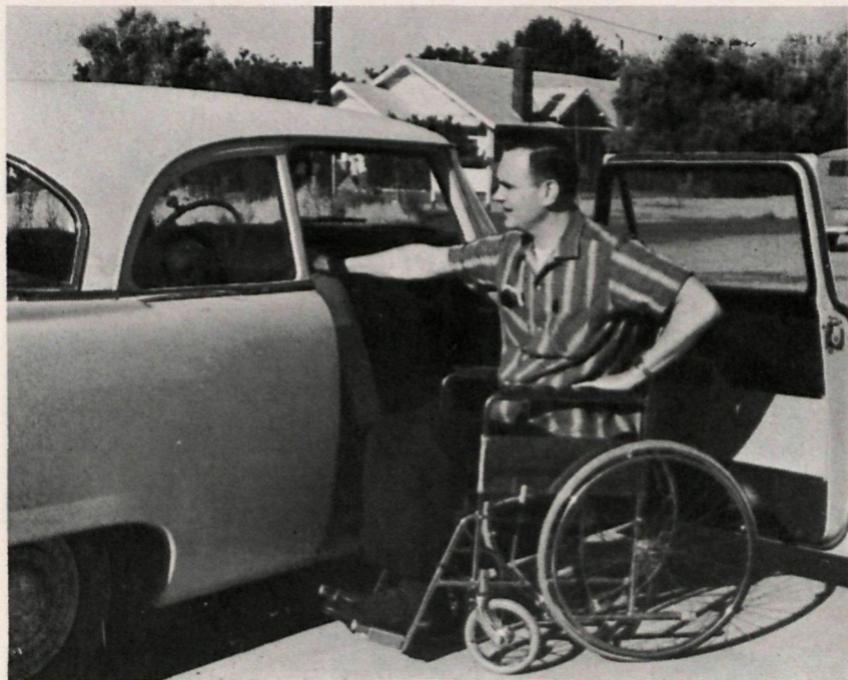
by SISTER JANE FRANCES

"DON'T WRITE about *me*, Sister," Pat had said. "Now if you want a really good story, write about Mrs. Carvalho who so often brings her small children to Mass. I have only myself to manage. She has five little ones besides."

We had just asked Pat's permission to tell his story and use

his picture in THE MISSIONARY CATECHIST. Though we had a time convincing him that others might profit from his example, he good-naturedly gave leave for us to publish his story.

In 1943 Pat, then a high school senior, was making post graduation plans together with the other members of his class.



Getting into and out of the car requires much adroit maneuvering.

He had an excellent physique, above-average intelligence, and was blessed besides with many God-given talents. Indeed the future looked promising.

Suddenly he was stricken with polio and no longer able to walk. Confined to a wheelchair Pat now found it necessary to change his plans in accordance with the dispositions of God.

In order to earn a livelihood Pat established an insurance agency, taking as his partner a blind man. The two work together in a remarkable way.

Holy Mass always comes first on Pat's daily schedule. Transportation is, of course, a difficulty. It requires great effort and much maneuvering to get into the car from the wheelchair, collapse the chair, and place it in the automobile. Then the same procedure must be gone through in reverse on arriving at church.

Cheerfulness is one of Pat's outstanding traits. Do you wonder now why we wished to tell his story? We hope it will inspire others to make sacrifices to attend daily Mass.



Alice Feldpausch
Fowler, Mich.

Around Victory Noll



Alice K. Frie
Avon, Minn.



Harriet Rangel
Fort Lupton, Colo.

AMONG OUR POSTULANTS this year Around Victory Noll we have identical twins: Viola and Yolanda Gamboa of Big Spring, Texas. Like a number of girls in this class the twins are from our own schools of religion. Others who knew our sisters before coming to Victory Noll are Gertrude Cross and Mary Ann Balch from Vermont, Joan Charest and Kathleen Keller from New Jersey, Patricia Winter from California, and Harriet Rangel from Colorado.

