

THE  
MISSIONARY  
CATECHIST

#2



February 1964



Then will I go in to the altar of God, the God who gives joy to my youth. Ps. 42, 4.

Offertory Hymn, Votive Mass for Religious Vocations

# THE MISSIONARY CATECHIST

February 1964

Vol. 40 No. 2

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TEACHING IS TRIANGULAR <i>Sister Charlene</i>	4
TO PROMOTE VOCATIONS	8
IN THE HOME FIELD	12
IT NOT ONLY RAINED <i>Sister Paul Marie</i>	14
SEAL OF THE SPIRIT <i>Sister Dolorita</i>	16
YOUR CCD QUESTION	18
BOOK REVIEWS	19
IN MEMORIAM	21
EDITOR'S BY-LINE	22

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COVER: What do you think is going through the mind of the young girl who is watching Sister Mary James? Does Our Lord want her to lead little ones to Him as Sister does?

CREDITS: Front cover and p. 9, Richard Lopez, Wilmington, Calif.; p. 2, Our Sunday Visitor photo by Frank Lodge; p. 5, Bob Baumann photo, Montclair, Calif.; pp. 10, 11, Sister Mary Eva; back cover, Elliott Studio, Los Alamos, N. Mex.

# Teaching Is Triangular

by SISTER CHARLENE

THE YELLOW second grade books were quickly opened as I announced the page number. The helpers (what would I do without them?) went around the class impressing a printed star on each completed lesson.

Then the sheepish excuses began.

"Sister," (I could tell by the embarrassed look on the young mother's face what was coming)

"Sister, I forgot the book."

I should have been kind and understanding as all the pedagogy books advise, but I had made up my mind to hide my sympathy this time. It was the only way I could put the lesson across.

Another hand went up. "Sister, I didn't know we were supposed to do this page."

She was sincerely apologetic, but I remained steadfast in my resolution.

"The assignment papers are given out every week. You should realize by now that we cover a new lesson each time."

I tried to sound firm, but I felt myself weakening. You see, most of my pupils wore wedding rings. This was the day of the parents' meeting, and mothers and fathers were replacing their children in class.

For more than two weeks before the date we had reminded the boys and girls with notes and with words of the coming meeting. It was to be a new kind of get together. The parents, who were to replace their children, were to arrive with books in hand for a class and a meeting.

The children were delighted, but the parents were a bit apprehensive. It had been a long time since many of them had been in a classroom in the role of pupil.

The first part of the meeting was conducted as a regular class so that the parents could experience for themselves what Saturday morning held for the children.

"Now you appreciate how your children feel when you neglect to help them with the relatively short assignments they receive weekly," I told the parents.

The point was made, and I relaxed with a smile to show them that I really *did* appreciate their busy lives and the many difficulties involved in rearing a family. Soon we were laughing together. Mutual respect and understanding had developed.



**Mr. John Clinton is very much interested in what Sister Corrine expects of HIS son in religion class. Unless there is rapport between teacher and parents, the instructions will not be fruitful.**

In these days of rapidly growing classes it is very difficult to reach and guide each individual child. Unless there is rapport between the parents and the religion teacher, many children will be caught in between. Our first aim must be to have the parents realize what we expect in the classroom. They must appreciate the child's position when the home angle is neglected.

In every meeting with the parents we explain that the religious education of the child is primarily their privilege and duty. We will not and cannot take this responsibility from them. We are happy to help them to fulfill this obligation as completely as possible. We will explain the doctrine when they are not trained to do this, but we will not teach a child his prayers unless a language barrier makes this task a near impossibility for the parents.

At this point I am reminded of a recent phone call. A mother wanted to know whether her boy would receive his first Communion this year. "Yes," I told her, "if you teach him his prayers."

She was very much surprised to discover that I would not do this for him. The sisters in Los Angeles had done this for *her* years ago.

