

# THE MISSIONARY CATECHIST

Volume 39

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Number 4





As many Sisters as possible accepted the invitation of the Azusa, California, Sisters to celebrate the silver jubilee of their convent. They are pictured outside the Church of St. Frances of Rome after the Solemn Mass. Row 1: Sr. Emmanuel, Sr. Corrine, Sr. DeMontfort, Sr. Dorothy Louise, Sr. Juanita, Sr. Kathleen Marie, Sr. Va'er'a, Sr. Eugenia, Sr. Mary Nicholas, Sr. Alma Marie, Sr. Grace Marie, Sr. Antoinette, Sr. Alice Marie. Row 2: Sr. Elizabeth, Sr. Mary Millicent, Sr. Paula, Sr. Anthony, Sr. Leonora, Sr. Zoe, Sr. Eva, (Holy Family Sisters), Sr. Rose Frances, Sr. Rita Louise, Sr. DePorres, Sr. Sharon, Sr. John Joseph. Row 3: Sr. Alodia, Sr. Mary Brigid, Sr. Victorann, Sr. Louise Marie, Sr. Lucille, Sr. Anna Rita, Sr. Socorro, Sr. Mary Lawrence, Sr. He'en Clare, Sr. Mary Dolores, Sr. Dorothy, Sr. Mary Alice. Row 4: Sr. Therese Martin, Sr. Mary George, Sr. Amelia, Sr. Roberta, Sr. Fidelis, Sr. Margaret Therese, Sr. Mary Teresa, Sr. Joan Louise, Sr. Lorraine, Sr. Consuelo, Sr. Ramona. Row 5: Sr. Mary Joachim, Sr. Irene, Sr. Jacquelyn, Sr. Mary Elise, Sr. Joseph Ann, Sr. Priscilla, Sr. Teresita, Sr. Therese Ann, Sr. Marie Ce'ine, Sr. Dominic, Sr. Judith, Sr. Charlene, Sr. Jane Therese. Row 6: Sr. Marlene, Sr. Mary Mark, Sr. Mary Denis.

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COVER

Postulants making Act of Consecration on Reception Day. Left: Henrietta Meyers, Chicago, now Sister M. Helen Paul; right: Josephine Weiss, Mason City, Iowa, now Sister M. Josephine Ann.

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CREDITS

Cover and pp. 5, 7, 16 (Sr. M. Denise), OSV photos by Frank Lodge; pp. 2, 9, W. Wesley Kloefer, Azusa, Calif.; pp. 16, 17, Sister M. Denise, O.S.F.; p. 23, sketch by Sister Mary Adele.

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# Why *me*, Lord?

by SISTER M. RITA MARCEL

IT WAS JUST about this time last year—could it be that long ago?—that I knelt in front of the tabernacle in my parish church and with tears rolling down my cheeks, uttered my cry to Our Lord, “Why *me*, Lord? There are thousands of girls in the world. Why do You have to pick *me*?”

Now, a year later, I kneel before the tabernacle in the chapel of my convent home and with tears in my eyes, once more repeat the same cry, but with a slight variation. “Why *me*, Lord? Why did you pick *me* for such a wonderful privilege? There are thousands of girls in the world so much more worthy than I.”

My first year in the postulancy is almost completed. What a wonderful year it has been — a new environment, new friends from all over the country, a new style of dress; in short, a new meaning on life.

Looking back over the year, it seems to me that the two major events were the great feasts of Christmas and Easter. My first Christmas away from home or rather, my first Christmas in my new home, was a never-to-be-forgotten experience. Everyone—professed sisters and nov-

ices, went out of their way to spring little “surprises” on the postulants.

But the joy we experienced at Easter even surpassed that felt at Christmas. After the forty-day Lenten period, we could hardly restrain ourselves from *shouting* the Alleluias at the Easter Vigil Mass. Easter Sunday was a rather quiet day; yet the peace and joy of the Resurrection vibrated throughout the convent.

Just now the school year is almost over. A sole thought occupies our minds — August 5. That is the day we will be received into the novitiate; the day on which we will make our total Act of Consecration to Our Blessed Mother following the True Devotion as explained by St. Louis de Montfort.

