

FEBRUARY

# The Missionary Catechist

1938

In the Mission Field

In Training at Our Motherhouse



# The Missionary Catechist Speaking

**T**HIRTEEN years ago last December, I made my little bow and spoke my little piece to prospective readers. In that first number of THE MISSIONARY CATECHIST MAGAZINE, I told my readers that I came to them as the messenger of the *Society of Missionary Catechists*. And as its messenger, I proposed to visit them every month and tell them the wondrous story of our romantic southwestern mission fields and of the God-given work of the Missionary Catechists there among the poorest of our Catholic people and their underprivileged children. I told them also that I would serve as a bond of connection between these consecrated Religious in the field at home, and their loyal friends and my readers.

I was little then. I have grown somewhat since. As I look back now, I really feel that I have fulfilled the promises I made then. Month after month I have been coming faithfully to my readers with my message and my story. I have tried to tell the story of a strange poverty-stricken people in many strange corners of our home mission fields.

I have told the simple story of the sowing of the Gospel seed there, and of the performance of kindly deeds, and of works of mercy, and of acts of charity, and of the rich harvest of souls that have been gathered by the Missionary Catechists in their charitable labors among the poor.

Now, it is a source of real pleasure and of deep consolation to know that my readers have appreciated the efforts I have made to give them a true picture of mission life, and of the mis-

sionary activities of the devoted Catechists laboring among a long-neglected and little known Catholic people.

**F**ROM time to time I have had occasion to welcome the addition of thousands of new and interested readers. I am therefore most grateful to all subscribers; to the faithful and loyal old ones, as well as to my new readers. Now it is my purpose to show this appreciation by appearing in a *bigger and better form*. Beginning with this issue, I will provide my readers with new features every month. There will be new departments devoted to Christian Perfection, Christian pedagogy, and catechetics; new leading articles and short

stories by well known popular writers; and the presentation of stories and letters from our home missions, told in a very simple, but interesting manner, by our Catechists in the field.

I am sure I can count upon the prayers of my readers, both new and old. I realize that it is only through fervent prayer and the support of charitably disposed friends—priests, religious, and laity—that I can hope to reach a large and ever-increasing circle of readers, and thus make known the Christ-like work of the Society of Missionary Catechists among God's poor and lowly little ones in our vast mission field at home.

May Our Blessed Lady of Victory, whose consecrated messenger I am and whose work I am endeavoring to make known, abundantly bless every printed page and richly reward my subscribers.



# THE MISSIONARY CATECHIST

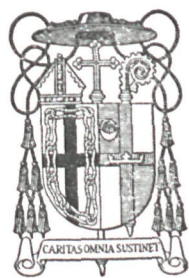
VOLUME 14

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## The Voice of Our Bishops

IT is with much joy and satisfaction that I hear of the splendid activities of our Catechists in this Diocese. I often marvel that they can accomplish so much in such a short time, and often with so many handicaps. The Hand of God is visibly in all their labors. They are surely cooperating powerfully in the re-establishing of Christian homes. When we can bring God again into the homes and into an atmosphere of religion there, our battle will be more than half won.



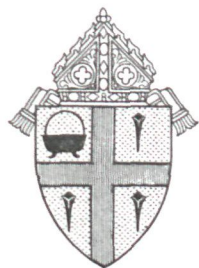
The Catechists are by far the greatest blessing that has come to our Diocese. Please send us all you can. We have wonderful fields for them and the arms all over the Diocese are wide open for them. You have already been so kind to send us Catechists so well equipped with languages that our heart is brimful of gratitude to you and dear Bishop Noll.

God has prospered the work of the Missionary Catechists in all the fields to which they have been assigned. He is prospering it on the Monterey Peninsula, and before long we shall find in that district the same rejuvenation which has been noted in other districts in the Diocese of Monterey-Fresno. May God continue to prosper their work, to incline many to follow in their footsteps, and to inspire those who have the will and the means to lend their aid—spiritual, moral, and financial.

✠ Philip G. Scher

Bishop of Monterey-Fresno  
California

THE fact that the Missionary Catechists are laboring in the Diocese of San Diego is indeed very consoling. For many years I have admired the splendid achievements of your Catechists and my firm conviction is that this is the certain means of converting this country to the true Faith. Please be assured of my hearty cooperation.



You are well aware, of course, of the far-reaching and zealous apostolate of your Missionary Catechists in this Diocese. In fact, my first observations convince me that much of the preservation of the Faith in these outposts depends on this work. My first Confirmation class of one hundred and thirty-two children and adults at Coachella was instructed and assembled by the members of your sincerely appreciated Missionary Catechists.

Permit me to renew our sincere appreciation of the work of your Catechists here. They have special gifts of Divine Grace, together with the practical training which makes them most efficient in their work.

✠ Charles F. Buddy

Bishop of San Diego California

IN our vast Missionary Diocese, in the Texas panhandle, we have nine Missionary Catechists working faithfully among our Spanish-speaking people. In their Motherhouse at Huntington, Indiana, they have had just the type of training which is necessary to prepare them for this work. They teach religion and domestic science; they organize sodalities and clubs for mothers and children; they form choir groups and scout troops; music and dramatics are part of their program. They make home visits and carry on a modest program of health work and relief. They travel to remote and isolated places to preserve and spread the Faith. Their humble homes are community centers for the neighborhood.

We hope that through the years the number of these Catechists may be largely increased in our diocese. They are a tower of strength to us. Their presence here is a benediction and we commend them heartily to our people.

I trust that soon the Catechists will be working among our poor Mexican people in the city of Amarillo. There are nearly two hundred Mexican children in a public school here, and there is plenty of opportunity for the Catechists to do a marvelous piece of work among them. These additional workers will be most gratefully welcomed to our diocese.

✠ Robert E. Lucey

Bishop of Amarillo, Texas

# One With Him

Reverend Clement Neubauer, O. M. Cap.

**"G**LORY to God in the highest, and on earth peace to men of good will!"

There is no story, there is no song, there is no message like the Christmas message. It expressed to the world the purpose of His coming. And it expresses the purpose of every human being to whom He gives existence here on earth. There is no other reason why we exist. The Church repeats this message every day in the Holy Sacrifice of the Mass.

Our purpose in life is identical with that of Our Blessed Savior because we are one with Him. He is the Head, and we the members of His Mystical Body. Christ carried out His three-fold mission as Teacher, King, and Priest through the actions of His human body. Through the members of His Mystical Body Christ will continue His task of teaching, governing, and sanctifying souls until the end of time.

The Mystical Body of Christ is as real as anything was or could be real. As St. Paul says: "For in one spirit we are all baptized into one body." He is to be our King, entirely, completely, absolutely, and to reign gloriously in our own soul, and He is to sanctify us. Then we are to assist Him to fulfill that task in the souls of others.

Non-Catholics attribute all the Church's perfection to the wonderful organization, the working of a master mind. We know that the Church is a living organism and that is why it is so perfect and continues to live and weather all storms and persecutions; it is a living thing.

Let us compare it to the human body. Scientists now can combine all the elements contained in the body, but they have not the soul. The soul is the basis and foundation of all life within us because it is created by God Himself by a special act of His almighty power.

Now the Church which Christ established was such a lifeless being as far as the mystical life was concerned until the Holy Ghost descended upon the Apostles on Pentecost Day. It had its head, (St. Peter); its arteries, (the apostles); its members, (the disciples and first Christians who formed the nucleus of the body); but not until the Holy Ghost came down did it start its divinely human activity.

The visible head still functions in our glorious Pontiff, Pius XI. Pius XI will die, but the Pope will never die. The Pope is the visible head of this Mystical Body which is to continue to the end of time. Apostles are still active; the Church exists in its members. It is a living thing and this must be ascribed to the life-giving activity of the Holy Ghost. He is the soul of the Mystical Body.

## The Divine Indwelling

**"K**NOW you not that your bodies are the temples of God and that the Spirit of God dwelleth within you?"

Christ Himself, as it were, sent the

Holy Ghost to perform His life-giving task in His Mystical Body. It is all one and the same Spirit that functions within this Mystical Body though He operates in various ways. We must not imagine that we have only part of the Holy Ghost. He is divine and a true Spirit that cannot be divided. Compare it with the reception of Holy Communion. We cannot explain nor understand it; it is too Divine. Similarly everyone who is a member of the Mystical Body of Christ possesses the Holy Ghost because He is indivisible.

Every living thing acts in accordance with its nature. The Mystical Body must act in accordance with its life-giving principle, the Holy Ghost, Who is the personal love of the Father and the Son. If He dwells within, then that activity must be an activity of love, and therefore charity is the only possible perfection.

Love is natural to every human being. Our rule of life consists in regulating our affections and bringing them into submission and subjection to Divine Charity within our soul. We need not think of destroying any affection within us. The saints did not crush and destroy their affections; they had them all follow that one supreme and highest affection—the Love of God. As little Guy de Fontgalland expressed it: "Oh, it means to say 'Yes' to God always."

Let us realize our dignity. It is the Holy Ghost Who dwells within us. Sister Elizabeth of the Blessed Trinity was instructed by an Abbe in preparation for her first Holy Communion. He told her the meaning of her name Elizabeth. "It means 'House of God,' and especially after you receive Our Blessed Lord in Holy Communion you will then be true to your name. Always remember it. God Himself dwells within you." Through the grace of God she realized this and from that time she began her real spiritual life—to live for God and always to be worthy of the God that dwelt within her.