"At that time," I explained, "your parents did not speak English. Besides, the sisters then

did not have half so many children to instruct as we have now. Teaching your child his prayers is *your privilege.*"

At the end of this particular meeting we held a general discussion. Then I tried to meet personally as many parents as possible and talk to them. In at least two cases this was particularly effective.

One little boy was very immature and I was relieved to have his mother agree that it would be better to wait another year for his first Communion. Then, to the amazement of both of us, when the pressure was off, the child began to grow up. He *did* receive Communion that year.

The mother of our class clown told me that his capers were a problem at home just as they were in the school of religion. We both agreed to frown on this manner of getting attention and encourage good behavior by compliments. The slow reform was noticeable to both of us toward the end of the school term.

Teaching, then, is triangular. As long as there is little or no communication between the parents and the religion teacher, the angles will be at odds, with the child caught in between. It is up to the religion teacher not to monopolize the duty of parents as religious educators of their children, but to cooperate with them in fulfilling their privileged role.

An inevitable "by-product" will be that parents will relearn their religion. The present religion books have much to offer

in forgotten religious knowledge. This can be relearned and relived on an adult level.

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## My Life's Work for God

by CRAIG SIEMENS

*First place in the annual Religious Vocation Essay contest sponsored by the Lafayette, Indiana, Serra Club and open to all seventh and eighth grade students of the city went to Craig Siemens. Craig attends Blessed Sacrament Parish School of Religion staffed by Victory Noll Sisters. His essay is a blueprint for Catholic parents.*

WHEN I GROW UP, I plan to be a parent. I will get married and I hope to have many children. To prepare my children for life, I must do many things for them. I am sorry that I'm not strong enough to give up many comforts that a priest must. Someday, I hope some of my children will serve God as a sister or a priest.

To support and give my family the necessities of life, I hope to become a medical doctor. I will build a nice home in the country and make it a happy place for my children. They will go to school and I hope to send them through college.

Most parents love their chil-

dren, but many do not show it. When I have my children, I will give them the things they need and some things they want. I will play with them and help them solve their problems.

My wife and I will be strict and this, I think, is showing our love. My children will help their mother, and we will teach them their manners. For the older ones there will be rules on dating, and there will be no misbehavior in public or during school time.

Most important of all is teaching my children about God. I will send them to catechism and I will teach them also. I will encourage them to obey God by keeping His commandments. I will teach them the most important and simplest prayers. We will go to Mass on Sunday. I will teach my children by good Christian example and manners.

Even though I am not serving God as well as if I were a priest, the parents must provide the children who later become priests and sisters. I think parents should be proud.

# To Promote Vocations

OF ALL ACTIVITIES for the promotion of an increase of religious vocations, none are so important as prayer. Realizing this, the Victory Noll Sisters in San Pedro, California, sent personal invitations to every family in the parish where their convent is located, to join them in a special Mass offered for an increase in religious vocations.

The response to this invitation was enthusiastic. The formulary for the Votive Mass for Religious Vocations was given to all who attended. The text made every family realize more vividly the privilege that would be theirs if God should call one of their sons and daughters to the religious life.

In Los Angeles the sisters



In Los Angeles — an hour of prayer.

**Right: In San Pedro a Mass for an increase of religious vocations. Sister Helen Clare and one of the young girls of the parish look over the vocation literature on display in the vestibule of the church.**



sponsor a monthly hour of prayer for vocations. Girls from the surrounding parishes are invited to "pray that the Lord of the harvest send laborers into His vineyard."

Coupled with prayer there must be other activities, for we must make known to today's young people the needs of the Church and the part they can take in the apostolate. With this end in view many dioceses are coordinating the efforts of different communities.