Yes, I have so much to be thankful for, much more than I can even begin to express. With the psalmist, I can truly say, “I will bless the Lord all the days of my life,” for the grace of my vocation. And even should I live to be a hundred, I know I shall never be able to understand the mystery of the call to the religious life. In humble thanksgiving, I can only continue to cry in astonishment, “Why *ME*, Lord?”





Bishop Pursley presents a blessed rosary to the new novice. Like Sister Rita Marcel who wrote her story when she was still a postulant, every postulant and novice asks herself why Our Lord gave her the privilege of a religious vocation in preference to so many other girls.



*This explanation of the life of a Missionary Sister was originally written by Sister Rita Louise of Warren, Pennsylvania, in response to an invitation to a high school reunion.*

## What It's Like

by SISTER M. RITA LOUISE

IS IT POSSIBLE that five years have gone by since we graduated from high school? How I wish I could be with you, to talk over old times and new experiences. But since that is impossible, I will do the next best thing and visit you via letter.

I have been following with much interest the progress many of you have been making in your chosen professions and vocations. Perhaps some of you have been wondering about me, why and how and where and when I became a sister. I would like to answer some of these questions for you.

Why did I want to become a sister? Simply because I was in love — in love with God. Because I loved Him more than any human person. I wanted to give myself entirely to Him. Religious life, the life of a sister, would offer me this opportunity for complete dedication. Now I faced an important decision — where to go?

As some of you might know, there are about 150 different groups of sisters in the United

States, each with a different spirit, different kind of dress, and different work. Naturally I wanted to join a group (technically called Order or Congregation, but comparable to a large family) that did the kind of work toward which I was attracted.

Some sisters teach in parochial schools, others do medical work, while still others do various types of social work. Some groups staff foreign missions, while others do missionary work in the United States. I learned that Our Lady of Victory Missionary Sisters, whose training center is located at Huntington, Indiana, did a unique type of work; staffing no schools or other institutions, but completely devoted to religious education and social work. This was for me!

And so I went to Huntington and began preparing for my new life. For three years I received "basic training," professional and spiritual, cultural and social. Classes, fun, work, and prayer filled my days. We each took our turn assisting in



the kitchen, the laundry, and the sewing room. Games and parties, square dancing and cards, plus various other types of recreation were welcomed relaxation from the intellectual and manual work of the day. And of course, I began to learn what a vital part prayer — talking to God — was to play in my life.

Three years flew by quickly and on August 5, 1960, I became what I had been dreaming of for years — a professed sister. I might add here that though we still make our vows at the end of three years, the period of

preparation for mission work has been extended in order to provide more spiritual and professional training for our young sisters.

My first mission assignment was to San Pierre, Indiana, a tiny village about ninety miles southeast of Chicago. I found the work fascinating and exciting. Each day we drove to different little towns (nineteen in all, each week) and conducted schools of religion for the elementary and high school students who attended public schools. We also visited the homes of some of our people.



Every sister looks forward to vow day when she makes her religious profession. From left: Sr. M. Rose Angela, Sr. M. Soledad, Sr. M. Veronica Ann, Sr. Maria Gregoria, Sr. M. John Elizabeth, Sr. M. Barbara Ann.



Our purposes for visiting them were as varied as were the people and their problems.

The next year I was stationed in Tulare, California. Here I began to realize that our work varies somewhat from mission to mission, depending on the needs of the area and our ability to meet them. Teaching occupied most of our time now because of a well-organized released time program. Our days were filled as they always are, with prayer and teaching, study and work. In our mission convents we take turns with the cooking and other household duties.

Maybe you are still secretly wondering why this strange



**Sister Grace Marie is cook for the week. The sisters take turns with household duties.**

way of life today in our ultra-modern world? I don't blame you for thinking this way; there are many wrong notions about a sister's life. Certain books and movies have given an entirely wrong view of it.

Actually there is only one word to explain the life of a sister, and that word is LOVE. It is because we are so much in love with God that we make the serious promises called vows which constitute the real core and driving force of our life.

