

October 1946

THE MISSIONARY CATECHIST



Mission Intention For October

by the Right Rev. Msgr. T. J. McDonnell

GENEROUS FINANCIAL SUPPORT OF THE MISSIONS

WE all remember the hectic days preceding March 15 and April 15 when, as a nation, we tried to meet the deadline for income tax returns. There was much figuring required—withholding tax slips were carefully scanned, while the check books were consulted to ascertain how much had been paid for medical aid, sales tax, and the like. Then, grudgingly or willingly, the forms were finished and the checks sent off, for taxes are the lubricants that keep the wheels of governmental progress running smoothly.

IN church matters, and particularly in mission matters, there are no taxes, no designated budget which must be met to insure success. The grace of God is the only certainty. Man's generosity is flexible in this regard. Among a chosen few, allotted sums are contributed at regular intervals, it is true. However, for the vast majority there is only an occasional gift in response to an appeal; while among the indifferent, there is complete lack of interest.

AN OLD CUSTOM

IN this regard, the twentieth century Catholic differs greatly from the early Christian. It was his practice to set aside a certain amount of his income (usually one-tenth) for the support of the Church and her mission program. This, perhaps, was a continuation of the Jewish law, for in Leviticus XXVII, 30-34, we read, "All tithes of the land, whether of corn or of the fruits of trees, are the Lord's and are sanctified

to Him . . . Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord . . . These are the precepts which the Lord commanded Moses for the children of Israel in Mount Sinai."

AMONG our separated brethren we find the practice of contributing a tenth of one's income to church work continues down to the present day. Only recently a Catholic friend of the missions sent us a copy of Emmet Fox's booklet, "The Magic of Tithing," and asked if it were not possible to adapt this policy for The Society for the Propagation of the Faith.

IT is not our intention to recommend such a practice, for we know that "the gift without the giver is bare," and we desire no barren offerings for our missions. However, during this month of October, we urge generous support for the missionaries on Mission Sunday, October 20. We need not tell you what a tremendous task confronts our missionaries, particularly in the former war areas. Churches, schools, hospitals, seminaries, the results of generations of patient toil, sweat, and tears, now lie in ruins. They cannot be rebuilt without monetary assistance. However, do not let the size of your offering become a deterrent. The widow's mite is as welcome as the munificence of a Croesus, especially if both are accompanied by a sincere prayer for the success of the mission apostolate.

The Missionary Catechists

Volume XXII

October, 1946

Number 10

Necessity of Catechetical Instruction*

THE world is suffering from very sad afflictions, but the chief among them is ignorance of religion in all classes of society. Strong remedies are urgently needed in human society, but few of them are so urgent as is the spread of catechetical instruction. Parents around the evening fireside of the home, teachers in the more serious atmosphere of the school, priests in the sanctuary of the church and in every place, can and must offer to all men the supreme service of opening to new generations the riches of Catholic teaching by means of catechetical instruction and thus form them through this teaching in order that, being well imbued with the Christian spirit, they will have loved the truth, justice and charity of the Gospel, and will be inflamed with the love of Jesus Christ. Thus upon this new generation, future Christian peace, the only peace worthy of the name, will be built.

AND you, thousands and thousands of children, who at this moment, open-eyed, hear the voice of your Father, a Father who wishes He might embrace all of you, one by one—you who are the hope of the Church and of the country, in whose pure souls the sweet light of innocence is still clearly reflected—go quickly and eagerly to catechetical instructions. Do not let the Catechism fall from your hands. Listen, without missing a word, to those who explain it to you, learn it well and understand it as much as possible, and never forget this teaching which perhaps one day—in a future hour of which now you cannot surmise—will be the anchor of your salvation in the stormy trials of life.

THE Pope desires that in your Catechism classes you learn to hold God as the very center of your lives, to know and to love Jesus Christ, to live in His grace and in the faithful practice of the commandments; to be kind, obedient, diligent, and, above all, spiritually good.

**(From the Radio Address of the Holy Father to the Catechetical Congress at Barcelona, Spain, April 7, 1946.)*

THE MISSIONARY CATECHIST is a monthly magazine published with ecclesiastical approbation by the Society of Missionary Catechists, Victory-Noll, Huntington, Indiana. Subscription rates: \$1 a year; \$2.50 for 3 years; \$4 for 5 years; \$25 for life, payable in monthly installments; \$1.50, Canada and Foreign. Entered as second class matter December 30, 1924, at the post office at Huntington, Indiana, under the act of March 3, 1879.

Leo XIII and the Rosary

by Reverend W. B. Faherty, S.J.

THOUGH Leo XIII's most famous encyclical letters were *Rerum Novarum*, on 'The Condition of Labor,' and *Immortale Dei*, on 'The Christian Constitution of States,' still his favorite topic, if one may judge from the number of encyclicals he wrote on it, was the Most Holy Rosary.

LEO issued ten letters to the whole Church on this interesting and important subject. Several were documents of charm and depth. Others were merely routine messages of the Father of Christendom urging his people to spend October, the month he dedicated to Our Lady of the Rosary, in a religious manner. The first letter appeared in 1883, the second the following year, and the others in the eight years from 1891 to 1898. All but one were issued during the month of September.

October: the Month of the Rosary.

AFTER recalling the history of Mary's protection during the course of centuries, especially at the battle of Lepanto, Leo, in his first Rosary encyclical, officially consecrated the month of October to the Queen of the Rosary. He urged families to say the Rosary in their homes, and ordered the recital of five decades every day in all parishes to win for the Church the help of Heaven in the day of trial. The encyclical of the following year prescribed the same devotions as this first letter.

SEVEN years elapsed before Leo wrote again on the subject. On September 22, 1891, he recalled to all Christian people that it would soon be October, the month of Mary, Queen of the Rosary. Again he urged his people to call on the Mother of God. "Mary is the glorious intermediary," he said. "She is the mighty Mother of the Almighty; but what is still sweeter, she is gentle, extreme in tenderness, of a limitless, loving kindness."

"NOW among the several rites and manners of paying honor to the Blessed Mary," he continued, "some are to be preferred, inasmuch as we know them to be the most powerful and most pleasing to our Mother; and for this reason we especially mention by name and recommend the Rosary."

Antidote for Current Evils

THE most famous of all Rosary letters is *Laetitiae Sanctae*, of September 8, 1893, in which the Pope discussed what he considered the three great ills of modern life.