This works to the advantage of all. Though every religious institute has as its primary purpose the sanctification of its



**Sister Jean Marie, O.S.F., and Sister Justine, vicar general at Victory Noll, discuss some of the points Monsignor Conroy made in his opening talk.**



**Sister Mary Joachim, diocesan promoter of vocations for Victory Noll Sisters, greets each guest and gives her an identification tag.**

members, the secondary end varies. Many sisters conduct parochial schools, academies, and colleges. Others have hospitals and orphanages. Still other communities like our own — Our Lady of Victory Missionary Sisters — are Confraternity of Christian Doctrine Sisters, concerned with religious education of children and adults and with the lay apostolate.

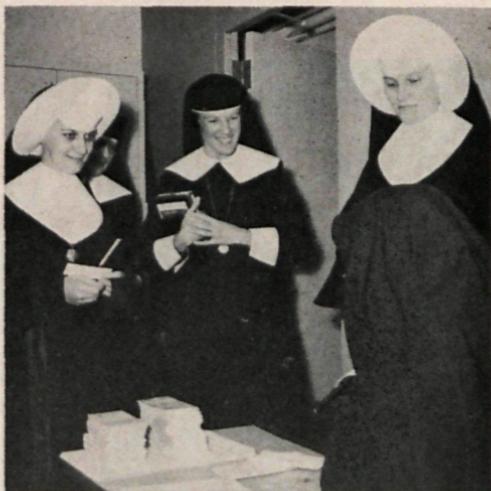
One type of work attracts some girls, another type appeals to others. Programs in which sister representatives from various communities take part are becoming more and more common. This not only makes a better impression on the girls, but works to the mutual benefit of all the sisterhoods.

Plans to put such a coordinating program into action in the Diocese of Fort Wayne-South Bend were laid at a preliminary meeting held at Victory Noll. Monsignor Conroy, diocesan director of vocations and chaplain at Victory Noll, invited representatives of all the religious communities of women in the diocese to participate.

Monsignor Conroy met several weeks later with the steering committee and representatives from the Theresians to discuss plans for a diocesan-wide meeting in the see city. At this meeting, presided over by Bishop Pursley, there will be still wider representation — the officers of the religious communities, Confraternity of Christian Doctrine officials, Theresians, etc. — so that all will be made acquainted with the diocesan plans.

**Precious Blood Sisters exchange ideas with Dominican Sisters.**

February 1964



**Holy Cross Sisters were among the 14 communities who met at Victory Noll to discuss plans for coordinating vocation promotion.**



**Monsignor Conroy, diocesan director of vocations, answers a question from the floor.**



## In the Home Field



This is an ecumenical bull from Mexico. Having served its purpose in a pinata at a Presbyterian Church bazaar, it was donated to our sisters in Ogden, Utah, together with some smaller prizes, to be given to Catholic children. Sister Evelyn Marie poses with the gentle bull before he was claimed by one of the deaf pupils she has in special classes.

### WRONG ANTECEDENT

The young high school girl who opened the door and let us in invited us to be seated, adding that her mother would be right down.

Just then her mother called from the second floor, "Mary, are you going to bring them up?"

Mary looked puzzled and queried, "Do you want me to bring them upstairs?"

"Yes, bring them up here," her mother answered.

Looking still more perplexed Mary shrugged her shoulders, muttered "OK" and lead the way. As we ascended the stairway, we could hear the mother descending. At the landing Mother and Mary met.

"Oh," exclaimed the Mother, "I didn't mean for you to bring the nuns up. I thought you were going to bring me my dentures!"

SISTER ODILIA

\* \* \*

### HOMILY ON MATTHEW 21:9

When we celebrate Palm Sunday we don't throw palms around and shout "Hail, Hail the gang's all here!" We do it in our hearts quietly, knowing He did it all to open the gates of Heaven.

We are observing through His Passion and Resurrection that He is King NOW, this moment.

GEOFFREY BATZOLD  
GRADE 4

\* \* \*

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The Missionary Catechist

### WINNER

The C. Y. O. started the year with election of officers. Among the most enthusiastic of the voters were the ninth graders, newly admitted to the organization. One of them, upon being nominated for secretary, raised his hand to vote for himself.