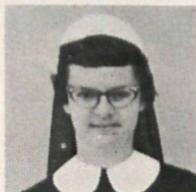


Mary Ann Balch
Springfield, Vt.



Dolores Chavez
Vaughn, N. Mex.

Beatrice Haines is the sister of Sister Mary Monica, and Alice Feldpausch is Sister Ruth Ann's sister. Carole Newcomb is our first postulant from South Carolina.



Beatrice Haines
Goshen, Ind.



Patricia Winter
Orland, Calif.



Joan Charest
S Bound Brook, N.J.



Gertrude Cross
Burlington, Vt.

Father Sennen, O.F.M.Cap., of St. Felix Friary, Huntington, is a new faculty member this year. Father Baldwin has returned, and Father Richard is still Around Victory Noll but in a new capacity. We feel it is a privilege to have him give the weekly conference to the community.

The Knights of Columbus Servers Club and their families were our guests at a picnic the last Sunday in September. The men have been serving Mass at Victory Noll for more than two years now. The picnic gave us the opportunity to meet all the

members of their families — from babies to teenagers.

Two of our sisters will be in Washington D.C. this year — Sister Michael to work for her doctorate at the Catholic University, and Sister Margaret to work on a new textbook to be published by the National Center of the Confraternity of Christian Doctrine.

This year's apple crop is enormous. Remember what we said about the processions on the Rogation Days last spring? God did bless us with an abundant harvest Around Victory Noll.



Viola Gamboa
Big Spring, Tex.



Carole Newcomb
Spartanburg, S.C.



Mary Backes
Loose Creek, Mo.



Kathleen Keller
Allentown, N. J.



Yolanda Gamboa
Big Spring, Tex.



Helen Tippman
Fort Wayne, Ind.



Class officers of Holy Trinity Parish High School of Religion. From left: Elaine Rose, secretary; Neal Hanlon, vice president; John Ormond, freshman representative; Patricia Ford, president; Pamela Hunter, freshman representative; Peter Ford, treasurer.

Youth Week on the Cape

EVERY YEAR reports come in to Victory Noll telling how students in our Parish High Schools of Religion throughout the country observe National Catholic Youth Week.

The young people of Holy Trinity Parish, West Harwich, Massachusetts, attend both Dennis-Yarmouth Regional and Harwich High. Forty of the sixty who are enrolled in the

Parish High School of Religion received Holy Communion in a body on the Feast of Christ the King. Their pastor, the Reverend Finbarr McAloon, S.S.C.C., delivered a sermon (at the request of the students) on Youth—Unity—Truth.

Continuing the observance, a social in honor of the newly elected class officers was held Wednesday evening in Damien

Hall. This event was sponsored by Mr. and Mrs. Thomas McGuire, lay teachers in the CCD School of Religion.

All the publicity, the poster work, the request for a specific sermon, and the Mass - Holy Communion pledges were worked out by the students themselves. Among other activities, they sent letters of appreciation to their Bishop, the

Most Rev. James L. Connolly of Fall River, to President Kennedy, to Mr. J. Edgar Hoover, and to Mr. Basil Brewer, editor of the *Standard Times*, thanking them for their encouragement and their interest in youth. The young people fulfilled their assignments well. Those in charge of their program are proud of their response.



Rev. Finbarr McAloon, S.S.C.C., pastor of Holy Trinity parish, West Harwich, Mass., distributing Holy Communion at the Mass celebrated in observance of National Catholic Youth Week.

NEW RACE

We have known of auto races, horse races, soap box derby races, and dog races. We can now add a new type of race to the list. We heard this one in the geriatrics department of the county hospital when we were visiting two elderly women, both of whom are confined to wheel chairs.

"Sister," reported one of them with a note of achievement, "my friend and I had a wheel chair race down the corridor the other day and I won."

SISTER CONSTANCE

* * *

NEWS TRAVELS

Father asked us to visit a family who had a deaf child and see whether we could help her receive her First Communion. Sister Ann Joachim began talking her for class on Saturday afternoons. By the third class word had gotten around somehow and Sister found herself with five pupils instead of one.

