

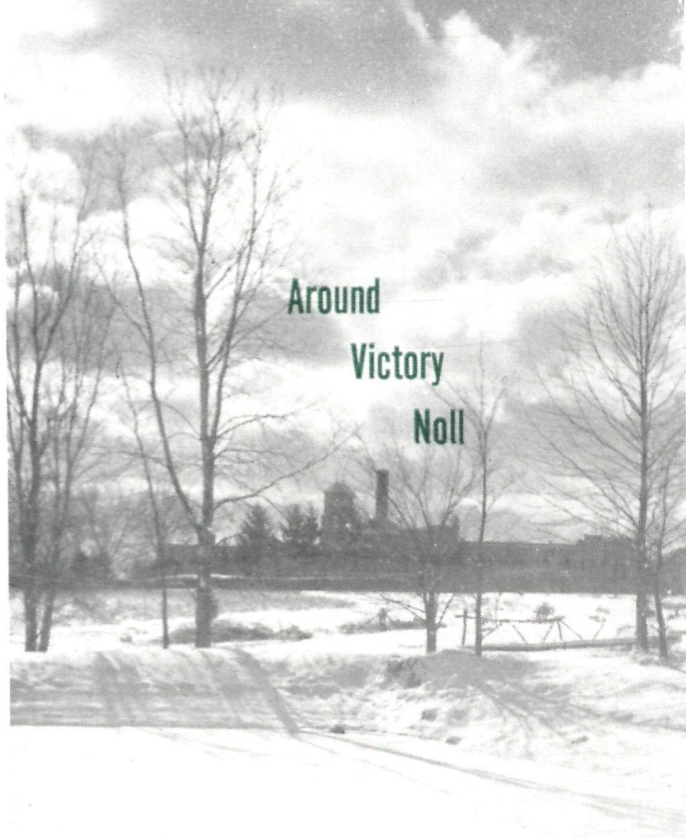
THE MISSIONARY CATECHIST

Volume 39

FEBRUARY 1963

Number 3





Around Victory Noll

PERFECT WINTER weather during the holidays made ice skates popular Around Victory Noll. Some of us discovered the hard way that our ice skating is a bit rusty.

On the other hand, among the novices and postulants are some real experts. The first year novices entertained the second year novices with a Winter Carnival, complete with bonfire, songs, skating contests, and of course food. It was probably the closest thing to the


Olympics that we ever had Around Victory Noll.

Another holiday highlight was the Capuchins' Mass in our chapel followed by breakfast and a musical. This year there are a number of novices from the Canadian Province making their novitiate at St. Felix Friary.

Sisters from our nearby convents in Indiana and Ohio joined us shortly after Christmas and spent the last few days of the Old Year Around Victory Noll.

THE MISSIONARY CATECHIST

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Challenge of the Gospel

by SISTER ANGELA

SOULS ARE EVER restless, ever searching, ever longing for security in their innermost depths. High school teens, with their urge to be "on the go" in all directions, sometimes reveal these sentiments if their interests are captured. What a challenge is presented to a teacher of religion to try to direct these longings into an encounter with Christ! Only in Him will youth find all its aspirations idealized and attainable.

With some personal searching and careful planning, I attempted to put two of my groups of high school students within a closer radius to Christ. The method I chose was discussion of the Sunday Gospels. The students would be given the opportunity to consider the various characters, incidents, virtues, etc., set forth in the weekly message of Christ.

With the opening class of the year I gave out typed sheets outlining the aims of this study, with particular emphasis on acquiring a more intimate knowl-

edge of Christ and an initiation into mental prayer. For each class I prepare discussion questions following the Jocist or cell tactics system: *Observe* the situation; *Judge* the surrounding circumstances; then *Act* accordingly. The students prepare the answers carefully at home. The opening fifteen minutes of each class are devoted exclusively to this discussion.

It is gratifying to note the applications that are made most frequently. Students are unanimous in observing the Faith which Christ demands from His intimates, from the crowds. Each week more and more discussion centers about Christ's tact in dealing with those who criticized Him, about His poise and self-control under all circumstances.

How humble the teacher becomes when she hears her own vivacious students praise Christ for the concern He shows toward souls. With their keen insight they realize the opportunities Christ gave to those who were intimate with Him while

He was on earth and that He is giving to them now as members of His Mystical Body.