"You are not permitted to vote for yourself," I whispered. "Besides, it isn't a nice thing to do."

"Oh, but I want to make sure I win," was the reply.

SISTER CONCEPCION

### SISTERS AND SISTERS

Mary was helping me pack my briefcase after class. For a first grade child she was answering very well the questions I asked her. She told me how many were in her family, the names and ages and grades of her brothers and sisters and so on. As she picked up my briefcase to carry it to the car where another sister was waiting for me, she turned to question me.

"Do you have any sisters, Sister?"

"Yes, I have one sister, Mary."

Pointing to the car and the waiting sister, Mary said, "Oh, but I don't mean the sister who looks like you. Do you have any sisters like I have?"

SISTER MARJORIE



It was twenty-eight below zero in Lovell, Wyoming, but these junior high students did not let that keep them from their Saturday morning religion class.

# It Not Only Rained . . .

## It *Poured*

by SISTER PAUL MARIE

IT WAS the first rainfall in weeks and weeks, but why did it have to come on the evening of our Parent-Teacher Meeting for the Neosho (Missouri) School of Religion?

The weather dampened not only the eager dry ground, but also our eager hopeful spirits, for who, we asked one another, would venture out in such a downpour?

But as it turned out—it not only rained but it poured. The parents literally poured in until not a chair was left empty in the church hall.

The event provided an excellent opportunity to explain to the interested parents what the "new approach" in catechesis is all about. A comparison of past methods with the methods and

techniques we use today held their attention and fascination.

The stars of the evening, so far as the parents were concerned, were the children who presented a program of activities that they use in class. They sang psalms; they acted out poems and songs that teach doctrine; they took part in a quiz.

So far as we sisters were concerned, the stars of the evening were the parents. Carefully they examined the series of religion books and pondered over salvation history maps used by their children in class. Their interest and enthusiasm made the downpour outside seem like the violent wind of the first Pentecost which brought the light of the Holy Spirit to many souls.



Small children love activity in their religion class. Third graders (upper picture) are here acting out the song from their religion text: "The Lord is our God; we love Him with all our strength."

In the lower photo a group of kindergarten and first grade children demonstrate the action poem: "God made the earth, God made the sky, God made the fish, And the birds that fly. Animals, flowers, trees so tall; God made everything, great and small." Neosho, Missouri





**Monsignor William McDougall, rector of the Cathedral of the Madeleine, Salt Lake City, Utah, presents a five-year award to Mrs. Robert Kern, CCD teacher. Between them is Mr. Robert Phillips who holds his certificate for having completed the two-year course required for teaching Confraternity classes on the secondary level.**

## The Seal of the Spirit

by  
SR. DOLORITA

IT IS a common agreement among theologians today that the sacramental character is an orientation toward action, a participating in the priesthood of Christ. The development of a person's Christian life is the living out of this sacramental priesthood in reality.

Today we hear much of the lay apostolate. Our zealous lay people are living out, exercising,

their sacramental priesthood by bringing the faith to others and helping them to find that life which Christ by His life, death, resurrection, and glorification brought to man.

Men and women who have joined the ranks as teachers of religion are reaping a rich harvest for themselves and for others. The answer to an examination question following a

Confraternity of Christian Doctrine teacher training course bears this out. The student teachers were asked: "What do you think is meant by *really* teaching religion?"

The reply was unanimous. All realized that they must motivate youth to grow in the knowledge and love of God and the love of their fellowmen for the love of God. Among the means listed to motivate them, one predominated — to give good example by personal holiness.

Religion teachers lead others to Christ. In so doing, they sanctify themselves. One does not give what he does not possess.

We sisters who give the teacher training courses are constantly edified by the enthusiasm and the sacrifices of our lay people. A young mother of four children spends an afternoon each week teaching, an evening attending the training course, plus hours of preparation for both classes.