SISTER KATHLEEN

* * *

BIGGER AND BETTER

I was explaining the mysteries of the Rosary to the children. To keep their attention I held up my own Rosary.

"Gosh! King size!" burst spontaneously from the lad in the front seat.

SISTER MARILYN

In the Home Field

OF COURSE!

At St. John the Baptist parish the second graders were having a lesson on the Church.

"And who is our Pope now? I asked, thinking someone would know.

Since there was no reply, I decided to give the children a little help. I said, "Pope John . . ."

A dozen or more voices shouted "The Baptist!"

SISTER SUSANNA



Not only at Thanksgiving, but at all times we are grateful to our Good Neighbors who are always mindful of our sisters. The sisters are Sister Alice (left) and Sister Chrysostom.

APOSTOLIC LAITY

During the past year the Confraternity of Christian Doctrine Teacher Training program was given in nine centers of our Diocese of Grand Rapids with ninety-two parishes participating. We taught the methods class in six centers and the Schol Sisters of Notre Dame in the other three.

The course extends over a period of two years and many people are making great sacrifices to complete it. Some of our students traveled as far as fifty miles one way.

One man who works different shifts took his vacation so that his hours of work would not interfere with CCD classes. A mother deplored the fact that her baby was born on a class night. Otherwise she would not have had to miss even one class! She has nine children and is taking the course solely for the benefit of her own family.

SISTER JOSEPH MARIE

* * *

TV VOCABULARY

Class had not yet begun and some of the first graders were comparing the pictures they had drawn in their religion work books. Bernadette could not find the page the others had turned to. Innocently she asked, "Hey, what channel are you on?"