"SOCIETY is threatened," to use the Pope's own words, "with a serious danger in the growing contempt of those homely duties and virtues which make up the beauty of humble life . . . A second evil . . . is to be found in a repugnance to suffering and an eagerness to escape whatever is hard or painful to endure . . . The third evil is one which is chiefly characteristic of the times in which we live . . . Although men in former ages loved the world, and loved it far too well, they did not ordinarily aggravate their sinful attachment to the things of earth by a contempt of the things of heaven."

AS an antidote for these evils the Pope offered the Rosary. To those filled with a distaste of a simple and laborious life, he suggested a meditative recital of the joyful mysteries, wherein they would see Christ and Mary in the unglamorous, day-to-day events of their lives—Mary's conversation with the angel at Nazareth, her visit with her relative Elizabeth, the Birth of Christ in an ox-stall, the Presentation in the Temple at Jerusalem, and the Finding of the twelve-year-old Jesus among the Doctors of the Law.

FOR those who shirk painful duties or rebel under the ordinary sufferings of life, the Pope pointed to the sorrowful mysteries, wherein they could ponder the agonies of Our Saviour and gain courage from His example. The worldly man who has forgotten the future life should turn to the glorious mysteries of the Rosary, the Pope suggested, that in meditating on the Resurrection and Ascension of Our Lord, the Descent of the Holy Ghost, and the Assumption and Coronation of Our Lady in heaven, he might come to realize the shallowness of this life and the greatness of eternity.

Mary: Co-Redemptrix

ANOTHER great document, perhaps second in importance to the one just discussed, was *Iucunda Semper* of the following year. After discussing Mary as the Co-Redemptrix, the Pope

showed that in the various mysteries of the Rosary, we see, as if going before our eyes, those events of Mary's life in which her part as Co-Redemptrix is most evident.

"THIS form of prayer obtained the name of 'Rosary,'" Leo wrote in *Fidentem Piumque*, of September, 1896, "as though it represented by its arrangement the sweetness of roses and the charm of a garland. This is most fitting for a method of venerating the Virgin, who is rightly styled the Mystical Rose of Paradise, and who, as Queen of the Universe, shines therein with a crown of stars."

THE great efficacy of prayer, the Pope pointed out in this same letter, arises from two principal circumstances: perseverance, and the union of many for one end. Both of these qualities are conspicuous in the devotion of the Rosary.

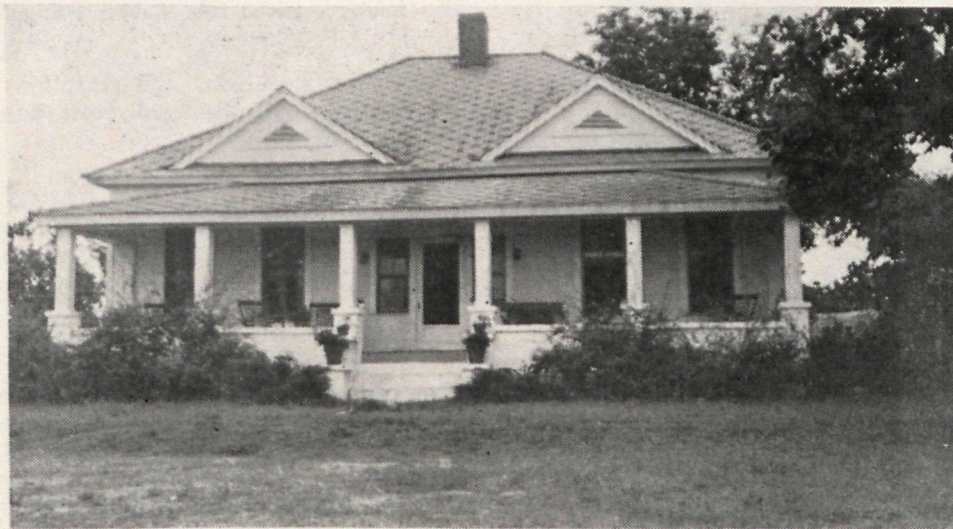
LEO'S last encyclical summarized what he had done to further the devotion of the Rosary. He had already written nine letters on the subject; he had consecrated the month of October to the Queen of the Rosary; he had commanded that the Feast of the Holy Rosary should be celebrated in the Universal Church with proper solemnity; he had added to the Litany of Loretto the invocation "Queen of the Most Holy Rosary."

IN THIS letter, furthermore, Pope Leo gave a beautiful description of the Rosary. He called it "an admirable garland, woven from the Angelic salutation, and the Lord's prayer, joined together by meditation."

THESE are the high points of Leo's beautiful messages. At this time, on the eve, almost, of the month of Our Mother's Rosary, it is certainly profitable for us to ponder the sublime thoughts they contain.

Catechists in the Southland

by a Missionary Catechist



Home of Mrs. Mathews, President of the Altar Society, where Catechist Olberding and her companion stayed during their visit at Grove Hill.

AFTER having heard Alabama referred to as the "Cotton State" all one's life, I suppose it was only natural to look for fields of cotton as the train traveled south to Birmingham. On the contrary, the country through which we were passing was hilly and densely wooded, and we were later to learn that the four counties, which constitute the first field of the Missionary Cate-

chists in the South, range from 70 to 90 per cent forest.

ARRIVING in Birmingham in the late afternoon of a hot day in June, we were met by the Reverend Francis Giri, Pastor of Grove Hill, the territory we had come to look over as a future field for our work. Father took us over to

St. Paul's convent, where the Benedictine Sisters offered us the gracious hospitality we were to find characteristic of the South.

THE drive to Grove Hill the following day, through 185 miles of gorgeous scenery, was a delightful one. The weather had cooled off and continued so during the few days we were in Alabama, perhaps out of courtesy to its Northern visitors, or more likely as a further inducement—in answer to Father Giri's prayers—to our Superior General to make a foundation in the South, a new field for Missionary Catechists.

ON Sunday we attend the first Mass at Jackson, 17 miles south of Grove Hill. The church was the Chapel car, and the congregation consisted of five persons—not counting the two Catechists—and one of those five was not a Catholic.

THE second Mass was at Grove Hill. The Chapel occupies half of the second floor above a garage, a large, bare, rather barnlike room, but it was clean and neat, and the altar tastily decorated. A small room off the Chapel made a convenient sacristy. The large room on the opposite side of the building serves as kitchen, dining



Catechist Olberding snapped picture of Sunday congregation at Jackson, 17 miles south of Grove Hill. Chapel trailer was donated by Monsignor Sheen.