## We Offer the Mass With Christ

**"B**Y Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the Unity of the Holy Ghost, 'all honor and glory.'"—Canon of the Mass.

When a priest stands at the altar and raises on high the Consecrated Host he is giving more honor and greater glory to God than anything else that a human being could do, because he is offering to God, the Heavenly Father, the Infinite Victim of love. The Holy sacrifice of the Mass is infinite in value because the Son of God Himself offers Himself to the Heavenly Father as a Divine Victim. We know that it is a renewal of the Sacrifice of Calvary. In the Mass the fruits of the Redemption are applied to our souls.

When Christ offered Himself to God on the Cross He was dreadfully alone. He was the only Mediator between God and man, the only One who could offer the

sacrifice; but in consequence of His offering Himself thus to His Heavenly Father, He will have a progeny, a new race, that will live forever to His own infinite glory and to the glory of His Heavenly Father. Christ then became the Head of the Mystical Body, and now Christ is no longer alone. After His death on the Cross He was united not consubstantially but really, mystically, with all mankind, with all the faithful. Therefore, when Christ offers Himself now in the Holy Sacrifice of the Mass He does not offer Himself alone but we are all with Him in virtue of that union with Christ. When we say we are going to attend Mass we are using the wrong expression; we are really going to offer Mass with Christ Himself. We can use the expression "My Mass" because we offer the sacrifice with Christ. He is the Head and He cannot be separated from His members. As the Sacred Host is composed of so many particles of wheat, thus all the faithful united form one with Christ, their Mystical Head. Christ can no longer be alone. He made Himself the Head and we are united with Him, unless we separate ourselves from Him by mortal sin.

## Mary, Mother of the Mystical Body

**"W**OMAN, behold thy son."

We see Christ, the Son of Mary, hanging on the Cross and there He is to complete His last will and testament. He had already bestowed His Precious Blood upon the Church; His garments were divided; a thief was given to paradise; His Body was soon to be condemned to the grave; His Soul to be commended to the Heavenly Father. Mary and John, these He would bestow to each other. Therefore He turned to Mary and said, "Woman,"—that was the second Annunciation—"behold thy son"—that was the second Nativity. John the man was to be raised far above his human dignity. He was to be reborn, to become a brother of Christ, a son of God, a member of the Mystical Body of which Christ Himself is the Head. But John was part and representative of a sinful humanity and since there is no remission of sin except by the shedding of blood, Christ was in an agony and Mary's motherhood at the foot of the Cross shared that agony.

And as Christ assumed His physical Body from the spotless bosom of Mary, thus He now wished to assume His Mystical Body again through Mary. In the cave Mary brought forth her first born without labor, but here she was bringing forth John in the labor of the Cross; and with John those millions who would become his brothers, of whom he was the representative, those who would be the sons, the children of Mary. That was the nativity of the Mystical Body of Christ through Mary, and thus behold Mary the mother of the Mystical Body! At the foot of the Cross Mary brought forth that Mystical Body through the merits of Christ agonizing in death.

Through Mary to Jesus; that is the purpose of our existence.

# The Saint Talks Back

Fray Angelico Chavez



**D**ONA LIBRADA SAENZ put away her washed cup and dish after her solitary Sunday supper, talking quite loudly to herself. She knew that she did this, but was not bothered by the thought that it was a sure sign of advancing old age. In fact, she remembered how the habit started—praying out loud to the tin-framed saints on her adobe walls, especially to St. Joseph in his little niche above her bed. He, too, looked like an old man, and Dona Librada often wished that he might return her addresses and so dispel many a lonely hour.

As she shelved away an unused plate, cup, and saucer, she muttered with a sigh: "I guess my Teresita stayed with her friend Ramona for supper. Oh well, she needs the company of her age. Poor little thing, so devoted to her mother, and so lovely and 'simpatica' with everybody. And so pretty, my Teresita is, especially now since I sent for that new coat and hat. With them on she looks like those pictures in the mail-order catalogue. I do know that her cheerfulness has enlivened the Sodality meeting

this afternoon. And this evening at Benediction her voice will rise in the choir like the clear call of an angel."

The truth is that Teresita, though gifted with a mellow contralto, could not be heard at all when the whole choir let loose. It was a boy's sonorous soprano which she mistook for her daughter's singing. Joyfully anticipating such celestial sounds, Dona Librada swung her black fringed shawl about her stooped head and shoulders, for the last bell for evening services was already throwing impatient summons in the red and orange of the dying day.

She stepped out of her high threshold almost into the arms of a middle-aged man, whose clothes, bearing, and aroma brought up a mental picture of a sweaty horse and saddle.

"'Ave Maria Purisima!'" she exclaimed. "You scared me, Porfirio. What is it now? Your wife sick again?"

"No, senora. I just wanted to know if the bride and bridegroom came yet."

"What bride and bridegroom?"

"Dona Librada, don't you know? Why, your Teresita and Pancho Garcia got married this afternoon at Las Vegas."

The old woman tightened her shawl about her colorless face with one trembling hand as she supported herself against the doorpost with the other.

"'Por el juez,'" she mumbled softly, but bitterly slow.

"By the justice of the peace, old Victor Candelaria himself."

"'Dios mio!'" she cried to the scarlet sky. "My only daughter, my good little baby, married by the justice of the peace! Do you lie to me, Porfirio? It is the truth? Then that is no marriage. And she is not to blame for all this. That son of one devil, old Candelaria himself, he is the guilty one. He is a Catholic, and so should know better than to attempt to marry a couple of senseless fools—"

Porfirio made a circle with his thumb and forefinger and threaded a strand of tobacco juice through it. "The dollar al-

mighty, Dona Librada. The justice gets no salary, and so he grabs what comes."

"Padlock your lips, Porfirio! Your foul mouth reeks to the stars!"

"But, Dona Librada," he protested, spitting back over his shoulder. "What have I done? My mouth is clean. The truth cannot soil, and I speak the truth. Good evening."

"Go—you—you," she stamped in her dry-eyed raged as her ill-omened messenger duck-stepped to a weary mustang tied under a nearby cottonwood.

**D**ONA LIBRADA SAENZ, though possessed of a temper and a tongue to match on occasion, was really a very pious woman. Her bile rose only on happenings such as this, when she had to be angry and at the same time "sin not." As she stumbled along to the church in the deepening dusk, her thoughts returned to her saints, her temper dissolved into hot tears, even if her moral indignation retained its cool altitude, like the snow over on Hermit's Peak.

As the priest was about to lift the monstrance in blessing, she entered the church and quietly sank to her knees. Then the wheezy harmonium upstairs began to play, and the choir broke out in a fervent "Laudate," one voice predominating "like the clear call of an angel."

"Could it be?" Dona Librada asked herself, this time inaudibly. "Could it be that Porfirio was jesting, or maybe drunk?" Her spirits rose in a newly found hope; but, while she watched the choir members descend in single file, they dropped to a lower level. For Teresita was not among them. Had her daughter deceived her all the while, leaving her under the impression that hers was that voice which her mother admired so much? Perhaps, Teresita was going elsewhere every time she left home for singing practice.

The old lady made sure that the church was empty before she slid from the rear pew and shuffled frontwards to St. Joseph's altar. There she stood for a minute, her bleared eyes fixed on the coal-bearded image in its tin coronet and stiff linen dress.

"San Jose! Lord St. Joseph!" she spoke aloud at last. "You know about the ugly disgrace which has struck my humble home. Why, why did you allow this to happen? Since I was no taller than this communion rail I have prayed to you daily, fasted in your honor, made hun-

Continued on page 14

## The Missionary Catechist

VICTORY-NOLL, Huntington, Indiana

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### WE MAKE A CHANGE

HAVE you read "The Missionary Catechist Speaking" on the inside front cover of this issue? If not then turn back right now and do so, please. But surely, as soon as you picked up your magazine this month, you must have "felt" the change, for we have added four more pages.

The only complaint we have had about our magazine in the past is that it has been too small, and so at last we are yielding to the entreaties of our subscribers and are enlarging it. THE MISSIONARY CATECHIST is now thirteen years old, and we feel that we must expand so that it will have room in which to grow. For some time we have had to "cram" a bit in order to confine ourselves to ten pages, but now we hope that we shall be able to spread out and make both contents and format more interesting and attractive.

But with this change will have to come another change. We shall have to raise our subscription price to one dollar a year. Our magazine has, in the past, not even paid for itself. The subscription price of fifty cents has, as you know, been exceedingly low, while the cost of publishing it has been high, for we have tried to make it attractive and readable by using heavy, enamel paper and a large number of engravings. Now, in order to cover the cost of the four extra pages, we are increasing the subscription rate.

Beginning with this issue, all NEW subscriptions will be subject to the following rates:

- \$1.00 for 1 year
- \$2.50 for 3 years
- \$4.00 for 5 years
- \$25.00 for life subscription
- \$1.50, Canada and foreign

But all those whose subscriptions will expire any time during the year 1938, may renew for one year only, at the old rate, fifty cents, provided that they do so during the next sixty days. So if your subscription expires next September, for example, you may renew for one year by sending us fifty cents sometime before April 1.

OUR Associate Catechists of Mary will, we know, be happy to find two full pages devoted to them. Their Catechist Supervisor, we can assure them, is

most happy over the change, for her one trouble in the past has been "too much copy." In spite of protests from the poor printers and the harassed editor, she would write page after page of A. C. M. activities and expect it all to be printed.