SISTER SHARON

A
Picture
Story

by SISTER JANE
THERESE

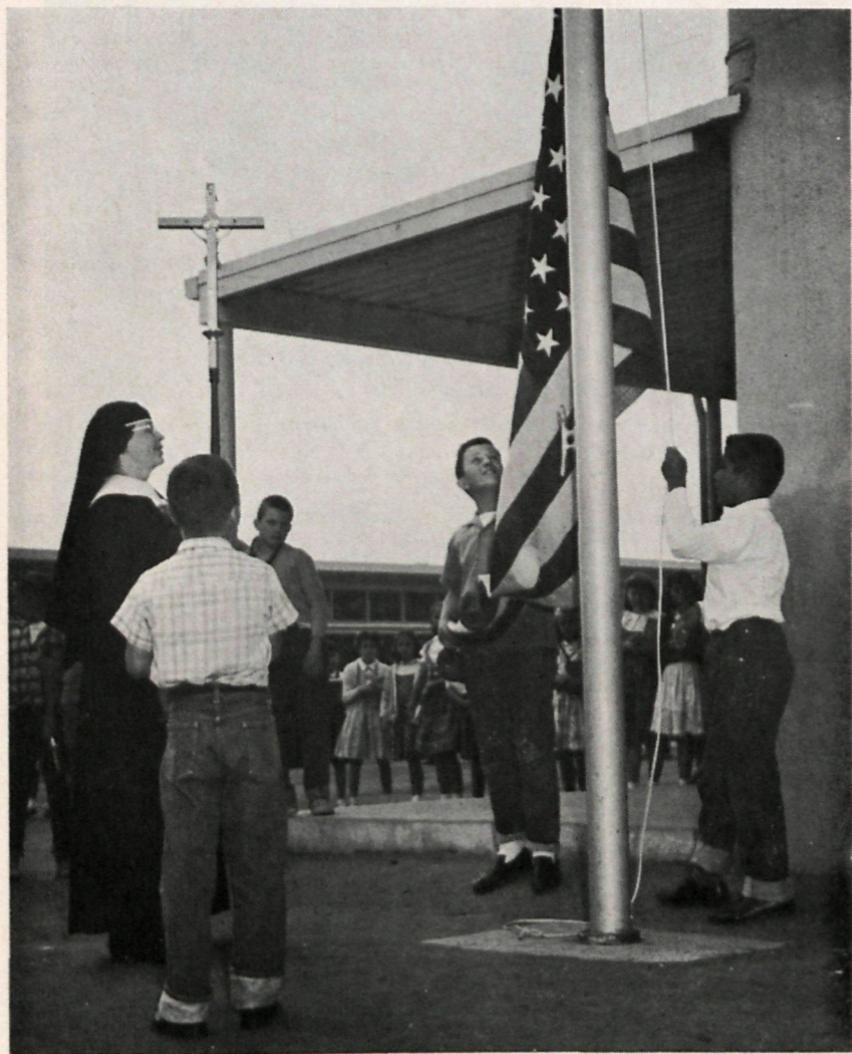


The school bus picks up those children who have no other means of transportation.

Modern School of Religion

ST. CATHERINE LABOURE parish, Torrance, California, has a parochial school, but like so many other parishes today, it cannot begin to accommodate all the children. Every Saturday, *seventeen hundred* stu-

dents attend the Parish School of Religion. It is staffed by two Sisters of St. Joseph, five Victory Noll Sisters, thirty lay teachers, and one hundred Confraternity of Christian Doctrine Helpers.



Children assemble in the courtyard of the school and the flag is raised.



The salute to the cross and to the flag are led over the public address system by a CCD Helper.



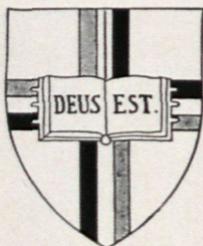
Information booth. Here children are registered, Helpers signed in, all questions answered. Mrs. Donna Divinski, left checks a registration blank. During the past year Mrs. Divinski, as chairman of the Parish Confraternity, gave forty hours a week to the CCD program. Mrs. Walker, right, is the 1963 chairman.



Teaching aids are checked out here. All pictures are mounted and catalogued by Helpers.



Many men take part in the CCD program. Older boys especially do better work under men teachers. Mr. King here teaches a class of fifth grade boys.



Would it stimulate greater interest in CCD classes to have religious movies occasionally? I am thinking especially in terms of boys and girls from seventh grade through high school.

If you mean regular movies we believe they should be for rare occasions such as Christmas or the end of the school year. Of course you can always have the movies at other times than on class nights.

Audio-visual aids have a definite place in the teaching program—if that is what you have in mind—but they too should be used with discretion.

* * *

The apostolic men and women who enroll in our Confraternity of Christian Doctrine courses are always appreciative. Few have expressed themselves so well as the wife of an army officer who took the course in El Paso. In a letter to our Mother General, she explains how much the course has enriched her life. . . . I thought you would be interested to learn how the

Your CCD Question

Methods Course influenced not only my life, but also the lives of all of us at home.

Our course was given by Sister Mary Rose whose humility and dedication to God would have been a source of inspiration even if the material she taught us had not been so excellent as it was. But it was *just* what we all needed to make us realize that to teach little ones, our own faith and trust must be strong.

As I began to study the glorious truths of our Catholic Faith and how to give them to the children in my class, my attitude toward everyone changed. The lesson became not just something to pass on to members of a weekly catechism class. Rather, it was a vital message that was longed for by all with whom I came in contact.

Sister's charity and zeal spread itself to all of us and we found life more worth living for having known her.

My family and I wish to extend to each member of your religious "family" a heartfelt thank you from all those who have been helped by you and a sincere assurance that our prayers will always be lifted up to our heavenly Father on your behalf.

BOOKS



Pastoral Liturgy by Josef A. Jungmann, S.J., Herder and Herder, New York 16, N. Y. \$6.95

This is the long-awaited English edition of Father Jungmann's volume published several years ago in Germany. The name of the translator is not given.

In the first part of the book Father Jungmann gives a picture of the historical setting of the liturgy from the early Church down to our own day, analyzing especially the period between Gregory the Great and the early Middle Ages. He makes it very clear why the sacred liturgy became overgrown with accretions and so far removed from the people. Finally the Council of Trent stepped in and inaugurated what we might refer to as a period of standstill.