We vow to God poverty, chastity, and obedience. Very simply, the vow of poverty means that we freely renounce the right to get, use, or dispose of any material thing without permission from our superiors. This eliminates needless concern about material possessions, and our minds are free to be concerned about God and the needs of His people. By our vow of chastity, we promise never to



**Sister John Joseph ponders the class schedule.**



marry, pledging our undivided love and perfect fidelity to God alone, and through Him to the people He has created. In vowing obedience, we promise to obey our superiors as we would obey God.

You may ask, "Isn't it hard sometimes to keep these vows?"

Yes, there are trials and sufferings involved in our way of life, just as there are in any other worthwhile vocation or profession. But we have found the real key to suffering. It is LOVE in the truest and highest meaning of that noble word.

Before I close, I wish to extend two invitations. First, you will find our eighty convents located in twenty-one states —

from Massachusetts to California; from Michigan to Florida. If you ever wish to visit us in any of these convents, be assured that you will be most welcome.

Secondly, this brief explanation of "what it's like to be a sister" may have occasioned a question in your mind. Anyone who would like to write to me, feel free to do so, and I promise to answer your letter. I cannot say how soon, since our time is very tightly scheduled and sometimes letter-writing must wait. But I *will* answer!

Have a wonderful reunion! I shall be with you in spirit. May God bless and guide each of you.



Whether she is teaching small children or teenagers, girls or boys, a Victory Noll Sister finds her work of religious education challenging. We can only guess what Sister Socorro is saying to the "stag line."



# The Heart of Our Home

by SISTER CHARLENE

EVERY HOUSE should radiate the warmth that transforms it into a real home. This is true no less of a convent than it is of every other home.

Perhaps you never thought of a convent as a *home*. It certainly must not seem like a home to those who have memories of waiting in a shiny, untouchable reception room for a sister to appear from unknown and unseen depths. As a child I used to visit my great-aunt in such a room. I felt I might slip on the floor any minute, and the straight chairs gave not an inch when I tried to relax in one.

We often took Sister candy, but it always disappeared into the mysterious interior of the convent and was never seen again. This was much to my disappointment, for I expected my aunt to share it with me.

Once we took her ice cream still packed in the can from the

hand-turned freezer. I was positive that she would be obliged by necessity of the summer heat to share this gift, but it too disappeared into the deep recesses of convent corridors. True, Sister replaced it with a glass of cold lemonade, but it was not quite the same. I was not a part of the convent family. Did even sisters feel at home, I used to wonder, in those huge unattractive buildings?



A last visit to the chapel before leaving the convent for the day's work.



To be sure, our convents here in southern California little resemble the ancient brick buildings of my childhood recollections. Yet, as I discovered in the novitiate, even a three-storied building with endless corridors can truly be "home," for in each convent, small or large, there is a chapel; and from the chapel radiate the love and security which transform a building into a home.

From the chapel Christ reaches out with His love into every corner of the convent. He gives meaning to all our activity and inactivity. He is there to send us out with new zeal for a new day. He is there waiting when we return home perhaps a little disappointed at the results of our efforts, or confused by the mixed-up spirit of the world.. Topsy-turvy thoughts soon straighten themselves out as we kneel before the One who knows and understands.

Perhaps at times we take for granted this privilege of living under the same roof with the Blessed Sacrament. But does not even this express hominess? Who really appreciate their parents until they are separated from them? Christ becomes so much a part of a convent family that at times He remains in the



**Sister Judith checks the sanctuary lamp in the convent chapel at Montclair, California. Sister Charlene is superior here.**

background. He does not, I am sure, wish to be treated as a visitor, but rather in such a way that He can accomplish His work as a familiar part of the home.

As new groups of sisters are assigned to a convent, some of them till now total strangers to one another, Our Lord quietly knits them into a family group working together, living together for His glory. In a remarkably short time there is a special spirit among those who belong to a particular house. Our love for one another grows from the love He gives to each of us individually.



## PERFECT AGREEMENT

We were having a mission in the parish. On Saturday morning when the children came for class, the missionary had something special to say to them. He talked to them about authority and the respect they should have for it.

I had kept the worst of my little wigglers sitting by me, for I could not trust him to sit anywhere else. Father said, "No matter where you go, there are rules — rules at school, rules at home, rules in church." My little wiggler agreed. He stirred in his seat and I heard him mutter in a defeated undertone, "Everywhere!"