We now have an increasing number of active Bands of the Associate Catechists of Mary. Everyone of them deserves frequent mention in THE MISSIONARY CATECHIST. To read of their activities is not only an example to other Bands, but an inspiration to us Catechists. Their sacrifices are making it possible for us to save souls, and we won't worry much about the over-crowded A. C. M. pages, provided that we can record every month a very substantial increase in the number of active Bands, and the multiplication of their activities for the support of our Catechists in our poverty-stricken mission fields.

### MADRECITA

YOU call me Madrecita—Little Mother—and you say well, for such I am. It was because I was to become your Madrecita in Jesus and Mary, that I left my parents, my home, my friends, and all the world besides.

It is because I am your Madrecita that I cross the rocky slopes of your hills, traverse your barren plains, and enter your humble villages hidden away in the far corners of New Mexico. It is because I am your Madrecita that you come forth to meet me and humbly kiss my hand, for the hand that I stretch out to you is the hand of a loving Mother bearing the gifts of Jesus Christ Himself. It is not the material gifts of food and clothing that I bring for you and your poor ones, so much as the spiritual gifts of the bread of life, which befit my character of Mother.

And if a natural Mother rejoices in the gifts she can give her child, how much more should my heart be filled with joy because I can give you these infinitely more valuable gifts of grace. For this it is that gives joy to the Heart of Him, Who has so graciously deigned to make me your Madrecita in His Name.

How happy we should be if every subscriber to THE MISSIONARY CATECHIST would get at least one new subscriber for us! We consider all our subscribers benefactors of our Society, and as such, they are entitled to a generous share in our daily prayers. Their intentions are remembered in the Holy Sacrifice of the Mass that is offered in honor of Our Blessed Lady of Victory every Saturday and in the perpetual novena in honor of Our Blessed Lady of Victory which is made in every house of our Society. Insure for yourself and your friends a share in these rich spiritual blessings by subscribing to THE MISSIONARY CATECHIST NOW.

### WHAT DOES A MISSIONARY CATECHIST DO?

Her life is devoted to the practice of the seven Spiritual and Corporal Works of Mercy. Like her Divine Master, the Missionary Catechist:

"feeds the hungry" little ones in the missions;

"clothes the naked," giving clothes, shoes, and stockings to the destitute and needy children, who often cross the snow-covered mountain passes in their bare feet and without underclothes, to receive religious instruction;

"visits the sick" in their homes, nursing them with the tenderness of a mother, when they are without medical attention, or aid of any kind;

"instructs the ignorant," teaching catechism to young and old;

"converts sinners," bringing back the negligent and erring ones of the flock to the Church and the Sacraments;

"goes about everywhere doing good."

### How Can I Help Her?

1. By supporting a Missionary Catechist's burse. Only \$25 a month is required to enable a Catechist to carry on her Christ-like work in the destitute missions of our country.
2. By joining the 2500 Club. A dollar a month from 2500 charitably disposed Catholics will amply provide for the maintenance of 100 Catechists.
3. By subscribing to THE MISSIONARY CATECHIST. Subscription rates are \$1 a year or \$25 for life.
4. By getting others to subscribe to THE MISSIONARY CATECHIST.
5. By organizing a Band of the Associate Catechists of Mary.
6. By joining the Victory-Noll Band if I am unable to form a Band of my own.
7. By sending clothing, religious articles, games, classroom materials, etc., to the missions.
8. By contributing to our ST. JOSEPH POOR FUND.
9. By praying for the success of our work among the poor.
10. By interesting others in our work.

Write for our interesting pamphlets explaining "How I Can Help Her."

"Clothe Faith in the garb of charity and you will Christianize the masses."—**Frederick Ozanam.**

*Read Something Worthwhile*

SISTER MARY MARTHA CHAMBON OF THE VISITATION by Lady Cecil Kerr; B. Herder Book Co., St. Louis; \$1.25

"But the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong." I Cor. i, 27. Sister Mary Martha is the exemplar of this saying of the Apostle. Poor, weak, even somewhat ill-favored in appearance, she was, nevertheless raised to striking heights of contemplation and union with Our Lord. It was to her Our Lord revealed the devotion to His Sacred Wounds. Lady Cecil Kerr has written a simple, straight-forward account of Sister Mary Martha's life. She has not spoiled the book by trying to "interpret" the spirituality of this simple Lay Sister of the Visitation.

THE VISIBLE CHURCH, by Rt. Rev. John F. Sullivan, D. D.; P. J. Kenedy & Sons, New York; \$1.10 postpaid.

This book gives in a form adapted to the classroom, a thorough explanation of the external practices of the Church. It is a valuable supplement to the catechism. One hundred and twenty sketches illustrate various articles used in public and private devotions. The book has gone through six editions.

VOCATION TO THE PRIESTHOOD by the Most Rev. Wilhelm Stockums, D. D.; B. Herder Book Co., St. Louis; \$2

Bishop Stockums, in the light of the latest Roman decisions, sets forth the mind of the Church regarding the essence of vocation, and then with fine discernment discusses at ample length the various signs of vocation.

PATIENCE by Rev. F. X. Lasance; Benziger Brothers, New York; \$1

In compiling these thoughts on the patient endurance of sorrows and sufferings, Father Lasance has drawn large on Sacred Scripture and the best spiritual writers of all times.

THE CRISIS OF CIVILIZATION by Hilaire Belloc; Fordham University Press \$2.50.

This work contains the matter of the lectures Belloc delivered at Fordham University during the past year. Our civilization is facing the greatest crisis it has experienced since it first took on its essential character between 1600 and 1900 years ago. The only alternatives are recovery through the restoration of Catholicism or the extinction of our culture. In his usual masterly style, Mr. Belloc traces our civilization from early Christendom up to the Middle Ages when it reached its zenith and then through the period of decline down to our present century. He then suggests remedies for a situation so desperate. We must apply the fruits of Catholic culture, for in that lies the only hope for the future.

THE MISSIONARY CATECHIST

(Lines dedicated to the Missionary Catechists by the late Rev. William Sheran, LL. D.)

Forward she goes to sow the Gospel seed  
And strengthen Faith by many a shining deed,

When April gilds the faces of the rocks  
And stony meadows light with blaze of phlox

And pearly dew, so bright and clear and pure,

Inlaid by Heaven on moss and mead and moor;

For Summer loves to linger and to trace  
The flush of loveliness upon her face.

Forward she goes to sow the Gospel truth,  
Upon her lips and cheek the flush of youth.

The mesa spreads new beauty at her feet,  
The mountains bow in homage and repeat

An echo of that song divinely old:  
"The love of Christ for men can ne'er grow cold."

Winter or Spring, she marches bravely on,  
When snows are here or when the Summer gone

Trails past the Autumn fields the hues of dawn.

Forward she goes, all seasons of the year,  
And speaks to children Christ hath held so dear:

"Suffer the little child to come to me  
And learn the wisdom of the Life to be;  
Learn of the Kingdom far beyond the sky,

Learn of the joy that was not born to die,

And all the glory God hath kept in store  
For those that love His Son forevermore."

*In Memoriam*

Mrs. Edward Flynn, Chicago, sister of Catechist Catherine Durkin

Rev. Bernard J. Schuette, Aurora, Illinois

Miss Emma Betting, Cincinnati

Miss Mary Griffin, Chicago

Miss Mary C. Flack, Sparta, Wisconsin

Anthony Heston, Peoria, Illinois

W. J. Kelly, Fort Worth, Texas

Miss Margaret Kennelly, Chicago

Mrs. Mary Koudelka, Rochester, N. Y.

Thomas J. McCabe

Miss Elisabeth Mayer, Cincinnati

Miss Catherine Miller, Chicago

Mr. Muleahey, Chicago

Frank Ohmes, Greeley, Kansas

Thomas Phillips, Chicago

John B. Schumacher, Elgin, Illinois

James and Helen Sullivan, Rockford, Illinois

Mrs. Catherine Welsh, Watervliet, N. Y.

C. J. Wills, Chest Springs, Pennsylvania

Eternal rest grant unto them. O Lord, and let perpetual light shine upon them. May they rest in peace.

LIGHTED WINDOWS

A WELCOME sight to the traveler, weary of his journey, is the light that streams from the windows of his home. He leaves behind him the worries and trials of the day. His heart is cheered and his step becomes lighter, for where lighted windows are, there is someone at home, waiting with a welcome and kind thoughtfulness.

There are lighted windows for strangers, too. They shine like beacons of charity from the mission homes where the Missionary Catechists live in our country's Southwest. To the poor, helpless people who come within reach of their rays, they are an assurance of the bare material necessities they so sorely need for the preservation of their own lives and those of their loved ones.

And for whom do the windows of Victory-Noll send their inviting light out into the ebony, solemn night? It is for the courageous, self-sacrificing souls who, we pray, may one day be drawn into the more luring rays of God's Love, and, in answering His Call, make our home their own. Many more generous Catechists are needed to carry the light—the Light of Faith—to those "who sit in darkness and in the shadow of death."

WE are grateful to our readers for uniting their prayers with ours for obtaining heavenly favors through our novenas. During the past year the novena prayers offered by our Catechists and the 20,000 children under their care were graciously received, and in many cases answered by Our Divine Lord and His Blessed Mother. As a result we have received many letters of thanks from our readers for the spiritual and temporal favors they have received. We would be glad to publish these letters, but lack of space forbids.

On March 16 we shall begin our novena in honor of the Incarnation of Our Lord and the Annunciation of Our Blessed Mother. If you have any special intentions which you wish to have included in this novena, send us your petitions.