A wistful peer into the future pictures some of these students searching the Gospel for a solution to the more difficult problems of mature life. In the meantime I cherish the typical

cutbursts of sudden enlightenment: "Gee, somehow the Gospel makes more sense to me now"; again, "We ought to do some studying on our own. We don't know enough yet"; or, that music to a teacher's ear, "Remember, Sister, you told us that last year? Is this where it fits in?"



Teenagers welcome responsibility and mature activities, whether they are discussing the Gospel in a small Missouri mission or, like these young people in St. Isabel's parish, Los Angeles, planning the agenda for next week's club meeting.

Well, for heaven's sake . . .

What's New?

by SISTER MARIE

IN SOME PARTS of the world, people do not greet one another with the usual American "Hi!" Instead, they ask, "What's New?" And, in so doing, they betray man's inability to satiate his desire for knowledge!

I suppose a philosopher would muse about that fact somewhat like this: Appetites are satisfied when the appetite obtains its object. A sense appetite, such as hunger for food, finds pleasure in reaching its capacity for food. When it no longer seeks its object, it is satisfied, and finds its pleasure in being satisfied. But sense appetites are satisfied by material things, and material things can be weighed, measured, seen, felt, smelled, or heard.

The proper object of the intellect is truth. But the intellect is a spiritual faculty with a spiritual appetite reaching out for a spiritual object: knowledge or truth. A spiritual appetite cannot be measured, nor can its object. It is measureless and infinite. Therefore, the intellect can never be satisfied that it has reached its capacity. Thus, people have always

asked, and will continue to ask, "What's New?"

Just as there is pleasure in the satisfaction of the sense desire, be it apple pie or pizza pie, so there is pleasure in the seeking to satisfy the intellect. That is why continued learning is a source of pleasure. It is natural!

Thus the philosopher might muse. But what about a moralist? From a different viewpoint, he seizes upon the topic, and quite possibly thinks: The salvation of souls is the supreme law. We must do good and avoid evil. It is good to conform our activity to the laws of nature, and thus of nature's God. Seeking after knowledge is good, not because of the intrinsic pleasure involved in satisfying an appetite, but because the fifth commandment of God tells us we must take proper care of our own lives and those of our neighbor. Proper care involves adequate knowledge. Thus the acquisition of knowledge becomes a *duty*. Proper care includes a need to understand what makes man "tick," so the intellect must seek its object—truth, in whatever is related to man.

The moralist concludes that all knowledge relates to man directly or indirectly, and therefore, all knowledge is properly and dutifully to be sought after.

What about the artist? So often "unwept, unhonored, and unsung," he muses upon "What's New?" according to his own art form. The painter seeks to use the tools of his century and the heritage of tradition to portray in line and color and form, truth that has its own laws of communication. The dramatist concocts a careful combination of words and actions to tell a flesh-and-blood audience a universal verity wrapped in flesh-and-blood. The poet pens his rhyme to impart a message that reaches mind and emotion and lifts the reader to a higher and thus broader vision of reality. The musician conveys truth via the media of harmony and rhythm.

But, wait! Enter the Puritan, the Jansenist, and the "Christian-Pharisee!" Hands fly up in protest! Horror! Shock! What "heresy" is here? That a *Christian* should seek to learn "anything and everything"? What a waste of time! How impractical! How dangerous! How tempting! How worldly!

And so these small little people with narrow little minds and shrivelled-prune hearts, spawn their own "counter-her-

esy" that man must be concerned with NOTHING but the salvation of his OWN soul! Thus, he must not seek to satisfy man's highest power, the intellect! (He must refuse to exercise this priceless gift of God. Bury the talent!)

He must not permit his human nature to indulge in intellectual and aesthetic pleasure—pleasure proper only to man—by studying the laws of the arts. (Bury the talent! And because, as Saint Thomas says, "man must have pleasure," what is refused to the higher appetites, is compensated for by the lower.)

He must not read in order to integrate truth because knowledge makes men proud! (Bury the talent! Lest it be discovered that the most learned are the most humble. Lest Christ's echo, "Learn of Me for I am meek and humble of heart" screech against unopened ears to hear the Word of God speak the words of God.)

He must not recreate because forms of recreation are *worldly!* (Bury the talent! And pinched, refuse to answer how must man "rest" and "recreate" himself when heaven has not yet regaled us with angelic diversions and beatific TV)

And so they go, these little creatures, "more to be pitied than censured," orbiting around their puny little selves, content-

ed in their ignorance, and yet, paradoxically, casting green-eyed glances at those who dare to be free with the liberty of the children of God—orbiting around Him Who wants us to know Him, love Him, serve Him.