After several centuries the liturgy is now on the move. The "we" of the liturgy has come to life and the distance between the people and the

altar has lessened. As we might expect, the changes do not please everyone. Father Jungmann observes, "It is as though an axe were being laid to a thousand-year-old oak."

This is understandable, for many persons look upon the worship of the Church as a sacred heritage, not to be meddled with. On the other hand, liturgy is a living thing and must follow the law of continuity. It must adapt itself to present conditions.

A great change has taken place in our century. Christian archeology for one thing, has contributed to this change. As a result, the ancient Christian world has revived and much has been brought to light concerning the period of the Church Fathers. All this has a particular bearing on liturgy.

Much yet remains to be done. Liturgy must become pastoral. To become pastoral it must be in the language the people understand. This will not, of course, solve all the problems, but it will give the ordinary Christian a joyous awareness of his faith. Our people must be lead toward a grasp of the faith which is fully expressed in the liturgy of the Church.

Though Father Jungmann is the first to realize that the av-

erage Catholic is still far from a proper understanding of the meaning of worship, yet he is optimistic for the future. Great strides have been made in a comparatively short time. Still greater strides must be made if our Catholics are to realize once more their dignity as the holy people of God. It is, above all, a pastoral problem.

After devoting the first part of the book to the historical picture, the author turns to historical problems before going on to the third part which he calls "The Fundamentals of Liturgy and Kerygma."

After studying the overall view of the history of the liturgy, we should not become impatient at the slowness of kerygmatic thinking, but rather be amazed at how it is progressing.

The very last chapter of the book is of great importance. Here Father Jungmann points out the significance of the paschal mystery. We must recapture the meaning of the resurrection as it was understood in the ancient Church. The Head of the Mystical Body, as Pope Pius XII told us in his encyclical, is the glorified Christ, the Christ of Easter. Our Christianity, says Father Jungmann, must once more become Easter Christianity.

This book is invaluable for catechists. They need the kind of background such as *Pastoral Liturgy* can give.

* * * *

Mater et Magistra, Encyclical Letter of Pope John XXIII on Christianity and Social Progress, translated by the Rev. H. E. Winstone and printed with the permission of The Catholic Truth Society, London. The Pope Speaks Magazine, 3622-12th St., N.E., Washington 17, D.C. 50 cents.

* * * *

The following books and pamphlets are published by the Daughters of St. Paul, St. Paul Editions, Boston 30, Mass.

Pennies from a Poor Box by Joseph E. Manton, C.S.S.R., Foreword by Richard Cardinal Cushing. Cloth \$5; paperback \$4.

This is a collection of Catholic Hour sermons given by one whose reputation as a speaker is well established. Because the talks are "alive," they make excellent reading. They cover a wide range of subjects.

Memoirs of the Catholic University of America 1918-1960.

Dr. Deferrari's *Memoirs* are a valuable contribution to books on the history of the Church in this country.

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POWELL, WYOMING

Our Lady of Victory Press
Victory Noll
Huntington, Indiana

His Eminence Richard Cardinal Cushing, Archbishop of Boston, is the author of the following:

Questions and Answers on Communism. \$1.25.

Preguntas y Respuestas sobre el Comunismo. 25 cents.

The Call of the Council, 1962
Pastoral Letter. 25 cents.

Conferences on Communism.
50 cents.

The Church and Communism.
15 cents.

The Way of the Cross. 25 cents.

The Third Order of St. Francis by Rev. Clement H. Crock,
T.O. 25 cents.

NOBLE BIRD

The children were naming creatures that God made. John could not pronounce "bird." I tried to help.

"John, say biii . . . rrd. Come now, say biii . . . rrd."

He tried, but it was always "buid."

Suddenly, with a triumphant gleam in his eye, he said very clearly and distinctly, "EAGLE! That's a buid."

SISTER MARY GABRIELLE

* * *

Second grader telling Sister about the new kittens at her house: "There are four of them, all twins."