"Behold the handmaid of the Lord, be it done unto me according to thy word." When our Blessed Mother pronounced those memorable words she knew full well that to be the Mother of God, meant also to be the Mother of Sorrows. But her great love was entirely devoid of all self consideration. She had long ago consecrated herself without reserve to God. Later, on Calvary's heights she understood even more clearly that she was to be the Mediatrix between Her Son and sinful, suffering humanity. Who can fathom the depth of her compassion, the tenderness of her love for her erring children! In the Memorare we say, "Never was it known that anyone who fled to thy protection, implored thy help or sought thy intercession was left unaided." Oh, let us go to her with all the confidence of a little child, and she will not fail to aid us in our trials.

## SEVENTY-FIVE MILES FOR MASS WINE

One of the things which stand out in our early memories is the time we went to one of our farthest out-missions where the Missionary would celebrate Holy Mass.

When we arrived at the little mission chapel, the people were assembling for Mass. We were met by the Padre and learned from him of the mishap which had occurred en route. The roads were rough and rocky and when Father took from his car the articles necessary for Mass, he discovered that the wine bottle was broken and all the Mass wine had seeped away. The Missionary instructed a boy to drive to Ocate, the nearest village, (about eight miles distant), in the hope that there might be some Mass wine there.

Meanwhile, he began to preach, hoping that by the time he had concluded, the wine might be forthcoming. His sermon seemed unusually long that morning, and everyone was wondering why. When it was ended, Father retired for a moment to the sacristy and then came out and



"When we arrived at the little mission chapel, the people were assembling for Mass."

announced that there would be no Mass. The driver had returned with the news that he could find no wine at Ocate.

Mass had been announced in a neighboring mission on the following day, and since there was no Mass wine nearer than the Padre's own home at Wagon Mound—twenty-five miles distant—he had to make a trip to that town, in the afternoon, in order to secure some.

Counting the mileage to Wagon Mound and return, and the fruitless trip made to Ocate, Father and the boy had journeyed nearly seventy-five miles for Mass wine.

Catechist Sophia Renier

Dear Catechist:

Please don't erase my name from your list. I am going to come to the doctrina [Christian Doctrine class] when we finish the cotten. I am working. Please excuse me for not coming to the doctrina, but I will come when we finish. Please excuse me.

Yours respectfully,

Marie S.

## SHE HAS THE SOUL OF AN APOSTLE

Antonia Martinez was the religious backbone of her family—one of those strong Christian mothers of whom any parish would be proud.

Last year when Father Bertin established the League of the Sacred Heart in Madrid, on the Feast of Christ the King, Antonia became an enthusiastic member. She entered into the spirit of the devotion with an earnestness that was truly a consolation to the organizers of the League. Every month she approached the Communion rail mindful of her pledge of a "Communion of Reparation." Moreover, she had the soul of an apostle and she was not content until her husband and her son also became members.

Faithfully every month father and son knelt at the altar rail. Gradually, however, their fervor cooled, and one month father and son secretly contrived to "slip up" on their Communion Sunday. In the Missions where Mass is not always possible on Friday, our Holy Mother Church has transferred the privilege of gaining the indulgence to the First Sunday.

"It won't hurt to miss just one month. It's asking too much of a man anyway, to receive every month," they argued.

This particular Sunday, when the line of men approached the altar rail, Antonia looked in vain for her devoted spouse and her pride, her only son. When the truth dawned on her and she considered the infidelity of her own family, her heart burned within her. As soon as they reached home, it was an irate Antonia who spoke her mind.

"Is that how you keep your promises to the Sacred Heart?"

"Is that your way of showing gratitude to the Sacred Heart for all He has done for us especially for saving the life of our baby? You won't get by with this. You're going to go next Sunday even if it is the women's Sunday." And they went.

The Sacred Heart having saved the life of their little one, to which Antonia referred, is a story all its own.

In our visits one morning, we heard that the Martinez' youngest child had been taken very ill with pneumonia twelve hours before. We found the father and mother seated at the bedside of their little one, weeping disconsolately, for she was already unconscious. Pinning a Sacred Heart badge on the child we consoled them.

"Why do you fear? Are not both of you faithful members of the Sacred Heart League? Place your trust and confidence in Him. He will not forsake you. Your child has a good chance of recovery. She has not been sick long."

They raised tear-filled eyes to a picture of the Sacred Heart in hope and pleading, and placed a vigil light in front of the image.

Later in the day we returned with our simple home remedy that has proved such a "life saver" in pneumonia cases—mutton-tallow mustard plasters. "Have confidence. Your child will recover if God so wills," we encouraged them.

Two days later we returned. Much to our surprise the sick child was sitting up—eating crackers. The mother greeted us with a beaming face and a hearty "Thanks to the Sacred Heart of Jesus. The doctor was just here. Our baby's fever has gone down and all the lung is cleared up. She is only weak and hungry, very hungry, so she will soon regain her strength. Thanks to the Sacred Heart! We shall never forget what He has done for us." She considered her child's recovery a real miracle. Is it any wonder that Antonia was such a devoted member of the League of the Sacred Heart?

It was not long before a new and beautiful picture of the Sacred Heart was given the place of honor in the home.

We considered it a real loss when the Martinez family moved to a mining camp in the vicinity of Gallup, a few months later. But wherever she is, we know that Antonia will be a zealous apostle of the Sacred Heart.

Catechist Cordelia Bahl  
Cerrillos, New Mexico



## Our Catechists at Work

Our Blessed Lady of Victory  
Junior Mission Training House  
Gary, Indiana

My dear Spiritual Father:

The past three weeks have been to me as a mirror that has given my soul a glimpse of the supernatural.

One of the wards of the tuberculosis sanitarium was assigned to me to visit. This is the ward to which they bring patients who have not long to live. Not long ago a Croatian man was brought there who had not been to the Sacraments for seventeen years. He had practically lost his faith. He blasphemed God and the Church. The Catholic doctors and nurses, as well as the Catholic patients, pleaded with him to make his peace with God, but he refused to listen.

I visited him and spoke kindly to him. He listened quietly, but would make no answer. I had two of my Catholic patients, who were seriously ill, to offer prayers and their sufferings for his conversion. On my next visiting day I called on him and was so happy when he told me he was ready to go to confession. He went to confession, received Holy Communion several times and died three days after his last Holy Communion.

In the meantime one of the patients who had prayed fervently for him, died. No doubt she reached Heaven very soon. She was a young Croatian, seventeen years old. She was a little saint, and coming into contact with her brought my own soul closer to Our Lord. Shortly before she died she asked for a crucifix. She said that by looking at the crucifix, she could meditate better on the sufferings of Our Lord and so be able to bear her own sufferings more patiently. I promised to bring her one on the following Monday, but when I came that day, the nurse told me that Barbara had died. It was rather a shock to me for although I knew she had not long to live, still I did not think she would die so soon.

I decided to give the crucifix to a Mexican woman in the room opposite Barbara's. I had known her and had called on her for almost a year. Now she had not long to live. With the help of Jesus and Mary, I had tried to urge her to offer her sufferings in union with Our Suffering Lord and Our Sorrowful Mother. I also tried to show her how to sanctify her sufferings and be a victim to the Sacred Heart for the conversion of sinners and the salvation of souls. And she, dear soul, is all of this—a chosen soul of the Sacred Heart.

She was overjoyed to receive the crucifix. Our visit that day was the last one

I was to have with her. I spoke to her as if it were our last meeting, for something seemed to tell me that I would not see her again on earth. She was consoled to know that she was well prepared to die. And so, the following Monday when I arrived at the sanitarium I was not surprised to hear of her death.

I never knew that sickness and suffering and solitude could so beautify and sanctify the human soul. I can truly say that never before have I been so close to Our Dear Lord. It is because I have never before come into such close contact with death—neither with my own dear ones, nor with the poor. It is after the happening of such events that I have a deeper appreciation of my holy vocation. Life becomes more serious, and Our Lord bids me know that He demands greater effort, more generous cooperation, and more burning zeal for the salvation of souls. How good God is! I marvel at the fact that such a great God should trust us—His poor weak creatures—with the tremendous work of saving souls. God loves us and trusts us. If we could but trust Him more!

From your devoted spiritual child in Jesus and Mary,  
Catechist Mary Bernadita Marquez

## SUNNY SOUTH OR GOLDEN WEST?

You would almost think we were working in the Sunny South instead of the Golden West. Everywhere we look we see fields and fields of cotton growing. The cotton pickers live in camps made up of small huts that look more like doll houses than homes for human beings. One room serves as living quarters, kitchen and bedroom.

Saturday we visited the camps near Firebaugh, which is our farthest out-mission. It took us all day to visit, but even then we did not get to all of them. We visited eight camps, some consisting of thirty huts, others more.

The largest, which is a camp called Hotchkiss has over one hundred and fifty huts and looks like a regular Mexican village. There are also a few Americans from Oklahoma living at this camp. We talked to one of the women and she cordially accepted our invitation to send her children to our classes. She was more than delighted and seemed very much concerned about our having a good location to teach in the camp.

"I've been wishin some folks would have meetin's around here. Maybe you could put up your tent right at the end



"Our greatest consolation came from our dear Mexicans who were delighted that we were coming to teach their children."

of this row of houses; then we could all join in your meetin'."

We didn't stop to disagree with her about the tent, but smilingly showed our appreciation of her kind interest in us.