The more we know Him, the more we love Him. The more we love Him, the more we serve. And this is, ultimately, why we are here on earth . . .

So, *for heaven's sake*, let's help our neighbor and answer when he asks, "*What's New?*"

No Other Dog

by SISTER RUTH ANTHONY

A FOUR-LANE divided highway separates Larry's home from the public school he attends. Religion classes are held near the school. The children who like Larry, are on double session, must cross the highway at a time when there is no crossing guard on duty.

One morning after Larry had cheerfully greeted me, he added that his mother had as usual helped him to cross. Then a distressed look came to his face. I turned around and saw a nondescript, half-grown dog running up the road.

"That's my dog, Tiny," Larry said. "I'll have to take him across the highway."

He turned to go as I asked, "Why, won't Tiny be all right if you let him wait for you till class is over?"

"No," Larry said with real concern, "if I don't get Tiny

home, they'll take him to the dog pound."

Here was a problem. The highway was a good three blocks away. It was almost time to meet the other children at the school. I would not be able to go with Larry. Surely the boy could not go alone, especially after his mother had taken such care to see him safely across. I tried to explain all this to the child. It would be much better for Larry to lose the dog than to run the risk of having him struck by a car. Only a few days before, one of his little friends had been run over.

"Besides," I added, "you can get another dog at the pound if Tiny gets lost."

Larry admitted I was right. With a full heart he pondered a minute, then shook his head sadly and said, "But I love that dog better than any other dog in the whole world."



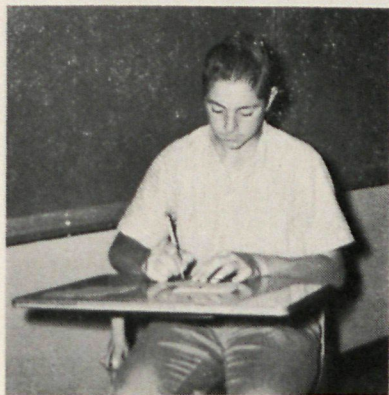
Virginia distributes progress cards on chalkboard ledge.

THERE ARE MANY things a child must memorize in his religion class: certain prayers, commandments, the answers to some of the catechism questions, etc. Progress though sometimes slow and painful, can be speeded up with the aid of an achievement chart. It is with a real sense of satisfaction that children proudly display the fruit of their efforts.

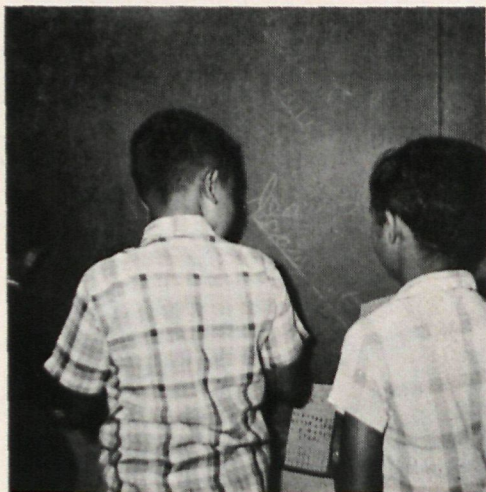
A host of helpers assist the religion teachers in this task, a task that can often be tedious and always demands patience. Here are a few of the willing workers who helped David, our cover boy, achieve his goal.

Progress!

by SISTER TERESITA



George, a seventh grader, is writing assignment slips. George comes early to help and then he attends his own religious instruction class.



Youngsters find their own cards and eagerly count their stars.



A knock . . . then a hushed silence. The examiners enter.



The big moment! It is followed by a smile of satisfaction . . . or, sometimes, a look of disappointment.



ECUMENISM

Our backyard is now completely enclosed. The finishing touch was a gate with a small cross carved in it by our kind Protestant neighbor.

SISTER MARY THERESA

* * *

HOLOCAUST

We have a student who likes to show that she can think "on her own." She scorns the words of the book.

For instance:

Question: How did the people of the Old Testament offer sacrificial worship to God?

Answer: They did it by putting a lamb on an altar and burning it to a crisp.

SISTER JOAN



Winter picnic at Mt. San Geronio, Calif. Sister Judith finds a quiet spot for meditative reading.