SISTER MARY RITA



# In the Home Field

## NOTHING BUT THE TRUTH

The pastor came in to visit my First Communion class. He asked the children what they had learned today. Much to my surprise Johnny, the slowest boy in the class, held up his hand. Seldom does Johnny ever answer anything.

Father said, "All right, Johnny, you tell us what you learned."

Johnny's answer was very brief. "Nothing," he said.

The week before I had given the children an instruction on telling the truth under all circumstances. Evidently Johnny had taken it very much to heart.

SISTER MARY LAWRENCE

## APOLOGIES TO ATHLETES

As I checked the fourth grade workbooks I marveled at some of the excellent drawings. Then I came to Michael's illustration of the sacrament of penance. It was correct, showing the priest giving absolution to a penitent. The figure of the priest was normal, but the penitent was amazingly tall. He filled the entire confessional.

"Michael," I said, "the man in the confessional seems very big, doesn't he?"

"Oh yes, Sister," he agreed knowingly, "but that's because he's a big sinner. And," he added, "he's a basketball player."

SISTER MARY GABRIELLE

## TIMELY ADVICE

I had had to miss several classes because of flu and bad colds. The children were very much concerned and whenever I asked what intention they wished to pray for before class, the answer was invariably, "You."

One day Theresa was coughing but not using her handkerchief. I decided it was time to teach the children the necessity of using a handkerchief and preventing the spread of colds.

"If I go back to the doctor with another cold he will not like it," I added.

A little voice piped up, "Why don't you change doctors, Sister? Why don't you go to Dr. Smith? [a pediatrician] She's a lady doctor and she's real nice. She won't get mad at you."

SISTER SUSANNA

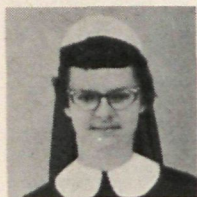


Providing days of recollection for our public school students is an important part of the program in every mission. Vocation literature depicting every type of work is always on display. These young people from Hawthorne, Nevada, are giving serious thought to these descriptions of religious life.



*The postulants had been at Victory Noll only a week when they made these comments on their first impressions. Those of the others in the class were equally candid and revealing, but lack of space prevents our printing all of them.*

## ***My First Impressions***



It was exciting to meet girls from all over the United States. I couldn't help wondering what each was leaving behind — a large family, many friends, perhaps a favorite hobby? These sacrifices are easier to bear when you know you are all going through the same thing. Partly because of this, I feel they are like another family to me.

**Beatrice Haines Goshen, Ind.**

My first impression of Victory Noll came long before the momentous entrance date, for I had been an occasional visitor here for over three years. Victory Noll is beautiful from the "outside looking in," but it is even better from the "inside looking out."

**Alice Feldpausch Fowler, Mich.**

(Alice's sister, Sister Ruth Ann, was professed last year.)



The food is delicious. I surely didn't think it would be so good. When I came I was prepared to eat almost anything, including liver. What I enjoy best about eating right now is that I am working in the vegetable room and it thrills me to see what I had so vigorously chopped up in the morning, all cooked and ready to eat at noon!

**Kathleen Keller Allentown, N. J.**





I have often heard sisters sing, but the feeling I experience in chapel when I join my voice to theirs and realize I am now one of them is too wonderful even to try to explain.

**Joan Charest S.Bound Brook, N.J.**

Now I am beginning to see why they call the chapel the heart of the convent. I am beginning to realize that religious life is more than just prayers, silence, and good works. It is an actual falling in love with God; it is being a bride of Christ!

**Mary Ann Balch Springfield, Vt.**



When I thought of being a nun I never dreamed I would be playing baseball, going on hikes, and playing cards. I knew there would be some kind of recreation, but we have *fun*.

**Helen Tippman Fort Wayne, Ind.**

After meeting the other postulants that first day, I knew they were in the same boots as myself: scared and wondering what came next. Being scared didn't last long, though. We soon realized that the sisters were all for us and ready to do anything to help us.

**Patricia Winter Orland, Calif.**



Back home people said we were stupid to want to go to the convent because we would be giving up everything we love. But now we know we did not give up anything, but rather we gained happiness here.

**Yolanda Gamboa Big Spring, Tex.**

(Yolanda and her twin, Viola, entered together.)