Another person from Oklahoma seemed to think we dropped out of heaven. We told him about our classes and then he started to tell us something, but he didn't finish. He said, "You know, ma'm;" then he stopped for a moment, and added, "Well, I better not say what I was going to say." We encouraged him to go on so he said; "Well, I was just going to say this; you're the first person who ever talked to me about religion since I came to California."

Our greatest consolation came from our dear Mexicans. They were delighted that we were coming to teach their children. Poor people! They have to travel from place to place and do not have much of a chance to practice their religion.

This year, with our prayers, we hope the children will be able to make their First Communion before leaving the camps and also be confirmed, as the Bishop is coming to Firebaugh for Confirmation.

Catechist Genevieve Whitehead  
Los Banos, California



# Associate Catechists of Mary

*"The Charity of Christ Has Gathered Us Together"*

It was some years ago that I first heard this quotation from St. John, when it was used as motto at the National Catholic Charities Convention. Ever since it has haunted me as a slogan belonging to our Associate Catechists.

Are we not "gathered together in the charity of Christ?" Whether we are a small club, meeting to sew or to pack a mission box; a group sponsoring a house party with a small circle of friends, or a larger benefit party to raise funds to support our Catechists; a Sodality meeting for a "shower" for the missions; whatever the reason, the motive behind it all is "the charity of Christ." What a privilege is ours!

In another way we are united. Here at Victory-Noll our records show the enrollment of members "gathered together" from all over the United States—California and New York, Maine and Florida, and many of their sister-States in between are represented. Every day as our Catechists offer their Perpetual Novena in honor of Our Blessed Lady of Victory the intentions of all these Associates are "gathered together" and offered to Our Queen. Every First Friday, and often during the month, the intentions of all these Associates are "gathered together" to be offered to the Eternal Father by the Immaculate Lamb of God in Holy Mass. What a privilege is ours!

"The Charity of Christ has gathered us together!" Let us urge others to join us and share in these privileges!



## *Empty Pleasures or Heavenly Treasures?*

Make your recreations something that will bring joy to others as well as to yourselves. **Adopt a Catechist. Support her Burse;** no offering is too small. **Give a party** for the benefit of her Burse. **Interest yourself in her mission;** a nice box of articles for her work will bring her delight and encouragement. **Write her that you and your club are praying for her success** in the difficult work of saving souls. You won't be there to see it, but the smile on her face will reflect the happiness you have brought to her heart.

Send a postcard to Catechist Supervisor today with the good news that you want to adopt a Catechist as your spiritual sister.

**H**ERE is a story that reminds us of Shakespeare: "How far that little candle throws its beams! So shines a good deed in a naughty world." This candle beamed all the way from Ohio to California.

Two Catechists recently gave an illustrated lecture at Julianne High School, Dayton, Ohio, with the kind permission of the good Sisters of Notre Dame. The interested attention of the students was apparent as they learned about the poverty of our home missions, the founding of our Society, and its work in these neglected regions.

After the lecture the Junior Class held a hurried meeting. Before the Catechists left the building a delegation of two Juniors presented them with a gift for the missions: a brand-new coaster wagon, won by the class in a school contest. We were touched by this thoughtfulness and accepted the gift gratefully. In our turn we gave the wagon to St. Helen's Band at Dayton for their adopted Catechist, Catechist Cogan, Redlands, California.

Imagine our pleasure when later we received this word from Margaret Karas, President of the Band: "Instead of sending the coaster wagon to Catechist Cogan, at the suggestion of one of the members we chanced this wagon off and to our delighted surprise we actually made \$12.00 on it, which money we are sending today to Catechist."

Our thanks to "The Girls Behind the Monogram" at Julianne for their good deed, and to St. Helen's Band for augmenting its candle-power!

## *Good News From—*

**San Jose Band, Bloomington, Ill.**

Our Christmas box is off to Brawley, and our cash donation should go over the top tonight at the card party two of our members are sponsoring. Then as soon as the Christmas season is over we will begin work in earnest on our burse contribution. Our Christmas box contained a set of Mass linens, seven altar boy surplices (ones no longer being used at our church), four hundred mounted holy pictures, about a dozen nice games, including table tennis, Monopoly, Polyanna, Bingo, etc. (the Catechists at Brawley asked for these for their recreation center) and a number of magazines, including some for children.

I do wish there could be A. C. M. Bands in some of the nearby towns, like Peoria, Springfield or Decatur. We could help each other with ideas, visits, and the added enthusiasm which always comes when one works with others who are interested in the same thing.

Miss Elizabeth Ulbrich, Promoter

**St. Mary's Band, Chicago, Ill.**

Enclosed find check for \$120.00. We had chance books on a \$5.00 raffle and made \$64.25 on it. Of course we spent three months doing it but were well rewarded and with everything in the fund we were able to get \$120.00 together. We sent seven cartons of clothes to Catechist Kuntz, San Angelo, Texas, and ten dollars to Catechist LoRang at El Paso, also ten dollars to Catechist Helen Srill at the other El Paso mission for Christmas Cheer for the children. Now this money and the cost of freight comes out of the raffle that we have all year independent of the money we sent Father Sigstein for our Burse. So we all feel very happy this year as it has been our best. We will start over again and see what we can do in 1938.

Mrs. Annie Hansen, Promoter

**St. Sabina Band, Chicago, Ill.**

Regarding our Christmas boxes, thought you might be interested to know what we did. We shipped nine boxes, large ones, three to Monterey, two to Cerrillos, and four to Indiana Harbor. The boxes for New Mexico and California contained one hundred pounds of candy, one hundred new animals and cats, one hundred dolls, seventy books, thirteen games and close to one hundred miscellaneous toys; new clothing for children and grown-ups, baby quilts, hand made rugs, large quilts, and a new altar cloth each for Cerrillos and Monterey. We only hope those who received the contents experienced as much joy as we did in preparing them!

Miss Marie Dwyer, Promoter

**BAND CONTRIBUTIONS**

**November and December**

The Twelve Apostles Mission Club, Chicago, Mr. Martin Schell	\$900.00
St. Anthony Band, Chicago, Mrs. A. F. Beck	151.00
St. Theresa's Band, Maywood, Mrs. T. Harry Ryan	125.00
Our Lady of Good Counsel Band, Elyria, Ohio, Mrs. J. Pekras	121.15
St. Mary's Band, Chicago, Mrs. Annie Hansen	120.00
St. Jude's Mission Society, Fort Wayne, Ind., Mrs. Mary Noll	83.25
Little Flower Mission Circle, Miss Veronica Foertsch	80.50
Christ the King Band, Chicago, Mrs. L. J. Owens	70.00
Little Flower Band, Chicago, Mrs. Thos. Garrity	52.00
Juanita Club, Chicago, Miss Margaret Wirtz	50.00
Sanctus Carolus Unit C. S. M. C. Bishop O'Donnell Memorial high school, Brooklyn, N. Y.	50.00
Tekakwitha Band, Mt. Healthy, Ohio, Dorothy Borchelt	35.00
Charitina Club, Chicago, Kathryn Hennigan	28.00
St. Philomena Band, Lombard, Ill., Miss Mary Schaefer	25.50
Our Lady of Perpetual Help Band, Chicago, Mrs. Roger Murphy	25.00
Victory Mission Circle, Huntington, Ind., Mrs. J. F. Kline	25.00
Our Lady of the Sacred Heart Band, Appleton, Wis., Miss Hilda Kitzinger	24.00
St. Jude Thaddeus Band, Chicago, Mrs. F. J. Fiala	20.00
St. Thomas Aquinas Band, Chicago, Mrs. Peter Campbell	20.00
The Dolores Band, River Forest, Ill., Mrs. Anna Klingel	17.75
St. Gertrude's Band, Monterey, Calif., Mrs. A. E. Dusek	16.25
St. Helen's Band, Dayton, Ohio, Miss Margaret Karas	15.50
St. Sabina Band, Chicago, Miss Marie Dwyer	15.00
Fireside Friends of the Missions, Cincinnati, Miss Bernice Soete	12.00
Our Blessed Lady of Victory Band, Pittsburgh, Pa., Miss Marie Lenert	12.00
Les Petites Fleurs Club, Chicago, Miss Ann Accomando	10.00
The Poor Souls Band, Berwyn, Ill. St. Valentine Band, Chicago, Mrs. S. Rauwolf	9.75
Sacred Heart Mission Band, Newark, N. Y., Miss Margaret Bocchino	6.00
Our Lady of the Immaculate Conception Band, Newark, N. J., Emily Nies	2.00
Y. L. S. of St. Boniface Parish, Milwaukee, Miss Eleanor Fischer	2.00

Only the heartiest "God bless you!" can repay our friends for their wonderful support during the Christmas season, and this we send to each and every one of you in the name of all our Catechists, asking you to continue your great work for our poor faithfully during the coming year. You have a daily remembrance in our prayers, Masses, and Holy Communions.

In addition to the fine work of the individual Bands, we received further returns of \$70.00 from the Morrison Hotel party sponsored by our Chicago Bands.

**St. Anne's Band, Fort Wayne,** Miss Anna Brink, Promoter. This is one of the twelve zealous Bands making up St. Mary's Mission Society, Fort Wayne, under the leadership of Mrs. Theresa Ankenbruck. Besides working with the Society for the complete support of a Catechist every year, the members of St. Anne's Band contribute regularly toward the Medicine Fund for our dear poor.