Father Giri, zealous Pastor of Grove Hill. Catechist intended to take Father's picture in front of one of his churches, but substituted Pensacola Bay when she finally realized that Father was a Pastor without a Church.

room, office, storeroom, and reception room for the Pastor; while the small room adjoining it, serves as his bedroom.

THE parish of Grove Hill consists of 3200 square miles and comprises Clark, Monroe, Washington, and Choctaw counties. In all this territory there is not a single Catholic Church. The total Catholic population is two hundred souls. For nearly two years Father Giri has worked alone in this vast field, saying Mass in every corner of the parish, giving the people the opportunity of receiving the sacraments, and instructing and encouraging his few Catholics in the truths and practices of their religion, so that they may be strong and faithful amid the many temptations inevitable in an environment almost entirely non-Catholic.

AN important part of Father Giri's work during the summer months is street preaching. In the Chapel car, donated through the generosity of the Right Reverend Monsignor Fulton J. Sheen, Father goes to various points within his parish, and for a week or more preaches to the people, teaching them to pray, and answering their questions. Before moving to the next place, Father takes the names of all those who wish to

know more about the Faith, and endeavors to reach them during the year. But because of the number requesting further instructions and because of distances, it is not always possible for him to reach all, and it is to assist in this work, as well as to help preserve the Faith among the Catholics, that two Missionary Catechists began their work in this new field in September.

DURING our visit in Alabama, it was our privilege to meet His Excellency, the Most Reverend Thomas J. Toolen, D.D., Bishop of Mobile. His Excellency told us that the South "is ripe unto the harvest"; that the people are better disposed than ever before to accept the faith; and that if the Church does not take the opportunity now afforded, the South will be lost to Catholicism.

WE drove through the Grove Hill parish for the greater part of two days, and we know that the Catechists assigned to Grove Hill have a big job ahead of them. May God bless their efforts and enable them to do much for His honor and glory and for the salvation of souls in their corner of the Diocese of Mobile, a diocese which has approximately 60,000 Catholics out of a total population of more than 3,000,000.

With the Little Ones

by Catechist M. Ruth Lindenschmitt

EVERY Tuesday afternoon we take the winding, hilly road to Johnstown, one of our most distant centers. The adobe homes and narrow dirt streets of this little mission have something of the atmosphere of Old Mexico. Many of the settlers have come from south of the Border. These old-timers have succeeded in preserving many of the customs of the land of their birth here in Northern Colorado.

BUT, oh, how quickly the children absorb American customs once they start to school. On this particular day, the exuberant youngsters, who rushed to our car, were enjoying a thoroughly American invention—bubble-gum. Knowing that they would have to part with the gum before they assembled for class, the children chewed doubly fast in an effort to get their money's worth.

GILBERT, my roughest but most likeable first-grader, seemed to have the widest mouth; at least his bubbles made those of his companions look insignificant. Larger and larger they grew, until they almost concealed his dirty little face.

After each bubble he kneaded the gum in his grimy fingers, then popped it into his mouth again. Everyone seemed spellbound by his performance, but at last—by some miscalculation—he missed his mouth, and the gum landed in the road.

MANUEL, a clean-cut, curly haired third-grader, was all sympathy. "Aw, gee, Gilbert," he said, "now you'll have to throw it away. It's got germs on it."

Gilbert flushed excitedly. The very idea of giving up his fresh wad was so distressing that he could not answer at once. On the other hand, far be it from him to deliberately put germs into his mouth. Then, like an inspiration, the answer came. He grinned weakly, brushed the sand from his gum, and replied, "Naw, it's all right. I can just take it home and wash it."

WHILE visiting, we met a family who had come to Johnstown for beet-topping. The mother, Mrs. Moreno, was relieved to find that she would have an opportunity to send her two young daughters to religious instructions during the beet season. At the next class, Gregorita, the younger child, said, "Catechist, Cecilia isn't coming," but she would give no reason for her sister's absence.

CLASS had scarcely started when Cecilia passed the house in which class was being held. With the infallible intuition of children in such matters, the class realized that here was the possibility for an intermission, so they informed me solicitously, "There she goes, Catechist; there goes Cecilia."

I STEPPED outside and called to the child, for I knew that her stay in Johnstown would be very brief. To my surprise, she acted like a little trapped animal. At first, she would only say, "I'm not coming; I won't come." After a few minutes she became calmer, then she explained, "I went to Catechism in New Mexico. My Sister still writes to me, and she said, 'Don't go to those other churches.' And I won't come!"

BY THIS time I understood the reason for her strange behavior and hastened to reassure her. "Your Sister meant that you must not go to a church that is not Catholic. She would be very happy to hear that you are coming to Catechism classes." Still Cecilia was unconvinced. She went home declaring, "Just the same, I won't go into that house." I returned to my class with a silent prayer to the Holy Spirit to enlighten

(Continued on page 18)



A section of the Federal Housing Project in San Antonio, secured through the efforts of Reverend Carmen Tranchese, S.J., Pastor of Our Lady of Guadalupe Church. This housing project replaced one of the worst districts in San Antonio.

Fishing --- for Souls

by Catechist B. O'Sullivan

IT was a glorious day for the Galilean fishermen when the great Wonder-Worker of Galilee walked quietly down by the seashore and personally extended to them His invitation, "Come, follow Me, and I will make you fishers of men." (Mark I, 17.)

THE Voice of the Eternal Lover of souls struck a responsive note in the hearts of the simple fishermen, "and at once they left the nets, and followed Him." (Mark I, 18.)

DOWN the centuries that Voice has extended the same invitation to thousands of souls. Those who, like the fishermen of Galilee, have responded to it, have participated with Christ in the sublime task of saving immortal souls.

THERE are various ways and means of doing this Christlike work. We Catechists try to follow closely in the footsteps of Our Divine Lord, traveling the highways and the byways, searching for even the least of His little ones, in order to instruct them in the truths and practices of our holy religion, so that knowing and loving God in this life they may one day attain to Eternal Life.

TWO years ago, four of us Catechists came to San Antonio to begin the endless task of fishing for the souls of men. On our arrival in this famous City of the Alamo, we repeatedly asked ourselves, "Is this really San Antonio, or were we, perhaps, mistakenly routed to some city in Mexico? Everywhere we saw Mexicans—men, women, and children, many children, so many that I would not be surprised if there were as many in a square block as in some Eastern parishes.