*with the professed sisters at recreation*

## Around Victory Noll



Sister M. Denise, O.S.F.

IT IS OUR privilege to have Sister M. Denise, O.S.F., of Rock Island, Illinois, attend Victory Noll Junior College this year. Sister is a "shutter-bug" and a very good one, too, as these pictures attest.



From left: Sister Effie, Sister Mary Bernard, Sister Edna, Sister Margaret Ann.



A game of Chinese checkers engrosses Sister Bertha, Sister Julia Marie, and Sister Dorothy Marie.



Sister Mary Loretta, superior at Victory Noll, looks up from the record player while Sister Patricia Marie stands by with a very, very small record.





Sister Justine, vicar general, (right) and Sister Mary Cecilia evidently have a special project afoot, for they donned aprons to carry it through.

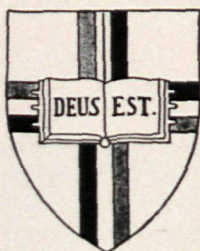


At another table Sister Denise caught Sister Mary Regina, Sister Margaret Mary, Sister Theresaleen, and Sister Vivian.



Sister Bridget, Sister Mary Eileen, Sister Madeleine Sophie.





## Your CCD Question

Dear Sister

In your last issue of TMC on "Your CCD Question" page, you raised a good point: selecting top quality religion teachers. Not everyone can teach this important subject, though they may feel they can. Perhaps you could stress in a future issue, the importance of the catechist's spiritual formation. Alas, I have met lay catechists whose spiritual caliber leaves much to be desired. If they themselves are lax, how can they inject religious fervor into the children?

Brother P.

How very right you are, Brother, and we are glad you brought up this subject. This point is stressed in a recent book *Readings in Christian Education*, published at Lumen Vitae, the International Center of Religious Education in Brussels, and reviewed last month in THE MISSIONARY CATECHIST.

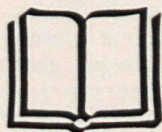
One of the "Readings" centers around the formation of catechists. The catechist must himself be a spiritual man; he must know his religion thoroughly; and he must have the ability to impart it to others.

Confraternity of Christian Doctrine training courses are designed to provide good teachers for our schools of religion. Diocesan programs include days of recollection for their CCD personnel in order to further their spiritual life.

It is the responsibility of the pastor to see to it that the teachers are exemplary Catholics who know their religion and can teach it to others. Unfortunately, as you have found, the teachers do not always measure up. We know of cases where persons who are divorced have been permitted to staff the school of religion. And we know of at least one case where someone who is not a Catholic is teaching religion to Catholic children! This sounds incredible, but it is true.



## BOOKS



*The Bible in Current Catholic Thought* edited by John L. McKenzie, S.J. Herder and Herder, 232 Madison Ave., New York 16, N.Y. \$6.50

Admittedly this book is for the specialists, but the "fringe specialists" can profit much from it also. It is a most important contribution to the ever growing list of Scripture studies.

Father McKenzie has drawn on our finest scholars in compiling this book. The chapters are of the type found in the *Catholic Biblical Quarterly*. And that is as it should be, for this volume is a tribute to the memory of the late Father Michael Gruenthaner, S.J., the second editor of that excellent publication, a post he held for eleven years.

Father Gruenthaner was a pioneer in Scripture studies in the United States. His was often a voice in the wilderness and he was even under suspicion in some quarters for his views. He was, of course, completely vindicated after the appearance of *Divino Afflante Spiritu* in 1943.

As professor of Scripture at St. Mary's College, Kansas, and

at Catholic University, Father Gruenthaner had a unique opportunity to train biblical scholars. These are the men who have contributed to *The Bible in Current Catholic Thought*. Among others will be found here: R. E. Brown, S.S.; Ignatius Hunt, O.S.B.; F. J. Moriarty, S.J.; R. E. Murphy, O. Carm.; Robert North, S.J.; D. M. Stanley, S.J.; and Bruce Vawter, C.M.

Father Gruenthaner died last September, just before his seventy-fifth birthday. The book, planned as a testimonial volume, has, instead, been published as a memorial to the scholarly priest.