Recently we received the following account of a sad case of poverty found by our Catechists in New Mexico:

"In our home to home visits to our poor we have all kinds of experiences. About two weeks ago we found two little babies (in different homes) who were about nine and ten months old and who were so badly undernourished that it was necessary for us to take them to the hospital in Albuquerque, which is about eighty miles from here. About a week later we had to take the mother of one of the babies, as she was very ill too. We found this mother with four little children in a one-room house with no bedding, no chairs in the room, a little home-made table and a stove for furnishings. Later the family was forced to move and in their new home they did not even have a bed, as the one they had in their old home did not belong to them."



**Have You A Little Mite-Box In Your Home?**

*Learn the joy of making small sacrifices. Feel the happiness that comes with self-conquest. Best of all, make your Lenten gift to Jesus an alms fragrant with the spirit of sacrifice and of brotherly love for His needy ones.*

**Dear Father Sigstein:**

**I'm planning to make my Lent worthwhile this year by prayer and self-sacrifice. Send me a mite-box to fill for the poor in your missions.**

Name .....

Address .....

City .....

**Important!**

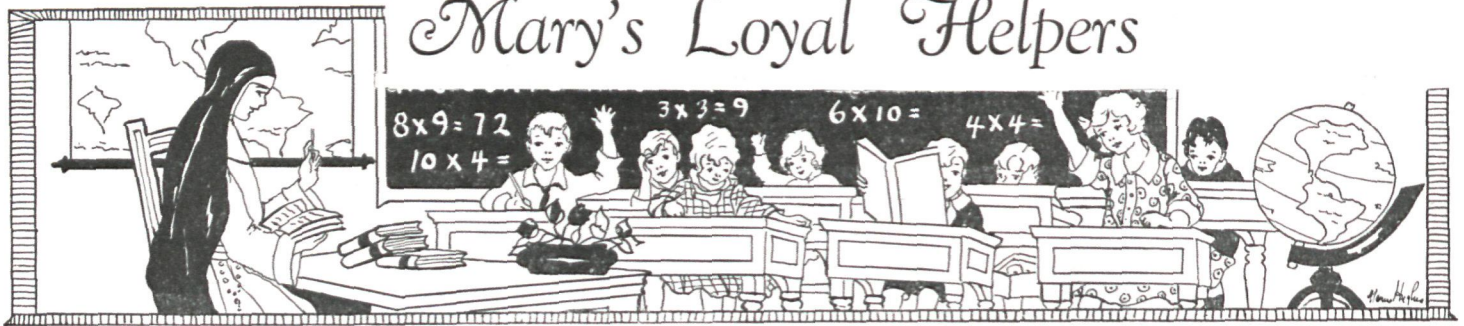
**WE** were almost afraid to publish our list of Band Contributions this month. Just take a look at it and you'll see why. Doesn't it make you feel as though our Bands are doing a good job and that the missions are all taken care of? We admit the first part of it with pride and gratitude—our Bands did do a wonderful job during November and December, and it makes us happy to publish this tribute to all of them. Many not listed sent Christmas Cheer and boxes to our missions.

However, there are ten more months in 1938 before Christmas comes again. In the meantime, with 21 mission centers and 125 Catechists to support in their work of reaching 22,000 little ones for religious instruction and material assistance—can you see why we ask the continued support of all our friends, and why we should like many more Bands to add to the names of the loving, loyal workers listed this month?

**WE** know our Associates will like the new form of THE MISSIONARY CATECHIST. Many of them have told us they would like to have a larger magazine with more news of the missions and their Catechists. On our part, we are delighted with the additional page for more news of mission needs and of our Associate Catechists.

The change in form and subscription price will not affect the privilege enjoyed by our Bands of receiving the magazine gratis, in grateful recognition of their generosity. We would appreciate it, however, if Promoters will now be especially careful about notifying us of members who may drop out of the Band and are no longer entitled to the Band subscription. Will you extend us this cooperation? Thank you!

"Vouchsafe, O Lord, for Thy Name's sake, to reward with Eternal Life all those who do us good."



## Mary's Loyal Helpers

“O SISTER! I never knew so many children ‘way out West were too poor to have enough to eat, or enough clothes to keep warm, an’ have to live in such awful poor mud houses, an’ no Catholic schools, an’ the churches so bare, an’—an’—”

Eleanor, breathless from excitement could not go on. With the other children of St. Agnes’s School, Eleanor had just returned from the school auditorium. Two Missionary Catechists had been telling about their work among the poor children of New Mexico, and showing pictures they had taken there. Now the whole sixth grade were talking excitedly about what they had heard and seen. Jimmie Halloran’s voice could be heard above all the others.

“An’ those poor boys, Sister, usin’ acorns for marbles ‘cause they didn’t have no aggies or nuthin’ an’ that old sheep came an’ ate up the acorns they wuz playin’ with. I’d ‘a’ fixed him!” Jimmie’s fist hit an imaginary sheep *hard*.

“And that poor boy, fourteen years old already, and had to watch goats and didn’t get to church at all, and couldn’t even bless himself. And when the Catechists found him and got him ready for First Communion, he didn’t have anything to wear but overalls.” Rosemary’s face was sad.

“Sister, couldn’t we join that club the Catechists was telling us about—MARY’S LOYAL HELPERS—so we can help the Catechists take care of those poor children?”

“Could we?” “Please!” “Let’s do it!” Everyone was talking at once. Sister was almost overcome by the volley of questions, but she was delighted with the fine missionary spirit the children were showing.

“Now, now, children, one at a time. Of course you can. We’ll write to Catechist Supervisor at Victory-Noll and ask her to enroll us as LOYAL HELPERS.

We’ll adopt a mission of our own to pray for and work for. That’s what the other grades will be doing, even the first grade.” “That’ll be great, Sister. We’ll fill our mite boxes fast. We’ll have candy sales and cake sales and shows, and do all kinds of things to make money. We won’t let that first grade beat *us*. We’ll even beat the eighth grade! Won’t we?”

“AND now, children,” began Sister, “I am more than pleased with your fine missionary spirit. There is no better way of showing your love for the Child Jesus than by your prayers and acts of self-denial. And just think of the help you will be to these poor children in the misisons. There are not just a few hundred children as there are in this school, but there are thousands of poor children who need help. They are not in foreign lands. They are right here in our own country. The Catechists do not teach children in foreign lands, but they teach many foreign children in our own land.

“Catechist gave me some pictures to put on the bulletin board. You will see from these pictures how poor the churches are in the Southwest; and you will see those little mud houses Catechist told us about. One picture shows the Catechists teaching by the roadside, for they have no other place to teach the children their catechism. When any of the children or their parents are sick and have no one to help them, the Catechists go to their poor homes and give them food and medicine.

“And now I will show you the mite boxes Catechist gave me. We’ll begin right away to save our pennies. Then when our mite boxes are filled, we’ll send the money to the Catechists. Remember, children, that at the same time you are helping these poor children you will be helping yourselves, for Jesus will surely reward you.”

To Catechist Supervisor, Victory Noll

Huntington, Ind.

Please enroll me as Mary’s Loyal Helper.

Send me the mite box and I will save for the missions.

Mail today!

Name .....

Street .....

City ..... State .....

# Our Way and Our Life

## I

"FATHER DOUGLAS, I don't know whether you remember me or not . . . Mary Sullivan. And these are my friends, Catherine Schmitt and Ann Benton. We're from St. Ann's parish. Last year we attended one of your retreats. During this retreat you gave us a sermon on what you called the spiritual life. We were very much impressed, Father, and ever since, we have been anxious to learn more about it."

"I'm very glad to meet you again. I'm always happy to hear when, by the grace of God, young people making my retreats become interested in the spiritual life. So many have the wrong notion about this life. They think it is meant only for priests and religious, and not for people living in the world. Since you became interested in this more perfect Christian life—commonly called the spiritual life—and are anxious to learn more about it, it is a sign that you have followed the drawing of God's grace and of God the Holy Spirit. I am sure that He, Who is *Our Way and Our Life*, will bless your good intentions. And I'm sure too, that through the help of His Blessed Mother, He will aid me in my poor efforts in telling you more about the principles and practices of this holy way. . . Now, when would you want to begin?"

"Oh, right now, Father, if you have time," answered Mary. Then, turning to Catherine, she queried, "Don't you remember, Catherine, how you remarked after Father's sermon that so many Catholics think it too difficult, if not impossible, for a person living in the world to live a holy life?"

"Yes, and I thought that Father answered this objection very well by saying, that if Our Lord said, 'Be you perfect as your Heavenly Father is perfect,' He

would not be asking us to do something impossible."

"That's only too true," said Father Douglas, "and remember this, when Our Lord spoke those words, He was not speaking for the benefit of a choice few—like priests or religious—but he was speaking to the ordinary people. He was preaching His beautiful Sermon on the Mount. The great Apostle St. Paul, likewise, was not speaking to religious people, but to newly converted Christians when he said, 'This is the will of God, your sanctification'—that is, your holiness. All Christians are therefore called to holiness of life."

"But Father," interposed Ann, "I once heard a priest say in a sermon that it is enough for the ordinary Christian that he die in the state of grace. How would you explain, then, the necessity for becoming holy?"