In the Home Field



Sister Patricia and Sister Michelle leave a home in Perkins, Mich., after making a census call.

GOOD REASON

Alan's English is not always clear. The other children and I find it hard sometimes to understand him. Because it is difficult for him to express himself, he does not often contribute much to the class. But when he does speak, he usually has something worthwhile to say.

For instance, we were talking about our three enemies: the world, the flesh, and the devil. Alan waved his hand and asked, "Sister, is that why we are trying so hard to get to the moon? You know — in outer space?"

SISTER PATRICIA

NEXT QUESTION?

Curled up in the front seat beside me was little Joan. I was taking her home after a special First Communion class.

In a very subdued voice she asked, "Where do you buy sister clothes?"

"We buy the materials and then sew our habits and veils."

"And the cardboard. . . Do you buy that at a store too?"

"Yes, it's called pyralin and we cut our collars and cuffs from it."

A thoughtful pause and then very, very slowly came a momentous question, "Are there any YOUNG sisters? I've never seen any!"

SISTER ROSE



Sister Chrysostom lends a hand to put the finishing touch to a snowman.

HABIT

We were making census calls in a large apartment building. I dipped my fingers and made a devout sign of the cross. It would have been all right had it been a holy water font. As it was, however, it was a large ash tray attached to the wall in a hallway.

SISTER ROSE ZITA

* * *

The ink was not yet dry on the list of convent addresses when we received notice of two corrections, though one involved only an added zone number.

Take out your copy before you forget and put 1 between El Paso and Texas. Cross off the East Chicago, Indiana, Block Avenue address and write instead: 4746 Alexander Street.

Ceremony for First Confession

by SISTER JOSEPH MARIE

OUR PARISH BULLETIN here in Reed City, Michigan, had the following announcement last spring:

"In the great excitement of a little child preparing for First Communion, the importance of the sacrament of Penance or First Confession can be overlooked. Parents, too, sometimes look forward to their child's First Communion and overlook First Confession. Following a pattern set in many other parishes, we are having the Ceremony of First Confession this afternoon in church. All parents of those who are receiving this sacrament for the first time are expected to attend.

"First Confession calls to mind Baptism. It also reminds us of the mercy of God, the goodness of God, and the need for sorrow for sins. All of these things are recalled in the ceremony. The ceremony is designed for parents (the children's most important teachers) as well as for children. It also should forcefully remind everyone that Confession is not nec-

essarily connected with Communion."

The ceremony we used is taken from the book, *Together Toward God*, by a Jesuit priest, Father Pierre Ranwez; and three laymen, Jules Gerard-Libois, and Marie-Louise and Jacques Defossa. This excellent book is published by Newman Press, Westminster, Maryland. The Ceremony for First Confession is reproduced here with their permission.

The priest, preceded by cross-bearer and two acolytes, goes to meet the children who are standing with their parents at the church door. After a few words of welcome, he addresses first the parents and then the children.

PRIEST (to parents): My dear parents, when your child came into the world, you had him (her) baptized to become a child of God. Today we shall thank God for His gift of baptism.

PRIEST (to children): Have you

children come here to thank God for granting you the gift of baptism?

CHILDREN: Yes, Father.

PRIEST: And to tell Him that you love Him?

CHILDREN: Yes, Father.

PRIEST: And to tell Him that you will serve Him all your lives?

CHILDREN: Yes, Father.

PRIEST: Since that is so, let us all go into the church.

(Procession into the Church)

The priest leads the children and parents down the center aisle. All take places in front pews. As they enter all sing an appropriate hymn or psalm.

(We used "Praise to the Lord" from Parish Mass Book.)

PRIEST (to children): You are now big boys and girls. You know that God made us, that He sent His Son Jesus to save us and that He wants us to be His friends. But in order to be His friends, we must do all He tells us, the first thing being to receive baptism. Thanks to your parents, you were baptized when you were babies. And now that you are better able to un-

derstand, we are going to remind you of what God did for you on the day of your baptism.

The children leave their pews and stand in front of the Communion tables. As they move they sing invocations to their patron saints in the form of a litany. All join in the responses of the litany.

MASTER OF CEREMONIES: On the day of your baptism, the priest breathed on you and said, "Go out of this child, unclean spirit, and give place to the Holy Spirit." That is why, from that day on, God lived in you.