Besides including problems met with in both the Old and New Testament, there are three "intertestamental" chapters: one on Messianism by Father Vawter, on the Qumran Reservoirs by Father North, and a discussion of the Bar Cochba Period by Father Fitzmyer.

Other chapters are by priests who have made a special study of certain parts of the Bible. For example, Father Murphy's contribution is on Wisdom Literature; Father Moriarty discusses Gerhard Von Rad's *Genesis*; Father Ignatius Hunt throws light on recent Melkizedek Study. Father Stanley's chapter is entitled "New Understanding of the Gospels," while Father Brown writes of the Gospel Miracles. There is



a general index and a Scripture index. These add to the value of the book.

A book like this makes us proud of our own Scripture scholars, men trained in the tradition of Father Gruenthaner who, such a comparatively short time ago, was the only Doctor of Sacred Scripture in America!

*The Bible in Current Catholic Thought* will provide serious but rewarding background reading for the catechist.

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*Vernacular and Music in the Missions* by Dom David Nicholson, O.S.B. World Library of Sacred Music, 1846 Westwood Av., Cincinnati 14, Ohio. \$2.85

Today when the vernacular is very much in the news and is being given serious thought by everyone, a book like this is especially timely.

Dom Nicholson is not merely theoretical in that he gives reasons for the use of the vernacular. He actually shows how it is being used. And this he does by describing music sung in the Church in five different mission territories: New Guinea, Taiwan, Japan, India, and Africa.

Father David first describes briefly each country, the languages used, and the efforts being made to adapt Church music to the culture of the people.

Then he gives practical examples of how the vernacular privileges granted by Rome in recent years are being carried out. Especially fascinating is his example of Mass VIII sung in "Pidgin" words in New Guinea. The complete text of the ordinary is here given.

Persons for or against the vernacular in liturgy are in two camps: the pros who advocate its use for pastoral reasons, and the cons who argue from the esthetic point of view only. Father David cites instances where Sunday High Mass (sung in the vernacular) is now the best attended of the Masses, whereas before it was almost impossible to have a High Mass at all. This should convince those who still look on the vernacular with suspicion.

*Vernacular and Music in the Missions* should be of special interest to musicians and students of liturgy.

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*That Motherly Mother of Guadalupe* by Rev. L. M. Dooley, S.V.D. Daughters of St. Paul. Cloth, \$1.50; paper, \$1.00

The beautiful story of Our Lady of Guadalupe has always fascinated writers and readers alike. Father Dooley's account includes many details not often found elsewhere.

His description of the mira-



culous picture is very minute. He even mentions that the neck and sleeves of Our Blessed Mother's tunic are adorned with white rabbit fur!

Among the illustrations are two not usually found in books on Our Lady of Guadalupe. They are reproductions of slabs erected at the basilica in memory of Fray Juan Zumarraga and of Juan Diego. The English translation of the words on the memorials is also given.

As might be expected of an author who loves Our Blessed Mother dearly, Father Dooley devotes many pages to the practical lessons taught by the apparitions.

The following nine titles of Dr. Deferrari's *The Fathers of the Church* are now available. Daughters of St. Paul, 50 St. Paul's Avenue, Jamacia Plain, Boston 30, Mass. Paper, 35 cents each. All are from the writings of St. Augustine.

Continence; Patience; The Good of Marriage; The Christian Life; The Usefulness of Fasting. On Almsgiving; The Work of Religious; Holy Virginity; On Taming the Tongue, On Life's Pilgrimage, The Holy Eucharist, Christ: the Glory of Martyrs, On the Beatitudes; and Selected Sermons: On the Nativity, On Epiphany, On Lent, On the Resurrection.

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## In Memoriam

Mrs. Emiliani Whan, Colorado Springs, Colo. sister  
of Sister Mary Eileen, O.L.V.M.

Samuel Spetter, Topeka, Kans., brother of Sister Gertrude,  
O.L.V.M., and Sister Mary Mathilda, O.L.V.M.

Rt. Rev. Msgr. Otto J. Keller, Mishawaka, Ind.

Very Rev. Egidio Caspani, C.R.S.P., Buffalo, N. Y.

Sister Mary Eugenia Pyne, R.S.M., Titusville, Pa.