"Now, while it is true," answered Father, "that we are saved, if we die in the state of grace, still you must not forget that there is a serious question of whether the ordinary Christian can remain long in the state of grace without at the same time trying to become holy. Our Divine Lord Himself laid that down as a condition: 'Be ye holy. . .' I know that many Catholics in the world object to this. They will tell you: 'It is good enough for priests and religious to become holy, but we Catholics in the world are not expected to live a holy life—all we need is to keep out of mortal sin.' Such Catholics have a wrong notion of the true meaning of the Christian life; for any Christian, who simply aims at avoiding mortal sin, would not be living according to the Gospel standard of holiness. The life of a Christian is the imitation of Christ. We must make earnest efforts to walk in holiness of life. The

great theologians and teachers of the Church insist upon the necessity of holiness for all, saying that we cannot remain stationary on the way that leads to God, for 'not to advance is to retreat.' Surely this is something far different from merely keeping out of mortal sin and doing only what is strictly commanded. St. Thomas, the great theologian, tells us plainly that persons living in the world are bound, within the limits of discretion, to become as perfect as they can in this life. 'Jesus Christ,' says the great St. Augustine, 'gave us not two Gospels, but one, which applies to all, so that they can become holy according to their state of life.' No wonder, then, that our present Holy Father, Pius XI, in one of his encyclicals, states, that 'all Christians, without exception, should tend toward holiness.'

"You have made it so very clear and convincing to us, Father, that it is hard to see how any Catholic can reasonably object to living a life of holiness in the world," exclaimed Mary.

"Yes, and I'm sure there are many Catholics, both young and old, who would be only too willing to follow this Way, if they only knew how much happiness both here and hereafter it would bring them. And, now, in concluding this informal 'class,' I don't think I know of anything better you can take and keep before you as an ideal of this life of holiness than this little prayer:

Jesus, my Divine Teacher and Model,  
teach me

The Truth I must embrace,  
The Way I must follow,  
The Life I must live,

If I would be united to You in the bonds of purest love and holiness, through the Immaculate Heart of Mary, in time and for eternity."

# Bringing Children to Jesus

## I

### The Ministry of Catechization *Its Sublime Dignity*



THIS is the work of Jesus Christ. Saint Paul tells us: "God, Our Savior, hath appeared to instruct us." (Titus ii, 11-12). Our Blessed Lord said He came here upon earth not only to redeem us, but to teach us the way of eternal life. This He did both by word and example.

So sublime did Our Divine Savior consider this ministry that during His public life of three years He constantly occupied Himself in teaching those truths which His Heavenly Father sent Him to teach, and in leading men by His example to practice what He preached.

How inspiring to see Him in the Gospel teaching not only in the temple and synagogues, but in the fields and by the seashore. Multitudes crowded about Him to hear Him speak the word of life. The Evangelists tell us that He spoke with authority: "Never did man speak like this man." (St. John vii, 46).

In His sermons He gave lessons not only to His hearers, but also to those

upon whom He would confer the sublime dignity of teaching the truths of eternal life and of training souls to follow this life.

This ministry of imparting religious instruction and of giving Christian training is the ministry of Jesus Christ Himself. It is called the ministry of catechization. To engage in this ministry is to become associated with the Divine Teacher Himself; it is to become associated with the Apostles, the great doctors and

teachers of the Church, the saintly bishops, priests and catechists of all Christian times. "To teach the catechism," says Bishop Dupanloup, one of the greatest catechists of the last century, "is to cooperate in the salvation of souls and to fit them to receive the graces which Our Savior's Precious Blood has merited for them."

Speaking of the dignity of this sublime ministry, one of our foremost catechetical authorities—Rev. Aloysius J. Heeg, S. J.—says, "A priest is called another Christ, but a teacher of religion may truly be called another Jesus. Jesus means Savior. And just as Jesus came to save mankind from sin and hell by His teaching and example, a Catechist may save children from sin and hell by giving them religious instruction and Christian training."

What ministry can be more sublime than to instruct children in the necessary truths of faith; to lead them in the way of solid virtue; to form their morals and

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## BRINGING CHILDREN TO JESUS

Continued from page 13

shape their character in accordance with Christian principles; to safeguard them from temptation and sin; to prepare their young hearts to become a fit dwelling place for their Eucharistic God; to train them in the duties of a Christian life and in the obligations of their state. The teacher of secular subjects prepares children for the fulfillment of their duties and obligations as citizens in this world; the teacher of religion on the contrary, prepares children for the fulfillment of their duties and obligations as good citizens in this world, but principally as 'citizens' in the next world. Surely there can be no more sublime dignity than this ministry of catechization.

"What an office is yours! It is an angel's ministry!"—**Monsignor Gay.**

## THE SAINT TALKS BACK

Continued from page 5

dreds of novenas. And now—this! My only daughter runs away and get married by the justice of the peace. Lord St. Joseph, you cannot let all these sins be committed, not by my own flesh and blood. You know well that I taught my Teresita to be a good girl—ay, to love you as I have always loved you. And now this!"

**A** PAUSE. Then a man's voice, clear and firm. Her jaw dropped, her heart stopped, her eyes cropped forward in amazement. The saint was talking back!

"Yes, Dona Librada Saenz, you have prayed and fasted much, taught your daughter to pray and recite her catechism, counseled her in every way. But was that enough? Did you see to it that she went to catechism or to choir-practice or to Sodality meetings when she said she did? Oh, Librada, my child, like many other good mothers you shut your eyes in prayer when you should have prayed with them open, wide open on your child. Like many another woman you thought that your girl, because she was your girl, could not do anything wrong. . ."

The voice stopped in order to emit a cough. The old lady shook herself from her enchantment. Coughing, surely, did not become the saints. Then it was that she first noticed the tall figure of the Padre standing a little to the side in the dim sanctuary. The priest's look was stern but kindly, serious but not at all severe.

"Padre," she said at length, "at first I thought it was St. Joseph scolding me. But now I know you said just what he would have replied to my complaints. I am to blame, Padre. No wonder the holy Patriarch St. Joseph, the Protector of virgins, did not pay any attention to all my devotions."

"He has not overlooked them altogether," the priest replied with a broad smile. "Come to my parlor. This afternoon Teresita saw her mistake and came straight home from the city. But she was afraid to go to you first. So she and the young man came to me—arrived during Benediction. We will straighten matters out the best we can and, when all the banns are read, then they can get married before God. Come."

Dona Librada Saenz turned to the statue and said aloud: "Thanks, many thanks, my Lord St. Joseph!"

## True Devotion to Mary



Exalted Queen of mine  
How gentle is thy reign!  
I will be wholly thine,  
Be thou my Sovereign.

My soul for thee shall live,  
Be thou its joy and light.  
My heart to thee I give,  
Be thou its true delight.

—Blessed de Montfort

**I**S the True Devotion to Our Blessed Mother something new? Did it originate with Blessed Grignon de Montfort who lived in the eighteenth century? No, it is really as old as Christianity itself. It is true that Blessed de Montfort has written: "Here is a secret which the Most High has taught me, and which I have not been able to find in any book old or new." But he could write thus because no one had as yet thoroughly explained this devotion nor shaped it into a definite method of spiritual life.

The True Devotion is an interior devotion. If we would practice it, we must live in a state of absolute dependence upon Our Divine Lord. In the beginning we make an act of consecration to Jesus through Mary and thenceforth live in subjection to Them, referring everything to the Divine Will of Our Lord and the good pleasure of Our Blessed Mother, and striving always to make our consecration extend to every least action.

Our Lord Himself has given us an example of this surrender of ourselves. When He took upon Himself our poor, weak, human nature, He subjected Himself in all things to the Will of His Heavenly Father. "Behold I come to do Thy Will, O my God." Moreover, in His life here upon earth, He placed Himself in complete subjection to His own creatures—Our Blessed Mother and St. Joseph. "And He was subject to them." He lived in a state of dependence upon His Blessed Mother from the moment of His conception in her most chaste womb.

Our Head, then, has given us an example. "I have given you an example, that as I have done, so do you also." Ought not we, the members of His Mystical Body, to imitate Him in the life that He chose for Himself? We cannot do this more perfectly than by entering into the spirit of the True Devotion and leading a life of absolute dependence upon Our Lord and Our Blessed Mother.

The addresses of our mission-centers are:

3868 Block Avenue, East Chicago, Indiana  
4860 Oleott Avenue, East Chicago, Indiana  
2324 Monroe Avenue, Gary, Indiana  
Anton Chico, New Mexico  
Box 223, Cerrillos, New Mexico  
Cleveland, New Mexico  
Grants, New Mexico  
506 Valencia Street, Las Vegas, New Mexico  
Lay Catechists of Our Blessed Lady of Victory,  
Box 1546 West Las Vegas, New Mexico  
512 Soldano Avenue, Azusa, California  
Box 1356, Brawley, California  
Box 336, Coachella, California  
Box 325, Los Banos, California  
598 Laine Street, Monterey, California  
Box 46, Redlands, California  
563 O'Farrell Street, San Pedro, California  
222 South Eighth Street, Santa Paula, California  
120 South F Street, Tulare, California  
3816 East San Antonio Street, El Paso, Texas  
Box 154, El Paso, Texas  
Box 1317, Lubbock, Texas  
27 West Avenue N, San Angelo, Texas

## QUENCH THE BURNING THIRST OF OUR LORD

A God has died for me! What a stupendous thought! What a flame of answering love the great personal Love of Our Dear Lord should create in my heart! Show your gratitude for the priceless graces and blessings He has merited for you at the cost of so much suffering, by contributing to one of our Burses in honor of the sufferings and death of Jesus.

Precious Blood .....	\$5,132.81
The Holy Face .....	1,555.64
Jesus Crucified .....	498.50
Holy Cross .....	393.29
Five Holy Wounds .....	82.00

Any amount, large or small, helps to complete a burse. Each Burse supports a Catechist. Every additional Catechist means that another link is added to the chain that draws souls to the yearning Heart of Jesus!