Another mother attributes her mental health to the fact that she is teaching religion classes. Many years ago her son was paralyzed as a result of an automobile accident. He is in need of constant care from his

mother. Her joy in life is each Saturday morning's class. "I am sure that I would be ill," she told us, "if I did not have my classes to look forward to."

A husband attributes his conversion to his wife's missionary zeal. Edified by her untiring efforts, he was led to further inquiry in the Catholic religion.

When Mr. and Mrs. Clemens were transferred from Utah to New Jersey, they asked for the addresses of our convents in that state. "We're going to get right into CCD teaching in the East."

What makes all these people so zealous? Here in the Salt Lake City area why did nine men and women receive awards for more than five years of teaching CCD classes? Why did fifty-one receive awards for three years of teaching? What is it that draws these men and women to the teaching apostolate?

It results from the sacrament of baptism, and of confirmation which is the completion of baptism, the seal of the Spirit. Our confirmation is a kind of transfiguration. We receive confirmation in order to give life to others. In this "age of the laity" adult Catholics are exercising their sacramental priesthood.



**Where can I find good visual aids for my high school of religion classes?**

It has been our policy not to make specific recommendations on this page — regarding textbooks, charts, filmstrips, etc. From time to time we review these and make suggestions there.

Concerning visual aids we would like to say this: Be sparing in using them. The best visual aids are those diagrams or sketches you make on the chalkboard. Use colored chalk at least occasionally. When you use pictures, be sure they are good art, the kind that helps the students penetrate the spiritual reality of the representations. And don't neglect symbols — a powerful visual aid.

\* \* \*

**I am teaching the sixth grade in the parish school of religion. These children do not seem to realize all that receiving Holy Communion implies.**

## Your CCD Question

Emphasize the fact that the Holy Eucharist is our family meal, the banquet in which we — the children of God — all partake. Because we all receive the same heavenly bread, we become united with one another.

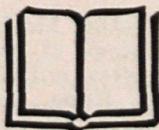
Begin with the story in John 6 when Our Lord promised the bread of life. The aspect of the Eucharist as food for life everlasting and its being a bond of union should be brought out in teaching the children.

\* \* \*

A suggestion for prayers before and after class: Instead of saying the Our Father, Hail Mary, and other "official" prayers, improvise prayers that are appropriate for the season, the state of the country, the needs of the parish, etc. For a time say these prayers yourself. Then ask for volunteers among the students to say the prayers.

Make the prayers dignified. It is well to follow — at least in a general way — the pattern of a Mass collect. Do not make them all prayers of petition. Include lots of prayers of praise and thanksgiving.

## BOOKS



*Saints of the East* by Donald Attwater. P. J. Kenedy & Sons, New York. \$3.95

The title of this book makes us think immediately of St. Ignatius of Antioch, St. John Chrysostom, the two Cyrils, the Cappadocians, and others well known. Mr. Attwater writes of some of these, but most of his saints are less known but none the less interesting.

The subjects of this book represent not only the Byzantine Rite which is so widely diffused and with which we are more familiar, but also the Ethiopic, Maronite, and Armenian. Among others there are sketches of saints from Russia, Palestine, Egypt, and that part of Italy which came to be known as Greater Greece. The author treats them — twenty-three in all — chronologically. The “moderns” are three Maronites — holy people whose sanctity is not yet officially recognized by the Church. Of these, Father Sharbel, who died in 1898, is perhaps the best known.

Mount Athos, Studius, Mar Saba, Grottaferrata, and other monastic establishments that figure prominently in Byzantine

history are the locale of many of the lives.

Mr. Attwater knows and loves the East so well that he can “interpret,” as it were, Eastern spirituality. The book is important now in the light it throws on the mentality of the East and its attitude toward the Holy See, the role of the patriarchs and of local bishops. The author makes it clear that for many centuries the break with Rome was not definitive.