WE saw men pushing brightly colored carts along the unpaved streets, and calling out, "Naranjas! tomates! chili verde!" The first time we heard them, we gasped and wondered what the dear old men were making so much noise about.

OUR first stop was at the church in Our Lady of Guadalupe parish, the scene of our future labors. This church, dedicated to the beloved Patroness of Mexico, is dear to the heart of every Mexican in San Antonio. On December 12, the feast of Our Lady of Guadalupe, people come here by the thousands to sing the Mananitas and to gaze on the beautiful image of Our Lady of

Guadalupe above the main altar.

THE parish consists of one square mile. A census taken before the war showed that there were fifteen thousand souls within this area. The Jesuit Fathers, who have worked here for many years, have done splendid work, not only for the spiritual welfare of the people, but also for their material good. They have helped immensely to improve living conditions, and it was through the efforts of Father Tranchese, zealous Pastor of Our Lady of Guadalupe parish, that the Alazan and Apache courts for Mexicans were built. This housing project replaced one of the worst districts in San Antonio.

BUT in spite of all that has been done, there is still a great deal of poverty—spiritual, as well as material—among our people. In one home we found two girls of high school age dying with tuberculosis of the throat. Their mother, like Mary at the foot of the Cross, looked on sorrowfully but with complete resignation to the Divine Will. Probably the three previous deaths in the family made her realize that death would not only relieve her daughters from their intense sufferings, but would be the door through which they would pass to eternal life. As we watched the expression on the faces of these young girls, now on the brink of eternity, we could see how patiently they bore their acute sufferings, and we were not surprised when their mother told us that the girls, following the suggestion of their confessor, were uniting their sufferings with those of Christ on the Cross and offering them for the salvation of souls.



Catechist O'Sullivan meets group of children at school and takes them to her "classroom."



Catechist O'Sullivan's class in session. Outdoor classrooms are servicable—in fair weather.

DAY after day, we see how our poor people slowly drink the bitter chalice of poverty and suffering, while we, in our small way, try to alleviate their distress.

IN addition to home visiting, there is another way of fishing, which is very effective. This is the search for children in the streets, alleys, or wherever they may be. We do not have to go into deep water, as little fish are numerous. All we do is meet the gang, make them feel that we are interested in what they are doing, win the leader, and then, as a rule, before we leave, the leader, acting as spokesman for the gang, will say, "O.K. Catechist, we'll be there."

EACH day we meet the children, as they are dismissed from school, and walk with them to our teaching center. Although we have been doing this for two years, it is still a big attraction to the people, and every day we have spectators on almost every porch we pass. After class, we try to visit the homes of the children on our roll who have been missing at that particular class.

YES, there are times when fishing is trying, but our Leader, too, knew weariness and fatigue in His quest for souls. We are grateful to have been called to share His Apostolate, and we know that "It is good for us to be here," fishing in this great City of the Alamo.

Our Cover: Dressed in their school uniforms, and carrying school bags and lunch boxes, Cecilia and Monica Eilers start out for school. These girls, faithful members of Mary's Loyal Helpers, are nieces of Catechist Mary Anne Richter.

A BROKEN HOME

JOE is a lonesome little figure now as he plays in his grandmother's yard next door to our convent. Until a few weeks ago, Joe had two brothers to romp and play with him, but Joe's mother and father are separated, and his father thought it best to put the two older boys in an orphanage.

One day, before the boys left for the orphanage, two Sisters came to their house to make the arrangements. Later that same afternoon, Ray, the oldest of the boys, came over to our house and said, excitedly, "Catechists came to my house today—two Catechists! They had little balls right here," and Joe pointed to his side, indicating the place where he had seen the Sister's rosaries.

"Why did they come to your house, Ray?" I asked.

"To take Dick and me to live at their house," Ray replied.

And I knew it was the Sisters from the Orphanage, not the Catechists, who had called at the house next door.

Catechist M. Margaret Baschnagel
Los Angeles, California



CONCERNED

WHILE I waited in the car for Catechist to dismiss her high school group, the little ones crowded around. In the din of childish voices I could hear Lee saying, "Catechist, my mamma says to tell you I'm concerned." "Concerned?" I thought, "about what?" Then I remembered—I had asked the children to let me know whether or not they had been confirmed as infants. This was Lee's version of confirmed.

Catechist M. Ruth Lindenschmitt
Greeley, Colorado

In The Home Field

POWER OF GOOD EXAMPLE

THE other evening one of the Catechists mentioned an article, entitled "Your Parents Can Bless You," which appeared in the new magazine, "The Catholic Youth."

WHILE asking the blessing of parents is not a usual practice among Americans generally, it is traditional among those of Spanish ancestry. But many of these customs are falling into disuse even among our Spanish-speaking people, so it was with some surprise that we listened to Catechist Benton's story of an incident told her by one of our Confraternity teachers—the young mother of a three-year-old daughter.

"MOST of the time," the teacher had told Catechist, "I take Anita to Mass myself, but last Sunday I went to the six-thirty Mass, and didn't want to wake her so early. When she got up, she begged so hard to go to Mass that I asked some of the older girls who live near-by to take her with them.

"WHEN Anita returned home, she came into the kitchen where I was working, knelt down, and said in her childish voice, 'Mama, la bendicion.' I was taken completely by surprise and, to tell the truth, was a bit concerned for fear she had not behaved in church. But I was careful not to let my little one notice either my surprise or my fear; instead, I asked God and His Blessed Mother to bless her and take care of her all her life. As I did so, my mind went back quickly to the many times I had knelt to receive my parents' blessing.

"LATER in the day, I asked the girls who had taken Anita to Mass how she had behaved in church, but they assured me she had been perfect. When I told them why I asked, they smiled, and one of them explained, 'Anita stopped at our house on the way home, and she saw us kneel and ask our parents blessing, as we always do when leaving the house or returning home. She was just imitating us.'

"THE power of good example! Baby though she is, Anita knew that she, like the other girls, had gone to Mass without her parents, and she had followed their example."

Catechist Maedalene Lenges
Las Vegas, New Mexico



In rain or shine, Grandma accompanies Josefina and Mary Lou to Catechism class.

GRANDMOTHER'S PART

MANY a little grandmother is going to have a higher place in Heaven than she might otherwise have had, because week after week, month after month, in sunshine and in rain, she brought the little members of the family to catechism class.