Sister Mauritius, Mount St. Joseph, Ohio

Sister M. Petronilla, C.S.J., St. Louis, Mo.

Arthur H Miller, Celina, Ohio

Mrs. Maizie Gardner, Lancaster, Pa.

Mrs. Anna Helfrich, Lancaster, Pa.

Ruth McInerney, South Bend, Ind.

Grace Steele, ACM, Fort Wayne, Ind.

Gertrude Austin, Huntington, Ind.

Catherine Hessling, ACM, Chicago

John Lawler, ACM, Chicago

Mrs. Joseph Hybza, Chicago

Malbourne Angier, Sebring, Fla.

Mrs. W. D. Geary, Painesville, Ohio

## Editor's By-Line

Unless you are one of those readers who start at the "back of the book," you must by now be aware that this issue of THE MISSIONARY CATECHIST is concerned more than usual with religious life and its purpose. This is in keeping with the popular designation of March as vocation month.

On one page we have the results of a question put to the postulants last September. It seems to me it would be equally interesting to conduct a little poll among sisters who have been in a community for a long time.

What question would I ask if I were Mr. Gallup? I think it would be revealing to ask this one: "Is there anything that you found difficult at the beginning of your religious life that has continued to be difficult all through the years?"

Human nature being as it is, I might get as many different answers as the number of sisters I would question. The only answer I feel sure I would NOT get would concern the habit. Before they enter, young girls might think they will find it hard to get used to such different clothes as sisters wear, but that turns out to be very easy.

Perhaps the most difficult thing for some religious is community life. Doing things on

your own is one thing; doing things as a community is another.

My own answer is not very shattering. In fact, it is very mundane, even humiliating. It's *getting up early*. Maybe it would be still more truthful to say: *Getting up*.

Remember the old Harry Lauder record about it's being "nice to get up in the morning . . . but it's nicer to lie in your bed"? I never agreed to that first part about "four or five or six o'clock in the good old summer time." Good old summer time or not, it's nice to sleep.

I might add that it is just as hard to wake up as to get up. That I discovered when I had to spend a long time in a hospital. It was then that I received some very good advice. A Catholic layman, a publisher, wrote to tell me never to lose my horizontal point of view.

Though I cannot say that I have always followed it, I admit it is excellent advice. Things look different from a horizontal position. They assume their true values. One sees things in the right perspective.

Among the things I learned to appreciate was getting up. And when I jump out at five a.m. now and get down on my knees, I am deeply grateful for being *able* to get up—though I still find it hard! SEA



# Who Are You?

by  
SR. MARY ADELE

illustrated  
by the author

WE WERE COMING up the walk to the home of one of our parishioners when three little boys approached with great caution.

"Are you ghosts?" asked the bravest of the three.

"No," I answered. "Ghosts are white and I am dark. See?" pointing to my clothes. Then I added, "Haven't you ever seen sisters on TV?"

"Sure," said one of the little boys, "on Westerns!"

Then the one who had not yet spoken said very timidly, with a sense of awe, "You're an angel."

"No, angels have wings and I don't have any."

The second boy asked, "What's that?" pointing to my cape. Then he added, "Don't you have any hands?"

"Oh yes! See?" I said, "I have hands just like yours."

By this time my companion had rung the bell and our short conversation ended abruptly. We had scarcely sat down in the front room when the door bell rang. Mrs. L. opened the door and there were our three little friends.

From where we sat we could hear the request of the spokesman. "We want to see that nun again!"

St. Paul teaches that the mystery revealed to us by God, the plan conceived from all eternity in Christ and come to realization in Him in the fullness of time, is this: "to re-establish all things in Christ, both those in heaven and those on earth" (Eph. 1:10). No one who consecrates herself to the Lord is dispensed from the sublime duty of continuing the salvific mission of the Divine Redeemer.

**Pope John XXIII,**  
*Letter to Religious Women*

OUR LADY OF VICTORY MISSIONARY SISTERS devote themselves entirely to this sublime duty of which Pope John writes, for theirs is the work of religious education. Generous young women who wish to join them should be between 18 and 30 and have the scholastic ability to undertake serious studies in theology, Scripture, liturgy, and catechetics. Write today for complete information. Address:

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