Mr. Attwater is not only a meticulous scholar, but a delightful writer as well. Especially enjoyable are his cryptic remarks on the migration of monks, the robber who stole a hair shirt (of all things!) and his account of some of the miracles attributed to these saints.

There are end maps and fifteen illustrations. Some of these — from Chevetogne — are Byzantine in style. Others are paintings of Titian, El Greco, and other masters.

\* \* \*

*The Revival of the Liturgy* edited by Frederick R. McManus. Herder and Herder, New York. \$4.50

This collection of writings on *The Revival of the Liturgy* is a tribute to Father Godfrey Diekmann on completing twenty-five years as editor of *Worship*. It is very appropriate that the introduction should be written by Father Reinhold — for so

many years the magazine's beloved and sometimes caustic HAR.

The contributors have been associated with *Worship* at one time or another. Naturally each writes along his special lines. Father Carroll Stuhlmüller, C.P., explores the scriptural-liturgical depth in Christian living.

Father Maur Burbach's chapter is a joy to read. He assures us that liturgy and theology are converging. Each needs the other. We need to know the God we worship; and we need to worship the God we know. Everything centers around the Eucharist which is the heart of the liturgy.

Father Sloyan is spokesman for the catechetical scene. Father O'Shea discusses the liturgical formation of candidates for the priesthood, and Mother Katherine Sullivan that of sisters. Father Connolly of St. Gregory the Great parish in Baltimore writes from the vantage point of the pastor of souls. Father Hovda's chapter is on liturgy and ecumenism.

The arts are handled by Father McNaspy (music) and Maurice Lavanoux (art and architecture). Two other laymen contribute fine chapters. Edward Foy writes of the layman's privilege to worship — the result of the sacraments of initiation which he has received. The chapter on the liturgy and social order by Robert Hoyt might have been written by Dom Virgil Michel himself, Father Godfrey's predecessor.

Father McManus sums up *The Revival of the Liturgy* in a chapter entitled "The Future: Its Hope and Difficulties." There is just a suspicion of impatience with the slow pace, but yet he ends on a note of optimism. Developments in the Council give every reason for hope that worship will once more be restored to its rightful place in the Church.

\* \* \*

*The Mystery of Confirmation, A Theology of the Sacrament* by Mother Marian Bohlen, O.S.U. Herder and Herder, New York. \$4.50

This, we believe, is a very important book. Much re-thinking has been done on the theology of confirmation. Until now we have been too much pre-occupied with the increase-of-grace-aspect regarding the sacrament. The theology of confirmation must be the theology of the Holy Spirit.

Mother Bohlen first summarizes briefly the general views on the signification of confirmation. Of all of these the concept of confirmation as a strengthening, an arming of the baptized as it were — making him a soldier of Christ — is the one with which most educators are familiar. It is the one given in catechisms and in many religion textbooks in the United States.

After comparing facts gathered from Sacred Scripture, early liturgical documents, patristic literature, the text of the Roman Pontifical, the teaching of

St. Thomas, and the Church's ordinary magisterium, Mother Bohlen concludes that confirmation is the sacrament in which the Holy Spirit is given in a special manner *and* is given in order to perfect and complete the initiation begun in baptism. She then proceeds to tell us how these conclusions were reached and to point out their significance.

Because the theology of confirmation must be the theology of the Holy Spirit, an excellent chapter (in an excellent book) explores this theology as given in Scripture and in early Christian Creeds.

To catechists the chapter on the catechetical implications of the sacrament will be especially interesting. The author discusses thoroughly the pro and con of the age for administering the sacrament. Nor is all this theory only. An eminently practical final chapter gives suggestions

for the treatment of the sacrament of confirmation in the various grades — through high school and college. Mother Bohlen also includes suggestions for adult confirmation renewals. These are somewhat along the pattern of bible vigils. Even the sources for the music are given.