TAKE Mary Lou and Josefina's grandmother, for instance. Mary Lou goes to school only in the morning, and Josefina doesn't go at all. Their mother wants them to come to catechism, but to get to church they must cross a wide, very busy street. Mother cannot bring them. For she has two smaller children at home. Dick, their "big" brother in the fourth grade, comes to class on released time and cannot go home for his little sisters. Anyway, they have their class an hour earlier than Dick.

SO you see, if Granny didn't come to the rescue, Mary Lou and Josefina couldn't come to class for another year or more. And how does Grand-

ma spend her time while the children are at class? Can't you guess? That's right; in church. In fact, the trio arrive fully a half hour before class time and into the church they go. Sometimes Mary Lou and Josefina trip around at the side of the Catechists while they make their stations. At least Mary Lou does. Josephina starts, but abandons the devotion at the seventh or eighth station. By that time other little girls and boys have arrived, and Mary Lou and Josefina go out to join them in their games. Grandma, too, puts her rosary back into her pocket and goes out to watch her charges.

AN hour later, when class is over, the three begin to walk home, the little girls chatting excitedly over all they learned at catechism. Grandma listens happily—content with the part she plays in the religious education of these two little ones, and refreshed by the hour she has spent with her Sacramental God.

Catechist Elizabeth Clifford
Redlands, California.

GOD'S LITTLE SOLDIER

LITTLE five-year-old Charles came running to class. "Catechist, Catechist," he panted, almost entirely out of breath, "the moon ain't the head of God, is it?"

"Why no, Charles, of course it isn't," I replied. "Where did you ever get such an idea?"

"Oh, there's a smart kid living next to me, and he told me so—he always says mean things to me. But I told him, 'Nertz! God is a Spirit and He can't be seen with these eyes.'" Charles pointed to his eyes, then continued, "I told that smart guy, 'We can see God when we get to heaven, but we can't see Him now.' But you know, Catechist, he didn't believe me; he just called me names and said I was a 'sissy' for coming to class!"

"But you're not, Charles," I said, thinking of the many temptations even the very small children must meet in order to attend religious instruction. "You are a very brave boy to come to class and learn all about God and His love for little boys. I think you are a real soldier—one of God's own little soldiers."

"Gee, Catechist, I'm glad I'm not a sissy," replied Charles, with apparent relief.

Catechist M. Lurlien McCoy
Los Angeles, California

Associate Catechists



*Our Lady of the Rosary
What name can be so
sweet
As what we call thee
when we place
Our chaplets at thy feet.
—Adelaide Proctor*

Dear Associates:

IN the autumn of our life our love for Mary finds expression in oft-repeated Hail Marys just as it did in the springtime of life when we lisped our Aves at our mother's knee.

THIS is another urgent plea that all our Associates adopt the evergrowing American custom of *The Family Rosary*. What better time to begin the practice than during the month of the Holy Rosary? You will find that God will bestow many graces and blessings upon you and your dear ones through this devotion. Nearly everyone agrees that the best time for saying it is immediately after the evening meal.

CATECHIST SUPERVISOR

St. Helen's Band, Dayton, Ohio. Standing, left to right: Loretta Bucher, Annette Desaro, Helen Melke, Viola Hammer, Margaret Cogan, and Katherine Kelly. Seated, left to right: Margaret Karas, Florence Bucher, Mary Cogan, and Mary Conrard



EXCHANGE CORNER



HANDMADE toys are gaining in popularity with each passing year. *St. Margaret Mary Band* (Marshfield, Wis.) has made a specialty of character dolls with hand-painted features. Lately the Band has been turning out animal toys—Walt Disney's "dear little deers," teddy bears, etc.

THESE toys are very attractive and find a ready market. The proceeds from sales are sent to us.

MOST Band members will feel impelled to say, "That leaves us out. We are not artists with the brush." By experimenting, we Catechists discovered that a stencil can be made of the eyes, nose and mouth. It is then a comparatively simple process to apply dabs of textile colors on the cut-out stencils. Write us for details, if interested.

WE OWE AN APOLOGY

To whom? *St. Michael's Guild, Chicago*

Why? Because these columns unintentionally gave credit to *Mrs. Martha Jankun* as the organizer of this new Band, whereas the honors should have gone to *Mrs. Dale Bryant*, who both founded the Guild and serves as its first president and promoter. Our wrong impression grew out of the fact that many years ago *Mrs. Jankun* was an Associate Catechist of Mary and belonged to a Band which was later discontinued.

Mrs. Jankun asked us kindly to publish a correction and we are glad to accede to her request.

of Mary

OUR LADY OF PERPETUAL HELP BAND (Chicago)

WHEN one attempts to trace the beginnings of Mrs. Fred Ahner's aid to our Society she has tackled a tough job. This is because our faithful friend has been helping us for more than twenty years, according to the records.

MORE than once, Mrs. Ahner has found herself practically without Band members, but with or without aid from others we receive a generous check from her at least once a year.



VIA MATRIS BAND (Chicago)

ONE of our youngest Bands—organized in 1943—this group of thirteen women is headed by Miss Anne Genge. They have chosen to sponsor our Winnemucca, Nevada, Mission, and in addition to sending generous checks to Victory Noll for our Catechists' support, they send boxes to this mission at intervals. We learned that their last boxes contained such useful articles as baby layettes, children's clothing, medals, holy cards, etc.

WITH the exception of two, all members have their names prefixed with "Miss." Dare we hope that some of these may eventually sign their names with the title of "Catechist"?