Oh consoling thought—our sacrifices can multiply the fruits of the Passion! We can help to quench the burning thirst of Our Lord for souls!

Little Dimer was decidedly cross! That is so unusual for this optimistic little fellow, that we promptly inquired why.

"Some folks think all I'm good for is to buy a soda, some candy, smokes, or any number of other foolish trifles. They say, 'It's only ten cents; what can a dime do?'" He was so hurt he had to stop for a minute. Then with a return of his old spirit he said:

"I'm not a sissy, if they'd only give me a chance I'd show them. Why it wouldn't take me any time to climb to the very top of the ladder, if only folks would take me more seriously!"

It is Little Dimer's job to collect dimes for our ST. JOSEPH POOR FUND. From this fund we are able to supply our destitute poor with food, medicine, and clothing.

During the past year we were able to extend the scope of our work in a material way. We cannot sufficiently express our gratitude to our friends and benefactors whose prayers and contributions have made it possible for us to succeed in winning so many souls to Our Lord.

# The Holy Land of Lusitania

Doran Hurley

**I**N the Old Parish, best loved of our neighbors were the Portuguese. Newer Americans than we of the Old Parish, yet it was as fellow Americans we always considered them, never as "Foreigners." They were bound to us not only by the deep Catholicism we shared but by their zeal as well for high Americanism. That is why, you see, the post of the Veterans of Foreign Wars in the city nearest to that of the Old Parish is named for a Portuguese boy, and we have fewer Portuguese than we have Irish or Canadian French or old stock New Englanders. From Lisbon, from Oporto, from Braga of Minho, from Sao Miguel in the Isles of the Falcons, from Madeira they brought their devout loyalty to God and His Church and the zeal for advancement that has made America great.

It was my good fortune to know the saintly Father Silva, pastor of our neighboring Church of Ecce Homo; and it was his delight to explain to me the religious customs that his people had brought from their motherland, and of older customs and traditions still dear to them. I knew that nowhere in the land was a church so crowded all through the day as the Church of St. Peter in Provincetown on Cape Cod is on Good Friday. I knew that on Good Friday no boat of the fishing fleet ever left the harbor; and that the same thing is true in Gloucester where the Portuguese Church of Our Lady of Good Voyage crowns the harbor. But Father Silva told me more. The church at Provincetown was dedicated to St. Peter he said, because Peter, the fisherman of Galilee, is the patron of the fishing folk of Portugal. Nor do the boats ever go forth on June 29th, for that is St. Peter's Day. And in Nazareth, he told me, (the Portuguese "Gloucester"), each boat of the fleet bears its own pious dedication. Not Sarah Jane or Bouncing Lass is inscribed on the bows, but *The Agonies of Christ, The Holy Family, Our Lady, Star of the Sea, God and His Holy Mother.*

"MY people bring God with them in their daily work," the slender priest told me proudly. "Nor do I speak only of the fisherfolk. The ox when he goes to work in the fields has the cross of Christ carved on his yoke. And in the villages each roof-tree bears painted on

the chimney top a reproduction of Our Lady or Our Lord, or the saint to which the house is dedicated. We have great veneration for John the Baptist and on St. John's Eve the countryside is alive with bonfires, and next day there is no house so humble but a little shrine to the Baptist is before the door. We venerate, too, St. John of God, St. Michael the Archangel, and our own Saint Anthony. And dear to us is the Holy Queen Elizabeth and the miracle of the bread turned to roses when cruel King Denis halted her on her way to feed the poor."

In the Portuguese centers of New England the greatest of Holydays and festas is the feast of *Nosso Senhor Santo Christo dos Milagres*, (Our Lord the Holy Christ of the Miracles.) Everywhere the figure of Ecce Homo is displayed, sometimes with the tattered cloak, the crown of thorns and the broken reed, but more often with the image of Christ the Boy of Bethlehem, robed in red velvet and ermine, crowned with a kingly jewelled crown, holding the orb and sceptre of spiritual and temporal sway. The feast of Ecce Homo is Rogation Sunday, the fifth after Easter. The original miracle-working statue is in the Church of *Nossa Senhora da Esperanca* in the convent of



"One Whit Sunday custom is the carrying of replicas of a dove, a crown, and a sceptre in a religious procession."

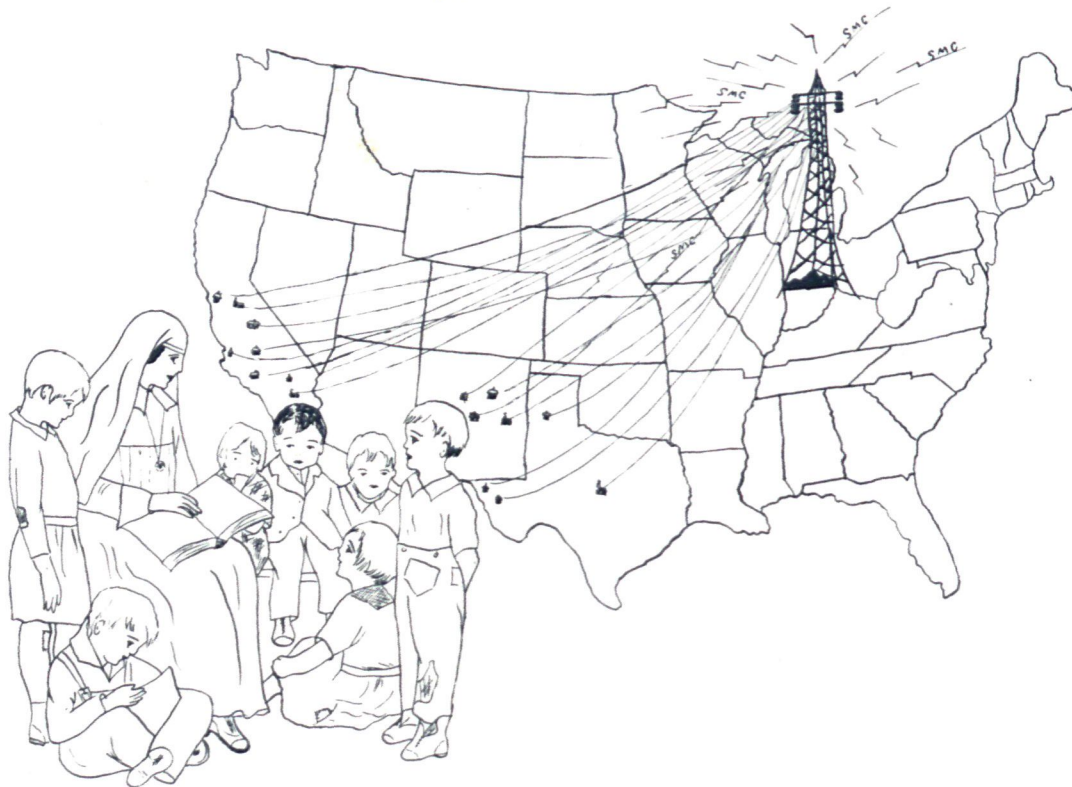
the nuns at Caloura, Sao Miguel, in the Azores, the gift of an early Pope, and the object of the greatest reverence to all Azoreans.

Deeply ingrained in every Portuguese heart, also, is reverence for *Espiritu Santo*, the Holy Ghost, and the feast of Pentecost is a great religious festival. One Whit-Sunday custom I, myself, have often seen, is the carrying of replicas of a dove, a crown and a sceptre in a *romaria* or religious procession to an altar of repose in the house of a family chosen for its piety, there to be visited, and donations left for the parish poor.

"God and Our Lady are very close to my people," Father Silva always said tenderly, "and we like to feel that we are close to God. Everyone knows of the shrines of Ste. Anne de Beaupre and Notre Dame de Lourdes. Yet truly, Portugal is the great land of miracles and of pious pilgrimages, and we have not one but many shrines at which Our Lord and Our Lady have shown Their mercy to our people. Thousands upon thousands of our Portuguese visit these shrines each year for it is that quality of faith, like the pilgrims of old, that my people have in the highest: to believe and to display belief by sacrifice, by long, hard pilgrim journeys."

**I** KNEW of the great shrine of Our Lady of Fatima, and of the healing spring that gushed forth in an arid, waterless land on the spot where Our Lady of the Rosary appeared in 1917 to three shepherd children. But Father Silva told me of the shrines of *Bom Jesus do Boucas* where thousands each year venerate a crucifix believed to be one of four carved by Nicodemus and to have floated from Joppe to Portugal in the year 117, so far back does the tradition go; and of that of *Bom Jesus do Monte* in Braga of Minho with the Way of the Cross reproduced on the side of the high hill; and of the shrine of *Nossa Senhora da Monte* in Madeira; and of *Nossa Senhora da Guimaraes* where the crusader's cross of the brothers Estere made the olive tree to bloom as it was leaned against it, the olive tree that supplies the lamps of Our Lady's shrine.

"It is a land of miracles, our Portugal," said Father Silva, "but greatest instance of God's goodness is the faith He has kept so holy in the hearts of our people."



S. M .C.

*stands for*

SOCIETY OF MISSIONARY CATECHISTS

*It also stands for*

'SAVE MY CHILDREN'

*the poor underprivileged*

CHILDREN OF JESUS

**This is what the Missionary Catechists are doing  
in the poverty-stricken missions of our country.**

Our Divine Lord has said:

*"As long as you did it to one of these, My least little ones, you did it  
unto Me."*

Matthew xxv, 40.