PRIEST: Children, are you happy that God lives in you?

CHILDREN: Yes, Father.

PRIEST: Say thanks to God, then.

CHILDREN: Thank You my God.

PRIEST: And you, my dear parents, join in this thanksgiving of your children and ask God to dwell always in their souls.

PARENTS: God, present in us, remain always in our children's souls.

M.C.: Then the priest made the sign of the cross on you, the

sign by which Christians recognize one another. He is going to remind you of the ceremony by making the sign of the cross on your foreheads.

Each child approaches the priest who makes the sign of the cross on the forehead of each, saying: "Receive the sign of the cross on your forehead and in your heart."

M.C.: And now let us all make the sign of the cross together.

ALL: In the name of the Father . . .

M.C.: On the day of your baptism the priest then placed his hands on your head to show that God had become the only master of your soul and body. He is going to remind you of this by doing the same thing again.

PRIEST (*extending his hands toward the children*): Come, Lord, into the souls of Your children. May Your presence keep them pure and holy.

PRIEST: Do you want God to remain always in your souls?

CHILDREN: Yes, Father.

PRIEST: Ask Him for this great grace by saying, "My God, keep my soul pure and holy."

CHILDREN: My God, keep my soul pure and holy.

PRIEST: And you also, my dear parents, ask this grace for your children.

PARENTS: My God, keep their souls pure and holy.

M.C.: Then on the day of your baptism, the priest washed your soul clean by pouring water over your head as he said, "I baptize you in the name of the Father and of the Son and of the Holy Spirit." As a reminder of that beautiful day, let us all say the Lord's Prayer, which teaches us that we are all the children of one Father, Who is both good and all-powerful.

ALL: Our Father . . .

M.C.: The priest then made a cross on the top of your head with sweet-smelling oil to show that you had become forever the beloved child of God. And he said; "May God mark you with a special sign because you are Christians forever."

M.C.: At your baptism the priest placed a white cloth on your head or put on you a white robe to show how pure your soul was. Today he is going to give each boy a white arm-band and each girl a white veil to wear to remind you that Jesus loves to come into souls that are pure.

PRIEST (*giving each boy an arm-band and each girl a veil*): "N . . ., receive this as a sign of the purity in which you must live."

M.C.: Finally the priest gave your godfather a lighted candle to show that by being baptized you had become, as it were, a shining light. Today you yourselves will receive the candles.

The children are given candles. They then return to their pews and are seated. The priest relates the parable of the Good Shepherd and then has them repeat (standing) the following prayer.

PRIEST (leading children in prayer): Jesus, You are the Good Shepherd./ You know each of Your sheep,/ And You love them all./ You go looking for the ones that are lost,/ So that You can bring them back to the flock./

M.C.: All join in singing the hymn to the Most Holy Trinity.

(We sang the hymn, "God, Father, Praise and Glory," from *Parish Mass Book*.)

PRIEST: Children let us ask God to forgive us for having sometimes disobeyed Him. Say after me, "My God, I ask You to forgive me./ Help me to remember my sins,/ and to make a good confession."

The priest then encourages the children to speak very simply to the confessor as they would to Our Lord Himself. He reminds the parents and all who are present that they should receive the sacrament of penance often.

CONCLUDING HYMN: "Holy God, We Praise Thy Name."



Your CCD Question

Can you give us any ideas on how to carry out the program of the Apostolate of Good Will in the Confraternity? For some reason or other, it is the least active of all the CCD departments in our parish.

This is not the first time we have heard such comments on the Apostolate of Good Will section of the CCD. Personally, we find it hard to understand, because the AGW offers exciting possibilities, especially in the present ecumenical atmosphere that Pope John has created almost single handedly.

No doubt you have read the section in the Manual. You will also find some ideas in **CCD Training Courses for the Lay Apostolate, Book 2**. Order from Our Sunday Visitor, Huntington, Ind.

The November issue of **Our Parish Confraternity** (1312 Massachusetts Ave., N. W., Washington 5, D.C.) had an excellent article on the Apostolate of Good Will. You would do well to send for a copy or, if you are a subscriber, read the article.



Bishop Drury of San Angelo installing the Executive Board members of St. Agnes and St. Joseph parishes, Fort Stockton, Texas.

It is strongly recommended that the members of the CCD Executive Board be installed at a solemn ceremony. This impresses the officers themselves and also the other members of the congregation. It points up the importance of the Confraternity and gives it the "status" it needs.