A. C. M. BAND CONTRIBUTIONS

June 29 to August 15, 1946

Charitina Club, Chicago, Miss Catherine Hennigan	5.00
Charitina Club No. 2, Paris, Ill., Miss Mary C. Gibbons	35.00
Child Jesus Band, St. Louis, Mo., Miss Adelaide FitzPatrick	17.00

Florentine Mission Society, St. Louis, Mo., Mrs. K. Krueger	17.00
Good Shepherd Mission Club, Chicago, Mrs. H. F. Staley	71.00
Holy Family Band, Chicago, Joseph Walz, Sec.	10.00
Immaculate Conception Band, Chicago, Miss Mary A. Perkins	23.00
Infant of Prague Band, Chicago, Miss Dorothy Spitzer	55.00
Les Petites Fleurs Club, Chicago, Miss Elsie Jachmann	2.00
Our Lady of Fatima Band, San Antonio, Texas, Mrs. E. G. Walsh	25.00
Our Lady, Queen of Angels Band, Los Angeles, Calif., Mrs. C. J. Sauthier	30.00
Our Lady of Victory Guild, Omaha, Neb., Mrs. Edw. McCaffrey	5.00
Poor Souls Band, Berwyn, Ill., Mrs. J. V. McGovern	25.00
Sacred Heart Mission Society, Newark, N. Y., Miss Mary Muscalino	10.00
St. Ann's Mission Circle, Ft. Wayne, Miss Ann Brink	3.75
St. Anthony Mission Club, Chicago, Mrs. Agnes F. Beck	3.00
St. Bridget Band, Bellevue, Ky., Miss Grace Kern	3.00
St. Catherine Band, Los Angeles, Calif., Mrs. Margaret McMannamy	25.00
St. Helen Band, Dayton, O., Miss Helen Melke ..	9.50
St. Joseph Mission Club, Baldwinsville, N. Y., Mrs. Marie Williamson	11.55
St. Jude Band, Chicago, Mrs. Charles J. Fiala ..	17.00
St. Jude Band, Milwaukee, Mrs. E. J. Polakowski	25.00
St. Justin Martyr Band, Chicago, Mrs. Fred Kiefer	20.00
St. Mary Band, Chicago, Mrs. Annie Hansen ..	25.00
St. Mel Band, Chicago, Mrs. James Egan	25.00
St. Michael Guild, Palos Hts., Ill., Mrs. Dale Bryant	40.00
St. Rose Band, Marshfield, Wis., Mrs. J. J. Huebl	25.00
St. Sabina Band, Chicago, Miss Marie Dwyer..	20.00

A Missionary Field

by Catechist Margaret Campbell*

IN AN editorial in the June, 1946, issue of *Our Parish Confraternity*, the Reverend Joseph B. Collins, Director of the National Center of the CCD, describing the Confraternity of Christian Doctrine as "a missionary field," wrote:

IN urging greater interest in teaching religion, Pius XII is following in the footsteps of his great predecessors, Pius X and Pius XI, who under God are directly responsible for the catechetical reawakening that is going on in the world today. Pius X gave new life and energy to the Confraternity of Christian Doctrine and throughout his life was tireless in making it a means of spreading religious knowledge to all, both young and old. Pius XI set up the Catechetical Office in Rome and ordered the celebration of Catechetical Day in every diocese in the world, and he issued many directives with a view to carrying out the work initiated by Pius X.

THIS serious effort on the part of the Holy See to promote and spread the teaching of religion is closely allied with the missionary work of the Church throughout the world. The God-given task of the missionaries, both foreign and domestic, is the spread of the Gospel of Christ. In a very true sense this is also the objective of the Confraternity of Christian Doctrine. We rightly send workers into the mission fields and supply them out of our substance because we desire the spread of the Truth and the salvation of the souls for whom Christ died on the cross. But we give far less thought to the religious needs of millions of our children and youth who are deprived of formal religious instruction, or to the adults both within and without the Church who are insufficiently instructed in the teaching of the Church to meet the tests and conflicts of today's daily living. Here surely is a missionary field, ripe and rich, ready for the harvest!

THE missionary work of the CCD can be done by all of us, working under our diocesan and parish directors. How can they hear the Truth, cried St. Paul, unless they have a teacher? From this first missionary Apostle, as well as from Pope Pius XII, successor to the Apostles, comes

the burning invitation for all of us to join in the missionary work of the Confraternity of Christian Doctrine.

LOOKING for further information about the Confraternity, its development and scope, which we thought would be interesting to our readers as well as ourselves, we found the following in a little book, entitled "The Confraternity of Christian Doctrine in the United States of America," also written by Father Collins:

THE development of the Confraternity in our country, over a relatively short period, elicited from our Holy Father in 1939 the commendation: "rich in achievement, richer still in promise." (*Encyclical letter to the American Hierarchy.*) This growth can be seen in a brief survey of the more important milestones in its history. Bishop O'Hara has written of the inception of the Confraternity (*Catholic Education and the Confraternity of Christian Doctrine, p. 11.*) as follows:

"The spread of religious vacation schools led to an annual national conference on the religious instruction of children not in Catholic schools as a sectional feature of the National Catholic Rural Life Congress, held annually since 1923. A consciousness of the need of more systematic direction of the solution of this vast problem grew with the years and led, on the occasion of the Rural Life Conference in St. Paul, October, 1934, to a petition addressed to the hierarchy at its annual meeting in November, 1934, for the establishment of an Episcopal Committee on the Confraternity of Christian Doctrine. The petition was favorably received and an Episcopal Committee of three members was appointed, which at once provided for a Department of Confraternity Publications and set up the office of the National Center of the Confraternity as a bureau in the National Catholic Welfare Conference, to be of service to diocesan catechetical offices."

* Compiled, with permission of the author, from an editorial in the June, 1946, issue of *Our Parish Confraternity* and a booklet entitled *The Confraternity of Christian Doctrine in the United States*, both by Reverend Joseph B. Collins, Director of the National Center of the CCD.

THE Publications Department issues texts and pamphlets on organization, teachers' manuals, and religious discussion club aids. It already has a list of more than fifty published items, some of them available in French and Spanish as well as English. At the request of the diocesan directors, or of parish officers of the Confraternity, this department furnishes exhibits of materials and information on their use; it also maintains a well-stocked catechetical library of textbooks, commentaries, charts, and various visual aids.

The National Center functions as a clearing house for Confraternity information, which is supplied readily to all who request it. This office exercises no authority over the Confraternity organizations in the various dioceses, since the local unit in each parish operates through its own diocesan director under the guidance of the Ordinary. The diocesan directors make use of the National Center to keep abreast of the latest developments in their field and as a medium of exchange whereby they receive information of interest from all sections of the country.

TIMELY TASKS OF THE CCD

Release time is a subject of grave importance to the Confraternity at present. Where it is adopted, Release Time provides for formal religious instruction of public school pupils of all denominations during school hours either within the public school building or at some adjacent location. The legal authorization for this procedure varies in the different states where it is in effect. As far back as 1875 a court decision in Vermont leaves to the discretion of the local school boards the authority to release public school pupils for religious instruction. In 1940 some authorization to provide Release Time instruction had been made in thirty-eight states; several states have considered or enacted legislation in this direction since that time, bringing the 1945 total to forty-two. Despite unfavorable criticism from certain quarters, one feels that Release Time affords an important element in solving the problem of religious education for public school students.