In Memoriam

John Miller, Mandan, N. Dak., father of Sister Maria Goretti,
O.L.V.M.

Rev. Francis S. Bowen, Hartford, Mich.

Rev. John R. McLaughlin, Rapid River, Mich.

Sister Clara Marie, S.C., Mount St. Joseph, Ohio

Sister Mary Matthew, O.S.U., Toledo, Ohio

Charles N. Reagan, Huntington, Ind.

Mrs. Theresa Broderick, Huntington, Ind.

Mrs. Margaret Kavanaugh, Huntington, Ind.

Robert Hennessy, Brooklyn, N. Y.

Henry Schmelzer, Madison, Wis.

Mrs. Anna Roeder, Cincinnati, Ohio

Angela Ostafinski, Detroit

Hannah Huber, ACM, Fort Wayne, Ind.

Gertrude Hettinger, ACM, Fort Wayne, Ind.

Helen Stahl, ACM, Fort Wayne, Ind.

Victoria Mackey, Clark, S. Dak.

Walter Lillard Sr., Peru, Ind.

Min Fitzgerald, Brantford, Ontario, Canada

Editor's By-Line

Did you ever see a clutter-proof desk? I mean a REAL one in an office, not just the one in the advertisements.

The ads always amuse me. The young executive (executives in the ads are always young) is seated at his barren desk or perhaps he is dictating to his glamorous secretary (secretaries in the ads are always glamorous), the only piece of equipment in sight — outside of the starkly bare desk — being her notebook and pencil.

I should think it would be very dull if you always had to sit down at a desk with absolutely nothing on it. Of course such a situation does not exist outside of the ads.

It seems to me that anyone can have a clutter-proof desk if she makes an effort, but I have learned that there actually are persons who cannot work well unless they are surrounded by — well, I won't call it clutter, but rather the things one ordinarily keeps in the drawers of a desk.

Right now we have a sister — a highly efficient person — who has a clutter-proof office. It is completely devoid of fur-

niture except for an ordinary table, a chair, a portable typewriter, and a waste basket. The situation will soon be remedied, however, and Sister will be surrounded by regular office equipment. Meanwhile, she believes the claim of the ads that to be efficient one must have the latest in desks and related furniture.

It is so nice to leave an office at the end of the day and not have the desk piled high with things to do. Even though the things to do might be in the drawer, the clutter-proof desk gives one a sense of accomplishment.

Every morning after breakfast we say a special prayer for work: "Most loving Jesus, who has blessed and ennobled work by Thy labors in the carpenter shop of St. Joseph, deign to bless the tasks we are about to perform through the hands of Thy most holy Mother. Amen."

There is a dignity about work because Christ was a Workman. Whether we perform our tasks in the kitchen, laundry, print shop, infirmary, or behind a clutter-proof desk matters little. We sisters are doing the work that has been assigned to us. The only thing that counts is that we do it from a supernatural motive. SEA



Pee-Wee proves himself.

THEY CALL him Pee-Wee. When he tried to join the Little League, he was refused because of his size. And besides, they had no suit to fit him. Pee-Wee proved that his baseball playing ability was better than average. They reconsidered and supplied him with the long-desired suit.

Though Pee-Wee had never been an outstanding pupil in religion class, all was changed the day I decided to play the catechism ball game in class. Never let it be said that Pee-Wee suffered defeat in a ball game—even the catechism quiz kind. He studied diligently and again won a victory.

One day Pee-Wee rang our doorbell and we found him almost in tears. Father had sent him away from the altar boy practice because he thought he was too small to move the book. And besides, there was no cassock small enough to fit him.

Pee-Wee

by SISTER MELITA

“Sister, where can I get a little kimona like those server boys wear?”

We promised to talk to his grandmother about making a cassock. In due time Pee-Wee proudly marched into the sanctuary wearing the cassock and surplice Grandma had made.

There will no doubt be more problems for Pee-Wee, but we know that with his determination he need never fear defeat.



And wins a place on the team.

*We give thanks
to Thee
for Thy great glory.*

Gloria of the Mass