In most parishes it is the pastor who conducts this ceremony. The two parishes in Fort Stockton, Texas, were privileged to have their bishop, the Most Rev. Thomas Drury, install their Executive Board members. To make it more convenient for His Excellency, the installations were combined in one ceremony after the principal Mass on Sunday.

BOOKS



Readings in European Catechetics edited by G. Delcuve, S.J., and A. Godin, S.J., Lumen Vitae Press, 184, rue Washington, Brussels, Belgium. \$3.00

This is a collection of articles selected from various European publications and translated into English.

The anthology begins with an overall view of catechesis by Father Ranwez, S.J., a staff member at Lumen Vitae International Center for Studies in Religious Education. Father discusses the typical trends of the present catechetical revival. This is followed by articles on the ministry of transmitting the Word of God.

Specialists in psychology and philosophy contribute to the second part of the book. The first three articles are concerned more with principles, but the fourth, entitled "The Religious Life of the Tiny Child: Conclusions Drawn from an Inquiry," contains many practical points on the religious training of young children.

Part III, entitled "Training

and Helping Catechists," and Part IV, "Religious Significance of Certain Pedagogical Means," are of special interest to the catechist and to those who train them. Today when one hears so much about "celebration" in the religion class, it is good to read a thorough explanation of celebrations concerned with teaching prayer to children from the age of three to adolescence. It is written by Father Tilmann, the Oratorian.

All of these readings are excellent and are invaluable to the catechist. Naturally, some will appeal more to one person, some to another. We could single out certain articles for special commendation. "Pedagogical Training for Future Catechists" is one of them.

Another article that should be required reading for every teacher of religion concerns the use of pictures in catechesis. How often we hear that children are different these days. The author of this discussion, Rev. Christian Pesch, a parish priest in Germany, says that "the psychological dispositions of the children of today are not the same as the children of fifteen or twenty years ago who watched stop-films with enthusiasm or surprise." This difference is bound to have an effect on the way we use pictures in the religion class. Father Pesch suggests what pictures

can be used and how to use them.

The editorship of Father Delcuve, director of Lumen Vitae, and Father Godin, a staff member, insures the excellence of this volume.

* * *

A Wall for San Sebastian by William B. Faherty, S.J., Academy Guild Press, Fresno, Calif.; \$3.95

This is not Father Faherty's first book, but it is his first novel. And an unusually good first novel it is, too.

The story concerns a Franciscan friar, Father Leon, who is missioned to a small outpost, San Sebastian, in what is now the state of Chihuahua, Mexico, close to our Texas border. The appointment is a disappointment, for the friar had hoped to go to California. Besides, his new mission lay practically in ruins from Comanche raids. The people had no desire to improve their lot, for the Comanche would only destroy their efforts.

Fray Leon is determined to change the broken spirit of his people and to build a wall for San Sebastian. The story of his success and failure, his heartbreaks and disillusionments,

makes interesting and often exciting reading.

Into the story Father Faherty has woven colorful descriptions of our wonderful Southwest, of its legends and true stories, its charming people and their touching faith. All these things Father has learned at first hand, in years of living and traveling in these parts of the United States.

Father Faherty is an associate editor of *The Queen's Work and Direction*. He is not only editor of Queen's Work pamphlets, but is the author of a number of them. Among the magazines to which Father has contributed is THE MISSIONARY CATECHIST.

* * *

St. Martin de Porres by Richard Cardinal Cushing. St. Paul Editions, Daughters of St. Paul, Boston 30, Mass. Cloth \$1.00; paper 75 cents.

Cardinal Cushing does not attempt to write a detailed account of the life of St. Martin, but rather to present him as a model for social justice. Like Martin, he says, we must "contribute the influence of our Christian lives to the restoration of the order of society in which grace will once prevail against human selfishness and greed."

The pages that follow are evidently not written by His Eminence, for they repeat many of his passages. This section is entitled, "St. Martin de Porres, Patron of Universal Brotherhood." It is in turn followed by a novena in honor of the saint.

There are five photographs of the canonization and two portraits of St. Martin. The rest of the book is illustrated by black and white sketches. All but one look as if they are the work of Sister Mary Jean Dorsey, O.P.

Martin's devotees — and they are legion — will be glad to have another book about him and will value especially the fine pictures taken at his canonization.