PROVISIONS FOR SPIRITUAL DEVELOPMENT OF MEMBERS

IN keeping with the primary purpose of all organizations working for the good of souls, the spiritual welfare and the personal

sanctification of the members must not be lost sight of. The Constitution of the Confraternity urges its members, both Active and Associate, to say daily one Our Father and one Hail Mary for the success of the Confraternity program, and to receive the Sacraments once a month for this intention. All the members, moreover, are frequently reminded of the rich store of indulgences which the Church has placed at the disposition of the workers and learners as well.

THE Confraternity of Christian Doctrine in America as of today has grown in scope and in influence from the modest beginnings of a decade ago. That God has blessed its brief life in our country is beyond doubt. But its real task lies ahead. Religious instruction for the young, adequate information on Catholic truth and life for the adult—these are weighty responsibilities for any organization to assume either in whole or in part. With the interest of all and with the help of many, guided by the Church which has blessed its beginnings and its growth, the Confraternity will go on through the post-war years that lie darkly ahead.

THE COMING CONGRESS OF THE CCD

THE Eighth National and the 1st Hemispheric Congress of the Confraternity of Christian Doctrine will be held in Boston, October 26-29. It seems providential that this Congress, which promises to be the greatest in the history of the Confraternity, is to be held in an Archdiocese whose apostolic leader, His Excellency, the Most Reverend Richard J. Cushing, D.D., LL.D., Archbishop of Boston, has given a new impetus to the CCD.

IN addressing the directors who were planning the Congress, Archbishop Cushing, host to the Congress, said: "I place the Congress in your hands that you may put forth what you think ideal. I will go along with you 100 per cent . . . Let us not confuse numbers with success. Response in numbers will be great. Let us work for fruitful and lasting results. We of Boston wish all visitors to profit by attendance and we wish this Congress to be beneficial to the Church at a time when the Church calls on the faithful of the United States. Therefore, let us go forward to a successful Congress."





Mary's Loyal

YOU'VE been waiting for this. What? Why news of MARY'S LOYAL HELPERS DAY at Victory-Noll, of course!!! Those who came enjoyed themselves immensely, as the smile-wreathed faces in the accompanying picture show. How we should have liked for their number to have been multiplied by *ten*. Next year, we are sure that many, many more will come, so that we shall be able to have an honest-to-goodness picnic and use those three outdoor ovens under the tall hickory and maple trees which crown our hill.

THE first Helpers arrived the evening before. They were the Stadlers from Kansas. Then bright and early on *Loyal Helpers Day* came three Junior Helpers from Fort Wayne. A half hour later, Joan of Marion, Indiana, arrived, and by dinner two cars with Ohio licenses were at our doors!

THE excited girls, after signing their names in a guest log book, went on a tour of the buildings and grounds. They saw the printing press which turns out THE MISSIONARY CATECHIST each month. They saw the class-

rooms where our novices and postulants study advanced Catechism and Spanish. They learned that the second-year novices go each week to St. Francis College in Fort Wayne, where they pursue subjects which will fit them as future teachers of religion.

AFTER a delicious dinner served them in one of the guest dining rooms, all were ready for games and contests on our spacious grounds. The time passed too quickly here. Next in order was a short talk by Father Frank Gartland, C.S. C., editor of *The Students' Bulletin* in *Our Sunday Visitor* and chaplain at Victory Noll. Father spends much of the year preaching Retreats to high school boys and girls. "He speaks our language," confided a Teen-Ager to me recently.

THE day was brought to a fitting close with recitation of the Rosary and Benediction of the Blessed Sacrament.

SOON cars were honking at our front entrance reminding us that parents had come to take their daughters home after a most enjoyable day spent at Victory Noll.

YOU mustn't miss it next year!

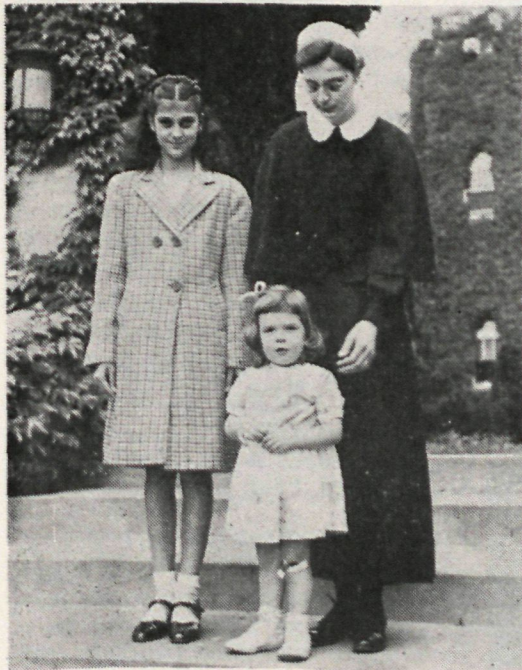
Mary-ly yours,
SUNSHINE SECRETARY



Back row reading left to right: Margie Uhlenhake, St. Henry, Ohio; Mary Catherine Hahn, Fort Wayne, Indiana; Margaret Roeger, Fort Wayne, Indiana; Julienne Schmidt, Fort Recovery, Ohio, and Ruth Banet, Fort Wayne, Indiana.
Front row: Theresa Stadler, Topeka Kansas, "Sunshine Secretary," Victory-Noll, and Joan Alter, Marion, Indiana.

Helpers Pages

YOUNGEST HELPER TO ATTEND MLH PICNIC



Bernadette Stadler, age 2½, has her picture taken with Aunt Katie and Aunt Tessie. Aunt Katie is now a white-veiled novice with the title of Catechist Stadler.

Bernadette and Theresa Stadler came all the way from Topeka, Kansas, to attend our Mary's Loyal Helpers Day at Victory Noll.

PUZZLE

Each Helper who works this Quizzie Dot Puzzle and mails it to us will receive a holy card.

They say this critter
on a broom
Can ride straight up
to the moon



BE AN APOSTLE

Get others to join Mary's Loyal Helpers. Tell them to write to

*Sunshine Secretary, MLH
Victory Noll
Huntington, Indiana*

She will send them a membership card and a Sunshine Bag in which to save pennies for the Missions. She will also send each one a sample copy of our Mission magazine, THE MISSIONARY CATECHIST.