The mere reading of this book — aside from all the wonderful possibilities for its use — will set one on fire with the Holy Spirit, the seal of love and completion of our baptismal initiation, for confirmation is the communication of the Spirit of the Father. Jesus, now Lord, gives us His Spirit. The Spirit of the Father is the Spirit which Christ Himself received in order to offer up His own human life. The Spirit given to Christ by the Father is the Spirit by whom He could rise gloriously. This is the same Spirit we receive in confirmation.

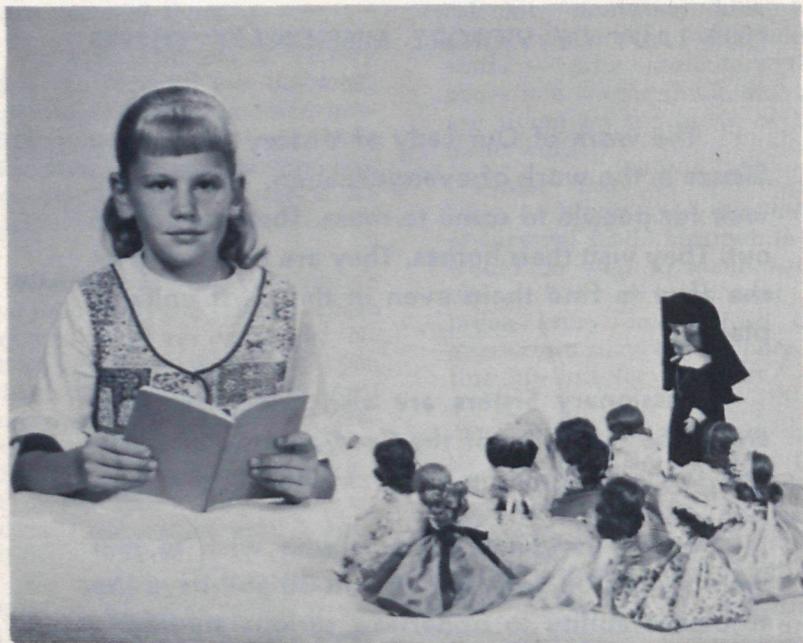
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## In Memoriam

Mrs. Eugenie Gratton, Burlington, Vt.,  
mother of Sister Jeannette,  
Mrs. Alphonsine Berard, Chicago,  
mother of Sr. Louise Marie, OLVM  
Michael Poydock, Salamanca, N.Y.,  
father of Sister Marcella,  
John Kelly, Dubois, Pa., brother of  
Sister Mary Alice, OLVM  
Rt. Rev. Msgr. Alfred Reinig, Michigan  
City, Ind.  
Rt. Rev. Msgr. Robert J. Halpin  
Rev. Joseph Szymaszek, Fraser, Mich.  
Mother Gertrude Clare Owens, S.P.  
St. Mary-of-the Woods, Ind.  
Sister M. Collette Browne, R.S.M.,  
Titusville, Pa.

George Pflaum Sr., Dayton, Ohio  
Col. Conrad Lanza, Manchester, N.H.  
Liam Dunlea, Dublin, Ireland  
Lawrence Haughey, ACM, Chicago  
Pearl Egan, ACM, Paris, Ill.  
Mrs. Mae Clark, ACM, Chicago  
Rose Neidhart, ACM, Fort Wayne  
Rose E. Steigmeyer, Decatur, Ind.  
E. G. Walsh, San Antonio, Texas  
Mrs. Rudell, Chillicothe, Ohio  
Elizabeth Watkowski, Detroit  
Forest Lehman, Orlando, Fla.  
J. Clarence Sanders, Emmitsburg, Md.  
Mrs. Norbert E. Mulick, Willows,  
Calif.

## *Little Girls Can Dream . . .*



Not infrequently God makes His call to the religious life known to boys and girls when they are very young. Again, it might not be until they are in high school or college. No two vocations are alike. The important thing is to pray for guidance — for light to know God's will and the grace to accept His invitation.