* * *

For a thorough treatment of many of the discussions before the Council, we highly recom-

mend the series, *Quaestiones Disputatae*, (but they are in English!) published by Herder and Herder, New York. The authors are specialists in their field. Among others they are: Cardinal Bea, Karl Rahner, Yves Congar, Hans Kung, H. A. Reinhold, Philip Scharper, George Tavard.

We list here the latest volumes of the series.

The Episcopate and the Primacy by Karl Rahner and Joseph Ratzinger. Paper, \$2.25

Looking Toward the Council edited by Joseph E. Cunneen. Cloth, \$3.75. Paper, \$1.95

The Layman in the Church edited by James O'Gara. Cloth, \$3.50. Paper, \$1.75

Dialogue for Reunion — The Catholic Premise, edited by Leonard Swidler, Cloth, \$3.50. Paper, \$1.75

In Memoriam

- John L. McConville, Philipsburg, Pa. brother of
Sister M. Frances Therese, O.L.V.M.
Rt. Rev. Msgr. James B. Empey, Las Vegas, Nev.
Rev. John Connolly, S.J., Los Angeles, Calif.
Mrs. Angelina Couture, St. Johnsbury, Vt.
Mrs. Catherine Schueller, Primghar, Iowa
Mrs. Frances Wilczewski, South Bend, Ind.
Mrs. Dell Cusack Murphy, ACM, Chicago
Mrs. Katherine Futerer, Pacific Grove, Calif.

Editor's By-Line

This month when so many words are being written extolling and/or criticizing the Catholic Press, every editor must make a contribution on the subject.

However, for fear of getting myself and *THE MISSIONARY CATECHIST* in an uncomfortable position, I do not intend to discuss the merits or demerits of the Catholic Press. Instead, let me confine myself to lamenting the fact that people do not read. At least they do not read enough.

Did you ever observe your fellow travelers on a bus, subway, train, or plane? Some just sit there and do nothing. If they do read, what do they read? A newspaper, a picture magazine mostly. Seldom do you see anyone reading a serious book — or any book at all.

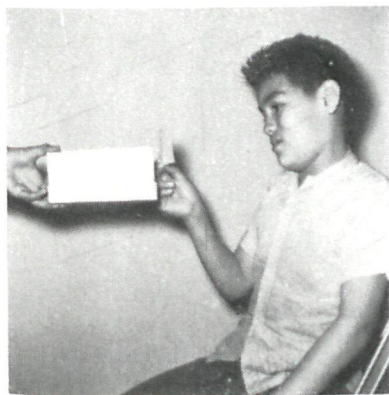
People complain that they do not have time to read. It seems to me they could find time if they really wanted to read. All of us have to spend irksome minutes — or hours — waiting at some time or other: waiting in a station, waiting in a dentist's office, waiting for someone to come by and pick us up. These are precious minutes that we could utilize for reading.

It takes almost two hours for

a tanker of oil to make its delivery at Victory Noll. So far as I have been able to judge, aside from certain duties at the beginning and end of the operation, the driver has nothing to do while the oil slowly flows from the tanker. Were he to utilize this time by doing some serious reading, it seems to me he could acquire an education courtesy of the oil industry.

Meanwhile, many of us fervently wish we had more time for reading. I would like time for RE-reading, too. From the vantage point of an adult, it would be fun to read again books like *Alice in Wonderland* (which, it is claimed, is really an adult's book), some of Mark Twain's works, and the classics we read in our younger days.

There are wonderful books to read now — especially in subjects that pertain to our vocation as catechists: books by men like the Rahners, Durrwell, Lycnet, Bouyer, Danielou, and others. We are living in an exciting time, a time of renewal, when there is taking place a re-orientation of many aspects of Scripture, theology, liturgy, catechesis, and related subjects. If we make time to read these worthwhile books, our spiritual life cannot help but be richer and we will be witnesses of Christ to the world. SEA



Joe's Decision

a short picture story

by SISTER EVELYN MARIE

Joe feels the need of a stout heart to do the Lenten penance he has drawn from the box. It reads: "For love of Jesus I will not look at my favorite TV show this week. I will say the Act of Faith three times every day for those who do not believe in God."



Taking a look at Our Lord on the Cross, Joe smiles a little at his own weakness.

Joe comes to a quick resolution and pockets the now acceptable penance. "After all He has done for me, I ought to be able to give up that old TV show!" he affirms.



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