HELPERS IN MASSACHUSETTS

We are proud to introduce Elaine and Adele Messier who hail from Springfield, Mass. These two sisters have been Loyal Helpers for a long time. Their home city lies about one hundred miles southwest of Boston where the famous "tea party" you read about in your history books took place.

WITH THE LITTLE ONES

(Continued from page 7)

her understanding.

TOWARD the end of the class period, Cecilia walked in very docilely, sat down, and entered wholeheartedly into the work. She felt very much ashamed when her little sister was unable to answer a simple question and hastened to shield the little one. "I haven't taught her that," she explained. "We didn't come to that in the book yet."

AFTER class, Cecilia offered an informal apology. "You know why I didn't want to come before? I thought you belonged to that other (how you say?) Protestant church." She laughed good-naturedly at her own mistake. As she said good-by, she promised faithfully, "I'll come back every week until we go to the ranch."

Memoriam

Rev. J. G. Sailer, Valley City, N. Dak.
Louis Wengritzky, Lombard, Ill., father of Catechist Elizabeth Wengritzky.
Robert Riefenberg, Mansfield, Ohio.
Mrs. Ben Kratzberg, Bowie, Ariz.
Mrs. Mary Baldwin, Chicago, Ill.
Mrs. Josephine Zupancic, Cleveland, Ohio.
Mrs. J. J. Donovan, Aliquippa, Pa.
Edward Schulte, Kenosha, Wis.
Francis Mead, Chicago, Ill.
Graig Young, Chicago, Ill.
Mrs. Lucy B. Brennan, Chicago, Ill.

MISSION SUNDAY—OCTOBER 20, 1946

THE missions of the Church have suffered untold damage during the years of warfare, while the work of generations of tireless bishops, priests, brothers, and sisters has been destroyed. To America alone these gallant souls, as well as Christ's own Vicar, must turn to provide the spiritual and financial aid needed to begin and complete the herculean task of rebuilding the missions.

IN the name of the great Missioner, Jesus Christ Himself, *The Society for the Propagation of the Faith* urges the readers of THE MISSIONARY CATECHIST to make October 20 the greatest mission Sunday the Church has ever known. Your Diocesan Director of *The Society for the Propagation of the Faith* will be pleased to know of your interest.



THE PARACLETE, Novena to the Holy Spirit, illustrating the Seven Gifts and the Twelve Fruits, by Lawrence J. Luetkemeyer. Published by Radio Replies Press, St. Paul, 1, Minn. Price 15c.

GENERAL DEVOTIONS TO THE BLESSED VIRGIN, arranged for congregational singing and based on the highly indulgenced prayers of the Raccolta, by Rev. Charles M. Carty. Published by Radio Replies Press, St. Paul, 1, Minn. Price 10c.

THE BLESSED VIRGIN AND THE JEWS, by John M. Oesterreicher. Published by Radio Replies Press, St. Paul, 1, Minn. Price 15c.

WHY A HOSPITAL SISTER? Vocation booklet by Rev. Dr. L. Rumble, M.S.C. Published by Radio Replies Press, St. Paul, 1, Minn.

RACIAL MYTHS by Sister Mary Ellen O'Hanlon, O.P. This pamphlet explodes the myths which form the stock-in-trade of the white man's prejudice against the negro with the sure-fire dynamite of common sense and scientific proof. Such myths as racial blood, body odor, mental inferiority, segregation, and even interracial marriage, are separately and clearly treated. Order from Rosary College Bookstore, Rosary College, River Forest, Ill. Price 25c.

FOLLOW HIM, GOOD COUNSEL CLUB HANDBOOK, and WHAT OTHERS HAVE DONE, vocation pamphlets by Rev. Howard Ralenkotter, C.P., Director of Good Counsel Club. Published by Good Counsel Club, 5700 N. Harlen Ave., Chicago 31, Ill. Price—Follow Him, 15c; Good Counsel Club Handbook and What Others Have done, 10c each.

HOW ABOUT YOU, Vocation Brochure for boys and young men interested in the Dominican Order. Published by Dominican Fathers, Dominican House of Studies, River Forest, Ill.

NOVENA and other prayers in honor of Our Lady of the Most Blessed Sacrament. Published by the Sentinel Press, 194 East 76th St., New York, 21, N. Y., price 10c.



America finds a new, easy way to save

OUT of the war has come a great lesson in thrift—the success of the Payroll Savings Plan.

Under this Plan, during the war, millions of wage earners set aside billions of dollars for War Bonds through “painless” weekly pay deductions.

Under it today, millions more continue to use its easy deductions to buy U. S. Savings Bonds . . . to put away the money for new homes, new cars, new appliances.

SUGGESTION: Why not let this *new, easy way to save* help you save too?



Weekly Savings	SAVINGS AND INTEREST ACCUMULATED	
	In 1 Year	In 10 Years
\$ 3.75	\$195 00	\$2,163 45
6.25	325 00	3,607 54
7.50	390 00	4,329 02
9.38	487 76	5,416 97
12.50	650 00	7,217 20
15.00	780 00	8,660 42
18.75	975 00	10,828 74

Savings chart. Plan above shows how even modest weekly savings can grow big. Moral: Join your Payroll Savings Plan next payday.



Out of pay—into nest eggs! A wage earner can choose his own figure, have it deducted regularly from earnings under Payroll Savings Plan.

**SAVE THE EASY WAY...
BUY YOUR BONDS THROUGH PAYROLL SAVINGS**

Contributed by this magazine in co-operation
with the Magazine Publishers of America as a public service.



FIVE REASONS WHY



You should convert your social gatherings into

A Mission Club to Aid the Missionary Catechists

- 1. You'll draw spiritual dividends by sharing in the prayers and good works of religious women whose lives are devoted to God's poor.*
- 2. You'll help provide food, medicine and clothing for the suffering ones of Christ in their hour of need.*
- 3. You'll help bring back fallen-away Catholics to Our Lord and His Holy Church.*
- 4. You'll make it possible for neglected children to make their First Holy Communion and to receive the Sacraments of the Church.*
- 5. You'll enable the Catechists to provide wholesome recreation for boys and girls.*

ACM Supervisor
Victory Noll
Huntington, Indiana

Dear Catechist:

You've won me to your cause. Please tell me how to go about organizing a Mission Band to help you and your good works.

Name

Street

City Zone..... State.....